

The Spiritualist,

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"O GRAVE, WHERE IS THY VICTORY?"

BY W. H. HARRISON.

To those who have given observational attention to Spiritualism, no question exists as to the reality of the phenomena, as to the production of physical effects at a distance from the body of the medium and governed by intelligence, or as to long-forgotten events in the memory of a sitter being re-revealed to him with names of persons and accurate particulars, through the lips of exceptionally good trance mediums. This established position is of transcendent interest in itself, both in psychology and physiology, but does not amount to proving life beyond the grave; consequently those experienced and critical Spiritualists who have the best practical acquaintance with the whole range of the ordinarily presented facts, have been much exercised at heart for the past few years about the question of spirit-identity.

The evidence in favour of spirit-identity is strengthened by such cases as are given in "M. A., Oxon's" book on the subject. This book is well known by Spiritualists to come from a responsible source, and is attested to the general public, in the dedication, by the names, as witnesses, of Dr. and Mrs. Stanhope Templeman Speer. In the valuable practical cases recorded near the end of that book, there is abundant evidence of an unseen power categorically revealing personal matters previously unknown to the medium or anybody else present in the circle. The only question left open to some extent is the power that unseen intelligence may have of reading books and manuscripts, also of copying handwriting, although the general moral bearing of the communications is against the speculation that the spiritual operator is capable of any such action with intention to deceive.

Another strong point in favour of spirit-identity in certain cases is, that when returning spirits profess by name to speak to their earthly friends through a medium, the sensitive usually feels the former death-pains of the spirit. We first witnessed this years ago through the mediumship of Mrs. Olive, and did not know whether some fanciful speculation of the medium was not taking form in her unconscious trance speeches. Next, the same fact came out in utterances through the lips of Mr. Morse, in those early days when he was able to give evidence of spirit-identity, and when the public demands and necessities of the movement unfortunately gave no opportunity for the exceptional cultivation of that phase of his powers. Then we saw that the same general law manifested itself in other English mediums, and occasional chance remarks in the American records revealed that it was in operation beyond the seas. Only last week Mrs. Louie Lowe, without any previous leading in that direction, volunteered in these pages statements about the sufferings she had endured on the other side of the Atlantic, from the death-pains of returning human spirits, who told her that a great spiritual law forced them to take up earthly existence through a medium, at the point they had once been obliged to lay it down so far as their

former bodies were concerned. This branch of evidence in the direction of proving spirit-identity is valuable, because no such idea was in the world until the spirits revealed it; indeed, so unexpected was it, and opposed to all possible preconceived ideas, that mediums and sitters alike were taken by surprise by the facts of the case, and slow to admit their verity.

Lastly, the crowning evidence of spirit-identity is found, as I have endeavoured to show in my recent book, in death-bed and post-mortem apparitions. These are of two classes, namely, materialised apparitions visible to everybody present, and apparitions visible only to clairvoyants and mesmeric sensitives. The materialised apparition is visible to three or four persons in one place, at the time that the body of the dying person is visible to three or four persons round the bed, and the dying individual, after a slight sleep or trance, tells his friends that he has seen his distant loved-ones. With such corroborative testimony from a number of witnesses at once, at both ends of the line, what better evidence of identity is needed? After the death of the body, spontaneous apparitions are seen just the same, but corroborative evidence is unobtainable at both ends of the line, the tenement of clay being silent in death. As I have pointed out elsewhere, these apparitions are experimentally producible under human control.

Here then are three strong lines of evidence tending to prove the reality of a life beyond the grave, and if any one of them be considered not strong enough, the three added together give a position which seems to be impregnable, and capable of withstanding any amount of conscientious criticism.

THE REMOVAL OF AN EVIL INFLUENCE.

BY A. E. NEWTON.

ONE of the best, purest, and most conscientious mediums the writer ever knew—one whose whole soul seemed illuminated with heavenly wisdom and celestial truth, which was freely imparted to those about her without money and without price, and who, though acting only in private, has been instrumental in quickening into higher life hundreds of souls, among whom are some of the most influential teachers of Spiritualism on two Continents—was on one occasion seized by an influence which caused her most excruciating physical torture. The access of this influence was, doubtless, facilitated by the fact that the medium had been compelled by temporary circumstances to subsist for some days on food that was to her unsuitable and unwholesome, by which the tone of physical vitality had become lowered, rendering her specially negative to surrounding influences, while at the same time she was brought in frequent contact with a person in the body possessed of a powerful will, who was evidently actuated by secret malevolent feelings, and who thus threw around her a malignant aura.

At first the suffering was thought to be merely the effect of some peculiar bodily disease, and was treated accordingly; but it soon became evident to both the sufferer and her friends that she was partially in the clutches of an evil-disposed intelligence, who was seeking gradually to obtain control of her brain, and appeared endeavouring to wrench soul and body asunder by inflicting the intensest pain in the great nerve-centres. This was continued at intervals during several successive days, the subject growing constantly weaker and less able to resist.

At length the medium's husband, perceiving what seemed unmistakable evidence of the presence and control of a foreign intelligence, and thinking that even the most evil-disposed being could be best reached and

influenced for good by kind words and friendly expostulation, addressed the spirit in a kindly way, and asked what his object was in thus afflicting the medium. The medium's face at once was made to assume an intensely malignant expression, utterly foreign to herself, while her tongue was forced to ejaculate, in the most fiendish tones imaginable, "*We are going to kill her! God damn her!*"*

The husband further expostulated, "Why? what harm has she done you, or any one, that you should wish to do this?" But no further reply could be elicited.

It was now evident to her friends, however sceptical they may have been previously on the subject, that here was a case calling for most energetic efforts at exorcism, if such a thing were possible. Uniting in earnest (unspoken) prayer for the aid of superior beings, together with the laying on of hands by spiritual persons (whose refined auras are believed to be as intolerable to depraved beings as is fire to mortal flesh), the friends speedily had the satisfaction of seeing the sufferer delivered from this malevolent power, and once more under the influence of her own celestial guardians.

The latter, as soon as able, proceeded to explain in the most serious and earnest manner, emphasized by the terrible scenes that had been passed through, that there are in the spirit-world (of course on the lower planes of development) numbers of spirits who are violently hostile to the spread on earth of the light and the higher wisdom which a heavenly Spiritualism brings, and these are ever on the alert, not only to bring Spiritualism into disrepute by any and all means in their power, but even to take the lives of its most efficient advocates when opportunity presents. And this for the reason that a knowledge of the truth and its practice by mankind lessens their own power for evil or for selfish gratification at the expense of ignorant and depraved humanity. From this was deduced the important lesson that sensitive persons interested in these higher truths should be at all times on their guard and be guarded by their friends, against deleterious influences, whether in their diet or their personal associations—any and everything which tends to lower the tone of either bodily or spiritual vigour, and thus to open the way for the approach of adverse powers.

The medium was promptly removed to more suitable surroundings, and, by advice of her guardians, attendants of a select and spiritual character were for a time provided to aid in warding off malevolent influences until her own strength should become recuperated. One of these attendants, who was clairvoyant—a lady of the highest character—testified to seeing, while watching at the bedside, a group of dark, malignant spirits hovering near and doing their utmost to regain possession of the victim who had been rescued from their power, and exhibiting the most intense anger and rage as they were compelled to retire before the bright, celestial host who had taken her in charge.

This is but one of several incidents pointing in the same direction that have come under the writer's personal knowledge, and he has reason to believe that similar and even more striking proofs of evil disposition on the part of spirits have been not uncommon to most investigators of large experience. Doubtless the materialistic "common sense" of our time would refer all such cases to physical disease, to deception or hallucination, as it does all evidences of spirit-intervention. But, conceding the reality of spirit-presence in this case, as the writer is compelled to do, it seems utterly repugnant to enlightened reason to suppose that

* In *The Banner of Light* this expression was hypocritically put in initial letters and dashes, so that everybody, not an idiot, knew what the writer intended.—[ED. OF S.]

this spiteful demon, avowedly bent on torture and death to one of the most lovable beings that ever trod the earth, was really a "well-meaning spirit" *misunderstood*; or to "surmise" that the medium's usual spirit-attendants, who were accustomed to teach the most exalted virtues and to give rational explanations of things dark and perplexing, should on this occasion have attested to an infernal falsehood as to the character and purposes of their own associates, to the utter misleading of earnest seekers for truth. And all this merely to give a ready answer "to account for all that is not according to our preconceived notions of how well-meaning spirits should deport themselves!" This is to represent the wisest spirits as utterly destitute of truth and honour.—*Banner of Light.*

POWERFUL SPIRITUAL MANIFESTATIONS IN INDIA.

THE following narrative, dated June 23rd, 1879, written in the Indian hill district, comes from a thoroughly trustworthy source, but the writer, like many other Spiritualists in private life, does not wish any name or address to be published. The appended narrative consists of the closing part of a letter written to a friend in England:—

My young brother goes to school. We always ride here. There is only one carriage (and that belongs to —) in the whole place. Then I go out calling from twelve to two, always on horseback, with a nigger groom following on foot. Lunch at two (we always have some one to lunch), and then about five we go out riding again till eight. We have a jolly house, and altogether twenty-five servants, who cost my governor 200 rupees a month, which is just £20. We have about nine horses. The ladies go about either on horseback or in janpans, which are like comfortable armchairs, carried by from six to eight niggers.

Now listen. You must know, to begin with, that my young brother, who is just twelve, is about the most powerful medium, I suppose, that could be found anywhere. I will explain. About a year ago my mother noticed that things followed my brother (such as a cushion, and every imaginable thing), but nothing, as in your case, was broken. Well, then, my brother tried table turning; it answered wonderfully. Then he, one day, took a pencil and paper and wrote and asked questions; it (the spirit) answered them. It rarely writes two hands alike, and so fast that a child of his age could not do it on his own account. It recorded instances of my grandmother's death; how my mother attended her; the medicines she gave her (she died, you know, before I was born). My brother was entirely ignorant of it. We always make him write with his eyes shut. He (my brother) has seen my grandmother's spirit and described it accurately to my mother. The spirit sends him notes which he finds on his table, and sent my mother a piece of her mother's hair done up in a note; in fact, in a word, it does exactly what my brother wishes or asks. I also am a medium, but not so powerful as my brother. If I go into a cupboard I can get raps, and they increase in boldness as I ask for them. Now I will tell you what happened to my brother, solemnly, as a fact. He and I had a *séance* the other day together—we went up into my room. He sat down, and the spirit he invoked was a playful one. I got into the cupboard, and, on his asking, it hurled my hat-box, brushes, and match-box, and various other things at the cupboard. It then told us to go into another room and blindfold ourselves. We did: things were thrown at

us. It then put oatmeal down our necks, on our faces; and when we returned to my room, the table we use for writing to the spirits on was covered with it too.

My brother stood in the room. A hat was put on his head (by the spirit); he took it off, and it was filled with all sorts of rubbish. Three times was this done with different hats. I have seen him raised up in the air, and carried the whole length of the room and put on a sofa.

Sometimes, taking off his coat, all sorts of things tumble out. It dresses him up in the most fantastic garbs, in a second, in my presence. If he comes out for a walk he finds stones in his hat and up his sleeve. My brother, through its agency, has done a thing never done before—written the contents of an unopened letter. I know how firmly you believe, or I should not have told you.

I will now tell you something more remarkable. I have seen it (I swear on my honour), when he has got into a cupboard and shut the doors, take off his boots, and then they have come out through the roof of the cupboard.

I have seen my hat-box go through a shut window, and remain on the verandah without breaking it.

We have asked about your affair, and it (the spirit) says you are a medium. Now follow carefully my advice. Sit down by *yourself*, unless you can get another medium and *believer* at a table; ask it to move. If it does, three raps mean "Yes," one means "No." Ask it to spell out something by the alphabet. Begin at A, and go through the whole alphabet. When it raps stop, and begin again, and it will spell out words. Practice this by yourself, and don't be discouraged, but go on for weeks, and, if you are a medium, *your power must come*. That is what I do, and it has promised that in a month it will *write* for me. We have pages on pages of foolscap it has written for my brother. You are at liberty to send this to *The Spiritualist* newspaper, if you like.

When I sit at a table sometimes bread comes rolling down my back on to my plate. Oh, I forgot to mention my brother sees fairies. They get all his books together off his table, place them in an exact square on the floor, and dance round them. My brother often has nosegays brought him by spirits, and it (the spirit) actually took a small card from my brother's desk, who is in England, and brought it to my mother here, and told her she was only to keep it twenty minutes and send it back. It will only do things in the presence of my father, mother, and myself. With any one else in the room nothing happens. Now, be sure and follow my instructions, and you will learn much, or I am mistaken. Lord — firmly believes in it, and he has seen things follow my brother. You know I am not given to exaggeration, and all this I swear solemnly is true. There is one remarkable thing about it. It throws something at my brother and me (a lemon, for instance), it hits us both exactly in the same place, at the same instant. It drew my brother a picture the other day of heaven and hell. It made six degrees of heaven, and one of hell.

It sometimes writes backwards fast; sideways it prints and illuminates its letters, a thing my brother never could do. And what is more, he sometimes places a pencil and paper under the table and goes away. We come back and find something written on it. Be sure and bear this in mind, the more you practise the more power you get. My power has increased wonderfully in the seven days I have been here. I practise every day.—Your affectionate friend,

P.S.—Be sure, in writing to the paper, no names are mentioned, as my mother does not wish it. No one knows of it but ourselves.

THE RELIGION OF SPIRITUALISM.

BY ISABEL DE STEIGER.

I wish to say a few words in reference to the letter of my friend, Dr. George Wyld, published July 18th. I have just returned after a few weeks' absence abroad, otherwise I would have replied sooner.

I think, however, that Dr. Wyld, if he has done me the honour of reading my concluding paper, will see that I had no intention of undervaluing the truth or Divine inspiration of the *source* of Christianity, but that my remarks were confined to the misunderstandings of the real meaning of most of Christ's teaching, owing to the perverted theologies which have been dominant in Christendom for the last few centuries. Owing to this view I use the expression "materialising theology" as applicable to the Christianity of the present day. I think, also, that Dr. Wyld will see that I never for a moment could have been so stupid—I can use no other expression—as to have excluded the noble names he quotes, as well as all others of the hierarchy of intellect, in my animadversions respecting the results of Christianity. Such people must always stand alone as influencing and not being influenced by the religions surrounding them.

All such men and women, in whatever epoch they live, can never "vanish before" any fresh light on the mysteries of life. They will absorb it, and probably radiate it again in their own spheres of existence.

May I say a few words to try, if possible, to excuse "the sobs of weeping women?" Such *stances* as those graphically described by Dr. Wyld are no doubt lamentable parodies, and should be regarded by all true Spiritualists with profound regret. Nevertheless, "a straw shows how the wind blows," and we shall best serve the cause of promoting the higher development of Spiritualism by endeavouring to draw people's minds upwards from the lower views and generally selfish curiosity which tempts them to indulge in such *stances*.

Beginners in Spiritualism go through a great deal which afterwards (when they understand better the truths they are seeking for) they consider decidedly reprehensible.

I confess I have never had the pain of witnessing any women in such a distressing position as quoted by Dr. Wyld; if I had I should, I think, have been very sorry for them (for they certainly could not have done it as a *pleasurable* occupation), and I should have concluded that they were in an early stage of spiritual education, or that they were of a mental capacity that unfitted them for walking alone unguided in any field of new thought.

I must also in all justice say that no doubt there must be some inspirational speaking such as Dr. Wyld describes, since he says so, but I have never heard it; on the contrary, I have been a hearer of much, and very much that I think would have served as matter for volumes of sermons, and the teachings of which, if assimilated into our hearts and lives, would make us very different men and women to what we are.

We can only honestly and fairly criticise what we hear or read for ourselves, and I consider myself to have been fortunate to have been a listener in all the audiences of which I formed a unit.

I wish to say a word or two briefly respecting the perfectly true observations made by Dr. Carter Blake in his letters. No doubt his scholarly mind is offended at apparently random terms. I trust, however, he will see also that I had some method in my madness; and using my terms only in the widest senses, I think he can see that they convey their meaning as well as any terms used in a short paper on such a long subject. I must, in self-defence, say that I may be pardoned for

inaccuracies of expression, as my work lies with my brush and not with my pen. We all of us, however, no doubt, from time to time, feel inclined to lay down our daily work for the mental gain obtainable through the study of Spiritualism, and we each seek our various modes of expressing our interest, even the poor "sobbing women," who I would fain see smile again and abstain from *stances*. Dr. Blake is right in saying that Spiritualists are not agreed on the subjects referred to under the heading A, B, and C.

Nevertheless, this is neither to be wondered at, nor is it to our discredit. Neither Christianity nor Rome were built in a day. Neither moral nor physical changes occur suddenly. Spiritual religion is only dawning, and any heedless haste to erect doctrines or dogmas could only have disastrous results. We are feeling our way to higher understanding, and we are *not* iconoclasts or revolutionists; but when we see on all sides the light of spiritual religion slowly illuminating the dark theologies of the present day, *then* we shall know the advent of the new day is at hand. Then will it be time enough, and then will there be minds able to undertake the task of consolidating our ideas into a more philosophical or doctrinal form. We need not now dispute about terms, for we none of us as yet have authority to decide upon them. Neither were the early Christians agreed on *their* forms and terms. All was chaos, as far as doctrine went, until the apostles and fathers rose up to crystallise the words of Christ into immovable dogmas. Should we not profit by the subsequent experience, and *not* be in haste to proclaim to the world any formula of ideas, which further light may later on make us see fit to alter? As I take it, Spiritualism is an inner light coming, or that should come, to men's and women's souls, and they do not, therefore, feel the absolute necessity of either doctrine or dogma, the true essence of either being elasticity. However, as order is Heaven's first law, no doubt the time will come when Spiritualists, who love order and decorum as dearly as other people, will perceive the necessity of distinctly obeying this law, in the letter as well as the spirit. They are striving for it now indirectly, I assume, but at present all the interests, ideas, and forces are scattered, and not until every mind is complete in itself will centralisation or organisation, as far as religion goes, be possible.

Naturally the material and unemotional side of Spiritualism will be more easily understood than the higher and spiritual side. There is a dual nature in everything. Christ had a body and He had a spirit, therefore we have more reason to expect that the material side will be the one that will most easily "secure recognition on the part of outsiders," simply because men and women have, as a rule, a larger number among them whose material nature is more largely developed than their spiritual one. Like seeks like. Why should we mind so much about "outsiders?" We have our work to do, and we should be right glad for their sakes when "outsiders" seek us, for they have need of us, but we ought not to have need of them.

I observe that there is a phase in every Spiritualist's experience when he distresses himself about "outsiders" and *their* views on the matter. *Their* views being crude, crudity itself often can in no way affect us. We have simply got far ahead on the same road, where they are halting outside the starting point, and talking nonsense of the (unknown to them) path in front, and boldly enunciating their views from absolutely theoretical standpoints.

We should gladly assist "outsiders" by telling them of our experiences, but we are unworthy of travelling onwards ourselves, if we are perpetually being pulled back by any

"outsiders," and doubting truths we have felt ourselves, because *all* are not yet well started.

We have, alas, so much to do to mind our own feet in walking along this road, that we should once and for ever leave off the unimproving system of shifting our views for the sake of the recognition or appreciation of *any* "outsider."

Might I venture, however, to suggest, as Dr. Carter Blake is rightly very exact about definitions, that he should tell me whom and what he means by "outsiders?" But I forbear, for after all discussions about terms, when primal matters are not agreed upon, would be useless and unimproving. To my mind there can be but one meaning, and according to my light we are all of us "outsiders" to somebody else. Those who do not hold my views on art, or philosophy, or religion, look upon me as an outsider, I ditto upon them. Who is really to decide as to who the unfortunate goats literally are? I should, with Dr. Blake's permission, be more inclined to use the term "inquirers" when we are speaking of those whose recognition of us is required by us. As long as people are perfectly satisfied to remain out of the pale of our inquiries they are outsiders to us—we outsiders to them; but if they put a foot into our territories, they are no longer "outsiders" but inquirers. Therefore, I presume it is these persons to whom Dr. Blake alludes; and, therefore, I cordially agree with him in desiring that their views on Spiritualism should speedily grow wider, but as to non-inquirers, I think we need not attend to them: it is not our business to interfere with other persons' creeds. "Let each be persuaded in his own self." Neither should we feel benefited if non-inquirers were anxious to take us in hand. They are probably, as Mr. Stainton-Moses admirably expressed it in his paper, not fitted by nature for these inquiries, and do their own work in life more satisfactorily by keeping to their own particular groove as long as they are content in it, and feel honestly that their highest aspirations are attained therein.

I feel grateful to Dr. Hitchman for sheltering my remarks on these subjects under the valuable shield of his experience and knowledge; and that he agrees with me in not writing disparagingly of trance speaking. If "namby-pamby" orations are uttered we need not go to listen, fortunately; but, alas! how many of us have been forced to listen for "the sake of religion" to very "namby-pamby" matter from the pulpit!

Let us hope and believe that the first wide and general effects of Spiritualism will proceed from the doctrines enunciated from the pulpit, being at last irradiated and placed in their true light through the help of Spiritualism.

THE PASSAGE OF MATTER THROUGH MATTER.

THE Hon. J. B. Young, of Marion, Iowa, states in the *Religio-Philosophical Journal* of Chicago, July 12th, 1879:

I called on Mrs. Simpson at her residence, No. 24, Ogden Avenue, Chicago, between nine and ten o'clock in the forenoon, July 3rd, in company with my youngest son, a lad aged ten years. No persons were present other than the medium, my son, and myself. We sat by the open window at a plain pine table or stand. After a few minutes' conversation, Mrs. Simpson took a goblet partly filled with water, and placing it on the palm of her right hand, introduced it underneath the stand and its cover, to exclude the light. In a moment she withdrew them, and we found in the goblet a beautiful moss rose with stem and leaves. It was presented by the controlling influence to my son. I thereupon requested the spirit to bring a flower to me, and he immediately indicated a readiness to do so. The circumstances connected with

the second effort are so remarkable that I desire to call especial attention to them. Mrs. Simpson placed the goblet upon a slate, and then, taking hold of the latter with her left hand, she requested me to place my hand upon the slate and upon her hand at the same time. I did so, taking her left hand and the side of the slate in my right hand. I then took her right hand in my left, and at arm's length from the stand, and observing that there was nothing under it, and nothing in the goblet but a little water, we introduced the slate and goblet underneath the stand, holding the goblet firmly to the top of the same, and then placed the cover around it, keeping our hands all the while in plain view. Within five seconds a slight tremor passed over the medium, and we withdrew the slate. The goblet contained a double hollyhock, a species of the flower, which, as I am informed, was first imported into this country from China about four years ago. It filled the goblet, and was arranged with exquisite skill. Every leaf was in its place, and not the faintest trace of pressure or bruise could be seen. All who are acquainted with this flower know that it is one of exceedingly delicate texture, and cannot be handled without marring some of the leaves, unless the greatest care be taken. Other beautiful flowers were then produced, sent by the controlling influence to the several members of my family.

I watched closely every movement of the medium, and can truly say that I know positively, and with as much certainty as anything can be known in this world, that the flowers were produced by some power invisible to the human eye.

When the hollyhock was produced under the rigid test conditions above-mentioned, the countenance of the medium was radiant with joy, and in a moment a look of inexpressible sadness passed over her face. I inquired the cause, and she replied, "As knowledge increases troubles multiply; the more wisdom we have the keener our sufferings. I know that the Infinite Spirit and the blessed angels are using me as an instrument for the demonstration of continuous life and immortality, and am conscious of my own truthfulness and honesty; and when I realise how cold and indifferent people are to the angels' mission of truth and love, how unkindly, how cruelly bigots speak of me and of my work, I cannot feel otherwise than sad."

I endeavoured to cheer her by speaking of "the good time coming," when the world will joyfully welcome its mediums and prophets. I hesitate not to affirm that Mrs. Simpson can do more to establish the fact of immortality, and of communion between the two worlds, than all the philosophers and theologians combined, who do not possess mediumistic gifts of an equally demonstrative character.

I write not in the interest of any sect or denomination, or of any particular class of believers; nor do I write as a propagandist of Spiritualism, but to add my testimony to a wonderful fact for the purpose of promoting a recognition of it by the public mind. If through the mediumship of certain persons an invisible power produces the most beautiful flowers in a moment of time, the people generally wish to know that fact. It is a phenomenon worthy of thorough investigation and of careful consideration, and if the evidence in support of its occurrence is sufficient and conclusive, the fact should receive universal acknowledgment. If any man in Chicago, having knowledge of this medium's reputed gifts, fails to obtain the most satisfactory and conclusive evidence that spirit power outside of the medium, and wholly invisible to the human eye, produces the flower manifestations which occur in her presence, it will be his own fault.

DR. MONCK.

DR. MONCK, still in a state of ill-health, is the guest of friends in Switzerland. Signor G. Damiani, writing from Naples to the *Annali Dello Spiritismo* (Turin) for June, says that the Rev. Dr. Monck, who came to him in a deplorable state of health, had left for Rome with his powers much improved. Though Signor Damiani was very particular not to call upon his invalid guest for any exhibition of his marvellous powers, the latter were occasionally spontaneously displayed. "A few days before his departure," says the distinguished Neapolitan, whom the *Annali* calls "the enlightened Spiritualist and philanthropist, Professor Giovanni Damiani," "we were with a friend conversing on matters foreign to Spiritualism, when suddenly, as if from the ceiling of the chamber, we saw fall upon the table around which we were seated a casket, which opened of itself, containing a handsome gold bracelet. The doctor, taking it up, said—'This was stolen from my wife about twelve years ago.' After returning home and while dining, the following was spelled out to us by the tipping of the table: 'Monck, you suspected that one of your servants stole this during your wife's last illness, but they were all innocent. The bracelet and other objects which then disappeared were taken by —, who will be considerably astonished not to find them in their lurking-hole.' An object stolen twelve years ago, brought as if by a miracle from England to Italy! Is it not a phenomenon that should cause men of science to reflect?"

A CURIOUS APPARITION.

MR. THOMAS LAKE sends us the following interesting letter about the appearance of the spirit of his departed wife to his daughter. Mrs. Lake passed to the higher life June 17th last, and the apparition was seen last Friday.

To the Editor of "The Spiritualist."

36, Blenheim-grove, Rye-lane, Peckham, August 3rd.

SIR,—As an old reader of your paper, I beg to submit the following facts, thinking they may interest all who study the great science of the proof palpable of immortality. On Friday morning last, August 1st, my daughter Ada was sitting on the outside of her bed at half-past seven, when she became conscious of a presence betwixt herself and the wall. Looking round she saw the full form of her mother reposing beside her. She was, she says, [frightened for a moment only, and then she remembered her mother had promised to come, if possible. She asked her mother if she were happy, to which she replied in a whisper "Yes." Her mother then said "I can't stay, I must go now, but I will come and see you again." The child said (she is only thirteen), "I shall soon come to you," upon which her mother said "I shall be glad." Her form was then seen to slide, as it were, through the wall. My daughter noticed that her head was shrouded very gracefully in a gauzy white fabric; a sort of transparent veil covered her face, and through the veil her full bright eyes were markedly visible. Each cheek was flushed with pink, the lips were likewise pink; the greater portion of her forehead was hidden by the folds of her head-dress; her arms were also completely enveloped by the ethereal drapery. My daughter noticed that her mother looked down towards her hands as if wiping something, exactly as she used to wipe her spectacles. My daughter noticed the motion under the light drapery, and, singular to say, she appeared to wear the very stockings she had on when her body was interred. If any of your readers should visit Forest Hill Cemetery, the grave is No. 6,342,

no great distance from the entrance, on the left; and should any person feel any desire to question either my child or myself about this occurrence, we shall be happy to answer any inquiries. I will guarantee the trustworthiness of my daughter; she is a child utterly incapable of falsehood.

THOMAS LAKE.

MADAME ENAULT'S MESMERIC POWERS.

A WARRINGTON newspaper gives the following additional particulars about Madame Enault, otherwise known as "The Moorish Princess:—"

Of all the sights I have ever witnessed, the performances of Madame Enault, on the Fair Ground, during the past week, have been the most remarkable. This lady, who has not been in England more than two or three weeks, and who arrived in Warrington on Saturday last, is certainly the most skilful dentist I have ever had the pleasure to see. I should think she has extracted many hundreds of teeth during the week from children, young persons, and the oldest of patriarchs. This is done with an ease, an absence from pain, and with such skill that the most sceptical have been forced to acknowledge her ability. Every day the crowds around her carriage have increased in numbers, and all classes have been represented, including not a few of those who practise dentistry and the medical art. I don't wish it to be thought that I have any reason for "puffing" this lady, but she has caused such a sensation in the town that I could not help noticing her in my "Jottings," and I don't mind saying that, in common with many other tradesmen, I have neglected the egg and butter business by which I flourish, for the purpose of witnessing the feats of this female marvel. But, besides the tooth extracting, which is done in the open air free of charge, Madame Enault (who speaks by the aid of an interpreter) has effected some wonderful cures in deafness, and in cases where jaw bones have been fractured or diseased, she has remedied the defects in a few minutes, amid the cheers of a strongly sympathising crowd. In addition to these cures and the curing of rheumatics and other ailments, she has taken away from various people growths of different kinds, carbuncles, &c. In fact, it would be impossible for me to enumerate all she has done, but she has earned the gratitude of a very large portion of the inhabitants, and the one medicine which she sells, and which has been proved of great virtue for cuts and wounds, has been most eagerly bought up by hundreds of people.

SIX new members of the National Association of Spiritualists were elected last Tuesday, including Mrs. Fletcher. There were six resignations of membership, and one of a seat on the Council.

MR. MATTHEWS, the test medium, will visit London a week or two hence, and no doubt many will avail themselves of the opportunity to witness his powers, which have given a great impetus to the progress of Spiritualism in Newcastle.

MR. WATKINS, the slate-writing medium, is getting good manifestations in America, but being a "slippery" man varies his theory of their origin to suit his temporary interests, and the spirits help him under all his varying circumstances.

MRS. WELDON holds lively and largely-attended musical gatherings every Wednesday evening at Tavistock House, Tavistock-square, London, commencing at eight o'clock, admission free. She begins by giving an exciting account, setting forth how she, a sane woman, narrowly escaped incarceration in a madhouse after having been "certificated" to be insane by doctors who saw her for a short time, after which a musical entertainment of a very superior character closes the proceedings. Those who saw most of her, during several weeks before and after the lunacy doctors paid their short visits to her, never dreamt of her being imagined by anybody to be insane.

A MYSTERY IN THE PLAY OF HAMLET
EXPLAINED.

BY THE REV. W. R. TOMLINSON.

NOW that Spiritualism is making its decided mark in society *per se*, we have, I think, reason to be grateful to Mr. Irving for his very efficient auxiliary evidence through the production of Shakespeare's plays on the stage, especially *Hamlet*, where the representation of a materialised spirit form, as well as the simulation of clairvoyance and clairaudience, now so well understood as facts by Spiritualists, are so strikingly and vividly placed before the public in careful verisimilitude, demonstrating the great dramatist, Shakespeare, to have been vouchsafed the same spiritualistic knowledge as we ourselves possess, though he was in such knowledge nearly three hundred years in advance of us.

Besides materialisation, clairaudience, and clairvoyance, there is another spiritualistic point strongly brought out in the play of *Hamlet*—I mean the suffering of spirits for evil deeds done in the body. But here there has always appeared to me an inconsistency in retributive justice as respects the deceased king. In this play he is represented as having been, when alive, "So excellent a king," "A goodly man," "Take him for all in all we shall not look upon his like again." And yet, after death, he is represented as suffering the penalties of a wicked king or a felon; and is personally overwhelmed with the revengefulness of a fiend, mingled, it is true, with much that is pitiful and human. I am led to think that Shakespeare, when he drew his awful picture of the ghost's sufferings, with a realism which will scarcely bear the light of modern knowledge, was thinking of the old Danish legend from which he drew his idea of the play of *Hamlet*, and the character of the man for whom he replaced "Hamlet's" father, rather than the character he drew of an "excellent king." If he had held to his original text the suffering of the ghost would have been consistent enough, for the play of *Hamlet* was taken from the old Danish history of two brothers who inhabited a small island. They were both pirates, and the brothers used to take it by turn to command their common ship, one of them remaining to guard the household and homestead. It was during the absence of the elder brother at sea that the younger took the opportunity of corrupting his brother's wife; and her son was introduced, in the original tale, as chiding his mother in a barn, when seeing something moving behind a heap of straw, and thinking that it was his uncle in the act of listening, he seized a pitchfork and unfortunately killed a third person. Now, as the object of art is to elevate its subject—not, however, morally, by necessity—kings and a queen and a prince, a palace and arras, take the place of more ordinary persons and objects in Shakespeare's play.

Shakespeare seems to have forgotten, while writing *Hamlet*, that in rightly awarding a pirate weeping and gnashing of teeth in the next world, he was, at the same time, disparaging the future of an excellent king "by awarding the same to him." And although, for the *mise en scène*, it answered very well, yet if one of whom it was said, "we shall not look upon his like again," had nothing better to expect, after death, than the misery that Hamlet's father was subject to, and entered also, after death, into a state of mind so full of revenge as Hamlet's father's ghost did in the play, there would be but small encouragement for a king or any other man to do his duty in that state of life into which it has pleased God to call him. I look upon this medial anomaly in the play of *Hamlet*, notwithstanding all its

wondrous beauties, as a solecism that such a sound man as Bacon never could have perpetrated, though I need hardly say that I can mean no disrespect to the medium who could produce such a whole as the play of *Hamlet*, of which I equally believe the great Bacon never could have been capable, any more than he could be subject to the charge, as Shakspeare was, and which is, indeed, demonstrated by his writings, of being "ignorant of the ancients."

MR. THOMAS CARLYLE ON FUTURE PUNISHMENT.

A CORRESPONDENT sends us (*Scotsman*) the following letter, written by Mr. Carlyle more than thirty years ago:—

The Grange, Alresford, 27th September, 1848.

MY DEAR MADAM,—The question that perplexes you is one that no man can answer; you may console yourself by reflecting that it is by its nature *insoluble* to human creatures—that perhaps what human creatures mainly have to do with such a question is to get it well put to rest, suppressed if not answered, that so their life and its duties may be attended to without impediment from it. Such questions in this our early existence are many.

"There are two things," says the German philosopher, "that strike me dumb; the starry firmament (*palpably* infinite) and the sense of right and wrong in man." Whoever follows out that "dumb" will say little upon the origin of our conceptions of heaven and hell—of an Infinitude of merited Happiness and Infinitude of merited Woe—and have much to reflect upon under an aspect considerably changed.

Consequences good and evil, blessed and accursed, it is very clear, do follow from all our actions here below, and prolong and propagate and spread themselves into the Infinite, or beyond our calculation or conception; but whether the notion of *reward* and *penalty* be not, in the whole, rather a *human* one transferred to that immense divine fact, has been doubtful to many. Add this consideration, which the best philosophy teaches us, "that the very *consequences*" (not to speak of the penalties at all) of *evil* actions die away and become abolished, long before eternity ends; that it is only the consequences of *good* actions that are *eternal*—for these are in harmony with the laws of this universe, and add themselves to it, and co-operate with it for ever, while all that is in *disharmony* with it must necessarily be without continuance and soon fall dead—as perhaps you have heard in the sound of a Scottish Psalm amid the mountains; the true notes alone support one another, all following the one true rule; the false notes, each following its different false rule, quickly destroy one another, and the Psalm, which was discordant enough near at hand, is a perfect melody when heard from afar.

On the whole, I must account it but a morbid weak imagination that shudders over this wondrous divine universe as a place of despair to any creature, and, contrariwise, a most degraded human sense, sunk down to the region of the *brutal* (however common it be) that in any case remains blind to the *infinite* difference there ever is between right and wrong for a human creature—or God's law and the Devil's law.—Yours very truly,
T. CARLYLE.

MR. C. E. WILLIAMS, the medium, will leave London for Paris, about the 15th of this month, and after spending a few days in that city, will go to Germany on a visit to Mr. Gustave de Veh. He will spend a short time in Switzerland before returning to England.

THE PHILOSOPHY OF SUFFERING.

THE following remarks on the philosophy of suffering are extracted from a thoughtful book by Mr. W. W. Clark, of Dorking, entitled *A Forecast of the Religion of the Future* (Trübner):—

We are apt to overlook the compensatory nature of the laws that prevail in connection with evil and suffering. The undeveloped man has pleasures unappreciated by the man of refinement. The hardships he is thought to endure are more apparent than real, and his wants are comparatively few. The anxieties attending material prosperity, the nervous susceptibilities of the cultured intellect, and the acute sensitiveness to pain of the refined organism, are absent to a great extent in the ignorant and undeveloped. The so-called evil man, whilst lacking the power of appreciating and enjoying the higher pleasures attendant upon a perception and appreciation of the higher good, is nevertheless compensated to a degree seldom duly estimated, in the enjoyment he derives from the gratification of the appetites of his lower nature. On the other hand, it must be allowed that the finest, the noblest, and the holiest men this world has produced have been moulded and purified in the furnaces of affliction and suffering.

How could man know aught of sympathy and love were it not for sorrow and suffering which draw them out? How could man appreciate the beautiful as beauty if there were nothing in the shape of contrast to guide him to recognise it? It appears impossible that self-educated free intelligences could ever have attained to a knowledge of virtue, pleasure, peace, knowledge, and truth, without coming into contact with their opposites, vice, pain, strife, ignorance, and error. The one is learned by and through contact with the other. Thus the so-called evils of life may truly be looked upon as lower goods. Again, the good of one generation has been the evil of the next. The good of the ancient Hebrews was to destroy their enemies. The good of Jesus was to love them. By far the larger portion of the human race are still under the influence of the evil (lower good), and desire to destroy their enemies. The time will probably come when the religion of Jesus and other noble reformers will be understood, and the higher good they advocated be actively displayed by the enlightened governments of a civilised world.

The principle of selfishness, inherent in sentient life, is an absolute necessity to its progress, and affords an apt illustration of the truth of the proposition that all so-called evil may be regarded as undeveloped good. Selfishness, born of sensation, generates desire, desire provokes action, action stimulates thought, and the exercise of thought (observation and reflection) develops intelligence. Indigenous to the soil of intelligence are those spiritual faculties or perceptions which correspond to the moral sense, in the exercise of which man inspires eternal principles from the all-pervading Spirit of Deity. The evolution and cultivation of these spiritual faculties appear to be at once the object and business of life. Man thus learns by and through the selfishness of his animal nature to perceive, by comparison, the higher good of disinterested unselfishness or love in its highest (spiritual) sense.

Man is, therefore, born in ignorance, and developed gradually from the lower good to the higher, that he may learn for himself, through the experiences of life, which are alternately painful and pleasurable, of his own free will to choose the higher and forsake the lower good. The evils and sufferings of life from this point of view may be truly and intelligently regarded as beneficent necessities, through and by which man is

enabled to perceive God—first, in His works; then, in the operation of His laws, evidences of His will; and, finally, rise to the power of appreciating and enjoying the endless manifestations of the Divine love and perfections. If we can thus trace, with our present limited capacities and knowledge, evidences of wisdom and goodness in the so-called evils and sufferings of humanity constituting a beneficent necessity in the development and education of free intelligences, we may reasonably infer that the sufferings of the animal kingdom are neither vindictive nor purposeless. We are here more in the dark, from the fact of our being unable to enter into the experiences of the animal creation, or to gauge their sensitiveness to pleasure or pain. With animals, as with man, the *individual* amount of suffering can only be fairly reckoned in the account; and, again, the term of suffering must certainly not be regarded without reference to the pleasure of existence. In the case of slaughtered animals, or those who are the victims of beasts of prey, they probably have none of those sufferings by suspense and anticipation which must be far greater than the sudden, unexpected, and perhaps unconscious separation of life from the organism. In addition to this, from the lack of sensitiveness in the organisms themselves, the sufferings of animals may possibly be reduced to the minimum. The laws relating to the correlation of mind and matter (if God be impartial) are compensatory. The capacity for enjoyment is coextensive with the sensitiveness to pain; hence, the more refined and complex the organism the greater the capacity for pleasure, the more sensitive is it to pain. On the other hand, the lower and simpler the organic combination the less acutely it experiences either pleasure or pain. Our ignorance as to the experiences and destiny of the lower kingdoms makes it more difficult for us to trace a cause for their undoubted sufferings; but that there is no suffering without a reason, a purpose and a compensation is shown to us by those beneficent results of suffering we are enabled to trace in the kingdom to which we belong.

To sum up our thoughts. It appears that all creation derives from the Divine Spirit, who upholds and governs it, that which it is adapted to receive and appropriate in order to fulfil its destiny. Man, an intelligent individuality, derives from the Divine Energy which fills the universe that Life which the condition of his animal organisation enables him to receive and appropriate; and, from the Divine Intelligence, that Light which from his condition physically, mentally, and morally he is capable of receiving and appropriating. Physical conditions are dependent upon the bodily organism which, though capable of considerable modification and improvement by the action of man's free will, nevertheless, to an extent, retains its inherent individuality. This involves an endless variety of receptive capacities, a wise and beneficent arrangement, contributing greatly to human happiness. The condition of mental receptivity depends upon the degree of intellectual development and mental culture, the extent of a man's knowledge, and the perfect freedom he enjoys to observe, reflect, and investigate. The condition of man's moral receptivity is dependent upon the action of his Will. When a man is honestly living out his conscientious convictions as to what is good and true, that man (with perfect intellectual freedom) must of necessity be progressing in the knowledge and love of his Creator; and, where this is combined with a healthy organism, we are justified in regarding that man as possessing as much of human happiness as humanity is capable of enjoying. Thus, simply stated:—We have what we are capable of receiving, and are what we make ourselves. The incom-

prehensible Intelligence, whom we call *God*, governs His creation by laws that are infinitely wise. The apparent contradictions and inexplicable expedients that appear to be adopted in the evolution of a world and development of individualised intelligences are the conditions by which the immutable laws of God are transforming a nebula of chaotic atoms into a world of beauty, grandeur, and intelligence, in whose womb are generated, and on whose bosom are developed, educated, and purified, immortal spirit entities, who, in the furnaces of affliction and suffering, and in the warfare against the propensities and passions of their lower nature, are made thereby meet to glorify their Creator in an active obedience to His will, in which is involved their own everlasting happiness.

If this is clear to us, it follows that the sufferings of the animal kingdom are also the results of wise and beneficent laws, employing apparently cruel agents in the accomplishment of the most benevolent ends.

THE NEW PHASE OF PSYCHOGRAPHY.

A FRIEND in Boston writes to us as follows:—

“I have seen the new medium, Mr. W. H. Powell, and regard the phenomena in his case as better calculated to confound a sceptic than any manifestations I have ever witnessed. This is what he did: Passing into a state of trance, in which he appears to be controlled by Tecumseh, an Indian, he took, one after another, my index fingers, then those of two ladies of my party, and covered a slate on both sides with fair legible writing. Then one of the ladies bound his hand around with her handkerchief, and the writing came out clear and legible through the linen.

“But the phenomenon which places Mr. Powell among our most powerful, first-class mediums, is this: He allowed me to hand him (while under a different control) a slate which had been thoroughly cleaned on both sides. He held it by one side of the frame and I held it by the other. We stood up in the light of a chandelier with three gas burners at their full height. He simply made flourishes as if drawing with his forefinger several inches over the upper surface of the slate, then told me to reverse it. I did so, and there, on the under surface, was a drawing of a flower, cleverly executed, and beneath it was written in bold characters the one word *Wynonie*. The flower was four inches by six in size, and was executed under conditions the simplest, fairest, and most convincing that could be devised.

“The control (female spirit) through whom Mr. Powell produces this transcendent phenomenon, is not always on hand at his sittings. He cannot summon her at will as he can Tecumseh. But as he becomes more developed it is hoped that the manifestation will be more fully under his command. There were seven witnesses of the phenomenon as I have described it, and they will all testify to its undoubted genuineness. The conditions were perfect, and herein lies the great value of Mr. Powell's exhibitions of medial power. There is no singing of Methodist songs, no music of any kind, and no tedious waiting. We are requested to converse freely without fear of disturbing him as he passes into his trance state. I had thought my room was quite light enough for any experiment; but he requested that two more burners might be lighted. Let not the Carpenters and the Hammonds charge us again with getting all our phenomena in the dark. Mr. Powell practically refutes the declaration. He is not made nervous by the presence of sceptics; they are just the persons he likes to meet. Some writer for the Press affected to explain the phenomenon by saying he could produce the same result with

a little bit of soapstone under his nail. The suggestion throws no light whatever on the phenomenon as it actually occurs, especially when your own forefinger is used in getting the writing.

“The beauty of this mediumship is the perfection of the conditions—the broad light in which the phenomena are produced, their irresistibly convincing character, and the utter absence of all that is questionable or suspicious in the manifestations. Both the medium and his wife make excellent impression by their open, sincere demeanour, and the intelligence with which they discuss the phenomena. Up to November last Mr. Powell was a strenuous opponent of Spiritualism, and an utter disbeliever in a future state. It is not faith, but *knowledge*, which he now claims to possess in regard to the immortality of the soul. His whole system of thought on the subject of spiritual realities has been revolutionised.”—*Religio-Philosophical Journal*.

SHELLEY'S LIFE AT OXFORD.

THESE rooms are described as a perfect palace of confusion—chaos on chaos heaped of chemical apparatus, books, electrical machines, unfinished manuscripts, and furniture worn into holes by acids. It was perilous to use the poet's drinking vessels, lest, perchance, a seven-shilling piece, half dissolved in *aqua regia*, should lurk at the bottom of the bowl. Handsome razors were used to cut the lids of wooden boxes, and valuable books served to support lamps or crucibles; for in his vehement precipitation Shelley always laid violent hands on what he found convenient to the purpose of the moment. Here the friends talked and read until late in the night. Their chief studies at this time were in Locke and Hume, and the French essayists. Shelley's bias towards metaphysical speculation was beginning to assert itself. He read the School Logic with avidity, and practised himself without intermission in dialectical discussion. Hogg observes, what is confirmed by other testimony, that in reasoning Shelley never lost sight of the essential bearings of the topic in dispute, never condescended to personal or captious arguments, and was Socratically bent on following the dialogue wherever it might lead, without regard for consequences. Plato was another of their favourite authors; but Hogg expressly tells us that they only approached the divine philosopher through the medium of translations. It was not until a later period that Shelley studied his dialogues in the original; but the substance of them, seen through Madame Dacier's version, acted powerfully on the poet's sympathetic intellect. In fact, although at this time he had adopted the conclusions of materialism, he was at heart all through his life an idealist. Therefore, the mixture of the poet and the sage in Plato fascinated him. The doctrine of *amnesia*, which offers so strange a vista to speculative reverie, by its suggestion of an earlier existence in which our knowledge was acquired, took a strong hold upon his imagination; he would stop in the streets to gaze wistfully at babies, wondering whether their newly-imprisoned souls were not replete with the wisdom stored up in a previous life. . . . As at Eton, so at Oxford, Shelley refused to keep the beaten track of prescribed studies, or to run in ordinary grooves of thought. The mere fact that Aristotle was a duty seems to have disgusted him with the author of the *Organon*, from whom, had his works been prohibited to undergraduates, he would probably have been eager to learn much. For mathematics and jurisprudence he evinced a marked distaste. The common business of the English Parliament had no attraction for him, and he read few newspapers. While his mind was keenly interested in great political questions, he could not endure the

trivial treatment of them in the daily Press, and cared far more for principles than for the incidents of party warfare. Here, again, he showed that impatience of detail, and that audacity of self-reliant genius, which were the source of both his weakness and his strength. He used to speak with aversion of a Parliamentary career, and told Hogg that though this had been suggested to him, as befitting his position, by the Duke of Norfolk, he could never bring himself to mix with the rabble of the House. It is none the less true, however, that he entertained some vague notion of eventually succeeding to his father's seat.
—John Addington Symonds.

THE LANCET ON THINGS SPIRITUAL.

THE following is a part of a leading article on "The Spiritual in Man" from the *Lancet* of July 12th:—

There is an affectation of scientific principle in the determination to admit nothing which cannot be proved, to reject every form of evidence except the specifically demonstrative, which gratifies the vanity of the philosopher, and so cheats his senses that he seems to stand alone on a firm footing, while all around him glide. What if fixity, even the sort of permanence which appears to be an attribute of *principle*, is incompatible with science? Supposing it should hereafter be found—as some think the past has shown—that truth is progressive, that the horizon stretches away as we approach it, that the "impossible," and things that "cannot exist" of yesterday, become the ascertained facts, the postulates of to-day? What if the very method of our inquiry be at fault, and the powers we bring to bear upon the task of investigation are only part of the means at our disposal; if we persist in looking at the objects around us with one eye, when we have been provided with two? Supposing man is not wholly physical or material, and it is because he refuses to use the spiritual powers at his disposal he fails to perceive what lies beyond the reach of his senses. Men of highly cultivated intellects have, in times past, believed in the existence of a soul, and there have been minds, not fatally tainted with disease, which have cherished faith by the side of reason, without finding the two forms of energy mutually destructive. Some, who have done good work in science, have even gone so far as to deem the proofs of a spiritual element in man's nature as many and conclusive as those which attest the existence of his organism; the belief in a God as permissible as the belief in a protoplast, and the recognition of a spiritual entity as reasonable as the cognisance of matter.

If proof were needed that this is the true *scientific* position in respect to these subjects, it would be found in the fact that a strong and real difference of opinion exists as to their nature and claims on our attention. The strife between rival creeds and faiths may not convince the philosopher that any one of the number is *the* true faith to the exclusion of others; but it does show that faith is a normal form of mental energy. The larger part of mankind would not exhibit faith, religion would not be found to become increasingly spiritual with the growth of intellect in the development of races and peoples, and man as an animal would not be gifted with faculties, a mind, and aspirations, connecting his hopes and fears, his motives and impulses, with another life and another world, if there were no other life or state of existence to call forth these qualities. It is a fundamental law of Realism and evolutionary Materialism that the developmental impulse springs from the surroundings. If these require the development of a particular organ or faculty, it grows in obedience to the need of circumstances, which acts as a stimulus. This law applies to the development

of faith in man, and to the growth of his spiritual nature, not less than to the parts of his organism. If there were no object to inspire and attract faith, that form of mental energy would not exist. If there were no future, there would be no hope therein. We will go farther still, and affirm that the very antagonism of cultivated minds to the doctrine of spiritual entities and forces is a strong corroborative proof of its verity. The mind only attacks with vigour what it instinctively feels to be a strong enemy. When a thinker of known ability persistently and laboriously strives to demolish the belief in a personal God, in his inner consciousness he feels the force of the evidence that such a Being exists. It is this stimulus of conviction—a conviction he is ever seeking to efface—that incites him to efforts wholly disproportioned to the needs of an onslaught on a belief known and felt to be utterly groundless. When a man describes prayer as "imbecility of the will," he himself prays. When he incessantly quotes Scripture to pour ridicule on the faith of the majority, this is, in itself, evidence that he has not the power to shake off its influence or to uproot the faith he derides.

The time has come to speak out boldly on this subject, and we are persuaded the good sense and self-respect of the profession will approve the protest against that spirit of restless antagonism to the claims of religion, which has unhappily obtained fuller expression in a small section of our ranks during the last few years, and which, if not repudiated, must be expected to increase. The position we assume in reference to this matter is one which may be easily defined. We are not the apologists of any special creed, but we say faith is a rational and natural form of mental activity. The religious instinct is an essential part of man's nature. There is a distinctly spiritual side to his character. The existence of hopes, fears, and aspirations—call them *susceptibilities* only, if any one prefers the term—is in itself evidence that there are spiritual surroundings and subjects of thought which call these forms of energy into existence. It is scientifically possible that not one of the forms of belief extant may be true to fact, and yet the existence of faith proves conclusively that there is subject for faith. . . . For ourselves, and the profession as a body, we claim to be considered as having neither part nor interest in the speculations of men who mistake a spirit of sententious scepticism for scientific zeal and acumen; and who, by the restless energy of their enterprise against religion, and their unwearied anxiety to deprive man of his hope, beyond the present, are unwilling witnesses to the truth they assail—the unconscious contributors of a living testimony to the faith they despise. Such shortsighted labourers in the field of science, blind to all that lies around and outside the circle of a narrow vision, may be good and true workers within the limits of their enterprise, but they err egregiously in closing their eyes to everything beyond.

Correspondence.

REVEALING THE PAST.

SIR,—I attended, or, as the French say, "assisted" at a *séance* at No. 31, New Bond-street, on Friday last. I have always been incredulous as to the genuineness of the so called manifestations, though a native of the United States, where, I believe, they were first brought to public notice in a considerable way. Mrs. Parker, the medium, made some remarkable personal revelations on this occasion, and, to my amazement, told me of some of the incidents attending the assassination of President Lincoln, over fourteen years ago, of which I am confident she was previously entirely ignorant.

I had the honour of a slight personal acquaintance with the late lamented President, and was aware of many of the details connected with his death. His intimate friend, Colonel Ward H. Lamon, of Washington, was my intimate friend, and from him I learned many circumstances known to few. Mrs. Parker displayed power as a medium which I had never before seen, and which I did not believe possible. There were other manifestations and revelations which appeared to be convincing to the others present, but nothing made so strong an impression on my mind as the fidelity with which the atrocious crime of Wilkes Booth was depicted.

D. ALLEN.

8, St. Stephen's-road, Bayswater, London, Aug. 4.

SIR,—Permit me (a stranger to Spiritualism and anything pertaining to it) to give an account of a *séance* held at Mrs. Parker's, 31, New Bond-street, last Friday. She first called me by my Christian name, told me of my dear father, gave his name and described him; also told me of many things in my life of which she could know nothing. She then mesmerised me, and whilst in the sleep, all who were at the *séance* heard me describe minutely a shipwreck. I gave the Pacific Ocean as the scene, told of the desert island where the passengers landed, and when I woke up, Mrs. Parker told the company how she herself had been wrecked on that coast, and then acknowledged my description of a man I saw striking off the hand of another with a hatchet, who was seizing a boat. Her mesmeric power is very great; a few passes only were necessary to clear my inner vision. I cannot express how grateful I feel to her for thus opening to me a new life, placing before me the power to acquire the knowledge of things so long supposed to be beyond the ken of mortals, such was her mesmeric power. I likewise find "Planchette" gives my friends wonderful tests, and Mrs. Parker replies to questions (handed to her on slips of paper) which I am positive she can know nothing of. This part of her medial power is wonderful. When she is under control her language is sublime, instructive, philosophical, raising the desires above earth and earthly things. Those who were present can testify how her power made me see the ship striking the rocks, but prevented me from going on the ship; she obliged me by her will-power to see the whole disaster from a distance, thus saving me from the horrors of participating in the scene, and from receiving a consequent shock to the nervous system. She has evidently studied deeply the science of mesmerism, has infinite tact in the management of her pupils, is accomplished and educated, so that I think a public recognition of her powers my duty. H. STANFORD.

138, Marylebone-road, August 4, 1879.

ASSERTED EVIDENCES OF ASTROLOGY.

SIR,—The following curiously exact fulfilment of an astrological forecast, in my own experience, I submit is worthy of notice. In April last my nativity, with the "directions" for several years, was computed by Zadkiel, and in that month I received his judgments. One of them bade me beware of "rheumatism, sciatica, or feverish cold" during the ensuing July (last month). I had never suffered from either rheumatism or sciatica in my life. A fortnight ago, when on circuit at Exeter, I got up one morning with what I supposed to be a stiff neck. In a few hours it developed into unmistakably rheumatic pains in the joints of the neck and one shoulder, and this, my first experience of rheumatism, has lasted without intermission, though with occasional alleviation, up to the present time. Concurrently, I have suffered reverses and disappointments also appropriate to the same "direction."

C. C. MASSEY.

Temple, Aug. 2nd.

SIR,—In *The Spiritualist* of the 14th March last, you reprint from the *Pall Mall Gazette* a curious and interesting notice of the old French astrologer Nostradamus. Many of his prophetic quatrains are quoted, several of which are considered to have a direct application to events in our own times. The article concludes with observing that Nostradamus plainly predicts that England will about the present time "be the scene of a great social revolution, and that the Prince of Wales, much regretted by his mother, will fall fighting against the socialists and a foreign foe." The prophecy runs thus:—

Le prince Anglais, Mars a son cœur de ciel,
Voudra poursuivre la fortune prospère;
Des duels duelles, l'un perçera le fiel,
Hay de lui, bien aymé de sa mère.

But is not this prediction much more strikingly applicable to and fulfilled by the fate of the unfortunate Prince Louis Napo-

leon? Of course, it will be objected that a *prince anglais* is specified, but oracles have always been privileged to palter with us in a double sense, and to use words in a way apart from their obvious meaning, and which only becomes clear after fulfilment, often avowedly with the intent of diverting attention from the quarter actually meant. Could the old wizard be questioned he might perhaps say that the hapless prince's English residence, training, and environments, the way in which he lost his life in the service of England, and the marked manner with which England has taken him to herself sufficiently entitled him, for prophetic purposes at least, to be termed "English" till events should show. Save that word, all else fits. W.

SIR,—At fifteen minutes past three on the morning of the 16th of March, 1856, in latitude 48° 50' N., the Imperial Prince, son of Louis Napoleon, Emperor of the French, was born. He recently, as everyone knows, met with a violent death in a distant land.

At the hour of birth 10 degrees of the sign Capricorn were rising, and there is no planet near the ascendant. Persons born within this sign, according to the rules of astrology, are "of a dry constitution, slender make, with a long thin face, thin beard, dark hair, long neck, narrow chin and breast, weak knees, and often deformed. Disposition subtle, witty, but changeable; at times melancholy, capricious as a goat." As the moon is probably hyleg (or Giver of Life) in this figure, she being posited in the seventh house in the sign Cancer, presumably this planet will have considerable effect in giving the physical and mental conformation of the native. The moon in Cancer shows a person "of middle stature, well-made, and fleshy, fair complexion, round face, rather pale, brown hair; of a sociable, pleasing, courteous disposition, kind to all, harmless and respected." The "moon has always great influence over the constitution, whether hyleg or not." The reader is left to form his own conclusions as to which of these two signs most stamped their ideality upon the deceased. There are many interesting points in the figure to which it will not be necessary to allude, but I pass on at once to the particular aspects which declare, in unmistakable terms, what mad folly it was for him to thrust himself into strife. Any astrologer, by a single glance at the figure, could unhesitatingly have affirmed that disaster would follow his military pursuits. Mars, the great astrological factor in war, is posited in the ninth house (long journeys), and is retrograding into the eighth, or house of death, being written six degrees of entering. The moon is just beyond the cusp of the seventh (in the house of his public enemies), and Mars, from his evil position, is squaring both the moon (hyleg) and the ascendant. Be it remembered that the moon is posited in the house of the native's foes, and that Mars throws the fatal aspect to both the moon and the ascendant. Turning to the rules of the art we note that "the ascendant to the square of Mars is a very evil direction, giving sickness of the nature of Mars, and the sign he is in. Accidents, cuts, burns, stabs, hot diseases, and rarely escaping loss of blood." . . . The moon to the square of Mars gives "mischief to body and mind, accidents, misfortunes, imprisonment, and loss of property. He has diseases, according to the sign Mars is in. If the moon be hyleg he is in danger of death by fire, cuts, wounds, bites, kicks, or gunshot. He is quarrelsome, inclined to bear arms, or become acquainted with military men, and is addicted to vices according to the sign Mars is in." The sun in the second house is squared from the sixth (sickness) by Saturn, the greater malefic, and Uranus is on the cusp of the fourth. Noting these aspects of the planets and referring to the rules, again we find "when the ascendant is afflicted, and both the evil planets attack the sun and moon, or *only one of them*, a remarkable death generally takes place. An evil planet in the eighth house (or retrograding into it) is a testimony of a painful death."

We leave these facts to speak for themselves, with the simple observation that the Prince Imperial was never destined to thrive in arms. His first "baptism of fire" in Europe was a disastrous one, and that in Africa was fatally so; but the end of all his military exploits was clearly written in his own horoscope, and his decease adds further accumulative testimony to the truth of astrology.

ALDEBARAN.

Mrs. LOUIE LOWE contemplates leaving London for Paris in about ten days time, and after a short visit to France, she will settle down permanently in London. She has been holding many *séances* here of late.

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM.

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

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INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, 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 of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. 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.

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

6. 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 raps 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.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

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