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SPIRITUALISM AND RELIGION.

ONE result of the recent utterances of Madame de Steiger, to the effect that there is at present no religion in the civilised world which will incite men to noble deeds, to marching to the axe, the block, or the stake, for the sake of that which they believe to be true, has been to bring us in a few letters from sectarians, each setting forth that his particular system has the very truth in its midst. But it is evident that in these columns the claims of the various sects cannot be considered. The readers know already what are the claims to Divine authority of English Ecclesiastics, Roman Catholics, Calvinists, Particular Baptists, Infidels, and Jews. These, in their own periodicals, can set forth their claims to divine authority, and do Spiritualism good service by therein bringing forward our facts, in support of their own theological ideas, for without our facts Materialism will gradually sweep the whole of them from the face of the earth. Men, nowadays, will not go to the prison or the stake for the sake of mistranslated books of doubtful authorship, full of errors as to matters-of-fact; neither will they bow down to the priestly authority of fallible man. Some women, and many children and mesmeric sensitives, will so do to the end of the chapter, but in this country, at least, the strong voice of educated public opinion, with its machinery, the press, exercises a balance of power strongly in the opposite direction, tending to save the weak from their sins, and from dragging society back to that standpoint in which ecclesiastics would once again be able to swim in such oceans of innocent blood as they once shed or boiled all over Christendom and in foreign lands, in the name of the God their actions blasphemed. They said they acted by His authority.

In those semi-savage times, doubtless, men in power were not much worse and not much better than those in subserviency. "Bloody Mary" roasted Protestants, as our school-books teach us. "Bloody Elizabeth" roasted Roman Catholics, as our school-books do not teach us, because the dominant ecclesiastical power has printed for our Sunday schools what it is convenient to itself we should know. It would not do to tell in schools, how the Bishop of Norwich and other authorities roasted Roman Catholics in the days of Good Queen Bess. Such inconvenient truths are for students only, and not for the common people.

In the theological musical scale we have the Catholics at the one end, with all the poetry and romance connected with their ritual and with the great historical associations of their religion, tied to mummeries in which it is difficult to imagine an intellectual man to take part. If the President of the Royal Society were to be seen in ecclesiastical millinery, bowing first to the right and then to the left, then shifting a peculiarly-shaped hat into particular positions at particular times, and sniffing while nice little boys swung incense pots before him, few persons would blame the Royal Society if it searched for a new President with less emotion and more logic.

Down in the musical scale, down through all the gradations, from Catholicism, with its full play to the emotions, down through High Church, Broad Church, Low Church,

down through all the dissenting denominations to the Unitarians, and at last we come to the other extreme, the Atheistic Bradlaughites, with plenty of sound common sense, useful in breaking up superstition, but destitute of poetry, ideality, or capability of self-sacrifice unless with the hope of materialistic reward.

All these elements of the theological scale are useful in their sphere, and together produce the general result we find in the world, which outcome must be well-pleasing to the Almighty, otherwise He would not have produced such an effect. In each element of the scale good and evil are intermixed; they are in strong and intimately allied contrast at the two extremities, whilst in the middle there is an uninteresting neutrality.

But throughout the whole range of this theological scale, Materialism has for some generations been gaining an undue influence, because theologians have been separating themselves from facts and from truths which every man can verify for himself in his own home. Spiritualism brings these facts to the front, hence is a most powerful ally to all the religious sects who are otherwise striving unsuccessfully not to sacrifice ideality on the shrine of an encroaching gross and grovelling Materialism.

Any real foundation possessed by the various sects rests chiefly upon traditions, and sometimes accurate records of bygone Spiritualistic mental and physical phenomena. The revival of these will put new life into the churches, thereby meeting the requirements of the many, but a deeper philosophy will have to be evolved from the facts by research to meet the requirements of the few. We think that the philosophy of Berkeley, welded to the phenomena of Spiritualism, will give a strong spiritual position which deserves serious examination.

At all events, we cannot print letters from any sectarian, to the effect that his particular system contains all religious truth. If such writers will send their assertions to their own journals, the readers will be delighted with their defence of knotty points of abstruse theological doctrine, and at the same time learn that Spiritualism is at hand to save their denomination from drowning, and that it is the only possible defence from the Materialism now in the ascendant everywhere. Spiritualism will bring other than devotees to the knowledge that there is another and a better world, that the conditions of that world are spiritual, and so diverse from ours that men must enter the next life before they can conceive its nature and its glories, and that every man and every woman must work for the position individually attained therein. When the time comes for men to know beyond question that life on earth is but a small and unimportant part of their existence, it may be that once again will they live not in inglorious ease, with low motives and small aims, but be ready to go forth to battle and to die for the sake of that which they believe to be true, and to prefer, were it possible, to sleep in stone upon their altar tombs with their hands uplifted to heaven, rather than to live on in subserviency to anything which would tarnish a noble soul in the eyes of its Maker. Something is needed now-a-days to incite men to go forth, as in the days of old, with their lives in their hands, to do battle for that which is right.

NEWCASTLE.—Two correspondents in the Newcastle district, who append what purport to be their names and addresses to their communications, state that sealed letters they had given to a medium to read by clairvoyance were tampered with by being opened and cunningly reclosed. As we do not know the correspondents who make these serious statements, and they have not forwarded us letters of introduction, they had better officially inform the Newcastle Spiritual Evidence Society of the alleged circumstances, those in the locality being best able to understand the merits of the case.

WHO WROTE SHAKESPEARE'S PLAYS?

BY THE REV. W. R. TOMLINSON.

In a letter to the *Spiritualist* of June 20th, which refers to the publication of the collected folio of the plays of Shakespeare, we find it asserted that "many appeared never heard of before, and this seven years after Shakespeare's death." I presume that this alludes to *Shakespeare's Works by Heminge and Condell*. If so, we have reason to think that the publication was a labour of love; and that the plays were not published without the best evidence, I may say knowledge, of their authenticity. And if "many appeared never heard of before," we cannot but marvel at the dishonesty, for Heminge and Condell, of all people in the world, were the most likely to be well advised and acquainted with their subject,—what were and what were not Shakespeare's writings: as they say, in their preface, "It had been, we confess, worthy to have been wished, that the author himself had lived to have set forth and overseen his own writings; but since it has been ordained otherwise, and he by death departed from that right, we pray you do not envy his friends the office of their care and pain to have collected and published them." And who were these "friends" who collected Shakespeare's works? None other than those who were best able to pronounce upon their genuineness and identity. These "friends" were his brother players. Shakespeare does not seem to have had many sincere friends among the educated wits of that time. These friends and brother players were the very men whom Ben Jonson scornfully jeered at, because they said "that Shakespeare, in writing (whatsoever he penned), he never blotted out a line." And then he contemptuously retorted, "Would he had blotted a thousand!"

In the preface to *Beaumont and Fletcher's Works*, published in 1778, we find the following:—"Shakespeare's supposed carelessness concerning the fate of his pieces after they had been represented is not so very singular; many of the plays of Beaumont and Fletcher also having been inaccurately printed from stolen copies during the lives of the authors, and the remainder collected some years after their deaths, like the works of Shakespeare by the players."

And now, with regard to Sir Tobie Matthew's postscript to Lord Bacon:—"P.S. The most prodigious wit that ever I knew of any nation, and of this side of the sea, is of your lordship's name, though he be known by another."

Now, why should this apply to Shakespeare? Certainly, as I have shown, Ben Jonson would not have given that high title to Shakespeare of "the most prodigious wit," when he did not even name him among the wits of his time. And in this opinion, in those days, Jonson was far from singular; for though Shakespeare shone brightly at first, when he stood alone, his star lost its brightness when his highly-educated imitators arose; and since then the true judgment on Shakespeare has been a growth. In the above-named *Preface to Beaumont and Fletcher's Works*, we find that general opinion gave the palm to these two writers over Shakespeare; and long before Shakespeare had been dead seven years, his more distant though sublime star was obscured by these nearer satellites; and whatever Shakespeare had been in the time of Queen Elizabeth, yet even before the time of Shakespeare's death, these highly-educated younger men had quite surpassed their great master in the estimation of their contemporaries, if not in tragedy, at any rate in comedy and "wit." The above-named *Preface* tells us:—"In comedy, the critics of their own days, and those immediately succeeding, gave Beaumont and Fletcher the preference to Shakespeare, although the slow award of time has at length justly decreed the

superior excellence of the glorious father of our drama beyond all further appeal." And, again, "On the stage, indeed, our authors formerly took the lead, Dryden having informed us that in his day two of their plays were performed to one of Shakespeare's." And what does Dryden, again, say in his *Essays of Dramatic Poetry*, page 19, in the first volume of the folio edition of his writings? He says, "Beaumont and Fletcher had, with the advantage of Shakespeare's wit, which was their precedent, great natural gifts, improved by study. . . . Their plots were generally more regular than Shakespeare's, especially those that were made before Beaumont's death. And they understood and imitated the conversation of gentlemen much better, whose quickness of wit in *repartee* no poet can ever paint as they have done." Beaumont and Fletcher were, like Jonson, highly educated, and both were graduates of Cambridge. Beaumont was the son of a judge, and was always a hard student of the classics; and Fletcher was a son of the Bishop of London, and a witty man of the world. Langbraine, in his *Account of the Dramatic Poets* published in 1691, says, "Mr. Fletcher's wit was equal to Mr. Beaumont's judgment." Ben Jonson, the Poet Laureate, "while Beaumont lived, submitted all his writings to his censure," and it is thus he writes of him:—

How I do love thee, Beaumont, and thy muse
That unto me dost such religion use!
How I do fear myself, that am not worth
The least indulgent thought thy pen drops forth!

What a contrast this to the way Jonson speaks of Shakespeare? And if the critics of those days gave the palm to Jonson, Beaumont, and Fletcher over Shakespeare, what are we to think of the opinion of these three educated, witty men themselves, when talking over the wild woolstapler, with his "little Latin and no Greek." We remember Jonson's argument with Sir John Suckling on his "ignorance of the ancients." We have no reason to believe that Sir Tobie Matthew was so much before his age as to have had a higher appreciation of Shakespeare's wit than other critics in those days; and this takes away all value from the assumption that Sir Tobie thought this unnamed wit must be necessarily Shakespeare. Indeed, the evidence of the general opinion in those days almost amounts to a certainty that he did not think so.

If it had been a question of sublime flight, instead of mere wit, it might have been quite another thing. Besides, when was this postscript written? It was written seven years after Shakespeare's death. And this nameless wit, from Sir Tobie's words, appears to have been living at the time the postscript was written, for it is written in the present tense—"The most prodigious wit, &c., is of your lordship's name, though he be known by another." Who this living wit was in about A.D. 1623 I do not presume to guess. He might have been the Poet Laureate. He could hardly have been Beaumont, who died in 1615, under thirty years of age; but he might well have been Fletcher, for he, not Shakespeare, was the acknowledged wit of that day; and Fletcher only died a year before Bacon himself, at the comparatively early age of forty-nine years. What, again, says Langbraine of Fletcher?—"No man even understood or drew the passions more lively than he; and his witty raillery was so dressed, that it rather pleased than disgusted the modest part of his audience." While Dryden, in his *Essay of Dramatic Poetry*, already quoted, p. 17, in a comparison of the French and English comedy, says, "As for comedy, repartee is one of its chief graces. The greatest pleasure of an audience is a chase of wit kept up on both sides, and swiftly managed; and this our forefathers (if not we)

have had in Fletcher's plays to a much higher degree of perfection than the French poets can arrive at."

Sir J. Birkenhead has quaintly told us—

Beaumont died; yet left in legacy
His rules and standard wit (Fletcher) to thee,
Still the same planet, tho' not filled so soon;
A two-horned crescent then—now one full moon.

But, after all, who would desire to have seen our grand philosopher, Bacon, competing in the arena with smaller minds for applause as a leader in comedy, and thus treading on the borders of farce? One shrinks at the idea of the grand Bacon appearing on such a scene, though drawn there by friendly hands. Dignity was his speciality, and his wit and charm of speaking shone brightest on his own platform. Things are better as they are. The fact cancels the hypothesis. Who, even, would desire to believe that our unapproachable dialectician could have been that which would have been an impossibility with such a self-sustained spirit as his, a medium! under control? No, no. Every man to his calling! It is true that, under the influence of "celestial spirits"—

"His spirits, by spirits taught to write
Above a mortal pitch"—

might, like Shakespeare's, have soared to sublimities that no mortal unassisted can ever hope to attain. But then he, too, would probably have been, in that case, amenable to some "affable, familiar ghost," which might sometimes have "gulled him with intelligence," perchance false or hurtful; and he, too, like Shakespeare, might, alas! have dabbled his silver wings in the mire, and written, for instance, something like the *Introduction to the Taming of the Shrew*. It is better as things are. Let us leave our grand philosopher in his dignity; and honoured, as he is, by the respect of the world, let us do homage to his own great spirit as its own operator.

Correspondence.

VISITORS AT THIRTY-EIGHT GREAT RUSSELL-STREET.

SIR,—I have read Mr. Massey's letter with the attention that his words always deserve; and I am constrained to say that I never read any words of his with so much regret. It requires all my antecedent knowledge of his fair and honourable nature to prevent my drawing inferences from the tone and matter of his letter, which (knowing him as I do) I am sure would be unfounded. As matters stand, I conclude that ignorance of the real facts has made it possible for Mr. Massey to do the Association a grave wrong, and to write a letter which leaves in my mind a rankling sense of injustice which it will take much to obliterate.

I have no intention whatever of going into the issues raised by Mr. Massey. I could not do so without reviving matters which I hoped were dead, and the discussion of which would be as distasteful to me as it would be fruitless and unprofitable to your readers. Were I to do so, I should be forced to traverse, with a direct contradiction, some assertions that have been confidently made, and to explain some facts by reference to events which you, sir, equally with myself, would wish to leave unpublished.

It is not my habit to turn my back on a controversy; but in this case, unless some strong necessity arise, I have said my final word.

I observe in Mr. Massey's letter that an expression of mine has given him pain, so far at least as to cause him to remember and refer to it. I am sorry that any word of mine should seem to him unfair, and I beg permission to withdraw the phrase to which he takes exception.

Requesting, I hope for the last time, the insertion of a reply on this matter in your columns, I am, sir, faithfully yours,

W. STAINTON MOSES, M.A.

July 21st, 1879.

THE CAREER OF A RELIGIOUS LEADER.

MR. TRÜBNER has just favoured us with a copy of a new book by Mr. Edwin Arnold, entitled *The Light of Asia*. It is a wonderful specimen of literary ability, full of deep religious thought—a book calculated to make all its readers wiser and better. Most of the sacred legends relating to the life of Prince Gautama, of India, the founder of Buddhism, are given in verse, so that the reader has presented to him, in readable form, the supposed chief events in the life of a man whose teachings now govern the lives of about four hundred and seventy millions of the human race, or more than one-third of the dwellers on the earth. The story, as told by Mr. Arnold, who once resided for several years in India, has a strongly Oriental tone in it, and is quite refreshing for the novelty of its style.

Prince Gautama, or Prince Siddârtha, was born on the borders of Nepaul, about 620 B.C., and died about 543 B.C. at Kusinagara, in Oudh. His father, King Suddhâdana, built a palace for his son, whom he resolved to train up without knowledge of the presence in the world of sorrow and of death:—

The King commanded that within those walls
No mention should be made of death or age,
Sorrow, or pain, or sickness. If one drooped
In the lovely Court—her dark glance dim, her feet
Faint in the dance—the guiltless criminal
Passed forth an exile from that Paradise,
Lest he should see and suffer at her woe.
Bright-eyed intendants watched to execute
Sentence on such as spake of the harsh world
Without, where aches and plagues were, tears and fears,
And wail of mourners, and grim fume of pyres.
'Twas treason if a thread of silver strayed
In tress of singing-girl or nautch-dancer;
And every dawn the dying rose was plucked,
The dead leaves hid, all evil sights removed:
For said the King, "If he shall pass his youth
Far from such things as move to wistfulness,
And brooding on the empty eggs of thought,
The shadow of this fate, too vast for man,
May fade, belike, and I shall see him grow
To that great stature of fair sovereignty
When he shall rule all lands—if he will rule—
The King of kings and glory of his time."

Wherefore, around that pleasant prison-house—
Where love was gaoler and delights its bars,
But far removed from sight—the King bade build
A massive wall, and in the wall a gate
With brazen folding-doors, which but to roll
Back on their hinges asked a hundred arms;
Also the noise of that prodigious gate
Opening, was heard full half a yôjana.
And inside this another gate he made,
And yet within another—through the three
Must one pass if he quit that Pleasure-house.
Three mighty gates there were, bolted and barred,
And over each was set a faithful watch;
And the King's order said, "Suffer no man
To pass the gates, though he should be the Prince:
This on your lives—even though it be my son."

In the midst of this earthly Paradise the Devas, or spirits, sang to Siddârtha, and told him of the woes of the outside world, foretelling that he was to be one of

its deliverers. His father at last permitted him on a few occasions to go beyond the limits of his palace, and he so grieved over the sorrows of mankind that he resolved to devote his life to attempts to alleviate them.

The spirits thus helped him to flee by night from his gorgeous prison:—

Then to the saddle lightly leaping, he
Touched the arched crest, and Kantaka sprang forth
With armed hoofs sparkling on the stones and ring
Of champing bit; but none did hear that sound,
For that the Suddha Devas, gathering near,
Plucked the red mohra-flowers and strewed them thick
Under his tread, while hands invisible
Muffled the ringing bit and bridle chains.
Moreover, it is written when they came
Upon the pavement near the inner gates,
The Yakshas of the air laid magic cloths
Under the stallion's feet, so that he went
Softly and still.

But when they reached the gate
Of tripled brass—which hardly fivescore men
Served to unbar and open—lo! the doors
Rolled back all silently, though one might hear
In daytime two koss off the thunderous roar
Of those grim hinges and unwieldy plates.

Also the middle and the outer gates
Unfolded each their monstrous portals thus
In silence as Siddârtha and his steed
Drew near; while underneath their shadow lay,
Silent as dead men, all those chosen guards—
The lance and sword let fall, the shields unbraced,
Captains and soldiers—for there came a wind,
Drowsier than blows o'er Malwa's fields of sleep,
Before the Prince's path, which, being breathed,
Lulled every sense aswoon: and so he passed
Free from the palace.

Siddârtha travelled hither and thither teaching love,
mercy, and self-sacrifice, with many an anecdote of
which does the book abound. For instance:—

The King stood in his hall of offering,
On either hand the white-robed Brahmans ranged,
Muttered their mantras, feeding still the fire
Which roared upon the midmost altar. There
From scented woods flickered bright tongues of flame,
Hissing and curling as they licked the gifts
Of ghee and spices and the Soma juice,
The joy of Indra. Round about the pile
A slow, thick, scarlet streamlet smoked and ran,
Sucked by the sand, but ever rolling down,
The blood of bleating victims. One such lay,
A spotted goat, long-horned, its head bound back
With munja grass; at its stretched throat the knife
Pressed by a priest, who murmured, "This, dread gods,
Of many yajnas cometh as the crown
From Bimbasâra: take ye joy to see
The spirted blood, and pleasure in the scent
Of rich flesh roasting 'mid the fragrant flames;
Let the King's sins be laid upon this goat,
And let the fire consume them burning it,
For now I strike."

But Buddha softly said,
"Let him not strike, great King!" and therewith loosed
The victim's bonds, none staying him, so great
His presence was. Then, craving leave, he spake
Of life, which all can take but none can give,
Life, which all creatures love and strive to keep,
Wonderful, dear and pleasant unto each,

Even to the meanest ; yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong.
Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as god to those ; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them.

Here is a legend relating to another Buddha :—

Drought withered all the land : the young rice died
Ere it could hide a quail ; in forest glades
A fierce sun sucked the pools ; grasses and herbs
Sickened, and all the woodland creatures fled
Scattering for sustenance. At such a time,
Between the hot walls of a nullah, stretched
On naked stones, our Lord spied, as he passed,
A starving tigress. Hunger in her orbs
Glared with green flame ; her dry tongue lolled a span
Beyond the grasping jaws and shrivelled jowl ;
Her painted hide hung wrinkled on her ribs,
As when between the rafters sinks a thatch
Rotten with rains ; and at the poor lean dugs
Two cubs, whining with famine, tugged and sucked,
Mumbling those milkless teats which rendered nought,
While she, their gaunt dam, licked full motherly
The clamorous twins, yielding her flank to them
With moaning throat, and love stronger than want,
Softening the first of that wild cry wherewith
She laid her famished muzzle to the sand,
And roared a savage thunder-peal of woe.
Seeing which bitter strait, and heeding nought
Save the immense compassion of a Buddh,
Our Lord bethought, "There is no other way
To help this murderess of the woods but one.
By sunset these will die, having no meat :
There is no living heart will pity her.
Bloody with ravin, lean for lack of blood.
Lo ! if I feed her, who shall lose but I,
And how can love lose doing of its kind
Even to the uttermost ?" So saying, Buddh
Silently laid aside sandals and staff,
His sacred thread, turban, and cloth, and came
Forth from behind the milk-bush on the sand,
Saying, "Ho ! mother, here is meat for thee !"
Wherewith the perishing beast yelped hoarse and shrill,
Sprang from her cubs, and, hurling to the earth
That willing victim, had her feast of him
With all the crooked daggers of her claws
Rending his flesh, and all her yellow fangs
Bathed in his blood : the great cat's burning breath
Mixed with the last sigh of such fearless love.

Siddârtha was tempted by the powers of evil :—

The ten chief Sins came—Mara's mighty ones,
Angels of evil—Attavâda first,
The Sin of Self, who in the Universe
As in a mirror sees her fond face shown,
And crying "I" would have the world say "I,"
And all things perish so if she endure.
"If thou be'st Buddh," she said, "let others grope
Lightless ; it is enough that thou art Thou
Changelessly ; rise and take the bliss of gods
Who change not, heed not, strive not." But Buddh
spake,
"The right in thee is base, the wrong a curse ;
Cheat such as love themselves." Then came wan Doubt,
He that denies—the mocking Sin—and this
Hissed in the Master's ear, "All things are shows,
And vain the knowledge of their vanity ;

Thou dost but chase the shadow of thyself ;
Rise and go hence, there is no better way
Than patient scorn, nor any help for man,
Nor any staying of his whirling wheel."
But quoth our Lord, "Thou hast no part with me,
False Visikitcha, subtlest of man's foes."
And third came she who gives dark creeds their power,
Silabbat-paramâsa, sorceress.
Draped fair in many lands as lowly Faith,
But ever juggling souls with rites and prayers ;
The keeper of those keys which lock up Hells
And open Heavens. "Wilt thou dare," she said,
"Put by our sacred books, dethrone our gods,
Unpeople all the temples, shaking down
That law which feeds the priests and props the realms ?"
But Buddha answered, "What thou bidd'st me keep
Is form which passes, but the free Truth stands ;
Get thee unto thy darkness." Next there drew
Gallantly nigh a braver Tempter, he,
Kama, the King of passions.

* * * * *

The rooted mountains shook, the wild winds howled,
The broken clouds shed from their caverns streams
Of levin-lighted rain ; stars shot from heaven,
The solid earth shuddered as if one laid
Flame to her gaping wounds ; the torn black air
Was full of whistling wings, of screams and yells,
Of evil faces peering, of vast fronts
Terrible and majestic, Lords of Hell
Who from a thousand Limbos led their troops
To tempt the Master.

But Buddh heeded not,
Sitting serene, with perfect virtue walled
As is a stronghold by its gates and ramps ;
Also the Sacred Tree—the Bôdhi-tree—
Amid that tumult stirred not, but each leaf
Glistened as still as when on moonlit eves
No zephyr spills the glittering gems of dew ;
For all this clamour raged outside the shade
Spread by those cloistered stems.

Having overcome all temptations, Siddârtha gradually
rose into higher and higher spiritual states, which are
described with a master hand, until he attained the
highest state, Nirvana, when—

So glad the World was—though it wist not why—
That over desolate wastes went swooning songs
Of mirth, the voice of bodiless Prets and Bhuts
Foreseeing Buddh ; and Devas in the air
Cried "It is finished, finished !" and the priests
Stood with the wondering people in the streets
Watching those golden splendours flood the sky
And saying "There hath happed some mighty thing."
Also in Ran and Jungle grew that day
Friendship amongst the creatures ; spotted deer
Browsed fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks ;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened an idle wing ;
The snake sunned all his jewels in the beam
With deadly fangs in sheath ; the shrike let pass
The nestling-finch ; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—flitted thick
Around his perch ; the Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bôdhi-tree,
Glorified with the Conquest gained for all
And lightened by a Light greater than Day's.

DR. SLADE'S VISIT TO BRITISH COLUMBIA.

To the Editor of "The Spiritualist."

DEAR SIR,—Far as we are out of the beaten track of civilisation in this remote corner of the British Empire, a few, at least, of the community are endowed with inquiring minds, and are anxious to "keep the run" of what is going on in the great world.

Some of us have subscribed a small sum of money to pay the expenses of Dr. Slade, so as to induce him to pay us a visit from San Francisco *en route* from Australia. We consider that it may be interesting to some of your readers to know the movements of this celebrated man, and also to be assured that there are a few earnest brethren in this little-known locality who watch the great movement of Spiritualism with avidity and absorbing interest.

Should anything occur during Dr. Slade's visit of sufficient general interest I will supply you with the items.—I am, dear sir, yours faithfully,

GEO. H. WILSON BROWN.

Victoria, British Columbia, July 1st, 1879.

"A MOORISH PRINCESS."

A clergyman furnishes us with the following extract from a private letter, just received by him from a relative who resides in Warrington, Lancashire:—

We have a very wonderful woman now figuring in Warrington. She has taken up her quarters at the Lion; she drives in a large open conveyance drawn by three horses abreast. Behind her, on a higher seat, are arranged six dark-skinned men, each playing an instrument. The lady is magnificently dressed and bejewelled. This remarkable individual has been styled in the local paper "A Moorish Princess," but that is only surmise; however, she cannot speak any English, and she is attended by a tall dark man, who interprets her language to the audience. She performs most wonderful cures for the common public, who in crowds assemble on the foreground, where, standing in her carriage, she performs her cures, extracts teeth, &c., &c. My servant Jane has just this minute returned from having a tooth extracted. She says she never felt any pain, and the tooth which she held in her hand is a large one. The clever woman is a widow, now 36 years of age; has had fourteen children, eleven living; two of her daughters drove last Saturday to the Lion to see her—"as nice young ladies as you would wish to see," so says report. She has undertaken to cure Dr. Smith of his paralysis, or forfeit £50. She stays here for a fortnight longer at least. Frank has gone again to see her wonderful performances; all the town goes. The crowd is immense around her. She treats private cases for £1 each at the Lion. All done in public is free of charge.

M. ALEXANDRE AKSAKOF, of St. Petersburg, is travelling in France for the benefit of his health.

MR. W. EGLINTON has been giving *séances* in Bruges, Ostend, and Brussels during the past fortnight, and will return to England in a day or two.

THIS year's meeting of the British Association for the Advancement of Science will begin in Sheffield on the 20th August, under the presidency of Dr. Allman, who once, as published in these pages at the time, gave a certain amount of attention to Spiritualism by attendance at some of Mrs. Makdougall Gregory's *séances*, which then were chiefly devoted to cabinet manifestations. Mr. Crookes will deliver one of the evening lectures to the Association. Mrs. Gregory intends to be present at the Sheffield meeting.

MATERIALISATION PHENOMENA UNDER TEST CONDITIONS.

BY T. P. BARKAS, F.G.S.

FOR the last two and a half years I have not been present at more than half-a-dozen *séances*, my numerous engagements in other departments of inquiry rendering attendance at *séances* difficult. I have for twenty-five years investigated the phenomena, and am quite satisfied as to their reality and genuineness, and am therefore less disposed to make sacrifices of time in order to attend *séances* for the development of phenomena similar to those I have previously witnessed.

On Thursday evening last, July 17th, I attended a *séance* at Weirs-court, Newcastle-on-Tyne, for the purpose of accompanying two personal friends, who for the first time had arranged to be present at a *séance*. One of those friends is a minister of religion, and the other is a scientific Government inspector. Both of them, therefore, are well-informed men, and, so far as my knowledge of them goes, they appear to have the courage of their convictions, and are therefore open to investigate extraordinary alleged facts, come from whence they may.

They both profess to be unable to explain what they saw, but are not prepared on one observation to offer any opinion, except that they are unable to account for what they observed.

At eight o'clock, the hour appointed for the commencement of the *séance*, there were present about forty ladies and gentlemen, many of whom I inferred from their conversation to be frequenters of the room, and familiar with the phenomena of Spiritualism.

My clerical friend remarked to me, *sotto voce*, "They appear very amiable people." I replied, "Yes, they are well-meaning people, just such as may be found at any respectable place of worship."

The spectators sat round three sides of the room—on one side in one row, at the end in three rows, and at the other side in two rows, all more or less facing the corner of the room in which the medium, Miss Wood, sat. The medium was closed in the corner of the room by a slight wooden frame covered with thin muslin, through which she could easily be seen. The sides of this muslin-covered screen were screwed to the wall on one side and to the angle bead on the other, and the heads of the screws were sealed with wax, thus totally preventing either ingress to or egress from the corner in which the medium sat.

The muslin-covered frame is upwards of six feet high. Two long curtains suspended from the ceiling enclosed both muslin screen and medium, who, under these conditions, was firmly secured, and if any materialised forms passed from within the curtain, it is quite clear that those forms could not be personated by the medium who was behind the muslin-covered frame, which is so slight that any attempt to escape from behind it would have resulted in its being broken to pieces.

These arrangements having been made, the gaslight was lowered, and we sat in dim light, quite sufficient to enable me to see all who were in the room.

For the first hour the time was occupied by pleasant chat with one of the controls having the *sobriquet* of Poeka, who controlled the medium.

At nine o'clock the talk ceased. The audience sang one or two hymns, and presently a tall female figure, draped profusely in white, walked from behind the curtains into the middle of the room. The figure professed to be the daughter of an aged lady who was present. The mother approached the daughter, knelt on the floor at the feet of the psychic, and the two, mother

and daughter, embraced each other in a most affectionate manner for about sixty seconds.

This form retired, and was immediately succeeded by another female form, somewhat stouter than the last, who professed to be the mother of the lady who sat next to her. The lady rose, went forward to her mother, and the two affectionately embraced and kissed each other.

This form withdrew, and was succeeded by a male form, somewhat smaller of stature, who took up a guitar which stood in the room, carried it aloft, and walked round the room, pretending to strike various sitters on the head, but always checking the downward course of the guitar before the head was struck. He was instantly followed by a female form, who moved much more slowly and gracefully in the room, and shook hands with several of the sitters, conducting herself in a gentle and womanly manner.

She retired, and was succeeded by two small children, apparently not more than two feet high, who, in a child-like way, patted and kissed the hands of the visitors. One of these children patted and kissed my hand. Its hands were very small and warm, and its lips were soft and moist.

These two forms were followed speedily by another small psychic known as Pocka. She was about four feet high. She moved about the room freely, shook hands with several of the sitters, spoke several times, and eventually retired.

A hymn was sung, the gaslights were raised, the curtains were drawn back, and I went into the recess for the purpose of examining the muslin-covered screen and the condition of the screws. I found the screen firmly fixed to the walls, the screws with their wax coverings intact, and the medium sitting on a chair within the enclosure formed by the muslin screen.

This *séance*, remarkable as it was, was perhaps not sufficiently convincing to justify a person who, for the first time, attended a circle and witnessed phenomena of the kind, receiving them as certainly genuine.

It is requisite, in order to be thoroughly satisfied as to occurrences so antecedently improbable to ordinary persons as are those I have described, that they have opportunities of examining them under various conditions, and that, in fact, all the surroundings and circumstances should be understood; but to myself, who had witnessed materialisations under almost every conceivable condition and on many occasions, these phenomena were absolutely conclusive, and I could as soon believe that the medium by trick or deception produced the phenomena, as I could believe that by an act of volition any mere man could stop the earth in its axial motion, and thus cause the sun to appear to stand still.

RAPS ON THE WALL.

BY J. A. CAMPBELL, B.A.

A CIRCULAR LETTER TO MY "SPIRITUAL" FRIENDS.

PYTHAGORAS has a recommendation to mankind, written somewhere or other, "not to eat their hearts." That warning was needful, I suppose, in the days of Pythagoras, when hearts were considered to be as essential parts of the human constitution as claws and gullet are now proved to be by Professor Bain and Professor Fawcett, who not only show us how most deftly to use them in the present, but have laboriously traced out the history of their development in the past, when *alma mater* "exact science," first proudly throned at *Gottenburg, bade defiance to those older dreamers who once taught of the

* A primitive printing office was established there.

heart that it contained the issues of life, and classified men in an amative, not acquisitive, manner, as *concordant* and *discordant*, rather than as succeeders and failers, and who spoke of their divinity being such an one as was touched with our infirmities; whose *miseri corde* remained throughout the ages. Not so the wisdom of *Gottenburg, which has finally relegated the Divinity to His true rank as a "manufacturer of atoms," if (as seems highly improvable) He have any actual existence at all.

Now, owing to the city of Gotham being unfavourably situated on the plains near the shore rather than upon a hill, or to the want of interest in navigation of the wise men, neither has any electric nor other light reached me from there over Sea Fell, nor have the venturesome missionaries of the order carnivora, A.M.G., reached the wilds of Westmoreland, and the result is that I remain, with those around me, hearty, Pythagorean, and ethical; whereas, had the carbons at Gotham been longer, or the mission tub been stronger, my knowledge might have been increased; and heady, epicurean, and anatomical, I might at this moment have been helping the Kendal chimneys down there in the valley to shut out the sunlight altogether, instead of playing with him a hopeless game at hide-and-seek through the leaves of a copper beech growing on my friend's lawn here at Milnthorpe. Since, however, I remain for the present deplorably unscientific, and am convinced but too unmistakably that I have a heart by certain achings which become at times intolerable—accountable for, doubtless, by molecular motion, but still intolerable—I have resolved to take the advice of Pythagoras, and cease eating my heart—for, for the last four months it has been bitter food, worse than the little roll of the prophet, believe me—and to unburden myself to you, kind friends, who have cheered me by letters from time to time, saying that you found some method in my (published) madness. I want to talk a little, then, with unclean lips confessedly, that cry daily for a live coal from any overstocked altar, about that much-boasted *position* of ours before the world—position aggressive and defensive, from which I hear it often reiterated we may defy mankind, and successfully repel all the fiery darts of the devil; but don't be angry with me, dear friends, if I tell you that instead of joining, as formerly, in that *pæan* over thrice-slain foes, and heralds challenge *urbe et orbi*; instead, I say, of confident march to Jericho and round about it, with confidence and ark-bearing, taking in store of oxygen† for the final overthrow, I have been examining quietly, and with microscopic accuracy, the foundation-stones of our own citadel, the result of which—let me call it, to please my vanity, heaven-sent commission of inquiry—has been that my report runs painfully; unsound, unsound. But it is a sure sign of an unprogressive state of mind against which I know you would pray to be delivered, as your forefathers from the wrath of the Northmen, to take anything upon trust in these days of inquiry and enlightenment; and, indeed, in this matter of buildings your caution is both just and necessary, for it is not long since, in my own College of Pembroke, certificate of insecurity as unfaltering as mine was given by Mr. Waterhouse—the hall of it a last and lovely relic of faithful English building, and of the training school of Ridley and of Spenser—was shattered by the strength of gunpowder; no human pickwork availing. I have reason, then, since that barbarity cost me more life in sorrow than I had to spare

* It strikes me as I write that Gotham may be simply an abbreviation or corruption of Gottenburg, in which case the present leaders of enlightened thought may some day be proud to be lineally descended from those wise ones who, scorning *terra firma*, went to sea in a tub.

† I have been reading G. H. Lewes, and am scientific up to the knees for the next few weeks.

from necessary labour, to commend your prudence, asking you to go over with me the ground again, testing with hammer strokes the weak places where I have traced upon our walls the red cross of danger.

THE CORNER-STONE.

Just as I was reconsidering—for I do consider things again and again before I act (which quality my friends are in the habit of calling impracticability and changefulness)—whether or not my guardian angels really did set in my way this Pythagorean sentence as an acting order, or whether I should not act more prudently in following the practice of Our Lady, like a true knight, keeping and pondering my painful thoughts, as she did her pleasant ones, in my heart—forget all about Pythagoras, and avoid being criticised and abused—just then came Madame de Steiger's first article, and I turned round and looked again at the large red cross which I had chalked on our corner-stone, looked at it, and determined to fulfil my mission, having no more doubts as to the warrant and sign-manual of "rudder-guiding Fors," who first hunted up for me out of Bacon the quoted exhortation not to "eat my heart;" then made me re-read *Peveril of the Peak*; and lastly caused the quite unmistakable challenge of Madame de Steiger to follow me when I thought I was undiscoverable by anybody for a quiet fortnight.

Pythagoras said write; and I said "What shall I write?" and Peveril said, "That elaborate details are no proof of an underlying foundation of fact; witness the Popish Plot! everybody knew of the wonderful and foul conspiracy, but nobody ventured to ask What is the plot?" And, believe me, that is the very hardest thing possible, to calm oneself enough to ask, or to think of getting a reply to, when everybody is comfortably enjoying the warmth of a newly-discovered mare's nest.

I waited for Madame de Steiger's second letter before putting Peveril's question, hoping that that might render it unnecessary; but no! more description of loveliness, superiority (more trumpet-blowing at devoted Jericho), but no reply to the unfortunate ignorants, who still ask What is the religion of Spiritualism? Oh, I do want to know so much. I have tried to find out; but in good sooth the eloquence of inspirational orators, and the melting descriptions "of the white-winged angels, and the departed dear ones hovering near,† and of the sure granite rock of knowledge on which we stood gazing on the slippery sands of faith below," had well-nigh made me think myself impertinent for doubting and wondering still. I was going to say in these articles of mine that I thought we "Spiritualists" might be the better of a little more definite and uniting faith, but I am met by the reply that "Spiritualism" is in itself our faith, our religion. Now I understand, and I suppose every one else understands, who does not use words ignorantly or carelessly, by religion one binding link‡ with the Father of Spirits, which is made stronger only by the knowledge that we may chance to attain of His character and being. How does the certainty of a future life (granting this to be attainable) through Spiritualism—which, by-the-by, does not in the least imply the certainty of immortality—make this more clear to us? Have the revelations of Mr. Harris—about whose life-history I shall have something to say before long—or the visions of

* I wanted to know where to begin the inspection.

† The metaphors of inspirational orators are apt to be confused. I suppose their "guides" bother them, as dear old mother "Fors" bothers me. Indeed, "guides" are often espricious apparently, for people write me interesting letters, and their "guides" won't allow them to tell their names. I got one of them quite lately, so I am not able to reply to them. It is most unkind of the "guides" to tease one so.

‡ I have said all this before, but there is need to repeat.

Mr. Davis given us more vivid or inspiring sense of union with eternal love, than did the revelations given—remember, for the first time in the world's history—by the Son of Man, of "the Father who Himself loveth all," "who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." I do not speak of morality, merely of religion; of the relations of the latter to Spiritualism I shall hope to say something shortly. My next article will deal with the history of Christianity and its influence upon spiritual life and poetry, of which the unconscious record has been for long my study. Thanking Dr. Wyld for his letter, and Dr. Carter Blake for his; thanking Madame De Steiger for her earnest articles, I am, dear Spiritualist friends, yours humbly at service,
J. A. C.

EXPERIMENTS IN A HOSPITAL.

THE *Lancet* of July 12 contains an article by Dr. McCall Anderson, Professor of Clinical Medicine in the University of Glasgow, from which we make some extracts:—

On February 14th, 1879, there was admitted under my care, in the Western Infirmary, a domestic servant, eighteen years of age, who was suffering from fits. . . . She had amblyopia on the left side, in so far as she had great difficulty in reading small print with the left eye; and she was colour-blind with it to this extent, that she recognised blue, yellow, and red, while green she called black or navy blue, and violet black. This corresponds with Charcot's observations, who states that the colours disappear according to a mathematical order—violet disappearing first, then green, then red, then yellow, and blue last of all. It seems, too, that for a quarter of an hour after a fit everything appears white. Another peculiarity noted was slight powerlessness of the left side, not amounting to paralysis, as there was no lameness; but on squeezing the dynamometer with the right hand it registered 65, while with the left only 35 kilogrammes. But a much more marked feature, and one which the patient apparently was not aware of, was complete hemianæsthesia of the left side. This was tested over and over again, the patient being blindfolded, and every precaution being taken to prevent deception; and it was uniformly found that there was complete loss of the sense of touch, of temperature, and of pain. A needle could be thrust into the arm or leg ever so far without the patient wincing in the least, while the slightest pinch on the right side made her start. It was observed, too, that the needle punctures bled much more readily on this side; and once or twice it was noted, when the sensation was temporarily restored to the left side, by the methods to be mentioned later on, that punctures on that side began to bleed which were altogether bloodless while the anæsthesia was present. This affords one of many proofs that the symptoms were not feigned. The loss of sensation was not limited to the skin, but likewise involved the mucous membranes on the left side: thus the left eyeball could be touched without her wincing in the least. She had also lost the sense of taste upon one side of the tongue, as she could not recognise coffee or salt when placed upon the left side, although she had no difficulty in doing so on the right. This loss of general and of special sensation was exactly limited to the left side, for on crossing the middle line she at once told us, although carefully blindfolded. . . . I had the opportunity of seeing only one fit, which occurred one day after she had been mesmerised, but it was evidently identical in its characters with those seen by my assistant, Dr. Dunlop.

* It was determined to search for a metal which might have some influence on her symptoms (metalloscopy). The following observations were therefore made:—

On Feb. 21st, at 10.30 a.m., three pieces of gold (a sovereign and two half-sovereigns) were applied in a slanting direction to the left temple. The sovereign was the highest of the three coins, and was situated just above the outer end of the eyebrow. For some time there was no alteration in her condition, but in twenty minutes she had a feeling as if "something living" was moving from temple to temple. Sensation and the sense of pain now extended beyond the middle line of the forehead as far to the left as the sovereign, but no further, while the sensation on the right side remained perfect as before. In twenty-three minutes she could distinguish the colour of violet with the left eye, but green she still called black. The sight of the right eye was not affected, but she complained of frontal headache, sighed frequently, and had spasmodic jerkings of the head. On removal of the coins, under which the anæsthesia was unaffected, the headache and jerkings disappeared. At 3 p.m., when she was again seen, the alteration in the symptoms above mentioned still persisted.

At this time a large magnet was held over the left forearm, at a distance of about half an inch from the surface. In half a minute sensation began to return to the left forearm, and within five minutes there was complete return of sensation and sense of pain to the whole of the left side of the body, but the whole of the right side had become completely hemianæsthetic and analgesic. The left eye continued in the same state as regards the colour-blindness as before the observation, but with the right green appeared to her black. The magnet was next held over the right forearm, at the distance of half an inch from it, and in two minutes and a half sensation had returned to the whole of the right side of the body; but, contrary to expectation, the left side did not again become anæsthetic, so that sensation was now perfect over the whole body. The colour-blindness remained as before the last observation.

Next day (Feb. 22nd) she was in the same state—that is, sensation was perfect all over; with the left eye she could distinguish all colours, while with the right she mistook green for black. The magnet was now placed within half an inch of the left forearm, and in three minutes the whole of the left side became anæsthetic and analgesic, including the mucous membrane of the left eye (which could be touched without the patient feeling it at all), left side of the nostril, mouth, and tongue, the sense of taste being likewise gone on this side. The colour-blindness did not, however, reappear on the left side, although with the right eye she mistook violet for black. The left ovary continued tender. The magnet was next held close to the right forearm, and in three minutes sensation had disappeared from the right side of the body, but there was no transference of the sensation to the other side, so that the whole body was now anæsthetic, including the mucous membranes, and she had entirely lost the sense of taste. When in this state a circular piece of lead, four inches diameter, was fastened to the right forearm, and in one minute sensation was restored to both sides of the body, and there was no colour-blindness with either eye, but the left ovarialgia persisted. A piece of tin of the same size and shape was next applied over the left arm without her knowing of the change of metal, but in seven minutes, there being no alteration in the symptoms, the lead plate was substituted, but was removed in five minutes, as it had no effect. The magnet was then held over the left forearm, and in a minute there was anæsthesia and

analgesia of the *right* side of the body, but on transferring the magnet to the right side, the anæsthesia and analgesia were immediately transferred to the left side. She could now distinguish all colours with the right eye, but with the left she called green black.

At a meeting of the Medico-Chirurgical Society on February 28th, before a large number of the profession, the patient was blindfolded, and the following additional observations were made:—(1) The ordinary magnet with keeper on had no effect, though used for at least ten minutes. (2) A large electro-magnet was employed by my colleague Professor McKendrick. So long as the current was not allowed to pass there was no result, but in three minutes after it was turned on, without her being made aware of it, the sensation returned to the left side of the body, while the right became anæsthetic and analgesic, being the reverse of her state before the electro-magnet was used.

On Tuesday, March 4th, with the co-operation of Drs. McKendrick, Ramsay, and Service, and the patient being blindfolded, a solenoid was placed on the little finger of the left (anæsthetic) side. For seven minutes it was not connected with the battery (Stöhrer's), which was placed underneath the bed, with an assistant in charge of it, and there was no result. The connection was then made (and in such a way that it was absolutely impossible for the patient to know what was being done), eight cells being in use, and in seven minutes the left side became æsthetic, and the right anæsthetic.

The temperature was compared simultaneously on the two sides, before the transference, by means of Lombard's delicate thermo-electric apparatus (which, however, does not give the difference in degrees), and it was found that the right side was the warmer. The same result was obtained after the transference of the anæsthesia to the right side, as well as on the following day, the condition of the patient in the interval remaining the same as after the employment of the solenoid.

PRESS OPINIONS ABOUT SPIRITUAL LITERATURE.

(From the "*Banner of Light*," Boston, U.S.)

MESMERISM, WITH HINTS FOR BEGINNERS. By John James, formerly Captain 90th Light Infantry. London: W. H. Harrison, 1879.

THIS neat and attractive volume is published to meet a demand for a text-book for those who are looking for information respecting the nature, practice, and results of mesmerism. The author has had a long experience with the subject, and, judging from the general tenor of his book, no person could be selected better able to make the matter plain to the comprehension of every one. Commencing with observations on the methods of various practitioners, the author proceeds with some simple directions to so instruct his readers that they can easily test their skill in the science. Following these, misconceptions regarding mesmerism are corrected, certain anomalies in the phenomena stated, and interesting reminiscences narrated. A chapter is devoted to Alexis Didier, the famous somnambulist who created considerable sensation and controversy upwards of thirty years ago, and is one of great interest.

To students of mental conditions and phenomena, this volume cannot fail to be very acceptable. We would like to quote largely from it, but have only room for this single sentence, the point and truth of which all of our readers will duly appreciate:—

"Many ingenious but perhaps not ingenuous people are accustomed to assert that all that is true in Spiritualism is nothing else than mesmerism; and it is really

quite surprising to find the number of individuals who avow their belief in the latter, when they wish to depreciate the claims of the former science. They are in the habit of exclaiming, 'Oh! we always believed in mesmerism;' but it is to be suspected that in former days, when the hostility to mesmerism was almost as bitter and unscrupulous as it is to-day against Spiritualism, that at least some of these *soi-disant* believers were amongst the most active of its opponents."

A CLERGYMAN ON SPIRITUALISM. D. Clericus. With a Dedication to Rev. Sir William Dunbar, Bart., and Some Thoughts for the Consideration of the Clergy. By Lisette Makdougall Gregory. London: W. H. Harrison.

THE title of this compact little book pretty fully explains it to the reader in advance. It will do much good among preachers, for it asks only that each of them, in respect to Spiritualism, be persuaded in his own mind.

(From the "Religio-Philosophical Journal," Chicago.)

SPIRITS BEFORE OUR EYES. By Wm. H. Harrison, London. London: W. H. Harrison, 1879.

THIS book is not only neatly bound, and printed on fine tinted paper, but it contains a vast amount of highly interesting and useful information. It deals chiefly with the spiritual phenomena in which nobody recognised as a public or private spiritual medium takes any part, that is to say, it treats:—

1. All those cases in which private individuals once or twice in their lives see and identify a real spirit through the action of some cause external to themselves, and not primarily from physiological malady. This will include those numerous cases in which a spirit is seen sometimes by one or more witnesses in one place at about the time that his body died at another place, or long after that time.

2. The phenomena of haunted houses.

3. It is intended to deal almost exclusively with cases in which the identity of the spirit is proved, that is to say, in which the spirits are recognised to be the persons they say they are.

The incidents related are very interesting, all of which are no doubt true, as they are recorded by one of the most conscientious, careful, critical thinkers of England. He well claims that when the spirit of a man is partially loosened from his body at the approach of death, and when that spirit can make itself visible to a distant friend, the bodily powers are sometimes not so far destroyed but that the lips of the sufferer can tell those around the bed that the far-off person has been seen by him. Thus direct evidence of the reality of the phenomena is presented at "both ends of the line." Thousands will read this book, and thank Mr. Harrison for writing it.

MESMERISM, WITH HINTS TO BEGINNERS. By Capt. James. London: W. H. Harrison, 1879.

THIS is a book admirably adapted for the purpose designed. Capt. James writes clearly, concisely, and to the point on a subject which should receive a great deal more attention than it does at the present time. His statements and experiments cannot fail to be of value to all who read them. The work is neatly and substantially bound, and should have an extensive sale in this country, as well as in Europe.

THE Hon. J. L. O'Sullivan, of New York, writes to us that he intends shortly to return to Paris, and to visit London *en route*.

COMING A LONG DISTANCE TO SUPPER.

THE following strange story from the *St. Louis Republican* has been sent to us by Mr. J. L. O'Sullivan, New York. The Mr. Mott mentioned in the narrative is a well-known American medium:—

LEAVENWORTH, June 25.—Society and those who have faith in spiritual manifestations are all agog over a *séance* held in this city last Friday evening that puts everything else in its line completely in the shade. It is a well-known fact that Colonel Isaac Eaton, member of the Democratic National Committee, and formerly Land Commissioner of the Hannibal and St. Jo. Railroad, is a Spiritualist; in fact, it has now become a mania with him, and all his luck, good or bad, comes from the departed dead. Mrs. Eaton, his estimable wife, is also a strong believer, and they have made frequent trips to Memphis, Mo., to interview the famous Professor Mott, to try to further their researches. Colonel Eaton is as firm in his belief of having received messages from the departed, and having seen and conversed with them, as he is sure that the sun rises and sets. In several of his numerous visits to Mott he has seen and conversed with his daughter Katie, who died at the age of three weeks, who has been a member "of the angel band" for thirty years. During his last visit she told him that she was soon to be married, and that Benj. Pierce, a son of ex-President Franklin Pierce, was to be her husband. She stated that the wedding would take place on the 20th June, in the spirit land, and asked that he make the necessary arrangements for a wedding supper, and she and her husband would visit them during the evening. The Colonel was only too glad to spare neither pains nor expense to further the wedding arrangements, and so a closet in the house was transformed into a cabinet for the accommodation of the medium. Prof. Mott and his wife, of Memphis; Dr. Dooley, of Kansas City; Col. H. B. McKay, late President of the Alliance Life Insurance Company; and Mrs. McKay, of this city, and the immediate members of Mr. Eaton's family were the guests at the wedding supper. Prof. Mott took his place in the cabinet; the table was spread, two covers being laid for the bride and groom, and an elegant bouquet was placed beside their plates. After the guests were seated, the medium announced that the bridal party had arrived. The guests, one after another, arose from the table and went to the cabinet, the lady and her husband there being presented to them. They both appeared very distinct and lifelike, and both entered heartily into the general conversation. After this ceremony was over the bride and groom walked out of the cabinet. The bride wore a heavy white satin dress, with flowing veil and orange blossoms. The groom was attired in the customary black, with a buttonhole bouquet.

After receiving numerous congratulations the bridal party bade their friends good-bye, and departed, so to speak, for their celestial home.

All concerned move in the highest society circles, and hence the *furor* this wedding has caused.

A MATERIALISED SPIRIT.—Last Wednesday night, at a *séance* at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, the self-illuminated materialised spirit of John King was seen several times by all present floating over the table, while the medium, Mr. Williams (off his own premises), had his hands held by Mr. Serjeant Cox on the one side, and Lady Colquhoun on the other. Among the witnesses present were Sir William Dunbar, Bart.; Mrs. Gregory, Mrs. Wiseman, Miss M. Houghton, Mr. Townsend, Mr. Annesley Mayne, and Mr. Harrison.

TRANCE TESTS AND CLAIRVOYANCE.

A REPORT FURNISHED BY MR. H. A. KERSEY, HON. SEC. TO THE
NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

MR. F. O. MATTHEWS is now fulfilling a fortnight's engagement with the Newcastle Spiritual Evidence Society, the first week of which has just expired. During that week he gave tests at three public meetings, and at three *seances* open to members and their friends. The total number of communications given at these six meetings was ninety-six, of which fifty-eight were recognised as correct, twenty-two as being partially correct, and sixteen were unrecognised. Considering the necessarily promiscuous nature of these meetings, the results must be considered highly satisfactory. The following are some of the most favourable communications, and are given nearly *verbatim*. It is to be regretted that two or three persons acknowledged the tests after the meetings were over, but no notice of such is included in above statistics. Those cases not publicly recognised are put amongst the failures:—

I.

The first object which attracts our notice is the form of a beautiful female spirit. She hovers over this part of the hall. (Position indicated.) She gives her name as "Lizzy." She seems to follow our friend through life. She is his guardian angel. She seems to have but little knowledge of earthly existence, she is so pure and beautiful. She does not seem to have been long connected with earth-life. She is beside that gentleman sitting near the wall on the right.—*Recognised.*

II.

(To a lady.) Have you not lost a female friend who died recently? "Yes."—She does not seem to understand her position yet. She does not seem to have died in England; it seems to be either in Scotland or on the border. Did your female friend die near the borders of Scotland? "No."—The scene before me is that of a country place. I see a small house; there are hills around, and a river near it. (*Answer.*) "That is like the place."—She is calling for another spirit friend, named Mary; this Mary is a relative to both you and her; with the help of this friend she can communicate what she desires. (A description of Mary was given and recognised.) You have been contemplating a change in household matters? "Yes."—You have some friends contemplating going abroad? "Yes."—Your friend does not say it will be successful, and thinks it would be better to stay at home for a time.

III.

May I ask this lady here if her grandmother's name was Elizabeth? "No."—(Description given and recognised by a lady sitting next to her.)

IV.

I see before me here one named John, who has passed into spirit life. He seems to have passed away under rather hard circumstances. He wasted his life; he used to drink heavily occasionally. The intelligence wishes to tell Mary, who is now living, that things will be better for her in the future than they have been in the past, for she has toiled hard, but things will turn out better than she expects, and she will be more comfortable soon.—*Recognised.*

V.

I should like to ask that gentleman if he did not have an anonymous letter sent to him some time ago? "Yes."—The person who sent the letter has had great cause to regret it, for he has the contents of the letter returned to him in all its bitterness. The spirits have turned the

tables on him, and things have gone against him.—*Recognised.*

VI.

Our lady friend here has brought some hair. Just hand it to me, please. (Hair handed to the medium.) You were talking to a female to-day about this matter? "Yes."—The influence tells me you have had to put up with a great deal of trouble from a male person. You have had to labour hard for those who ought to have laboured for you, but things will change for the better soon. You have one Lizzy, who is very near to you, and in spirit is often with you. She passed away some time ago. You were trying to get manifestations in your bedroom the other night? "Not in the bedroom; it was in the kitchen."—Why do I see a bed there; it appears to be a large covered-in bed, like a cupboard.—(*The lady*) "It is a cupboard press-bed, and stands in the kitchen."—(*The medium*) I see the table as it were there (indicating position), and I see you at the table. The spirit who owned this hair was trying to manifest to you. She says you had the name spelled out through the table, and while you were receiving another communication you got mixed up, but she will communicate again if you will sit at the time appointed.—*Acknowledged to be correct in every particular.*

VII.

Here is a strange scene. There is an intelligence here which says, "I made her dream that very uncommon dream last night which is so inexplicable to her, but which has made such a deep impression on her mind." The intelligence further says, "I did it for a sort of warning; but nothing unhappy will take place. The spirits only wish you to take a deeper interest in the work which is being done."—*Recognised.*

VIII.

I don't know how it is, but I see a pawnbroker's shop before me. Some one here, surely, is in that business. *No response.*—Does our friend here (indicating a lady) know why I speak in this way? I see before me a pledge ticket for some silver, upon which some money has been lent, and our lady friend holds it as security for some thing lent to the owner of the ticket.—*Recognised.*

IX.

May I ask that gentleman sitting there if he has had any connection with a fire? The scene before me represents a serious fire. There seems to have been a narrow escape with life. An old lady represents this fire as having occurred in her day. She is an old lady (description given), and a near relative to you, and she brings this forward in order to prove her identity to you. She was a consumptive-looking woman, and yet she did not die from that disease. Do you recognise that? "Yes, I recognise it as being correct. My grandmother was carried out of the house, it being on fire."

ANSWERS TO CORRESPONDENTS.

A. Z.—You did not enclose your name or address.

In a quotation from a communication received from Mr. Blyton printed in *The Spiritualist* of July 4th, the closing quotation marks were put in the wrong place in error, the words "A sitting for ordinary form manifestations then took place" being ours, and not his.

Several letters of late, from Norwood, Edinburgh, and other places have been addressed to the editor by name, consequently not published, it not being clear whether the information in them was intended to be published, or sent for private use.

M.—There is a demand for a representative body in Spiritualism, in which the managers shall be elected by the members; and the supply is sure, sooner or later, to meet the requirement.

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.

The second and slightly revised and abridged edition, for its quality and size, the cheapest large work ever published in this country in connection with Spiritualism.

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Spiritualist Newspaper Branch Office, 33, British Museum-street, London.

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. Zöllner, 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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