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No. 252.—(VOL. X.—No. 25.)

LONDON: FRIDAY, JUNE 22, 1877.

Published Weekly; Price Twopence.

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

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Saturday, 9th.—Trance seance, at 3 p.m. Mr. E. W. Wallis, medium. Subject to be chosen by the audience.
Monday, 11th.—FORTNIGHTLY MEETING, at 7.30 p.m. Paper by Signor Ronci, on "The Training and Treatment of Mediums." Free to members and their friends.
Tuesday, 12th.—Correspondence Committee, at 5.45 p.m. Finance Committee, at 6 p.m. COUNCIL MEETING, at 6.30 p.m. Business: Election of President, Vice-Presidents, and other officers.
Friday, 15th.—Seance for Members and Inquirers, at 8 p.m. Mr. C. E. Williams, medium.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER TWENTY-FIVE.

LONDON, FRIDAY, JUNE 22nd, 1877.

THE RELATIONSHIP BETWEEN MESMERISM AND SPIRITUALISM.

So close is the relationship between spiritual and mesmeric phenomena, that little progress can be made in adding to our knowledge of the former, without first closely examining and studying the latter.

For instance, the usually accepted theory of trance mediumship is that a spirit mesmerises the medium, and by will-power induces the medium to express the thoughts or words of the unseen operator. To show the possibility of this, Mr. J. M. Peebles once actually controlled a mesmeric sensitive, and by will-power forced him to utter whatever he (Mr. Peebles) thought. By the repetition of experiments such as this, the difficulties spirits encounter in controlling sensitives can probably be ascertained; by the same method it may also be possible to find out why names, dates, and places can be given accurately through the organism of one sensitive, and nothing but teachings or ideas through another.

We have often broached the theory that in one kind of seeing mediumship, "what the spirit thinks the medium sees"; this theory accounts for many strange, symbolical, and fantastic visions. Mr. Thaddeus Hyatt, in his paper recently read before the Psychological Society, told how a mesmerist willed him to see a number of little men trotting about in a park, and he saw them accordingly without having been told previously what the mesmerist wished him to behold. Experiments in this direction will lay bare many of the secrets of seeing mediumship.

Once at the rooms of the National Association of Spiritualists, Mr. Harrison requested a mesmerist to will his sensitive to see a spirit, and to further will him to believe that that spirit was inspiring him to utter words of wisdom to reform the world. This was done, and the sensitive uttered some common-place remarks in the full belief that he was inspired to utter them by a spirit he saw before him, whose name, he said, was Sarah Godbold. When he awoke from the mesmeric sleep, he, in answer to questions, sheepishly admitted that he was acquainted with a young lady still living in the body, whose name was Sarah Godbold, and who was rather nice-looking. This experiment raises the question whether, if a mesmeric sensitive goes to sleep under the influence of the thoughts of a number of people, and in the belief that he will be controlled by a spirit, he may not unintentionally as the result sometimes give a trance address without any spirit but his own being at the root of his teachings. This matter could be more or less solved by research.

On the other side of the problem, cases are mentioned in Professor Gregory's book on *Animal Magnetism*, in which sensitives under the hands of mesmerists professed to see spirits or to be somebody else, without the operator purposely evolving any such phenomena.

A lady living at Hackney is able to place her finger on the arm of her daughter, and by will-power to cause her to write sentences without the daughter being informed of the words intended to be written. The power varies according to the part of the arm which is touched. Here, then, we have the phenomena of writing mediumship produced through a mesmeric sensitive by a spirit still in the body. We hope that this reference to a most valuable and interesting fact will induce the chief operators connected therewith to give all the details, and to themselves publicly authenticate the circumstances.

Thus, by mortals taking the place of spirits, and attempting to control sensitives themselves, some of the phenomena of trance, clairvoyance, writing mediumship, and inspirational speaking can be produced and studied. But does the power stop here? We have often wished to make a mesmeric sensitive in the trance state believe that his spirit was

out of his body, and to order his spirit to move a chair. If this could be done, and an invisible something, which if seen, would appear to be the "double" of the medium, could be made to move furniture, the experiment would initiate others tending to solve many a perplexing problem connected with physical mediumship.

Can the weight of a sensitive be altered by mesmerism? Professor Gregory says that a mesmerist told him that he had produced such a result. If so, here seems to be a pathway to the explanation of the phenomenon of the floating of mediums in the air, and it should be explored by the aid of experimental investigation.

Some of the disadvantages of proceeding upon a false theory came out clearly at the recent meetings of the National Association of Spiritualists, resulting in the altering of the phrase "materialisation manifestations" to "form manifestations." When physical mediumship first began to be known, nearly everybody, naturally enough, looked upon the mediums surrounded by such signs and wonders, as the prophets of this latter day dispensation, as persons living in the odour of sanctity, as authorities in matters of morals and religion. Without throwing any slur upon some of the excellent and trustworthy physical mediums we have in London and elsewhere, it is now certain that the possession of medial powers is not necessarily a certificate of high character; that some powerful physical mediums who came here from America some years ago were financial swindlers; that others have swindled the public by exhibiting genuine mediumship as conjuring, and that others have made desperate attempts, out of jealousy, to ruin their rivals and unfriends by the invention and circulation of the most circumstantial untruths, thus sowing the seeds of dissension between honourable but too credulous people. But Spiritualists are now on their guard against these sources of weakness to the movement. On the true theory that mediums are sometimes in the state of sensitives under the hands of a mesmerist, who can make them do the most absurd things, while they appear to be wide awake and in full possession of their senses, nobody now regards physical mediums as authorities in matters of morals, science, or religion. Here again does the value of knowledge of the relationship between mesmeric and spiritual states become palpable.

Professor Gregory, in his book, sets forth that the presence in the room of particular persons sometimes made his mesmeric sensitives so uncomfortable that few or no phenomena were evolved. Herein are seen the same causes which operate to weaken spiritual manifestations with half-developed mediums when antagonistic influences are in the room.

When original research shall be resumed in connection with Spiritualism, mesmerism offers a fine field for experimental investigation, aided by the light of the modern knowledge of spiritual phenomena. We have heard that the Psychological Society is likely to investigate in this fruitful direction, and while wishing it all success, regret that those who possess more knowledge of psychology and its phenomena appear likely to be left in the rear in the prosecution of this most valuable work.

As regards the great majority of Spiritualists, nothing is so much needed at the present time as the familiarising of them with the facts and phenomena of mesmerism, such being calculated to remove many erroneous ideas about mediumship, and to implant many true ones. Moreover, the spiritual movement itself would be strengthened by entering into alliance as much as possible with mesmerists, and by encouraging their presence upon our platforms. The more psychologists of all shades of opinion unite and work together, the more will they advance the truths they advocate, and the worse will it be for opposing materialists.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

On Monday, last week, at one of the ordinary fortnightly meetings of the members and friends of the British National Association of Spiritualists, 38, Great Russell-street, London, Mr. Desmond Fitzgerald, M.S.Tel.E., presided.

THE TREATMENT OF MEDIUMS.

Signor Roudi: Having been asked by the chairman to express some of my ideas concerning the training or development of mediums, I do it with the greatest pleasure, because I believe that at the present moment it is a subject of the highest importance. Professed men of science and atheists, blinded by their hatred of religion, prompted by their eager desire to crush the little faith which exists in the world, and urged by priestly bigotry and intolerance (not forgetting the genius of conjurors for business) have dealt hard blows at Spiritualism; the facts are of recent occurrence, and in everybody's mouth as well as mind. It is, therefore, the duty of all those who take an interest in the propagation of this holy truth to endeavour to discover the best means of studying its doctrine and its science, as well as the culture of mediums. I am not able to help, or to add to the experience of such distinguished writers and speakers as Mr. Stainton-Moses, Mr. Shorter, Mr. Harrison, and many others I might mention. I may, however, having been permitted to do so, suggest some ideas which would enable us to attain the end we all so ardently desire. I have, in common with Mr. Stainton-Moses and Mr. W. H. Harrison, a great dislike to cabinets or curtains; but before discarding these, there are other things, in my opinion, which it is far more desirable to dispense with, namely, the binding and sealing of mediums, sacks, cages, and other devices by which the medium is supposed to be secured; these are more baneful than useful to the cause. Many times I have heard (and it will probably be said to me now) that these means are resorted to for the sake of convincing sceptics; but I do not believe that this end is attained by such means, and I can bring forward proof of what I am stating. Frequently I have taken friends, who were willing to become believers, to the Rooms of the National Association of Spiritualists, to witness some of the phenomena as obtained at these public *séances*, but what was the result? Although the manifestations were what Spiritualists would call "very good," and although the inquirers themselves helped to sew the sleeves of the coat of the medium, and to bind him with tapes, in spite of all this, my friends—who, as I have already stated, had a great desire to be converted—took a great disgust to the whole proceeding, saying that such things could be seen in the streets of London, and performed far better by conjurors. Circumstances, coupled with an answer such as I am going to recount, have happened to me so frequently that I have made up my mind as to the inadvisability of allowing strangers to join spirit circles. A few years ago the late Mr. Maquire, M.P., having expressed to me the desire to see spiritual manifestations, I invited him to a *séance* in my studio. We had one of the most remarkable *séances* I ever attended. When the *séance* was over I asked Mr. Maquire what were his impressions on the subject. "Well," he said, "that which I have seen here to-day is not a work done by any of us here; I can vouch for that; but I must see some more before I can give my opinion on the subject. Will you ask me again?" I promised to do so, but he died shortly after. Owing to such experiences as this one I am satisfied that the means adopted by the British National Association of binding, sealing mediums, will never make a Spiritualist. On the contrary, as soon as they have seen one phenomenon they must see another, and then a third, and if this or a fourth one fails from some cause they do not understand, they call the whole thing imposture. What are, therefore, the means by which a better state of things could be brought about? I suggest that the Association should use its best endeavours to discover several kinds of young, undeveloped mediums: that these should be kept and paid by the Association, under an agreement which should be strictly carried out, either at the rooms of the Association or at the house of an experienced medium, who would undertake to become the trainer of the young mediums. By the same persons sitting four or five, but not more than six together regularly, upon the same days of the week and at the same hour, after a few months the results would be undoubtedly very great. There are many kinds of mediumship, and it will be for the Association to decide what kinds of mediumship it would be most useful to develop in the good of the cause. It appears to me that trance, test, and healing mediums would be the best to encourage, because I firmly believe them to be most successful in preparing the minds and convincing those who see and hear them. I do not see the use of the *séances* held here, unless we can at once get such a medium as we have now in Miss Kate Cook, or like others we have on the Continent, or like those who, after we had simply joined hands in my own room, or in the open streets of Rome with the clear full moonlight streaming on us, obtained spirits who joined us, and who produced all the manifestations we get here in the dark or by the aid of cabinets. How is it that we abroad obtained such results? Because for many months we allowed the presence of no strangers to break the indispensable harmony of our circle, and because we sat regularly twice and even three times a week, at stated intervals, for certain periods. You will probably ask what kind of phenomena or manifestations were obtained by this strict method of carrying out spiritual conditions. We obtained, with one single medium, all the divers kinds of manifestations obtained here by different mediums—the transportation of human beings from one part of the city to the other; materialisation of spirit forms, heads, hands, in full moonlight or by candle light; dropping of coins of different countries about us, either in the street while walking, or in the room when sitting; coats turned inside out without the wearers being aware of the phenomenon, while we were walking two or three or more together; flowers and sweets brought after our simply joining hands; writing, trance speaking in different languages (as many as eight) unknown to the medium,

and various other phenomena I will not now mention, because they are too wonderful to be believed, and I might take up too much time. The medium being so far developed, we then introduced one stranger at a time, who we had previously taken steps to ascertain was in a fit state for receiving spiritual truth. But although wonderful manifestations occurred in the street, whenever the same mediums were forced or persuaded to sit in a strange place, and with strange influences, the greater phenomena very seldom occurred. Therefore, I am not at all surprised whenever I hear that the power of such or such a medium has entirely failed, and that when one of our very good mediums was invited by some priests to sit for physical phenomena in their own house, under the conditions they imposed, nothing of any kind took place. And why? Because not only were they opposed to such manifestations, but their minds were prepared beforehand to crush, if possible, all such proofs of spirit-power as might bring intelligent conviction of the meaning of "communion of saints" to human beings, without priestly despotic interference. Mr. Eglinton was, or rather his spirit guides were, not on that occasion successful. But, I ask, would or could Christ himself always command the spirit-power by which He, a son of man, worked miracles? When the Pharisees asked for a sign from Him (Matt. xii. 38), He refused to give them what they asked for. He, the Great Master, was not impressed to gratify their idle curiosity. Again, Matt. xii. 58, "He did not many mighty works there because of their unbelief." The atmosphere was not congenial to Him. Again, in the story of the fig tree (Mark xi. 13), He himself must have lacked faith or power sufficient to cause eatable figs to grow on a fig tree which had only leaves on it. Christ must have known perfectly well, as did His disciples, that "the time of figs was not yet." When they went up to the fig tree they knew that nothing short of a miracle could have produced fruit at that time of year. Christ, therefore, cursed that fig tree: in the morning when the disciples saw the fig tree dried up by the roots, Peter drew his attention, evidently inquiringly, to the fact that the fig tree had withered away, and Jesus answered, "Have faith in God," and he added, "What thing soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Surely this was equivalent to his explaining to his disciples that although he had desired the figs, He had not prayed for them, and that He, as well as they, knowing that "the time for figs was not yet," had only gone to the tree on the chance, and not with the firm conviction that He should receive what he desired. To prove, therefore, to the disciples that the spirit which wrought by him was all-powerful, He commanded the fig-tree to wither, making manifest thereby that the same power which enabled Him to wither the fig tree was almighty to have made ripe figs grow thereon, had there not been wanting to the miracle the necessary element demanded, and which should have been contributed by man:—Faith in God, that Holy Spirit which extends its graciousness and wonders to all kinds of events, and which, to many, for their want of belief or hardness of heart, appear most inexplicable and even trivial. Had Mr. Eglinton submitted to several experiments under the self-same disagreeable circumstances referred to above, I have no doubt that the spirits ultimately would have forced their way through the barrier of self-sufficiency, bigotry, and superstition, which upon that occasion they refrained from passing. I am sorry, for my part, that Mr. Eglinton did not accept the "invitation," or rather the "challenge" of the Rev. Pastor, but I have heard that Mr. Eglinton has been very unwell ever since that *séance*. Mediums are generally so very delicate and sensitive that they are less adapted than other human beings to go through hardships either mental or physical. The least thing disturbs them; the greater the power of the medium the more sensitive is he, and consequently more liable to be upset. A little mental or physical trouble upsets the medium completely, and the manifestations are unsuccessful. I have several times asked spirits why the manifestations were not so good. The answer was "The medium is not well." How can we expect to obtain regular phenomena, which will infallibly convince sceptics, unless we believers first set to work to obtain and insist upon conditions favourable to mediums? How if mediums are treated as at present, can we hope to obtain good manifestations? Let us make mediums comfortable; let us treat them generously, and I have no doubt the results will be great. I am not of those who pretend that mediums could or should work for nothing. The priest who pretends to send our souls to heaven is paid, the lawyer takes care to make sure of his fee before he does anything for you, the doctor is paid for what often does more harm than good, and yet no one says priesthood, the law, or medicine, is humbug, or that the members of such professions should cure souls, cure bodies, or give advice gratis. In ancient times mediums or oracles were regarded as privileged beings, entrusted with sacred missions. It was the custom for emperors, kings, priests, for the learned as well as the ignorant, to crave their advice. They were guarded and watched like precious stones, very different treatment to what happens in our days. We must be progressing, however, for fifty years ago our mediums would have been regarded in England as witches and sorcerers, and ducked, drowned, or burnt. Abroad, they would have been handed over to the mercies of the Holy Inquisition. The fate of Galileo is too well known to be repeated here. Still, while under the torture inflicted by the monks who exhorted him to retract what he had fully demonstrated as a great truth, he stamped his foot on the ground and exclaimed, "*E pur si muove*" (and yet it moves). So can Spiritualists exclaim that in spite of all antagonism and obstacles brought to bear against it on all sides, Spiritualism is fast spreading all over the world. There are yet many whose minds are not in a fit state to receive this grand truth, and in my opinion it is necessary to be reincarnated several times, perhaps, before being enabled to accept knowledge of this great blessing. Professor Tyndall once said, "The eye is not a perfect instrument. It is capable of that only for which it is fitted. It receives impressions only of things within its environment." We can say with him—As with the eye, so with the human brain. There are some minds so constituted

that they can only receive those things which come within the range of their mental vision. On the Continent, and, I can frankly say without fear of contradiction, in my own country, Italy, where I have been able to study and to see a great deal more than other places, Spiritualism is not by any means behind England. Spiritualists, or "Spiritists," as we are called there, care very little for physical manifestations. These are considered, if I may so express myself, as the finishing touches on the canvas of a picture which a painter adds just before sending it away from his studio. I know of many believers, and of many authors of spiritual works, who never think of going to a *séance* for physical manifestations. They firmly believe that spirits can do wonders under certain conditions, and in accordance with several well-known spirit-world laws, so they devote themselves more to the study of their philosophy, and of the doctrine through which the various phenomena are produced. In conclusion, I must say I fear I have trespassed for too long a period on your time, and yet I have said but little. There is so much to be said, I will now leave it to the members of the British National Association of Spiritualists to take into consideration measures which are necessary for the elevation of Spiritualism, and which will raise it from that apathy, that discouragement, and that uncertainty under which it is at present suffering, into that plain and clear understanding of its facts and laws, whereby each individual may be able to know what he may expect.

Dr. Carter Blake remarked that no medium had been sealed at recent *séances* of the National Association of Spiritualists; it had been done on former occasions for special purposes. Canon Gilbert was honest in his investigation of spiritual phenomena, and was about to make a more searching and prolonged examination.

Mr. Thomas Shorter said that although the tests applied sometimes seemed to be humiliating, still the object to be served altered the complexion of the case; sceptics naturally required the tests, which, however, should not be applied at circles consisting entirely of Spiritualists.

Miss Kislingbury said she should like to explain the position of the Association towards mediums, as regards putting them under tests. The Association had to provide for two classes of requirement. A large number of inquirers were constantly presenting themselves who had no means of carrying on their investigations in private or in their own homes, and who had not sufficient knowledge of, or confidence in, public mediums to attend *séances* at the mediums' own rooms. They were generally well impressed with the appearance of things at Great Russell-street, and with the orderly and straightforward manner in which the *séances* were conducted. It would be useless to show such persons phenomena not under test conditions, and in circles not arranged to suit their requirements. Miss Kislingbury said the experience of herself and of the Seance Committee of the Association was that the mediums preferred being put under tests, as their character for honesty was thus placed above suspicion. The controls of the mediums who sat at the Association also preferred it, and had expressed themselves perfectly satisfied with the arrangements. The results had been all that could be desired. The same inquirers came again and again, and finally, after passing through a sufficient number of experiences of this class, they generally became members of the Association, and were admitted to another class of circles, where more advanced manifestations were obtained, the medium not being subjected to any restraint. Miss Kislingbury fully sympathised with what Signor Rondi had said of our obligations to mediums, that we were deeply indebted to them, and owed them every kindness, at the same time she thought that mediums also had duties towards those who employed them. For instance, when they were engaged to give a *séance* in the evening, they had no right to exhaust themselves by sitting in the afternoon, and sometimes also in the morning of the same day. She was not sure that it was a good thing for a professional medium to give up all other work, though she knew the difficulties of combining two occupations. She had observed that manual labour, where there was moderate physical exertion but no anxiety or mental strain, was beneficial to the development of mediumship, as it preserved the equilibrium of the faculties. The home of the Greatest Spiritual Teacher had been a carpenter's workshop, and poets had been ploughmen and blacksmiths. Even great intellectual thinkers performed certain mechanical labours without detriment, and often with pleasure. The afternoons before giving a physical *séance* should be spent by the medium in sleep. The great demand at present was for simple manifestations in the light, which contained their own test, and were undeniable.

Mr. Edward Maitland, in his first inquiries, had been more impressed with the failures of mediums than the successes, because a conjurer never failed. Too much stress could not be laid on the personal character of the medium, when the question of the genuineness of the phenomena was at stake.

Mr. Parkinson Ashton said that the public would not be satisfied without tests, but he hoped in time to see a better class of inquirers.

Mr. Harrison thought that the best and most advanced phenomena could only be obtained under the conditions laid down by Signor Rondi, but such circles would do for Spiritualists only; honest inquirers should not be prevented seeing anything, and for them *séances* under other conditions were necessary. The only point in Signor Rondi's paper to which he specially demurred was the singling out the *séances* of the National Association of Spiritualists, for at those *séances* mediums were better treated than at others held by themselves in their own rooms. During the long period *séances* had been held on the premises, only once had a medium been insulted, because the system of introduction of observers was a tolerable safeguard against the admission of roughs; it had only failed once. The mediums were pleased to come to the *séances*, and appreciated the kindness with which they were treated; the Association was pleased, because the orderly *séances* proved so successful; and the inquirers were so pleased that, not only did nearly all of them turn Spiritualists, but statistics showed that a large number of

them entered their names as permanent members of the National Association. The paper ought rather to have been directed against mediums giving test *séances* in their own rooms and at private houses; and if the mediums followed the advice their occupation would be gone. Physical mediumship was no test of character; a medium might be a most upright man or a great swindler, consequently, the honourable men and women who publicly testified to the reality of the phenomena should only certify those manifestations which it was beyond the power of the medium to produce, so that, in the event of any subsequent misconduct of the latter individual, the public should have no power to bring the tongue of slander to bear upon witnesses to that which was true.

The Rev. W. Stainton-Moses, M.A., thought that few persons knew the sensitiveness of a medium, and how the manifestations felt like cords, drawing out the inner soul of him. When would they establish "Schools of the Prophets?" Investigators ought not to be allowed to hinder those who were a little in advance of themselves, yet at public circles the phenomena were lowered to the level of the most ignorant; circles should be graduated to meet the requirements of those in different stages of advancement. If people were invited to a *séance* the mediums were bound to submit to a certain amount of testing, to sufficient, indeed, to satisfy them as to the reality of the phenomena. But private circles, which did not invite visitors, but told them it was preferable that they should stop away, and that the *séances* were considered in a measure to be religious services, were under no such obligation. Other circles, however, were bound so to present the manifestations that they should be beyond suspicion.

The Chairman remarked that Professor Tyndall's experiments dealt with phenomena which were simplicity itself as compared with those witnessed by Spiritualists. Mr. Eglinton's illness seemed to have something to do with the *séance* at Canon Gilbert's: he had never been well since.

The discussion was then adjourned.

NEW MEDIUMS AND SPIRIT CIRCLES.

To put in practice the plan mentioned in the last number of *The Spiritualist*, we are having 100,000 leaflets printed, containing instructions "How to Form Spirit Circles at Home." These will be ready to-morrow, or on Monday, and will be supplied at 1s. per packet of 300 post free, or 1s. 6d. per packet of 500 post free. If only one leaflet in 500 results in the formation of a new and successful circle, the previous trouble and expense will have been so small as to demonstrate the economy and ease of this method of extending Spiritualism. We will publish how many of these leaflets are circulated in the various towns of the United Kingdom.

BARON DIRCKINCK-HOLMFELD is now in London on a brief visit.

MR. EUGENE CROWELL, M.D., in a letter to us dated New York, June 8th, says:—"Mr. Robert Dale Owen is my guest at present. I am sorry to say his health is not by any means good."

THE *Barrow Herald* of June 16th contains a report, two columns and a half long, of a remarkable *séance* through the mediumship of Miss Wood.

DR. SLADE'S offer to Professor Lankester will be printed as an advertisement in *Nature* to-day. *Nature*, published by Macmillan & Co., is the chief and best weekly organ of scientific men.

MR. J. H. GLEDSTANES, who is now living at Mérégnac, near Bordeaux, has had a fall; he descended on his head, and is suffering from a slight injury to his chest. Many friends will await with anxiety further news of his state of health, as he is widely known and esteemed.

RELIGIOUS MANIA.—On Sunday night a strange episode took place in the Baptist Chapel, Shaw-street. During the progress of the service a woman, who was suffering from religious mania, rose up and requested to be allowed to "sing a song," which she at once commenced. She was with some difficulty removed, and handed over to her friends.—*Liverpool Daily Post*, 12th June, 1877.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The ordinary monthly session of the Council of this Association was held at 74, Navarino-road, Dalston, on Thursday evening last week, under the vice-presidency of Mrs. Corner. There were also present Mrs. M. T. Wood, Mr. John Rouse, Mr. Jonathan Tozeland, and Mr. Thomas Blyton. The minutes of the last ordinary and special sessions of Council, dated 10th and 24th May respectively, were read and confirmed. Letters of general interest were read from Mr. H. A. Kersey, the hon. corresponding secretary to the Newcastle-on-Tyne Psychological Society, and Mr. J. McIsack. Presentations were laid upon the table, and accepted with a cordial vote of thanks to the respective donors, viz.—Dr. William B. Carpenter, F.R.S., Professor Adolphe Didier, Mr. James Regan, Mr. W. J. Colville, Sir Charles Isham, Bart., and Mr. Thomas Blyton. Progress was reported in the matter of removal to new premises. A letter was read from Mr. Eglinton, whose health and absence from town prevented a proposed engagement, and the substitution of a lecture by Mr. John Rouse, announced for the 28th inst., was approved. The hon. secretary reported a series of subscription *séances* with Mr. J. W. Fletcher, which had proved productive of satisfaction to many of the subscribers. Notices of resignation of membership from Miss Thomson and Mr. H. P. Inman were accepted with regret. An offer from Mr. R. A. March to deliver a "Lecture and Readings on Milton's *Paradise Lost*, from a Spiritualist Point of View," was accepted for Thursday evening, the 26th July next. It was unanimously resolved that an invitation be tendered to Sir Charles Isham, Bart., of honorary membership, as a slight acknowledgment of his efficient services and researches in Spiritualism. The proceedings then closed.

THE DIVINING ROD.

BY S. E. DE MORGAN.

THE question whether a real emanation is given off or conducted in cases of mesmerism and the divining-rod is of importance to students of psychology. The following statements have an especial bearing on the hypothetical connection of what is called the "mesmeric fluid" or "influence" with water. Perhaps this is the most material form of the action of the force, and may, therefore, form a sound foundation for the physical science of the whole subject.

The account of the divining rod is taken from the fourth volume of *Recreations in Mathematical Philosophy, first composed by M. OZANAM, of the Royal Academy of Science, &c., recomposed by the celebrated M. MONTUCLA, and translated and enlarged by DR. CHARLES HUTTON, LL.D., F.R.S., Emeritus Professor of Mathematics in the Royal Military Academy, Woolwich.* Longmans and Co., London. 1814. As Dr. Hutton was not only a mathematician, but an experimental philosopher,* his testimony cannot well be rejected on the ground of his not having cultivated scientific habits of thought.

First, we have Montucla's apology for mentioning several superstitious beliefs, and among them the divining rod.

"We shall here speak of the divining rod, merely because this illusion, or philosophical quackery, made at one time a great noise, and because the reader will doubtless expect to find some account of it in a work of this kind; were not this the case, such idle dreams would be too contemptible and too unworthy of the philosophy of the present century to deserve notice."

M. Montucla then gives several instances of these contemptible "idle dreams," the fate of which, up to this time, has been to be held "unworthy of the philosophy of their century."

One of these is a curious instance of the discovery of a murder in France by the divining rod, the facts of which, with others as wonderful, were submitted to Malebranche, "who being," says Montucla, "naturally credulous, admitted them, but supposed they could only be explained by the compact with an evil spirit." However, Ditymar, the diviner, being afterwards tested by the Prince of Conti (who, like our men of science, imposed his own conditions before he knew anything of the powers he had to deal with), failed in making any discovery. The poor man was then set down as an impostor, and died in poverty. Whereupon M. Montucla, a mathematician of eminence, and a real savant in his own line, makes a sagacious reflection on the credulity of his countrymen:—"Those who believe in such reveries must be exceedingly weak." The whole of this chapter, with the instances of clairvoyance given derisively by M. Montucla, but which appear to be well attested, and which would find many parallels in the experience of intelligent Spiritualists, would be worth extracting if I could trespass so far upon your columns; but my object is to give a well-described and well authenticated account of the divining rod.

The editor, Dr. Hutton, was too honest to allow M. Montucla's remarks on superstition to pass without a word on the other side:—

"Notwithstanding the incredulity above expressed by Montucla relative to the indication of springs by the motion of the baquette, or divining rod, there appear to exist such evidences of the reality of that motion, as it seems next to impossible to be questioned. The editor of this edition, in common with many other persons, notwithstanding the numerous accounts of that motion which have been published to the world, and attested by multitudes of eye-witnesses, was still incredulous, and remained satisfied that there must have been some trick used in making the experiment, by which the spectators might be deceived and imposed on. But, since the publication of the former edition of this translation, such evidence of the motion in question has been exhibited, as leaves no doubt on the minds of all the spectators as to the reality of that motion. This evidence was brought about in the following manner. Soon after the publication of the said former edition of these *Recreations*, the editor

received by the post the following well-written pseudonymous letter on the subject of the problem:—

Feb. 10, 1805.

SIR,—Having lately read in your translation of Montucla's *Recreations* the article respecting the *Divining Rod*, I am tempted to trouble you with an account of the *real powers* it may possess. From the character I have universally heard of your candour, I am inclined to think you will place confidence in what I shall relate. It may afford you some amusement, and should you, from reflecting on the *facts*, discover the *cause*, it would be a great gratification to me to be informed of your discovery.

I have perused the history of *La Baquette Divinatoire*;* in that book much superstition and fable are blended with the simple truth. Natural philosophy had made but little progress at the period when that book was written, and they joined together things that had no other connection than that from erroneous ideas. Even in these more enlightened days the absurdity of animal magnetism, founded on some allusion to the real magnet, has found partisans and believers; yet that folly cannot shake the conviction of the influence of the magnet, though not yet, I believe, satisfactorily accounted for.

In the year 1772 (I was then nineteen), I passed six months at Aix, in Provence. I there heard the popular story of one of the fountains having been discovered some generations before, by a boy who always expressed an aversion in passing one particular spot, crying out *there was water*. This was held by myself and the family I was with in utter contempt. . . .

In the course of the spring the family went to pass a week at the Chateau d'Ansoni's, situated a few miles to the north of the Durance, a tract of country very mountainous, and where water is ill supplied. We found the Marquis d'Ansoni busied in erecting what might be termed a miniature aqueduct, to convey a spring the distance of half a league, or nearly, to his chateau; which spring, he asserted, had been discovered by a peasant who made the discovery of water his occupation, and maintained himself by it, and was known by the name of *l'homme à la baquette*. His real name has escaped my recollection, but you will find some account of him in one of the *Annual Registers* near the period I have named, I believe that of 1772.†

This account was received with unbelief, almost amounting to derision. The Marquis being discredited, sent for the man, and requested we would witness the experiment. A large party of French and English accordingly attended. The man was quite a peasant in manners and appearance; he produced some twigs cut from a hazel, of different sizes and strength, only they were the forked branches, and hazel was preferred as forking more equally than most other trees; but it is not requisite that the angle should be of any particular number of degrees. He held the ends of the twigs between each fore-fingers and thumbs, with the vertex pointing downwards. Standing where there was no water, the baquette remained motionless; walking gradually to the spot where the spring was *underground*, the twig was sensibly affected; and as he approached the spot, began to *turn round*—that is, raised itself and turned towards his body, and continued to turn till the point was vertical; it then again descended outwards, and continued to turn, describing a circle, so long as he remained standing over the spring, or till one or both the branches were broken by the twisting, the ends being firmly grasped by the fingers and thumbs, and the hands kept stationary, so that the rotatory motion must of course twist them. After seeing him do this repeatedly, the whole party tried the baquette in succession, but without effect. I chanced to be the last. No sooner did I hold the twig as directed, than it began to move as with him, which startled me so much that I dropped it and felt considerably agitated. I was, however, induced to resume the experiment, and found the effect perfect. I was then told it was no very unusual thing, many having that faculty which, from what has since come to my knowledge, I have reason to believe is true. On my return to England, I forbore to let this faculty (or whatever you may term it) be known, fearing to become the topic of conversation or discussion. But, two years afterwards, being on a visit to a nobleman's house in Huntingdonshire, and his lady lamenting that she was disappointed of building a dairy house in a spot she particularly wished, because there was no water to be found, a supply she looked on as essential; under promise of secrecy, I told her I would endeavour to find a spring. I accordingly procured some hazel twigs, and, in the presence of herself and her husband, walked over the ground proposed till the twig turned, with considerable force. A stake was driven into the ground to mark the spot, which was not very distant from where they had tried before. They then took me to another, and distant, building in the park, and desired me to try there. I found the baquette turn very strong, so that it soon twirled and broke. The gentleman persisted that there was no water there unless at a very great depth, the foundation being very deep (a considerable stone cellar), and that no water appeared when they dug for it. I could only reply that I could have no more (knowledge) than from the baquette turning, and that I had too little experience of its powers to answer certainly for the truth of its indication. He then acknowledged that when the building was erected they were obliged to drive piles for the whole foundation, as they met with nothing but a quicksand. This induced him to dig in the spot I first directed, and they met with a very fluent spring. The dairy was built, and is at this time supplied by it. I could give a long detail of other trials I have made, all of which have been convincing of the truth, but they would be tedious. For some years past I have been indifferent about its becoming known, and have consequently been frequently requested to show the experiment, which has often been to persons in high estimation for understanding and knowledge, and I believe they have all been convinced.

* I may be mistaken in the statement, but think that the *Mathematical and Philosophical Recreations* consist almost entirely of experiments in physical science and instances of applied mathematics.

* By the Abbé Vallemont. † Note by Editor. It is at page 96, part II., of that year.

Three people I have met with who have, on trying, found themselves possessed of the same faculty. I shall only add one more particular incident. Having once shown it to a party, we returned into the house to a room on the ground floor. I was again asked to show *how I held the twig*; taking one in my hand I found it turned immediately; on which an old lady, mother to the gentleman of the house, said that *that* room was formed out of an old cloister, in which cloister was a well, simply boarded over when they made the room.

L'homme à la baquette, from experience, could, with tolerable accuracy, tell the depth at which the springs were, and their volumes from the force with which the baquette turns. I can only give a rough guess. In strong frost I think its powers are not so great. In a boat, or on a bridge, it has no effect. The water must be underground to affect the baquette, and running through wooden pipes acts the same as a spring; even being arched over does not prevent it, as I felt a spring broke out in a cellar (*sic*) standing in a stone passage over the arch. I can neither make the baquette turn when there is no water, nor prevent it from turning when there is any, and I am perfectly ignorant of the cause why it turns.

The only sensation I am sensible of is an emotion similar to that felt on being startled by sudden noise, or surprise of any kind. If, sir, you can throw any light on this fact I hope you will indulge me by communicating your conjectures (address given). If you should think it worth your trouble to make any queries on the subject, I will, with pleasure, reply to them.—I am, sir, &c., X. Y. Z.

Dr. Hutton, making a suitable acknowledgment, and declaring his utter ignorance of the cause, &c., but a wish to hear more, received the following from X. Y. Z.*

SIR,—I have received your letter, &c. . . I lament that you can throw no light on this extraordinary circumstance, which has ever strongly excited my curiosity. . . A very sensible and well-informed physician imagined it might be occasioned by some singular effect of electricity on my frame, but could not satisfy himself of the certainty of his conjecture. I shall most probably be in London next winter, and will, if you wish it, afford you an opportunity of making your own observations of this curious fact, of which you may give any account you please. . .

The nobleman's house I mentioned in my letter was Kimbolton, and I make no doubt that the present Duchess of Manchester well remembers the experiment and its success. . .

With this letter a baquette was sent as a specimen.

The writer on arriving in London wrote to Dr. Hutton, appointing a day for her to visit him at Woolwich, to show him the effect of the divining rod.

He thus describes the experiment which he witnessed. I have heard it described by my own father, a scientific man, who was one of the party:—

"At the time appointed the lady with her family arrived at my house on Woolwich Common, when, after preparing the rods, &c., they walked out to the grounds, accompanied by some of my own family and some friends, when Lady ——— showed the experiment several times, in different places, holding the rods, &c., in the manner as described in her ladyship's first letter, above given. In the places where I had good reason to know that no water was to be found, the rod was always quiescent; but in the other places where I knew there was water below the surface, the rods turned slowly and regularly, in the manner before described, till the twigs twisted themselves off below her fingers, which were considerably indented by so forcibly holding the rods between them. All the company present stood close round the lady, with all eyes intently fixed on her hands and the rods, to watch if any particular motion might be made by the fingers; but in vain, nothing of the kind was perceived, and all the company could observe no cause or reason why the rods should move in the manner they were seen to do. After the experiments were ended, every one of the company tried the rods in the manner they said the lady had done, but without the least motion from any of them. And in my family we have tried if we could possibly cause the rod to turn, . . . but in vain; we had no power to accomplish it. . . . While this edition of the book was in the press, thinking the above might form no improper supplement to what had been said by M. Montucla, . . . I wrote to inquire if Lady ———'s name might be mentioned in the account I meant to give."

The lady declined to let Dr. Hutton publish her name, though, she said, "the circumstances were known to so many, that they would obtain credit without a name being attached to them."

In the volume of Hutton's *Recreations*, from which I have made this extract, I find in Mr. De Morgan's handwriting, on an interleaved page:—

* The points only denote complimentary phrases, &c., omitted to shorten the long extract.

Extract of a letter from Hutton to Mr. Bruce (Mem. p. 28):—"I have also just got published a new edition of the *Recreations*, with some amusing additions, among which is the amusing and extraordinary correspondence with Lady Milbank on the divining rod."

Lady Milbank was the mother of the late Lady Noel Byron, with whom I have frequently talked of the hazel twig, and its conducting powers. It was a forked branch of this form Y held by the two hands at the forked end. On more than one occasion when a scientific sceptic was present, Lady Noel Byron told me that she had seen her mother's fingers pressed down so tightly by him on each branch that when the rod turned down the skin was orn from the fingers by the force of the movement.

As water would seem to be particularly receptive of the force,* the following account of experiments, made by myself with mesmerised water, may be interesting. I should not have ventured to bring these forward, on account of my being perhaps supposed incapable of observing accurately, had they not been confirmed at the time by another, who would probably be held to be a more competent observer. Both accounts were published in the *Zoist* in 1852.

Mrs. —, a respectable, middle-aged woman, whom I knew well, found, on watching the hands during the process of mesmerising, that she could see streams of light like sunbeams passing from the fingers. At the time when this first occurred she had never been put into any abnormal state by mesmerism. On some occasions she has seen light stream from the eyes, and appear as a halo over the heads of different persons. She has frequently watched the process of mesmerising water, and describes what appears to her as follows:—"The light falls from the fingers till it reaches the bottom of the water,† resting there till the bottom of the tumbler is covered. It then begins to rise till it reaches the top of the water, making the whole very bright. This part of the process occupies from four to six minutes, varying (I think) with the quantity of water and the strength of the mesmeriser. As soon as the water is quite full of light a movement like boiling, or the motion of the waves of the sea takes place, one wave pushing on another, till the whole of the water is in commotion. This gradually subsides, and the water becomes quite still. It appears that the time during which the boiling goes on, is nearly the same as that required to bring the water to the boiling point. This has been tried many times with the same result by the same observer. The time possibly might vary with different mesmerisers. On meeting at the Mesmeric Infirmary with a young girl who, during the treatment, passed into a partially lucid state, I begged her to tell me what she saw when water was mesmerised. She had never been questioned on the subject before. Her description agreed with that given by Mrs. —, with these variations: she spoke of "blue" instead of "light," and she said she saw the water full of very small fishes, which dropped down as the "blue" descended, "killed as if by a flash of lightning." When the water was charged she spoke of its bubbling up, moving and boiling over, "like the waves when the sea is rough;" described it gradually subsiding; and told me when it became still. I did not, as in the former instance, note the time taken up by the process, but the whole seemed to occupy about ten minutes, the period of the first part seeming to be as long as that of the second.

The third person from whom I heard a description of this phenomenon was the matron of the Mesmeric Infirmary, shortly before her appointment, and when she knew nothing whatever of Mesmerism. She was in company with Mrs. — watching the influence as it proceeded from the hands of a strong mesmeriser. The description agreed with those given above, except that she seemed more dazzled by the brilliancy of the light than Mrs. —. Both exclaimed at the same time when the boiling subsided.

I have heard from persons who have tried the experiment that small fishes put into water completely mesmerised drop lifeless to the bottom. I have not tried this, but it agrees with the statement of the first lucid patient. S. E. DE M.

As the above was written by myself, I have changed a few words for the sake of abridgment.

In *The Zoist* for the same year, No. 41, p. 85, appears a confirmation of the above. It is given *verbatim*:—

Sampford, Braintree, Jan. 22nd, 1853.

To the Editor.

MY DEAR SIR,—As I can confirm the statement in the last number of *The Zoist* relating to the effects produced on water by mesmerising, I am willing to add my testimony if required.

On being told at the Infirmary that the matron could perceive a change in the water when mesmerised, I said I should like to try if I could see anything myself. Accordingly, we both watched the water together, I having previously told her not to tell me what she saw, when we both exclaimed at once that a change had taken place. After Mr. Capern‡ had pointed his finger over the water for a few seconds three appeared a dancing light over the surface (like what is seen over a corn field on a hot day); then the water was put into an undulating motion, which began to increase, and afterwards a nebulous form like an inverted cone slowly descended from the surface of the water towards the bottom

* This word is used because at present no better term is known.

† The water should fill about one-third part of a plain tumbler. This should be placed on the palm of one hand, with the fingers of the other hand pointing downwards into it. The hands should be kept quite still.

‡ The Secretary, a very strong mesmeriser.

of the glass. I have made these observations at the Infirmary three or four times. The other day when I was watching the matron mesmerising some water for a patient, I distinctly saw the undulating motion.

I can confirm another statement in the same article in *The Zoist*, and I learnt from the writer of it that the girl alluded to, who saw living insects in the water before mesmerising, and saw them dead after mesmerising, is the same person who once in my presence at the Infirmary declared that she saw appearances precisely the same. . . .

. . . . I remain, my dear sir, yours very truly, JEFFERY EKINS.

The writer of the above, the Rev. Jeffery Ekings, was a clergyman of good position. He was descended collaterally from the family of Sir Isaac Newton, and Mr. De Morgan had some correspondence with, and gained information from, him on the subject of Newton's papers. I do not know whether he is still living.

All the above described experiments could be easily repeated. Great care should be taken in that with mesmerised water, *not to suggest* anything to the seer, and to note down literally and unquestioningly every word of the description given. Every seer and every mesmeriser will probably offer some variety of the phenomenon for observation, and from these variations, when carefully recorded, *much*, both physically and psychologically may be learnt.

EXPERIMENTAL RESULTS RELATING TO SPIRIT INDIVIDUALITY.

BY CHRISTIAN REIMERS.

In presenting to the British National Association of Spiritualists a complete set of casts from materialised spirit hands and feet, obtained under conditions which preclude all attempts at explanation by trickery of whatever nature, I fulfil a most pleasing duty. Since Thursday and Friday last I have received proofs which place these beautiful and permanent signs of a mysterious power on a level with many similar unassailable monuments, and all true searchers after truth will rejoice with me at beholding such pearls. When facts of mediumship have to speak, we ought to hush down the "gossip" about mediums. In gazing at a sublime picture do we wish to listen to tales of the queer conduct of its painter? In many instances is not the inspiration which gives birth to a grand work of art in itself a miracle, considering the admixture of vulgar inclinations in the poet, the actor, or musician?

I have already described the stringent test arrangements connected with the production of these casts of materialised hands and feet, but the most unique result is the production of the same identical limbs (with all the minute marks) through another medium, and one absolutely ignorant of the process employed on the first occasion of sitting. It was in my room too, that Dr. Monck took his seat in the cabinet. I had to take hold of the mould bootjack fashion whilst the spirit foot slipped with a whizzing jerk out of it. In spite of my gentle pressure, that part of the mould which touched my palm, broke, and the mark may be easily traced where the sculptor has mended the edge. This mishap is to be regretted as it spoiled the otherwise great puzzle of a narrow ankle in one piece, as indicating partial dematerialisation of the spirit foot inside the mould.

On comparing the sole of the left foot obtained on this occasion, with the left foot obtained in the presence of another medium, the similarity between the marks on both is most convincing that it is the same identical foot, or model, the sceptic would say, if he overlooks the slight difference in the arrangement of the toes, when seen from the back. If the left hand obtained through Dr. Monck's mediumship shows not the fine definition of that given through Mrs. Firman (the name of my medium on the other occasion, and mother of Alfred Firman, of Paris), it is owing to the less perfect gelatine moulding. I would here inquire whether the paraffin loses delicacy in its power of reproducing form, after it has been repeatedly heated and suddenly cooled.

A brief sweep over these casts with a magnifying glass, will convince observers that they originate from the same—what? The same psychic? The same solidified illusion? The same potted unconscious cerebration? or from some similar structure of philosophical carpentering? No. In this case they came from a something calling itself "Bertie," belonging to that tribe of celestial vagabonds of which the true Katie King was so illustrious a specimen. I have

gradually got possession of her hands, feet (by casts) and locks of hair (cut off with scissors), and seen her face scores of times, peeping out here and there, and sometimes she showed nearly half her figure. She has lately often waved the very same hand to us which we now recognise again upon comparing the living original with the dead east.

On the 7th instant Bertie appeared before us in full form. The newly-arranged curtain divided off a considerable part of the room, myself, with a friend on either side, being in front of the folds. Whilst the breathing of the medium (about two yards away in the corner) was quite audible, the curtain opened, and Bertie, after a preliminary shy retreat, cautiously, gently stepped forward, the curtains closing behind her. One more step and she stood before me, and I recognised the long flowing locks, reaching to the knees, as of the same colour as those cut off a year before. The hand now resting in mine was exactly the same in form as the east; the cross and locket were all plainly visible. With the glittering crown and the long hair, and the white robes, the beautiful figure reminded me in some degree of Ophelia, although this impression was soon dispelled by her sweet and quiet movements appearing to be much influenced by the ever-changing current of power. After whispering a few words, she (I cannot say *it*) retired; the curtain was fully thrown open, and the medium was before us in *full view together with the form*, a clear space being between them. The medium awoke, but the light being turned fully up too soon, he fell back heavily on the floor, and remained insensible a long time, and on rising afterwards, thick drops of perspiration bedewed his brow. On the following night the figure came again, and after she drew the veil from her face, we saw the features, although not well defined; the arms seemed extremely thin and but little materialised. The tests were completed by allowing us to examine the feet, where the overlapping second toe and exactly the same bend of sole as in the casts, completely satisfied us that we had here confirmation of many fragmentary proofs given at intervals during several years. The beautiful white globe of light with which she afterwards appeared in the dark, how she sank down to the floor, knocking the light on the carpet, and other remarkable movements she made, I must pass over, to concentrate the force of demonstration upon the permanent proofs now for inspection in the reading-room at Great Russell-street. And what enhances their value to me individually, is the fact that I forget, in looking at them, all the terrible vexations and troubles which follow those who venture to quit the domain of *fashion* and of social illusions in search of new truths, and who fearlessly disregard the angry looks of our present leaders in science. I look at these strange things and think,—Let us forgive them, for they know not what they—twaddle.

2, Ducie Avenue, Manchester, June 10th, 1877.

P.S.—The following is the testimony of the sculptor (not a Spiritualist), who made the casts from the moulds supplied by me:—

To the Editor of "The Spiritualist."

SIR,—At Mr. Reimers' request I can only state, with my long experience, that in the casts that I moulded for him in gelatine, and sent to the National Association of Spiritualists to preserve, the cavities or under cuts could only be taken from the living or the dead; that is, it is certain they must have been taken from nature, as no artist could give the texture of nature such as these casts have, and I am sure that any person of experience would be of the same opinion. I can only state as within the bounds of my profession, that I know nothing of the so-called Spiritualism, and that I am in duty bound to leave it to others to find out this so-called science.

B. LANATA, Sculptor.

Lower King-street, Manchester, June 1877.

Mr. J. J. MORSE will deliver a trance address on Sunday next, June 24th, in the Templar Hall, Ladywood-road, Birmingham, service to commence at 7 p.m. He will also hold a chamber lecture on Monday evening. His other appointments are—Wolverhampton, June 26th, 27th, 28th, and 29th. Newcastle-on-Tyne, July 1st and 2nd. Manchester, July 8th and 9th. Belper, July 10th and 11th. Derby, July 12th and 13th. Liverpool, July 15th.

SPIRITUALISTIC MEETINGS.—The last of the monthly *soirées* this season of the National Association of Spiritualists has been given, and on Monday next the last fortnightly meeting of the season will be held at 38, Great Russell-street, London, commencing at 7.30 p.m. Subject—Adjourned discussion on "Training and Treatment of Mediums," by Mr. A. H. Louis, Signor Rondi, and other speakers. The weekly free *séances* for inquirers will probably be continued regularly throughout the year for the benefit of the public.

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.]

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

SIR,—The Liverpool Psychological Society is, just now, in a state of transition that will result, we hope, in a better state of things for the future. The Sunday lectures are being continued pretty much as heretofore by Dr. Wm. Hitchman and one or two others; but the society, as a body, has left Meyerbeer Hall, and has not yet settled itself at new head-quarters. Some of our members hope to make it practicable to discover and convert some suitable building into a permanent institute.

Perhaps you will be good enough to insert this in your next issue, for the information of all whom it may concern.

SAMUEL PRIDE,

Hon. Sec. Liverpool Psychological Society.

8, Grampian-road, Edge-lane, Liverpool.

SPECULATIONS.

SIR,—Dr. Bløede's speculations cover a very wide surface, and his questions involve others, and these will lead to others still. I should be glad to talk over them with one who has devoted so much thought to the subject as Dr. Bløede has. To answer them at large in your columns is impossible. Nor can I command a reply from the Intelligence who communicated the original teaching, while I am so engrossed with work as I now am.

I may, however, briefly reply to your correspondent on my own authority. Taking his last query first, I reply at once that to speak of the utterances of any spirit as "absolute revealed truth," to be accepted (I suppose) under penalty, is to my mind absurd. It is almost as foreign to all claims made by "Imperator" to class what he says as "dogmatical opinions." Truth exists, no doubt, but whether we in our finite state now, can grasp any considerable portion of it is another question. Each must take what he can assimilate: and some can take more than others. All these Spirit Teachings must be studied in their due connection: and Dr. Bløede will find this elaborated in a previous teaching called TRUTH.

The Easter Teaching refers to previous ones, and in them all Dr. B.'s questions are explicitly or implicitly answered. It has always been maintained that spirit has existence independent of matter: and that not as "dogmatical opinion," but as fact which (from its very nature) does not admit of mistake. It has equally been maintained that spirit passes through phases of progression: one of which, and a very important one, is incarnation. By that experience, as by others doubtless, special knowledge is gained which is not otherwise to be obtained. But "requisite development," i.e., proper growth antecedently is necessary before the spirit is ripe for its education on earth.

Dr. Bløede cannot understand how a descent from spheres of bliss of a pure spirit into the miserable experiences of earth can be useful to one who has already won his requisite development. Nor can he understand degrees of purity—how a pure spirit can become more purified by what he thinks must be degradation. Then he does not know of the mystery of "suffering," whereby many and many a struggling soul has been "perfected," as the apostle says of Jesus, "perfected through suffering." He has not grasped the necessity for conflict as a training of spirit, nor learned that virgin innocence itself, with its nascent, latent gifts, and powers, is developed, energised, and perfected, by that very process which he would call degradation. There is a type (not the same thing as "an example," by the way) in all this. The same lesson is taught through all, varying in degree, but not in kind, and that lesson was typified in the incarnation.

I do not venture on a discussion of the moot points which Dr. Bløede incidentally deals with, as, e.g., when he speaks of man as "evolved from coarse matter, and not having the benefit of previous development." Nor do I wish to do more than point out that in discussing such questions as these each man probably starts from a different stand-point, and that a large amount of antecedent definition and postulate would be required before any profitable discussion could be had.

M. A. Oxon.

THE LAST DEBATE AT THE PSYCHOLOGICAL SOCIETY.

SIR,—Permit me to make a rectification respecting my speech at the last meeting of the Psychological Society. Serjeant Cox explained that he did not contemplate, when speaking of apparitions seen only by one person, the cases where the reality of the vision was proved by information communicated by the ghost. I quoted many such cases, and I am strictly within my right in so doing, for, in a very large proportion of authenticated records of apparitions, the ghost has avowedly come for the very purpose of communicating some fact which has been afterwards verified. To ignore this is to be guilty of the same unfairness as that against which I protested in the case of Mr. Gordon, viz., to dwell on the weak points of clairvoyance, and to ignore the very strong point that a special vision of a very unlikely character was impressed on Mr. Hyatt by a mesmeriser. We have a right to argue from the strong cases to the weak; to say in effect, "We cannot prove in every case that the apparition was real, or the vision objective; but we can demonstrate it in certain cases, and on the foundation there laid we proceed to raise our superstructure. You are only concerning yourselves with knocking off a few loose bricks at the top. You should go to the foundation."

Again, some sentences of mine might lead to the idea that Mr. Masey had used the MS. without sanction of the writer. I said that the MS. would have been perhaps compressed, and more exactly revised had it been written for publication. As a matter of fact, it was sent in

the first instance privately to Mr. Masey; but, of course, he had the author's full permission to use it as he did.

Dr. Carter Blake objects to the loose phrase, "Matter through matter." No doubt it is a bad expression, and might be mended; but I have a fear of getting into metaphysical mist. "Something of which we have and can have no knowledge, passes through something of which we have and can have no knowledge," says Dr. Blake. Well, it depends on the meaning attached to "knowledge." Practically I do know something about my arm, and also about an iron ring. Each is what I call *solid*, and I attach a definite meaning to the word. Never mind whether I am right or wrong, *quâ* metaphysics. The continuous ring is what men agree to call *solid*, and men would agree at once to the proposition that its being passed on to my arm, while my hand was grasped by another hand, is an abnormal phenomenon—a something which two men, A. and B., might grasp hands for a day, a week, a year, or an indefinite period, without obtaining. Well, I want to know what is the change in that ring, or in my arm, or in both, which produces that phenomenon? People gather my meaning as to the effect when I speak of the passage of Matter through Matter. Can metaphysicians amend the phrase, and explain the process by which what we both mean is effected? No doubt we must "have some common language by which we can understand the thoughts of others;" but does the metaphysician furnish us with it? To very many, the niceties of distinction he deals with must seem to bear out the old sarcasm that language is given us to conceal thought. At any rate his subtleties cannot be said to be "brought down to the level of the meanest comprehension" yet, whatever they may be in the future. W. STAINTON-MOSES, M.A.

THE EXPENSE OF SPIRITUAL LITERATURE.

SIR,—Why are works on Spiritualism got up in such an expensive style? There are many works on Spiritualism that I should like to purchase, but cannot afford to. Why cannot many of them be published in the railway novel style? I, for one, would purchase many books I have not at present, some for my own perusal, and some to give away to friends, who, though not Spiritualists, are quite inclined to investigate the subject. Were works on Spiritualism published in a cheaper style I believe they would pay better; there are thousands of nibblers now after Spiritualism, who, though they have not attended a *séance*, would gladly read books on the subject if they could get them at moderate prices. The present prices are prohibitory. AN INDIAN OFFICER.

Burmah, May 16th.

["Small demand" means "high prices," and as the movement increases in size, the expense of books will fall. Prices of all kinds have been tried, but the present average answers best for the time. American Spiritualists are much to blame for the expense of books. Although American books on Spiritualism are imported somewhat freely into England, no American firm imports English books on the same subject freely into the United States; thus is the circulation of the works unnecessarily restricted. If some established publishing firm in America would freely import English books, it would greatly forward the public interests of Spiritualism, and prove beneficial to Spiritualists everywhere.—ED.]

RUSSIA V. TURKEY.

SIR,—I notice in a letter in *The Spiritualist* of the 8th inst., headed "A Clairvoyant *Séance* in Brighton," a foreshadowing of the results of the present war in the East; as I have had manifestations apparently pointing in this direction, I beg space for the following.

As has previously been mentioned in your valuable paper, in November, 1875, I had a very severe attack of inflammation of both lungs and rheumatic fever, my recovery was ultimately despaired of by two eminent medical men, and finally I was restored to perfect health through the mediumship of my sister. During this period I was reduced to a very weak state indeed, and had to be fed like a child. Whilst in this extremely low condition I had a series of visions, or psychological manifestations of some sort, which, by their apparently foretelling events shortly to take place in this world and the orderly and consecutive nature of the communications, struck me with astonishment, for neither previously nor since, have I experienced the like. I will refrain from going into all the details, but speak only of such as appear to bear on the above heading.

After sundry communications a voice most distinctly uttered these words close to my ear—"Russia shall be rolled back on herself." I did not see the speaker, but immediately those words were spoken a plan of Europe appeared before me; the plan seemed to me to be a block-plan, with raised, moveable, wooden partitions standing about one-quarter of an inch above the face of the plan; these partitions acted as the boundary line between the different countries. A hand came and moved one of these partitions, and it went into its new place with a snap as if it fitted tightly, the sound of the snap being distinctly heard by me. The idea which I gathered from it was that the frontier line was moved so that a piece of territory was taken from one country and added on to another, but which were the two countries represented I am not aware, further than that the locality appeared to be somewhere in the direction of south-eastern Europe.

Now, Mr. Editor, though this is rather vague as to how, or by whom, Russia is to be rolled back, as to the particular territory which is to change hands, or as to the time of its occurrence, still it is very interesting to me, knowing, as I do, that I was not aware at that time (Nov., 1875), if indeed any one was, that an insurrection would shortly break out in Turkey, and ultimately result in war between her and Russia. Nor, indeed, do I know now even that the vision referred to is the present struggle, but it has induced me to watch the various moves in the great drama now being enacted in the East with an interest that would otherwise have been lacking. The apparent partial similarity existing between my experience and that in the letter alluded to, the writers of which are unknown to me, combined with the fact that it contravenes the generally received opinion as to the issue, which opinion I share, induces me to break the reserve I have hitherto maintained, thinking that it might be interesting to some. Not being

GIVEN, — prophecy, I do not take delight therein; on the contrary, I was known amongst my friends as a very practical sort of fellow till I became a Spiritualist.

If the above comes true, I shall, as you may imagine, be highly interested. On the other hand, if it turns out to be false, I shall be equally surprised and eager to find out the source of the untruthful message, respecting which my conscience will acquit me of any share, for that it came to me from an exterior intelligence I was perfectly conscious at the time. Meanwhile I wait patiently the result. H. A. KERSEY.

Newcastle-on-Tyne, June 12th, 1877.

INFALLIBLE BOOKS AND INDIVIDUALS.

SIR,—Your correspondent "F.C.P." asks me through your columns why "if it is the special mission or result of Spiritualism to throw a light on the foundations of religious belief" this has not been done by the communications of Swedenborg from the spirit-world, which attested the infallibility of the Bible, and gave mankind its spiritual sense, showing its relation to the whole world, and (2) why, if Swedenborg's revelations confirm the infallibility of the Bible, while some modern revelations deny it, I do not upon "a comparison of authorities" give the preference to the "double evidence," i.e., the sacred writers' and Swedenborg's, rather than to any other.

My answer to the first question is this—I think that Swedenborg's revelations do throw a marvellous light on "foundations," for they help us to understand both the origin and the meaning of former revelations. In regard to the second point I do not deny the truth of divine "word," but the infallibility of the human recipient, scribe, and commentator. To say that a book is infallible means nothing. The very language it is written in disproves it, for language is a clumsy human invention which as often conceals as reveals idea and thought. If, for instance, I claimed infallibility for my ideas upon the "foundations of religion," which, perhaps, I might with as much justice as Swedenborg, for they appear to me absolutely true, and if, further, the majority of Spiritualists agree with me (which they would not) and my claims were even universally admitted, of what use would my infallible ideas be to your correspondent since the words I clothed them in have failed to convey their meaning.

It appears to me, then, that no message through another can be infallible, but only the direct divine inspiration or instinct of right in our own inner consciousness.

In conclusion, I see "F.C.P." has unintentionally misquoted me, and I wish to set myself right before some of your readers, who may not have read my article. I did not say the "Bible" should be relegated to the place of fables and myths, but only the idea of its "infallibility" in the sense I have explained. G. F. GREEN.

Plumstead.

MR. COLVILLE'S MEDIUMSHIP.

SIR,—Between choosing the subject and delivery of the discourse in the trance state, only the few seconds elapsed required for the rising of the medium, Mr. Colville, from his chair. This was followed by an uninterrupted flow of most interesting and sometimes truly sublime reflections on spiritual dispensations, from those of ancient times down to present phase. He kept us all spell-bound. The allusions to the different degrees of phenomena, sent to wake materialists out of their stupor, "according to the state of development of their receptive powers," were strikingly suggestive, and gave every form of manifestation—even those which at first glance are the most repulsive—a place of equal importance, relatively, to the highest results. Of the concluding poem (also chosen by the audience) on "Love," I can only say, with the deepest regret, that its beautiful, touching, and Godlike strains kept me in constant pain because it was not preserved on paper. The impression of an immense distance between the medium's inspirational and normal states seemed to strike all of us. His few gesticulations seemed as if produced automatically at the highest points of expression, not unlike the movements of marionettes animated by distant hands and intelligences. If any medium convinces listeners of a power outside his own, it is this gifted young man, Mr. Colville, otherwise it would seem the greatest piece of foolery on his part to waste great oratorical genius at occasional friendly meetings.

C. REIMERS.

Manchester, June 17, 1877.

REMARKABLE SPIRITUAL MANIFESTATIONS AT HOME.

SIR,—A few months ago, at the time of the prosecution of Drs. Slade and Monck, I was rather puzzled at the notion that men of intelligence and education, also of gentle birth, could so lower themselves in the eyes of mankind as to try and make a living by the degrading trade of personating the spirits of the departed. I was so much stricken with the horrible nature of such an idea that, before condemning my fellow-man, I determined to investigate the matter for myself in the bosom of my own family. Having attended, from curiosity and otherwise, *séances* before, and also being inquisitively minded, I asked myself, if spirits could communicate with Dr. Slade and others, why not with me? I therefore resolved to sit one evening every week.

As a recapitulation of what took place at each sitting would be too much for one or a dozen letters, I will simply relate in order what occurred at two. The first, Sunday, Feb. 11, 8 p.m., sitters, myself, wife, son (eight years old), and daughter (ten years old), all sitting in full light. After a few table movements, a communication came from the controlling power, to the effect that said power or force was my father. I accordingly proceeded to test said force by asking mental questions as to identity. My questions being correctly answered, I asked the intelligence if it could give any physical proof of its being a power acting outside the sitters, other than it had already done? *Answer*—"Yes." *Question*—"Shall we sing?" *Answer*—"No." Nevertheless, the little boy commenced singing one of Sankey's hymns—"Hold the fort."

At this time, and during the whole sitting, the palms of the sitters' hands were lying flat on the table. When the boy uttered the words, "Wave the answer back to heaven," a handkerchief which was in the little girl's bosom was raised up gracefully to the ceiling, there kept waving, keeping time to the singing, and, when the verse was ended, as gracefully descended to the floor. After a few moments more questioning and answering, I happened to remark, "It is time the children went to bed." Presently the little girl whose boots were off her feet, which were resting on the rungs of her chair, while her hands were on the table, exclaimed, "Oh, father, he is untying my garters! he is pulling off my stockings!" I said, "Nonsense." She answered, "I declare he is, and I believe he is tying my feet together; get the lamp and see!" I accordingly held the lamp under the table, and there sure enough her right stocking was pulled down as far as her ankle, and both her feet were firmly tied together. We were rather alarmed, as her legs were very cold and rigid. I asked my wife to untie her. She answered, "No. If your father tied them, let him untie them; it will be a good test." I then replaced the lamp on the table, and in a few moments both stockings were thrown into the centre of the floor. Ten o'clock having struck, we bade our invisible good night, and they having responded, we closed our third sitting.

About three weeks afterwards I and my wife visited a private circle; Mr. Lawrence was among the sitters, and my wife and self not having much faith at the time in Mr. Lawrence, we watched him narrowly. Some raps came on the table. Questions being put, the controlling power, who gave the rather pleasing name of "Sunshine," expressed a wish to communicate with my wife, but we being rather sceptical, asked Sunshine would she visit our own family circle. *Answer*—"Yes." On the following Friday, at eight p.m., we (including wife, son, daughter, and myself) sat. After a quarter of an hour's sitting a cold wind passed through the parlour, causing us to feel icy cold; so cold was it that twice I had to go to the fire and warm myself. Then a gentle warmth commenced, and suddenly a shower of raps descended on the centre of the table, as if made with the knuckles of a fist, and then I believe we all thought for the first time of the promise made, as our thoughts were previously on the handkerchief affair. I asked the controlling power to give its name, and it distinctly spelt out "Sunshine." I called the alphabet, and at every letter composing the name that I came to, there was a distant rap in the centre of the table as if from the knuckles of a closed fist. The palms of all our hands were resting flat on the table, and in full light. After a good deal more rapping and questioning we closed our *séance* at 10 p.m.

It was to me one of the most pleasant, instructive, and profitable evenings that I ever spent. I have simply penned what took place as a lover of truth. I have selected two only out of the many weekly *séances* I have held in my own house in full light, with my own family, who to my knowledge have not been educated to conjuring, and as far as I am concerned I care nothing as to the truth or untruth of Spiritualism or any other ism. During these sittings I have had some remarkable manifestations which time and space will not allow me to transmit to you, but to me the most remarkable fact is that for the last two months the character of the phenomena has entirely changed. I no longer get any physical ones; they are now varied; sometimes one thing; then another. This proves to me that our own minds have no control over the phenomena. If you think the above worth publishing in order that it may induce others to investigate the matter, as I have done, in their own families, and in the full light of day, do so, as I am not ashamed of the truth, no matter in what form it is represented. JAS. CAIN.

142, Burdett-road, Bow, London, E., June 16th, 1877.

PARAFFIN MOULDS OF SPIRIT FACES.

SIR,—Five different spirits have now promised to give us these precious moulds, so as to include the whole head, neck, and shoulders. They, as well as we, are waiting for the return of Firman from England to set about it. It must take some time to get through with all this, especially as we shall want more than one mould of each, and it can only be on days of favourable weather and other conditions that it can be done. It costs them a considerable effort, and takes much of what they call "the power." It remains to be seen whether all will be equally successful. In their ordinary materialisations they do not appear all to have the same amount of strength. At the same *séance*, for instance, one or two will be more fully formed than others, will come unveiled when others cannot, stay longer, and advance further forward beyond the curtain of the cabinet. John King seems to have to do a large part of the work for them of helping or enabling them to form—with the aid of his strong fluidic force. It is reasonable to apprehend that we may find similar inequalities in degree of success in taking the moulds. An upright tinned iron cylinder, resting on a furnace, and two feet in depth by eighteen inches in diameter, is all ready, according to John King's directions, with 150 lbs. of paraffin. Pretty formidable preparation, which will, however, be amply repaid if the operations prove as successful as we hope.

The two casts, in alabaster, resulting from the two face moulds which I have already told you of, are exquisitely beautiful. The one reaches only to the middle of the cheek, the other includes the ears. The forehead is surmounted with hair in wavy curls, and it is a marvel how such hair got ever detached in an instant from the melted paraffin. Human hair could never have done so. The eyes are open and without lashes, as in sculpture. We were talking the other day after the spirit had been writing, and, knowing her to be still present, we asked her about it. The next day she wrote—"You asked me yesterday how it was that my eyebrows were missing in my mould. It was because I wanted to appear just like a marble statue. But if you wish it, in the next one I take, I will try to make them. It is very difficult for us sometimes; but you know you often see us without them when we are not well formed."

On the 14th she wrote—"We are all here waiting for the medium. John is very busy, doing all kinds of things to please you with his light." John has, in fact, promised to show us some phenomena with it which, if realised (as experience gives me confidence they will be), will indeed be splendid to behold. I will not mention them in anticipation, but it is not without interest, as a fact, to mention the promises made beforehand by him of his making experiments, and now this intimation of what he intends to do; practising, as it were. At our last *séance* (May 28) at which he took leave of us for ten days, saying that on his return we would go on with the face and head moulds, with the proper appliances. I reminded him of "the Cross of Constantine." "I never forget," was all his reply.

It seems to give a little glimpse into the life on the other side that *Nathalie*, on taking leave of us the other day (by writing through Mr. Firman's hand), said: "We are now going to take a short trip with John, who is so good and useful to us. It is to help some poor spirits who are working for advancement, and who want help very badly." The next day she wrote that they had returned from their "trip." The one whose moulds we have, the casts from which had been finished and sent home by the plasterer, expressed the hope that we and the Countess "found the likeness good," which we all certainly had.

I do not see why you should not undertake this operation in England too, with every prospect of similar success, at least through Williams, on whom John Kiug is a faithful attendant. In that event, remember not to do as we did the first time (after the example of the hand-moulding operations we had read of), namely, to put only a moderate stratum of paraffin over a body of hot water. John told us to suppress the hot water next time, and make the whole body of the liquid to consist of the melted paraffin alone, because, he said, particles of the water would mix with the paraffin and cause defects in the mould. I should be glad to have it witnessed by others besides ourselves over here.

J. L. O'SULLIVAN.

Paris, June 17th.

P.S. *An Erratum*.—As most of your readers no doubt preserve the numbers of your invaluable paper (in which is getting gradually accumulated a vast body of precious material for future elaboration by the students of the philosophy and religion of Spiritualism), I beg them to recur to your number for June 1st, page 262, line 42, and to pass the pen through the superfluous and non-syntactical words (having their origin, no doubt, in my bad manuscript), "See the faith which will." The sense will then become intelligible and substantially correct. A more exactly correct translation of the entire sentence (out of French) would have been thus:—"Then will that nucleus of zealous souls which are in the path of the truth, have experienced the increase in themselves of the growth of that faith which will undergo a daily development, and which will give to all of them those germs of the truth which Christ has sown upon the earth."

J. L. O'S.

DR. SLADE'S OFFER.

SIR,—I see that the "free" press of London has refused to publish Dr. Slade's proposal to Professor Lankester.

I feel it to be very desirable that the public should know all about this matter. I would suggest, therefore, that Dr. Slade's proposal, and along with it the fact that the London press refused it publicity, be published in the form of a large poster, with an attractive heading in "script type"—such, for instance, as "Dr. Slade and Professor Lankester."

Let several thousands of these be printed, and posted up at the principal stations, not only in London, but in every place in this country where Spiritualists may be found with sufficient love for the truth to spend a few shillings on this object. I think this would accomplish our object.

HERMANN FREUND.

2, Silver-street, Stockton-on-Tees, June 18th, 1877.

PHYSICS AND METAPHYSICS.

SIR,—Mr. C. C. Massey seems inclined to drag us back from cultivated lands into the wilderness again, that is to say, into endless and hopeless metaphysical speculations, on which the best and most acute minds have been engaged, but all ending in mere conflicting utterances. The advance of knowledge has been entirely derived from the pursuit of the physical sciences; and whether you call the substance or cause, matter or spirit, signifies nothing. You will never make ships and houses out of thought, nor guns and gunpowder out of ideas. Properly speaking, there is no such thing as metaphysics, since mind itself is but the function of a physical or spiritual body. It is true that Mr. Lewes retains the term for general laws, or abstract ideas, but the laws of nature are not metaphysical, as Plato supposed, but are determined by matter, as Bacon affirmed. On this matter Dr. Carpenter has lately taken me to task, in the idea that I had meant something different. Idealism, logically carried out, either isolates the individual mind, or lauds you in scepticism and negation; but Mr. Massey has, it seems, brought himself to conceive that "the identity of being and nothing" is a profound and conceivable idea. We have nothing to do with what things "are in themselves," but what they *show* themselves to be, the nature of a thing being seen in what it does, and as it acts and is acted upon in the order and sequence observed. Without the objective there could be no subjective, for the one world is the impression and reflection from the other, for there is no perception or thought but, directly or indirectly, has an objective relation.

I think we shall all admit that, next to Goethe, Humboldt was the most profound thinker among the men of science we have had in modern times, and Humboldt says:—"Contrary to the wishes and counsels of those profound and powerful thinkers, who have given new life to speculations which were already familiar to the ancients, systems of natural philosophy have in our country for some time past turned aside the

minds of men from the graver study of mathematical and physical sciences. The abuse of better powers, which has led many of our noble but ill-judging youth into the saturnalia of a purely ideal science of nature, has been signalised by the intoxication of pretended conquests, by a novel and fantastically symbolical phraseology, and by a predilection for the formulæ of a scholastic rationalism, more contracted in its views than any known to the middle ages. I use the expression "abuse of better powers," because superior intellects, devoted to philosophical pursuits and experimental science, have remained strangers to these saturnalia. The results, yielded by an earnest investigation in the path of experiment, cannot be at variance with a true philosophy of nature."—*Cosmos, End of Introduction.*

Newton very properly admonished us in these words:—"Physics, beware of metaphysics." Mr. Lewes says that anyhow our perceptions are not pictures (visual); but that is precisely what they are, since we paint what is perceived. The question is how far the perception and picture resemble nature, which brings us to the question of the illusions of the senses, the correction of such illusions, and their reason and practical value.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

"LIFE BEYOND THE GRAVE."

SIR,—I send you a short notice of "Life Beyond the Grave." It is an interesting account of spiritual existence on what the communicating spirit designates "the earth plane." It begins by describing the appearance we present to spirits. Our physical bodies, together with our material surroundings, of houses, furniture, &c., to them appear shadowy and transparent, while the spiritual counterparts of our tables and chairs, and of our so-called solid bodies are to them real and tangible. According to this disembodied author the spiritual counterparts of our clothes and household belongings follow us into the next world. "Your towns are full of men and women who have parted with their material bodies, and still live on in the old way, scarcely knowing whether they are alive or dead, for they see everything going on as before; they jostle against their friends in the streets, and they see no difference in them, excepting that those who are still in the body, seem like deaf, dumb, and blind people who pass by, and take no notice of them."

When Ira Davenport was staying with me, I used to have daily conversation with a female voice. Upon my asking this invisible young woman when she left the earth, she replied, "I haven't left it;" that answer at the time surprised me, now I understand what she meant. It appears that this close connection with earth is not a desirable kind of spiritual existence, but the way most of us pass our lives in the flesh is such, that upon dying we are not fit for a promotion to a higher sphere. Men create their own future surroundings by their thoughts and modes of life here. Whatever most occupies us here influences our actual surroundings in the spirit-world, but what are congenial pursuits now cease to be so hereafter because they occupy us to the exclusion of all else. One gets too much of them. This little book explains this, and shows how suppression of self and the cultivation of spiritual qualities, with a life of active benevolence as a necessary consequence, lead to a superior state of existence. There is much useful information in the book, but there are also some assertions so extraordinary and novel that they demand corroboration; such, for instance, as that a ship which has been burnt at sea and all hands drowned, leaves her spiritual counterpart with her disembodied crew to go sailing along for any length of time without being able to make a port, as she cannot approach the land owing to the strong "magnetic" currents that sweep round the shores of the spiritual counterpart of the ocean, thus preventing all navigation. This is more difficult to believe than what is said about man's double nature, namely, that during the sleep of the body the spirit is at liberty to wander in the spirit-world, where it has a set of friends and objects of interest distinct from those it is occupied with when the body is awake, and that the temporarily freed spirit is often much more amusing and intelligent than when obliged to manifest through the flesh.

It is satisfactory for those of a philanthropic disposition, not blessed with the good things of this world, to learn that as much good can be done by a man who leads a pure life among the impure, as by one who gives thousands of pounds away in charity. Such a person does good in a way he is not aware of, for besides the evident effect of setting a good example, he is associated with spirit friends, whose healthy influence affects beneficially the spirit friends of the bad men among his associates, who are always of the same calibre as their colleague in the flesh.

Cremation is recommended as a good way of disposing of the body; it also helps the spirit to get free. The state of affairs in England is alluded to, and the view taken of things is not encouraging; "there is a great lack of patriotism among those in power, who are blinded by self-interest." The Plimsoll incident, it appears, created much sensation in the spirit world. Spirits, who feel so inclined, attend the House of Commons, and make themselves acquainted with what goes on there. The worse than uselessness of religious teaching is referred to, such for instance as the doctrine that departing souls are carried away "to sleep in Jesus," until the final resurrection of the dead, the fact being that persons from earth entering the spirit world find themselves welcomed by old friends, who take them by the hand, and begin to explain what has happened to them. Gradually their whole past life becomes revealed like a panorama, and all that is bad is a constant source of self-reproach and consequent unhappiness, while that which is good affords pleasure. The philosophy of prayer is explained as an advertisement of one's wants in the spirit world. Muller's famous establishment, kept up entirely by voluntary contributions, is adduced as a remarkable instance of the success of his persistent and earnest faith in this direction. His supplications for assistance attracting the attention of benevolent spirits, they proceed to influence mortals to supply material aid. There is much

practical information on many subjects in this book. Perhaps I have said enough to induce some to read it.

The communicating spirit tells us that there are many things that he has learnt during a residence of fifty years in the spirit world, which he thinks our world is not yet ready to receive. He, however, offers to answer questions that any one may like to send to his medium. Taking advantage of that offer, I have asked him about reincarnation, thinking that, perhaps, that was one of the subjects which he deems we are not ready to accept. The other question was—"What, in his opinion, was the position of Christ to humanity?" If you can find space to publish the answers, I think they will be read with interest. Reincarnation is as great a necessity of human existence as the growth of man from infancy to manhood. Bodies are but the vehicles of expression of spirit, and the number of these external shells cannot alter or interfere with the individuality obtained by the soul in its progress towards the divine. The savage is but the embodiment of a spirit not yet advanced beyond an infantile spiritual state, its last condition having perhaps expressed itself in the body of an animal, from which state many embodiments on the natural plane will be necessary before it can become a being of high intellectual and spiritual development. This truth, however, can only be received by spirits of high mental development, or others not so high who may be of a teachable nature. Consequently, many spirits deny reincarnation when consulted by men on earth. This truth is at the present time being broadly promulgated and explained in the spirit world, and new revelations also are being made in that world as regards man's origin, progress, and destiny; revelations which can descend to but few minds on earth as yet. There are also many errors in regard to that doctrine amongst men on earth, and among the more or less ignorant spirits who have received a surface knowledge only, and who teach from that ground. Much has still to descend from the glorious God-like minds who have gathered up into their present state of truly divine beauty the spiritual fruits of their many repeated incarnations or periods of combat and struggles through matter. The doctrine of vicarious atonement is a misconception on the part of men of the work of Jesus on the earth. But our Lord did set in operation by His life, sufferings, and death an engine for man's deliverance from sin, and the power of sin over him. The subject is much too large for treatment here, but if man will have recourse to this means of deliverance, he will lift himself all the sooner from the enslavement of sin. It is by the power of the spirit of Jesus this is effected; man's faith in that power will cause him to seek it; and if he seeks it, it will most certainly be granted in such proportion and efficacy as he may be able to receive. Spirit is indestructible, everlasting, and eternal in its operation. Our Lord's spirit, or more properly our Lord Himself, can never cease to operate on earth for the good of mankind, for He is the glad, glorious, central angel of a universe of planets, and love, power, light, and heat radiate from His being's inexhaustible and infinite capacities as from a sun.

Merignac, Gironde, France.

J. H. GLEDSTANES.

DR. CARPENTER SUMMED UP.

SIR,—I append the sum and substance of the argument in Dr. Carpenter's two lectures on Mesmerism and Spiritualism, &c. :—

There have been many epidemic delusions;

Some Spiritualists neither observe accurately nor reason correctly:

Therefore, all Spiritualism is baseless:

Therefore, Spiritualism is another epidemic delusion. Q. E. D.

THE WITCHES OF RENFREW.

SIR,—Those who are interested in the case of the Renfrewshire witches will find important information about them in the following works :—

Sadducismus Debellatus, London, 1698, 4to.

Sinclair's *Satan's Invisible World Discovered*, 1764, or any of the later editions.

Legends and Miracles, by the Rev. J. E. Smith (page 9), London, 1837, 8vo.

Hornsey.

W. WHITEAR.

SVEDENBORGIANISM V. SPIRITUALISM.

SIR,—Mr. Joy avoids arguing out the issue he raised in yours of the 25th ult. as to whether "the Scriptures do condemn open intercourse with spirits as injurious to man's progress in regeneration," but substantially reasserts that if they do, so much the worse for them. An inexpedient assertion, whether true or false, seeing there are many—like reeds shaken with the wind—who are waiting for rational instruction. Therefore, for the sake of these, I beg you to admit this attempt at elucidation.

The end to be attained is our own regeneration, thus that of the human race.

A means eminently conducive to this end is found in open intercourse with spirits (Mr. Joy).

Open intercourse with spirits is injurious to man's progress in regeneration, and, as such, is condemned by Scripture (Rev. J. H. Smithson).

What, then, is regeneration?

One whom all would do well to acknowledge Lord and Master, and who is the greatest of all Spiritualists defined it as the birth of the spiritual man; *i.e.*, of the natural man *out of the law of nature*, which holds to self-preservation as its primate *into the law of the spirit*, under which self-preservation flows from loving the neighbour, and self-destruction from loving the self.

Does, then, open intercourse with spirits "conduce eminently" to progress in this fraternal life?

That depends upon the character of the spirits with whom we have intercourse, and these are similar to the quality of our own interior

life, which again is the product of their life received by us and made our own.

In this light the question can be answered by every one who is honest enough to himself to set before his own eyes his own interior character. If the spirit within urges him to a daily life of self-sacrifice, a life of burden-bearing for others, then open intercourse with spirits will confirm, strengthen, and extend the uses of his life. Contrariwise, open intercourse will the more rapidly help him to destroy the remains of good within him and render regeneration impossible, because not desired.

These are the teachings of the Scriptures, as I read them, and also of the Spiritualism which is from above.

C. W. PEARCE.

7, Acre-lane, London, S.W., June 12, 1877.

VEGETARIANISM.

SIR,—Having had rather a long share of experience, both relative and personal, in what is called vegetarianism, I trust you will not consider me intrusive if I give to your readers a few details on the subject. I am now in my eighty-eighth year. I have been for more than forty years an abstainer from all flesh food, and nearly as long a time from all alcoholic beverages. Although the middle member of a family of fifteen children, I have survived all my flesh-eating brothers and sisters by many years. My change of diet from animal food to vegetarianism was made at once, and I remember no instance of ill effects from the sudden experiment. I was told casually by a friend that to live on a vegetable diet was possible, and that it was a facilitating condition for attaining a pure and holy life, which was my great desire, and I at once promised to try for a fortnight to do without flesh. This fortnight has proved a long one; it has lengthened to forty-three years of fasting from butcher's meat; instead of my health having suffered by the experiment, it has materially benefited thereby. Many of my friends have made the same trial with the result of an increase of health of body and serenity of mind. For twelve years I was connected with a school for vegetarians exclusively, and I know of no instance in which a sudden and complete change from a mixed diet to a farinaceous one has been injurious. Morally and spiritually, as well as physically, I find vegetarianism to be a decided advance upon the old barbarous diet which necessitates the slaughter of innocent animals in untold thousands yearly, and condemns a number of human beings to a low and degrading life, finding its support by the constant shedding of blood, and the cruelties antecedent to and connected with such deeds. As a Spiritualist, I can say that he or she who would converse with the higher spirits must prepare the body by pure and simple food, so as to be a fit companion and envelope to the pure and holy soul, with which alone such higher spirits can communicate. This pure and simple food exists in abundance in fruits and grains and vegetable products, and is helpful to man's higher nature as well as to his physical health.

WILLIAM OLDHAM.

Ditton Hill, Surbiton, Surrey.

SIR,—Kindly allow me space for a few words of my experience of Vegetarianism. After hearing a course of lectures on the subject, I determined to give it a trial. I had up to that time enjoyed very good health. I immediately experienced a lightness and clearness of thought, which delighted me, and was quite satisfied with the change—whent lo! after about six weeks' trial, I was attacked by a severe pain in my chest. It was almost unbearable. General weakness and debility set in; I lost thirty-four lbs. in weight, and felt too weak to walk up an ordinary hill. The pain turned out to be indigestion, a thing previously utterly unknown to me, but from that time to this I have never entirely lost it, and my health has never been what it was previous to the trial, so it is almost needless to say I soon gave Vegetarianism up. My advice to all is, "If you already enjoy good health (what more do you desire?) do not tamper with it by trying Vegetarianism."

J. F. YOUNG.

Llanely, South Wales, June 10, 1877.

SIR,—As one who has been carefully watching the general tendency of the letters in your pages upon the subject of Vegetarianism, allow me to say that those who have given their experience against the eating of animal flesh have had altogether the best of it. Those who have spoken in favour of flesh-eating have not only been comparatively few, but have altogether withheld their names and addresses, so that no one of their assertions can be verified by independent observers. Those who have given their experiences of Vegetarianism have, on the other hand, been many, and have honestly appended their names and addresses to their statements.

But those who have spoken in favour of Vegetarianism may have been hereditarily or otherwise predisposed thereunto, consequently the imitation of their example by the majority of your readers might subject the latter to attacks of illness.

At all events, this comes out clearly from the evidence collected—namely, that the placing of more vegetables, puddings, and so on upon our tables in place of flesh food is far better than action in the opposite direction, and is a step in favour of the promotion of the ascendancy of the race.

As regards teeth, the statement of Dr. Carter Blake that a proportion of flesh food is given by men to the monkeys in the Zoological Gardens, proves nothing as to the habits of monkeys in a state of nature. And until it is proved, with the names and addresses of responsible witnesses appended, that wild monkeys when not in a state of starvation habitually eat flesh, it is reasonable to assume that the natural food of the monkey consists of fruits and vegetables. If I give a dog bread, it does not prove that either wild dogs or wolves in a state of nature eat bread.

In the case of those who suffer from the habits of their forefathers, and labour from the effects of hereditary predisposition so that they cannot live on vegetable diet if they wish, restaurants fitted up, as one of your correspondents suggests, for vegetarians, would be useless. Rather would such require to dine at places at which one-fourth the usual quantity of meat could be obtained to order, whenever they do not dine at home.

The question of hereditary influences enters largely into this matter, and I would that as the one subject closes in your pages, the other and the greater one would open. Everywhere we see children suffering for the sins of their parents, and the moral evils thus descending upon the helpless are greater than the physical. Take, for instance, the case of the *nouveaux riches*, who after the slavery of a lifetime retire to their suburban villa or country seat, to learn the sad lesson that plutocratic influences are no passport to truly refined society, and that their position is one of more misery than when industriously at work at trade. They then try to force their poor children into an atmosphere which they cannot enter themselves; they drive them to the market of the world as cattle are driven to the New Cattle Market, and by means of purely business marriages with the shady scions of the aristocracy, who are ashamed of their new relatives, add to the already overflowing category of sad homes and broken hearts, resulting in a progeny subject to mental and bodily diseases. It is the fashion now to sacrifice the affections, and my theory is that most of the diseases and unbalanced minds and tempers displayed in children, are the result of the sin. The grasping, well-intentioned parents are responsible for this; they are of the earth, earthy, and I pray, as a reformer prays over other sinners, that they may be made divinely unhappy, may be plagued with bad dreams, and may be led as erring children to obey their Father's will, before inflicting preventable results of their sins not only upon their own children, but upon the third and fourth generation. Perhaps you and your contributors would like to turn upon the earth-bound materialistic parents of the period the hose of moral and intellectual truth; they will be all the better for the shower-bath, and they want it badly. The happiness of many human beings may be promoted by this line of action, just as the lives of some thousands of animals will probably be saved within the next twelve months by the recent controversy on Vegetarianism, which will cause most of your readers to eat less animal flesh, though few of them will turn from it altogether.

R. W. W.

Bath.

SIR,—One more word, if you please, on the question of the teeth of mammalia. Mr. Hartley speaks of the "fanglike teeth peculiar to beasts of prey." As I presume by this is meant the "canines," or *dents carnassiers* of Cuvier, the fangs of teeth being always concealed in the alveoli, let me point out a few exceptions to this rule. The musk-deer is a vegetable-feeding ruminant, which chews the cud: the canine teeth are enormous. The camels and llamas are vegetable-feeding ruminants, which chew the cud: the canines are fairly developed, though not large. The walrus is a mixed feeder, chiefly subsisting on vegetable food: the canines are enormous. Other teeth belonging to the incisor series are developed to the similitude of canines in many fossil forms.

"B.A. (Cantab)" speaks of the monkey as the "frugivorous ancestor of man." Inspection of the stomach of a recently shot monkey (which, by the way, is excellent food) in its native woods, would, I think, convince him that, like man, the monkey is a mixed feeder.

C. CARTER BLAKE.

SIR,—The success of the vegetarian system will depend very much upon the proper proportioning of the various articles of diet, with respect to each other, and to the peculiarities of bodily constitution. I would strongly advise those who are thinking of becoming vegetarians to provide themselves with a copy of the *Quarterly Journal of Science* for January, 1876, which contains an interesting paper upon the subject.

Those who have determined to try vegetarianism will find many most useful hints in a little work called *The Principles and Practice on Vegetarian Cookery*; by John Smith. Published by Simpkin, Marshall, and Co., and by F. Pitman. 1860. 16mo. Dr. Pavy's *Treatise of Food and Dietetics*, Churchill: 1875, 8vo, may also be studied with great advantage.

W. WHITEAR.

Hornsey.

A PREDICTION CONCERNING "THE REIGN OF TERROR."

THE late Professor Gregory, in his book on *Animal Magnetism*, says that spontaneous prevision has been recorded as occurring in all ages, sometimes in the form of dreams, at other times in that of waking visions or second sight. By far the most remarkable, because the best attested, instance in modern times, is the celebrated prediction of M. Cazotte, concerning the events of the Reign of Terror. I shall give it entire, and I shall only premise, that it was well known in all its details both in Paris and London at a time when every one thought it a mere dream. I have seen persons who heard of it very soon after it was delivered, and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice, that Cazotte, who was a man of a very peculiar turn of mind, and much addicted to the

study of occult science, was also subject to fits of abstraction, reverie, or dreaming, in which he seems to have been clairvoyant, and that this was far from being the only occasion in which he uttered predictions which were verified. He is to be considered as a man subject to fits of spontaneous lucidity, which, in his case, often took the form of prevision. The following account is extracted from the posthumous memoirs of La Harpe:—

"It appears but as yesterday; yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy—a man of considerable wealth and genius. The company was numerous and diversified—courtiers, lawyers, academicians, &c.; and, according to custom, there had been a magnificent dinner. At dessert, the wines of Malvoisin and Constantia added to the gaiety of the guests that sort of license which is sometimes forgetful of *bon ton*:—we had arrived, in a word, just at that time when anything was permitted that would raise a laugh. Chamfort had read to us some of his impious and libertine tales, and even the great ladies had listened without having recourse to their fans. From this arose a deluge of jests against religion. One quoted a tirade from the *Pucelle*; another recalled the philosophic lines of Diderot—

*'Et des boyaux du dernier prêtre,
Scrre le cou du dernier roi,'*

for the sake of applauding them. A third rose, and holding his glass in his hand, exclaimed, 'Yes, gentlemen, I am as sure that there is no God as I am sure that Homer was a fool;' and, in truth, he was as sure of the one as of the other. The conversation became more serious; much admiration was expressed on the revolution which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed:—he had given the prevailing tone to his age, and had been read in the antechamber as well as in the drawing-room. One of the guests told us, while bursting with laughter, that his hairdresser, while powdering his hair, had said to him, 'Do you observe, sir, that although I am but a poor miserable barber, I have no more religion than any other.' We concluded that the revolution must soon be consummated—that it was indispensable that superstition and fanaticism should give place to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see the *reign of reason*. The oldest complained that they could scarcely flatter themselves with the hope; the young rejoiced that they might entertain this very probable expectation; and they congratulated the academy especially for having prepared the *great work*, and for having been the great rallying point, the centre, and the prime mover of the liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentleman,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much admire. You know that I am a little inclined to prophecy; I repeat, you will see it.' He was answered by the common rejoinder, 'One need not be a conjuror to see that.' 'Be it so; but perhaps one must be a little more than conjuror, for what remains for me to tell you. Do you know what will be the consequence of this revolution, what will be the consequence to all of you, and what will be the immediate result, the well-established effect, the thoroughly recognised consequence to all of you who are here present?' 'Ah!' said Condorcet, with his insolent and half-suppressed smile, 'let us hear, a philosopher is not afraid to encounter a prophet.' 'You, Monsieur de Condorcet, you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken, in order to escape from execution, from poison, which the happiness of that time will oblige you to carry about your person.'

"At first astonishment was most marked, but it was soon recollected that the good Cazotte is liable to dreaming, though apparently wide awake, and a hearty laugh is the consequence.

'Monsieur Cazotte, the relation you give is not so agreeable as your *Diable Amoureux*'—(a novel of Cazotte's).

"But what diable has put into your head this prison and these executioners? What can all these have in common with philosophy and the reign of reason?" "This is exactly what I say to you; it is in the name of philosophy, of humanity, of liberty; it is under the reign of reason, that it will happen to you thus to end your career; and it will indeed be the *reign of reason*; for then she will have her temples, and indeed, at that time, there will be no other temples in France than the temples of reason." "By my truth," said Chamforth, with a sarcastic smile, "you will not be one of the priests of those temples." "I do not hope it; but you, Monsieur de Chamfort, you will be one, and most worthy to be so; you will open your veins with twenty-two cuts of a razor, and yet you will not die till some months afterwards." They looked at each other, and laughed again. "You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled, six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold; you, M. Bailly on the scaffold; you, Monsieur de Malesherbes, on the scaffold." "Ah! God be thanked," exclaimed Roucher, "it seems that Monsieur has no eye but for the Academy—of it he has just made a terrible execution, and I, thank Heaven . . ." "You! you also will die upon the scaffold." "Oh, what an admirable guesser," was uttered on all sides; "he has sworn to exterminate us all." "No, it is not I who have sworn it." "But shall we then be conquered by the Turks or the Tartars? Yet again . . ." "Not at all; I have already told you, you will then be governed only by philosophy, only by reason. They who will thus treat you, will be all philosophers, will always have upon their lips the selfsame phrases which you have been putting forth for the last hour, will repeat all your maxims, and will quote as you have done, the verses of Diderot, and from *La Pucelle*." They then whispered among themselves, "You see that he is gone mad," for he preserved all this time the most serious and solemn manner. "Do you not see that he is joking? and you know that, in the character of his jokes, there is always much of the marvellous." "Yes," replied Chamfort, "but his marvellousness is not cheerful, it savours too much of the gibbet; and when will all this happen?" "Six years will not have passed over before all that I have said to you shall be accomplished."

"Here are some astonishing miracles' (and this time it was myself who spoke), 'but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.'

"Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted; if we shall perish only when La Harpe shall be a Christian, we are immortal.'

"As for that," then observed Madame la Duchesse de Grammont, 'we women, we are happy to be counted for nothing in these revolutions; when I say for nothing, it is not that we do not always mix ourselves up with them a little; but it is a received maxim, that they take no notice of us, and of our sex.' "Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever." "But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world." "I know nothing on that subject: but what I do know is, that you, Madame le Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs." "Ah! I hope that, in that case, I shall have a carriage hung in black." "No, madame; higher ladies than yourself will go like you in the common car, with their hands tied behind them." "Higher ladies! what, the princesses of the blood?" "Still more exalted personages." Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering: they began to feel that the joke was become too serious. Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying, in a careless tone, "You see that he will not leave me even a confessor." "No, madame, you will not have one, neither you, nor any

one besides. The last victim to whom this favour will be afforded will be . . ." He stopped for a moment. "Well! who then will be the happy mortal to whom this prerogative will be given?" "'Tis the only one which he will have then retained—and that will be the king of France.'

"The master of the house rose hastily, and every one with him. He walked up to M. Cazotte, and addressed him with a tone of deep emotion: "My dear Monsieur Cazotte, this mournful joke has lasted long enough. You carry it too far—even so far as to derogate from the society in which you are, and from your own character." Cazotte answered not a word, and was preparing to leave, when Madame de Grammont, who always sought to dissipate serious thought, and to restore the lost gaiety of the party, approached him, saying, "Monsieur the prophet, who has foretold us of our good fortune, you have told us nothing of your own." He remained silent for some time, with downcast eyes. "Madame, have you ever read the siege of Jerusalem, in Josephus?" "Yes! who has not read that? But answer as if I had never read it." "Well, then, madame, during the siege, a man, for seven days in succession, went round the ramparts of the city, in sight of the besiegers and besieged, crying unceasingly, with an ominous and thundering voice, *Woe to Jerusalem*; and the seventh time he cried, *Woe to Jerusalem, woe to myself*—and at that moment an enormous stone, projected from one of the machines of the besieging army, struck him, and destroyed him."

"And, after this reply, M. Cazotte made his bow and retired.

"When, for the first time, I read this astonishing prediction, I thought that it was only a fiction of La Harpe's, and that that celebrated critic wished to depict the astonishment which would have seized persons distinguished for their rank, their talents, and their fortune, if, several years before the revolution, one could have brought before them the causes which were preparing, and the frightful consequences which would follow. The inquiries which I have since made, and the information I have gained, have induced me to change my opinion. M. le Comte A. de Montesquieu, having assured me that Madame de Genlis had repeatedly told him that she had often heard this prediction related by M. de La Harpe, I begged of him to have the goodness to solicit from that lady more ample details. This is her reply:—

November, 1825.

I think I have somewhere placed, among my *souvenirs*, the anecdote of M. Cazotte, but I am not sure. I have heard it related a hundred times by M. de La Harpe, before the revolution, and always in the same form as I have met with it in print, and as he himself has caused it to be printed. This is all that I can say, or certify, or authenticate by my signature.—COMTESSE DE GENLIS.

I have also seen the son of M. Cazotte, who assured me that his father was gifted, in a most remarkable manner, with a faculty of prevision, of which he had numberless proofs; one of the most remarkable of which was, that on returning home on the day on which his daughter had succeeded in delivering him from the hands of the wretches who were conducting him to the scaffold, instead of partaking the joy of his surrounding family, he declared that in three days he should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of Sept., 1792, at the age of 72.

"In reference to the above narrative, M. Cazotte, jun., would not undertake to affirm that the relation of La Harpe was exact in all its *expressions*, but had not the smallest doubts as to the reality of the *facts*.

"I ought to add, that a friend of Vicq d'Azir, an inhabitant of Rennes, told me that that celebrated physician, having travelled into Brittany some years before the revolution, had related to him, before his family, the prophecy of Cazotte. It seemed that, notwithstanding his scepticism, Vicq d'Azir was uneasy about this prediction.

"Letter on this subject addressed to M. Mialle by M. le Baron Delamothe Langon:—

You inquire of me, my dear friend, what I know concerning the famous prediction of Cazotte mentioned by La Harpe. I have only on this subject to assure you upon my honour, that I have heard Madame la Comtesse de Beauharnais many times assert that she was present at this very singular historical fact. She related it always in the same way, and with the accent of truth; her evidence fully corroborated that of La Harpe. She spoke thus, before all the persons of the society in which she moved, many of whom still live, and could equally attest this assertion.

You may make what use you please of this communication.

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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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City Publishing Office, E. W. Allen's, 1, Ave Maria-lane, London, E.C.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.