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## "THE SPIRITUALIST" NEWSPAPER:

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## PSYCHOLOGY: ITS DATA AND DESIDERATA.\*

BY G. S. BOULGER, F.L.S., F.G.S.

Mr. President, Ladies, and Gentlemen,—An apology weakens, I believe, the confidence of an audience in a lecturer. Still I cannot but consider one to be due to you from an outsider—a Philistine—like myself for venturing to approach your especial branch of study—a study beset, moreover, as I hope to show presently, by difficulties of no common magnitude.

I trust, however, that as the opinion of foreign nations has been compared to that of a contemporaneous posterity, some advantage may accrue to the science of psychology from a somewhat critical examination of its very elements by one trained in a very different line of research.

But here I have assumed the first stage of my inquiry, viz., whether there be such a subject of study as a  $\psi\upsilon\chi\eta$ , and, if so, whether it be susceptible of a logical or scientific treatment. I then propose to discuss what may be its various provinces and admissible assumptions, and to conclude by sketching some of our available material and our most pressing wants, with special reference to psychological evidence.

The existence of such societies as this is in itself evidence that a not inconsiderable number of people believe there to be a subject of inquiry which they agree to look upon as the  $\psi\upsilon\chi\eta$ ; but a similar argument may be used with reference to astrology or phrenology, and it is no argument for the actual existence of such an entity. I maintain, however, not only that the mere fact of any group of opinions being held by a large number of people justifies a scientific man in examining into their truth, but that in so far as he refuses to countenance or take part in such an inquiry, he excommunicates himself from the band of seekers after truth—he ceases to be a scientific man. If then there was no science of real psychic phenomena there would be a science of so-called psychic delusions.

But I propose to show that the existence of psychic phenomena is universally admitted, and that they are susceptible of scientific treatment.

The body of man, as of other animals, may be fitly compared to a machine regulated to work, if supplied with fuel, for some years, till the mechanism itself is destroyed by combustion. Such a machine might perhaps be said to be automatic; and we may, by a fair analogy, speak of the anatomy or science of the structure of such a mechanism, and of its physiology, or the science of the forms of energy manifested by it when at work.

But those who hold the most materialistic views of human nature—not that I would be understood to use the term “materialist” in any way as a “red rag” or “cry,” but simply as a term of science—universally, I believe, admit that a mature, normal man exhibits phenomena not reducible to the functions of any known structure, operating by means of any known form of energy. These phenomena, I presume, Professor Huxley intends to sum up in the adjective “conscious,” which he prefixes to the word “automata.” A “conscious automaton” is, to my mind, a contradiction in terms, or at least an ambiguous phrase, unnecessary, if not actually impedimental to science. The “consciousness,” in the wide sense of Professor Huxley, I take to be the  $\psi\upsilon\chi\eta$ , the subject of the science of psychology. It will, thus, embrace all those phenomena of human nature which belong neither to anatomy nor to physiology—phenomena which, it is admitted, cannot be expressed in terms of sensation. This will include the mind in its generally accepted threefold aspect or three functions—the Feelings or Emotions, the Will or Volition (if it can

truly be said to exist, is one of the problems of psychology), and the Intellect, with its varied modes of operation (of which more anon)—besides the questions as to the existence and nature of a “*tertium quid*,” known sometimes as “spirit,” “soul” being then a synonym of “mind,” sometimes as “soul.” These two terms, “spirit” and “soul,” have, in my humble opinion, become worn out by the variety of uses to which they have been applied, and no longer have any definite, *i.e.*, any scientific, meaning.

In this attempt of mine to mark out the province of psychology, I would only allude to two other points—the so-called science of mental physiology and the testimony of Professor Tyndall.

If I rightly understand the word “physiology,” it is possible to have a physiology of the brain, but not of the mind, without we first have a mental anatomy. So that though there may ever be a borderland between physiology and psychology, that borderland cannot be erected into a substantive branch of science any more than solar chemistry can be separated by a sharp line from the chemics of the earth. That we can make no sharper line of demarcation, no more discredits psychology than does the absence of any definition of energy discredit physics, or the absence of any definition—I say it advisedly—of life discredit biology.

In his absurdly well-abused Belfast address, Professor Tyndall puts so forcibly the views of Bishop Butler in opposition to those of Democritus, Epicurus, and Lucretius, now-a-days resuscitated, that I need only quote a few lines. “You cannot,” he says, “satisfy the human understanding in its demand for logical continuity between molecular processes and the processes of consciousness. This is a rock in which materialism must inevitably split whenever it pretends to be a complete philosophy of life.”

The second point I proposed to discuss was whether the  $\psi\upsilon\chi\eta$  be capable of scientific treatment, and on this point I have friends who differ from me on the ground that when we pass the tangible we pass beyond the possibility of definition. If so, there is no science of psychology; it is mere speculation or dogma. But I venture to point out that our knowledge of the whole world of nature is only in terms of consciousness, so that we have as much right to assume the reality of facts of consciousness as of the so-called “external” facts. From these facts, then, it is our business to form the widest possible generalisations, and we shall still be within the province of what the late George Henry Lewes usefully distinguished as empirics. My friends have, I imagine, strayed into the boundless desert beyond the region of empirics—a land of opinion, of dogma, of faith, beyond the legitimate deductions from facts, and thus beyond definition, beyond science.

The realm of Psychology, I would suggest, may be tentatively divided into four great divisions; but it must not be imagined that any rough and ready laying off a man’s head in lots numbered from one to fifty, as in phrenology, is scientifically possible. The first three divisions or provinces have as their subjects the three aspects of mind—feeling, volition, and intellect—whilst I prefer to leave as a fourth and distinct province for research the investigation of all residual phenomena, neither bodily nor mental, if such there be, which point to a third entity in addition to body and mind, which hypothetical entity I would term “pneuma.”

Each of the first three provinces has a physical as well as a subjective aspect, and each may be looked upon comparatively, embryologically, and historically. We are often told that it is fallacious to refer to the evidence afforded by our mature consciousness; but in so doing we only naturally follow the same track as biology, in which human anatomy preceded histology, physiology, comparative anatomy, and embryology. We are, as it were, in the sixteenth century

\* A paper read before the Psychological Society, March 6th, 1879.

of psychology, and we are still in want of a Harvey, a Ray, a Linnæus, a Schwann, a Cuvier, and a Von Baer.

The third province, that of intellect, we may, following Professor Bain, whose works are our most useful handbooks, divide into the faculties of discrimination, of consciousness, of agreement or similarity, and of memory.

These divisions are those of a system of mental physiology based on a necessarily hypothetical anatomy; but they are true of the mind in disease as well as in health, so that the facts of pathology, though they may be made a separate study, do not form a distinct province.

With regard to the fourth province, that of the pneuma, which may prove a kingdom in itself, I would only remark, by way of caution, that if we are to examine it scientifically we must proceed on the first principle of science, that is, scepticism. For, as an eminent divine has well said, "scepticism, which is fatal to religion, is the very life of science."

As you, sir, truly said in your last annual address, our main desideratum now is facts; but while I venture to point out that we have already accumulated a large number of facts, I venture also to suggest that these facts want a scientific classification, that their value and bearing may become manifest. We have yet very much to learn respecting the emotions of animals other than man, and of children, and of the quantitative analysis of all emotions; much concerning habit and inherited mental proclivities, besides other topics; and everything remains to be done in the investigation of those residual phenomena which point to the existence and properties of a pneuma.

Autobiographies afford much interesting matter on general psychology. Its examination would be a service to the science.

With reference to the classification of our material, I would merely recommend the excellent example set by Mr. Herbert Spencer in his *Descriptive Sociology*, in dealing with an even more complex science than psychology.

The last topic to which I have to advert is the tests we should apply in the accumulation of what will probably be the most valuable portion of our stock of psychological evidence, viz., that newly and scientifically obtained—the laws of psychological evidence. Assuming only that there is a something conveniently termed a  $\psi\upsilon\chi\eta$ , and that its properties are to be discovered by investigating facts of consciousness and facts of bodily action, how are we to examine into the reality of these facts?

As it will, I think, be generally admitted that scientific knowledge differs from the ordinary knowledge of the unscientific in its greater exactitude, so I think the rules of scientific evidence must differ from those principles on which we form our everyday beliefs mainly in their greater rigidity. They will thus approximate those rules adopted by lawyers as a means of administering justice.

Those rules which are in my opinion essential to our present purpose are the following:—

(1.) We must require the best evidence procurable. We may be able only to reach moral certainty, as it is called, not a demonstration; that is, logically, merely a balance of probability.

(2.) The burden of proof lies on the party against whom judgment would be given if no evidence at all were offered.

(3.) Hearsay or anonymous evidence, if not absolutely excluded, must be greatly discounted. It is proverbial that "the wish is father to the thought," and, were it necessary, I could tell many striking stories illustrative of the unconscious growth of stories in their re-narration.

(4.) All the facts must be consistent with the theory, and some one inconsistent with any other theory.

(5.) Though the law does not presume fraud, science, knowing the deceptiveness of the senses, may presume such a source of error.

(6.) Facts must be kept carefully distinct from their supposed interpretation, or other mere evidence of opinion.

(7.) Authorities must be weighed and not merely counted, and allowance made for prejudice, education, interest, &c.

(8.) One, false on one point, should be rejected on all.

The following is the classification suggested by the author:—

#### KINGDOM I.—MIND.

##### PROVINCE I.—FEELING.

Includes Pleasures, Pains, and Neutral Emotions.

<p><i>Physical or Objective Side.</i> The Nervous System. Phylogeny, or comparative anatomy of the nervous system. Ontogeny, or embryology of the nervous system. Mature human anatomy of the nervous system. Pathology.</p>	<p><i>Subjective or Mental Side.</i> The emotions apparently expressed by animals other than man. The feelings and emotions of children. Analysis of the feelings of adults.</p>
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*Laws* (to be further established or set aside),  
Relativity.  
Diffusion.  
Self-conservation.  
Stimulation.

*Authorities*—Dr. Carpenter, Dr. Lionel Beale, Mr. G. H. Lewos, Mr. Darwin, Professor Bain, Mr. Herbert Spencer.

##### PROVINCE II.—VOLITION.

<p><i>Physical Side,</i> Corresponding to structure or anatomy. Spontaneous energy or surplus activity. Self-conservation or regulation, i.e., dependence of motions on vital power. Acquired or habitual results of feelings. Pathology.</p>	<p><i>Subjective Side,</i> Corresponding to function or physiology. Spontaneous energy or surplus activity. Self-conservation or regulation, i.e., dependence of motions on vital power. Acquired or habitual results of feelings. Pathology.</p>
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*Authorities*—Prof. Bain, Mr. Herbert Spencer.

##### PROVINCE III.—INTELLECT.

###### Mode I.—Discrimination.

<p><i>Physical Side.</i></p>	<p><i>Subjective Side.</i> Phylogeny. Ontology. Pathology.</p>
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###### Mode II.—Agreement.

Under this head comes much of the discussion of instinct, power of generalisation, classification. Judgment and imagination are simply degrees (advanced) of discrimination and agreement.

###### Mode III.—Memory.

N.B.—Douglas Spalding's experiments.

##### KINGDOM II. (?)—PNEUMA.

#### THE EVOLUTION OF THE SOUL-LIFE.

In a recent\* article Professor Knight restated the ancient doctrine of Metempsychosis. He did not collate this theory with that of Evolution, or show what bearing the recent advances in physiological thought and discovery had upon it. If the doctrine is to be anything more than a curious speculation, this attempt should be made, and the following is an essay of that sort.

Our knowledge of the external world is necessarily relative. We know only such parts of it as our senses or instruments enable us to perceive, but we come to recognise in it an existence independent of our knowledge, and, further, we know it to exist only when it affects us, and only as it affects us, but experience has led us into the belief of its reality, because we can always bring ourselves into a position to be affected by it.

Now though phenomena are persistent, we find them subject to continual change; and B follows A, and C follows B, and that invariably, so that when we see B we conclude that A was there first, and that after A, in the ordinary course, B will follow. Here, again, we know only such sequences as we have traced, but we supplement knowledge with belief (as with the reality of things), and our belief being constantly verified, these invariable sequences become to us so-called laws of Nature.

Amidst hosts of minor differences of all sorts in the phenomena of the external world we find one that is cardinal—that between organic and inorganic—between that which has organs and that which has none. It is true that some philosophers—Professor Haeckel, for instance—maintain that here we have no real difference of kind. He says, † "All vital phenomena and formative processes of organisms are as directly dependent upon the chemical composition and the physical forces of organic matter as the vital phenomena of inorganic crystals—that is, the process of their growth and their specific formation—are the direct results of their chemical composition and of their physical conditions." But I submit that if ever there was a *petitio principii*, it is to be found in the foregoing sentence. The question at issue is whether there is any difference in kind between a crystal

\* *The Fortnightly Review*, Sept. 1878.

† *The History of Creation*, vol. 1, pp. 331, 332 Professor Lankester's tr., 1876.

and protoplasm, and he qualifies the inorganic process with the word vital, which involves the very difference in dispute, and with a most discreet silence omits to mention the little fact, inconvenient alike for his theory and his argument, that the organic has and the inorganic has not the power of renewal by assimilation, so that the one exists by continually changing its constituent molecules, and the other simply by retaining the original molecules in their original relations. It is only a truism to say that the changes of matter in the organism, as well as the arrangement of matter in the crystal, are determined by molecular forces, and it gives us no explanation why the function of the organ remains, while the matter of which it is composed is continually removed and replaced. This functional quality is an essential characteristic of all living organic matter, for we find that when it appears in the least organised organism, the monera—"a semi-fluid, formless, and simple lump of albumen"—it is here coupled with a function, that of assimilating the elements of which it is composed—of accretion and excretion.

If we arrange all known organised beings in the order of the complexity of their organs, beginning with the simplest and so on up to the most complex, we find that that arrangement is marked by a progressive differentialism of functions, and, moreover, corresponds in the main with the order of appearance in the course of time of these forms in the process of Nature. Further observation leads to the conclusion that this differentiation of organs results from the modifying influences of the environment, and that modifications so effected are transmitted to offspring. Of this process of development we have naturally no direct knowledge, but the several conclusions are capable of verification. When Professor Huxley had shown in the ancestry of the horse the development of higher types from lower—that is to say, an increase of differentiation in the descent—he adds, in conclusion, that the clear and manifest discovery of this in one family is sufficient to establish it in all, because it would be obviously absurd to imagine that with such great general similarity existing in the animal kingdom there should be the process of evolution in one family and not in all. Here, again, as in the two former cases, we in a sense overstep our knowledge and accept a belief—a necessary belief.

Taking evolution as our guiding principle, we see not merely how the human organism has been produced from the lowest and simplest forms through the long course of ages by action and reaction between the being and its environment, but how, when the human type was reached, the civilised grew from the savage. By the light of this principle we see how everything that tended to increase the strength and capacity of the individual in his strife with his fellows, and everything that tended to increase the cohesion and strength of the community in its contentions with other communities, became singled out and selected for transmission; or, in other words, there was in every case a greater or less differentiation of organ, and this was physically communicable to offspring. In like manner we see how all laws, traditional and conventional customs, and orders of government have been reached by the same arduous path, and are, in fact, the survivors of a death-struggle. We thus learn how it is we have become possessed of our human bodies; and seeing ourselves as one link in this wondrous chain of progress, it is clear to us how and whence have come these senses and faculties capable of such high training, and these brains, with their multifiform convolutions; it is also clear how outside affections act on the nerves of the senses, how the swift vibrations chase one another along their narrow courses and set in motion the pulsing harmonies of the brain: all this—the evolution and generation of the organism and the working of its complex functional and sensational processes—the instructed imagination enables us to follow step by step, and there is no link wanting—no break in the continuity.

We have thus, so to speak, been looking at ourselves from the outside as part of the phenomenal world. But there is to each one an inner world—the world of consciousness. We can imagine the light vibrations of different rapidities that, starting from the various objects of the landscape, travel to the eye, also how these distinct vibrations pass along the nerves to the brain and call up like vibrations there; but when ideas emerge in the light of consciousness,

there is a quite unexpected change, and one that the utmost effort of our imagination fails to account for or picture to itself. On the one side nerve vibrations, on the other ideas. What wizardry is this that transmutes the vibrant motion of nerve particles into all the glory of a summer landscape? The Monist tells us that the vibration and the idea are two aspects of the same fact. For the present let us accept that statement of the case, and not stop to inquire, in the words of Professor Tyndal, "Why should the fact have two aspects?" Certain phenomena have a dual aspect—an inner and an outer. On one side a group of physical affections, and on the other ideas. Let us call this dualism, being careful to bear in mind that for the present we mean just that and nothing more by the term. We have seen that the organism has been gradually evolved during the long ascent of the organic being from the inorganic. By scarcely perceptible transitions one form has passed into another, and always by the way of reproduction and generation. We know of no sudden leaps. Our facts and our theory both exclude them. All the way up the steep ascent the change has never been one of kind, but always and only one of degree. It follows therefore necessarily that if we find this dualism in the civilised man, it must have existed in his savage ancestor, and if in the ape-like man then in the man-like ape, his progenitor, and so on down the whole scale; and if we would find the dim rudiments of this dualism, it must be in the first dawn of organic life. Professor Haeckel says,\* "We even see in the monera and other most simple organisms that detached pieces of protoplasm possess motion and sensation just like the whole cell. Accordingly, we must suppose that the cell-soul—the foundation of empirical psychology—is a compound itself, namely, the total results of the psychic activities of the protoplasm molecules, which we shortly call plastidule. The plastidule-soul would therefore be the last factor of organic soul-life." We necessarily conclude that the character of this soul-life, its intensity, its degree, varies exactly as the complexity of the organism. And if we regard the whole universe as a complete organism, seeing that in it we find most elaborate differentiation of functions, then we must conclude that in it too is this dualism—this soul-life—and that as the diversity of function is infinitely vast, there is a correspondingly infinite diversity in the soul-life of the universe. With, however, this difference, that the dualism would be inverted, as it were; the ideas would be first in order, and, instead of being the result of affections or sensations, they would, on the other hand, be the producers of them. Even Professor Haeckel admits, in a sense, that this conclusion is inevitable, for he says,† "Whatever we may imagine to be the nature of the connection of soul and body, of mind and matter, so much results with perfect clearness from the evolution doctrine of to-day, that at least all organic matter—if not indeed all matter—is, in a certain sense, animated."

Turning again to the evidence of consciousness, we find it witnesses to something more than this dualism. Ideas do not come and go like the frost-ferns on a window-pane and leave no trace. But ideas that have once appeared in consciousness can be recalled and grouped and compared with other ideas, and there is the consciousness of successive perceptive and conceptive states, and of a continuity in these—in short, the idea of personality and identity. But the organism, as Professor Virchow has shown us, is built of cells, not dead and passive, like stones in a building, but living and active, and each of these cells has in its degree its own soul-life. Is then the soul-life of the organism the sum total of the soul-lives of the cells of which it is composed? No, it is not, and for this reason, that each cell requires its own soul-life for itself for the due performance of its functions and to enable it to live its cell-life. Is the soul-life in some other way simply a mode of organised matter? If that were so the nerve-vibration and idea must be regarded as one and the same, but such identity consciousness refuses to recognise and imagination fails to image. Between the two is a gulf that cannot be bridged, and, furthermore, they cannot be identical, because they are not even inseparable, for in cases of reflex action there is

\* Address at the Munich Meeting of the German Association, 1877.  
† Ibid.

the nerve-vibration, but the idea is wanting. This soul-life, then, is intimately associated with the organism, but is not it. It is constantly modified by means of the organism, for through the organism it gathers ideas, and, in a sense, comes in contact with the outside world, and it in turn is able to modify the organism, because by its control it can bring the body under conditions fitted to produce within certain limits desired changes. It is also separable from the body, for at the moment of death consciousness leaves the organism. The organism remains complete. We can weigh it, dissect it, burn it, or do with it as we please, but the soul-life has gone. It eludes both our senses and our scalpel. One moment it is there with its hold of ideas as firm and clear as ever; the next moment it has gone, and there is nothing but the dead organism before us. What, then, has become of the soul-life? Transformation we know. All nature is to us one vast scene of Proteus-like change, but annihilation has no place in the scheme—nothing can be destroyed. Into what, then, is the soul-life changed? The soul-life of the organism's component cells is not altered or intensified by the cessation of the soul-life of the organism. The moment after death these cells remain grouped together as they were the moment before death; they are not dispersed or separated, and their soul-life has not ceased; therefore, if the soul-life of the organism were the sum total of these soul-lives, then would it still remain—but it does not.

As the soul-life of the organism does not resolve itself into the soul-life of the cells, and as it is separated from the organism, but we cannot conceive its annihilation—annihilation not being known to us in all the range of our experience—we are shut up to the conclusion that the soul-life must exist separately. Have we, however, any objective evidence of this separate existence? What is the testimony of history? What the teaching of our experience? The traditional and recorded testimony of mankind has but one voice in the matter, and it speaks with no uncertain sound. Whether it be from the far-off antiquity of Babylon, from the strange and ancient civilisation of Egypt, from the myriads of China, from the Brahmins and the followers of Buddha in India, from the classic ages of Greece and Rome, from the Semitic seers of Palestine and Arabia, from the Eskimo in the north, from the Maori in the south, from Europe of the middle ages, or from the world of to-day, the answer from ten thousand witnesses is always the same—"We know that consciousness ceases not at death, because we have seen and spoken with the souls of the dead." The mass of evidence is vast and cumulative. It is co-extensive with the human race, and it is uniform in character. The occurrences described are precisely similar, whether they have taken place in the sacred groves of Greece or in the thatched hut of the Maori. By what right of logic or philosophy is anyone to be allowed to give the lie to all this accumulated testimony, and to hold up these witnesses to scorn as "fools of nature," and all, forsooth, because he has a theory with which these statements will not square? Facts so alleged and supported must be met and accounted for, not denied on the ground that human nature is credulous to the extent of imbecility. One affirmation of a good authority in a case like this outweighs a thousand mere denials. What denial can affect Socrates' assertion of the existence of *δαίμονια*? A word, by the way, that seems in its origin to have described an apparition, if we regard it as derived from *δαίω*, in its first sense of to kindle, light up; and it would refer to the self-luminous appearance of a ghost, and would be like the similar Sanscrit word *deva*, something bright. Ghost also is a descriptive word, being allied to gush and gust, and denotes either the suddenness with which the apparition comes, or else its gliding movement. Probably the Scotch word wraith, also, is one of this class, though I do not know its original meaning. These words used for the soul point in their origin to an objective apparition, and differ from that other class, *asura* in Sanscrit, *πνεύμα* in Greek, and *anima* in Latin, which simply denote the soul as something exhaled, breathed out from the body. *ψυχή* may be a word of either class. If it comes from *ψύχω*, in the first sense of to breathe, it would be of the second class. If, on the other hand, it comes through the second meaning of *ψύχω*, to make cool, it would be of the first class, and would refer to the sense of chill that is caused by the appa-

rition. Homer always uses it where we should use ghost, so probably it belongs to the first class. The apparitions of which we find these curious traces in the stratification of language, and to which tradition and history have in numberless instances testified, have not become obsolete. There are in every circle and rank of life those who have seen ghosts or the souls of the dead, and seen them under circumstances that to their minds admitted of no mistake; and though a theory of prepossession or unconscious cerebration may seem competent to account for some of these cases, there are very many more of which the theory utterly fails to give any explanation at all. If it be objected that for the apparition to affect the senses it must be itself—or its form that causes the sensation must be—material as another phenomena, I readily admit the "must." For the soul to make itself visible it must, as it were, clothe itself with a film of matter, and probably in this we find the explanation of the fact that so many of these appearances take place immediately after the moment of death, the form of the soul having then with matter an affinity which enables it to draw matter to itself, but which afterwards becomes lessened by disuse.

May we not then say that to the unprejudiced mind the united testimony of consciousness, history, and experience is conclusively in favour of the continued existence of the soul after death. But if so, when did this existence commence? Two modes only are possible. Either the soul is, like the body, generated, or it comes from a world of souls to be united with the body. The generation of the soul, if it be at all, must be from the souls of the parents. But generation is one of the processes of organised matter, and we have no more ground for believing that it may be predicated of the soul than we have for holding ideas to be the same as nerve-vibrations. Besides it involves this difficulty. The soul-world would be peopled with hosts of souls cast out from all kinds of dead organisms since the world began, and in all stages of soul-development. There might be means there for the progressive growth of all these, even the lowest. But we know the line of this development. It is in the direction of the highest human type, and therefore why need we go out of our way to find means for this progress elsewhere, when they lie ready to our hands in the different organic types past and present of the phenomenal world? The difficulties will vanish, the seemingly disconnected fragments and the puzzling chaos of party will all arrange themselves in beautiful harmonies of relation, if we take analogy as our help; and as in working down the far-reaching vistas and mazy turning of organic progress the doctrine of evolution, like a silken thread, guides us surely and truly through all the windings of the labyrinth, as by the theory of gravitation the crooked was made straight and the apparently zigzag and incomprehensible courses of the planets became orbits of revolution round the sun, so now all the requirements of the problem before us are satisfied by a theory of soul-life evolution. There are two things to be noted at each stage of organic development, the type of the organism and the soul-life of the organism; and there is conformity between these two—the more complex the type the higher the soul-life. The type has developed from a lower type—one with less differentiation; and will develop into a higher—one with more differentiation. The soul-life has developed from a stage of less intelligence and of weaker and fewer faculties, and will develop into one capable of more intelligence and with use of more and better faculties. The type is modified by its environment, and passes on such modifications to form the new and succeeding type. The soul is modified by the organism, and being thus modified is, after separation, enabled to incarnate itself in an organism of improved type. The type can only develop by the influence of the environment and the reaction of the soul upon it. The soul can only develop by conforming itself to the changes in the organism with which it is so closely united. The progress of the type is by way of reproduction of the organism; the progress of the soul-life is by way of re-incarnation in the organism. Thus the successive degrees of differentiation through which the organism has been evolved would on the whole correspond with the successive incarnations through which the soul-life has been evolved. The exact correspondence, however, of these must

depend upon the use made by the soul-life of its incarnation; the better that use the fewer the steps of the progress. But this much would be true of every case: the organism is the last of a series of reproductions dating from the first appearance of protoplasm, the soul linked with it dates the commencement of a continuous life from the same starting point. The organism is born into life, modified by its environment, transmits these modifications to its offspring and dies. The soul embodied in it during its brief course of life is modified by the association, and when it dies is released to seek again after a time another and it may be a higher incarnation, according to its affinities. During the embodiment the soul's association with the body is so close and intimate that, as a rule, it can only act in and through the body, in the same way as the body can only affect and be affected by the molecular influences all around it, and, as a rule, is uninfluenced directly by any soul except that which is its tenant. Thus is explained a difficulty that at first sight seems insuperable in the way of a belief in our former existences. By the close action and interaction of the soul and body, the memory of the embodied soul is necessarily limited, in most cases, to the experiences of its present incarnation; though with some persons, if we are to accept their testimony, there are dim traces of a knowledge not acquired in their present existence. And this becomes more distinctly apparent in cases of mesmerism. By the mesmeriser's action on the patient the close union of his soul and body seems to be loosened, and two effects result which are exactly what we should expect if our theory be true. In the first place the mesmeriser gains a certain control over the body of the patient, because the control of the patient's soul is for the time wholly or in part removed. Of whatever he may do or say under this control the patient has no recollection when he awakes from his sleep. Of course, if memory were only in the organism, there is no reason why it should not recollect things done while in the mesmeric sleep as well as things done ordinarily. But it does not, because memory requires the action and interaction of the soul and body for the ideas to be remembered—for the past perceptions in the memory to be available by the embodied soul. Then, in the second place, the soul of the patient having for the time partly shaken off the fetters of the body gains freedom of movement, and shows that it possesses and can acquire knowledge of which it is not aware when in the body, as, for instance, when a sick patient, being mesmerised, can diagnose its disease and prescribe for it.

Obviously the relation existing between the soul-world and the material world is one that we cannot form any conception of. Our perceptions being all and only of the phenomenal world, we are limited to conceptions based upon these. To those in the soul-world the material universe must present an utterly different aspect from that which we see. Possibly the birth again of a soul into the material world may be as complete a disappearance from the soul-world as our death is from ours, and the laws that determine the time and form of that birth may be out of the soul's reach and control. Thus periods of life in the soul-world alternate with periods of re-incarnation, as day succeeds night. After each incarnation the soul returns to the other life with added discipline and increased development, and recovers again for a time the continuous consciousness of its whole existence, and there matures and works up the results of its just-completed earth-life, until the time comes for it once again to undergo the discipline and training of the flesh. Probably, after a time, all the good to be gained by these re-incarnations has been attained, and then the soul may be free to move on into other spheres, its affinities with the organic life of the phenomenal world no longer having play. All the lessons of incarnation having been learned—all its experiences having been undergone—the soul would no longer have any cravings or unsatisfied wants that the earth-life could gratify. It may be, too, that ever and anon some noble soul comes back to incarnation voluntarily from these other spheres, and dying again leaves behind him a name that sheds for centuries its sweet and beneficent light across the wastes of time.

It would be impossible here and now to enlarge upon the

moral bearings of this theory. But this I may say, that in its wide outlook in the light it throws upon the dark side of our life and nature, and in the incentive it offers to energetic self-culture and development, this doctrine is vastly superior to the teaching of materialistic automatism on the one hand, and the crude and narrow dogmas of a scholastic theology on the other. S.

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#### SPIRIT IDENTITY.

THE following is a syllabus of the contents of the new book by "M.A." (Oxon) on *Spirit Identity*, just published:—

##### INTRODUCTION.

Difficulties in the way of the investigation.  
 Divergent results of investigators.  
 Attitude of public opinion represses publication.  
 This results also from the nature of the facts themselves.  
 The Intelligent Operator has to be reckoned with.  
 The investigator has little choice in the matter.  
 The higher phenomena are not susceptible of demonstration by the scientific method.  
 The gates being ajar, a motley crowd enters in.  
 We supply the material out of which this is composed.  
 No necessity to have recourse to the diabolic element.  
 Neglect of conditions proper for the investigation.  
 Agencies other than those of the departed.  
 Sub-human spirits—the liberated spirit of the psychic.  
 These have had far more attributed to them than they can rightly claim.  
 Specialism in Spiritualism.  
 Religious aspects of the question.  
 Notes of the age.  
 The place of Spiritualism in modern thought.

##### THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry:  
 The nature of the Intelligence.  
 What is the Intelligence?  
 Difficulties in the way of accepting the story told by the Intelligence.  
 Assumption of great names.  
 Absence of precise statement.  
 Contradictory and absurd messages.  
 Conditions under which good evidence is obtained.  
 Value of corroborative testimony.  
 Personal experiences—  
 Eleven cases occurring consecutively, Jan. 1 to 11, 1874.  
 A spirit refusing to be misled by a suggestion.  
 A spirit earth-bound by love of money.  
 Influence of association, especially of locality.  
 Spirits who have communicated for a long period.  
 Child-spirits communicating: corroborative testimony from a second source.  
 Extremely minute evidence given by two methods.  
 A possible misconception guarded against.  
 General conclusions.  
 Personal immortality.  
 Personal recognition of and by friends.  
 Religious aspects.

APPENDIX I.—On the power of spirits to gain access to sources of information.

APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- (a) Man crushed by steam-roller.
- (b) Abraham Florentine.
- (c) Charlotte Buckworth.

APPENDIX IV.—Evidence from spirit-photography.

APPENDIX V.—On some difficulties of inquirers into Spiritualism.

APPENDIX VI.—Spirit-Identity—Evidence of Dr. Stanhope Spear.

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THE GIFT OF INVISIBILITY.—It is not surprising that some three hundred years ago a great deal of mystery was believed to surround the seeding of ferns. It was superstitiously considered that these plants were propagated by invisible seeds, although it was thought that the "black spots" which were found on the backs of their fronds had something to do with their seeding capacities. It was believed that these "black spots" fell suddenly upon the ferns on Midsummer Eve, and that if they were then gathered under certain conditions, they would produce on the gatherer some very potent effects, the chief of which would be the ability to walk invisible. To get the gift of invisibility, however, it was necessary to proceed to "catch" the fern seed in the following way. Twelve pewter plates were to be taken at midnight of St. John's Eve, and placed under the "black spotted" frond. The seed then in falling would pass through eleven of the plates and rest on the twelfth. Fairies, however, were sometimes in attendance to snatch the seed away as it fell. But if the gatherer succeeded in his attempt, he would thereafter possess the much-coveted quality of invisibility.—*The Fern World*. By Francis George Heath.

## A YANKEE CONJURER AND THE SICK POOR.

THE following is a portion of a leading article in *The Glasgow Daily Herald*, of March 7th, 1879:—

We hope Mr. Washington Irving Bishop, B.A., will not take it in the least amiss if we say he is a very clever man. In certain places in America, perhaps over the whole of the United States, the word "clever," in language if not in literature, means a rather stupid, easy-going sort of person, over whose eye wool can be easily drawn, and who is therefore understood to be the ready dupe of a very different sort of individual—the "smart" man. We use the word clever in its English sense, but if it should be considered more flattering to employ the other word we have no objections whatever, and unhesitatingly pronounce Mr. Washington Irving Bishop to be a very smart man indeed. We have had some experience in Glasgow of smart Yankees, and can speak, therefore, with a little authority; but a smarter man in his own way never found himself feted and admired in the Second City of the Empire. . . . Mr. Bishop was surrounded on the platform by professors, and divines, and doctors, and eminent citizens. Professors submitted themselves to his manipulations, and out of professors the physical phenomena were reproduced. At the conclusion of the last night's entertainment extravagant compliments were paid, and Professor Gairdner had a ready theory for the delusions of Spiritualism, which he tried to explain to the audience, and subsequently expounded to his students. "A diseased faculty of wonder" is the Professor's explanation, and perhaps Professor Edward Caird can tell us what the "faculty of wonder" is. But probably the learned Professor of the Practice of Medicine was quizzing his brother Professors, whose faculties of wonder, if not diseased, were evidently in a state of unhealthy excitement over the performances of this smart American citizen.

But Mr. Washington Irving Bishop had another excitement in store for them. He reproduced another physical phenomenon, or, as we should vulgarly call it, conjuring trick, as astonishing as those which called forth their admiration, and very nearly called forth a testimonial. Settling-day came, and Mr. Bishop's reading of that passage in his letter about giving his entertainments in aid of the Western Infirmary was that he should take 75 per cent. of the net proceeds, and give the Infirmary 25 per cent. Of the net proceeds the Infirmary got £153, and Mr. Bishop £360. It is very likely all right, although the Professors and the public are disappointed and astonished. Mr. Bishop has his own idea of giving entertainments in aid of charitable institutions, which differs a little from that which prevails here. The Infirmary "catch," we should think, was good for the money which has been handed to the institution, so that Mr. Bishop's benevolence has not in the least degree affected his pocket. He owes much to the Professors, for which he is doubtless exceedingly grateful. They ought to be grateful, too, for has he not reproduced physical phenomena which some ascribe to the spirits of the dead, and shown what arrant impostors these spirits are! And yet we are sorry for the Professors, the divines, M.D.'s, and the eminent citizens. They meant well. They wanted to explode Spiritualism in public, and they begged an American conjurer to come and do it. They thought they were dealing with a non-professional—but there, we shall not say another word, except this, which, we are sure, these learned and distinguished people do not require to be told. Neither Spiritualism nor any form of delusion is to be extirpated by the muscular contortions and palmistry of travelling conjurers. Our Professors and divines know a better method. Let them apply it, and beware of patronising and advertising distinguished American gentlemen in the anti-Spiritualistic line in future.

From "*The North British Daily Mail*," March 8th, 1879.

The dispute between Mr. Bishop and those who signed the requisition that he should give an *exposé* of Spiritualism in the New Public Halls still awaits a satisfactory solution. While some are indignant at the manner in which the conjurer has allocated the proceeds of the two *séances*, others are highly amused, and declare that he has done a very smart thing—an opinion with which he very heartily and candidly concurs. The Spiritualists, on the other hand, are jubilant, and assert that nothing else could have been expected. Mr. Bishop has done a better stroke of business than has been represented by one of his critics and one of his apologists. The account stands as follows:—

|                               | £   | s. | d. |
|-------------------------------|-----|----|----|
| Expenses of advertising ..... | 162 | 5  | 11 |
| Muir Wood's account .....     | 15  | 12 | 11 |
| Paid Western Infirmary.....   | 153 | 9  | 1  |
|                               | 331 | 7  | 9  |
| Total receipts .....          | 776 | 19 | 6½ |

Deducting the one sum from the other there remains £445 11s. 9½d., a very handsome profit for two nights' conjuring. The public have naturally been very curious as to how Mr. Bishop was invited to Glasgow. The fact is that he took steps to get himself invited. He called, we understand, upon a leading music-seller in town and intimated that he desired to give a couple of *séances* in the largest hall of the city. The firm referred him to Mr. Johnston, the secretary of the New Public Halls. To that gentleman Mr. Bishop went, and said he desired to give an entertainment for the benefit of a charitable institution. Mr. Johnston suggested that it should be given to the Western Infirmary, of which he happens to be secretary. In the course of conversation, Mr. Bishop produced letters, in which it is said he was recommended to call upon Professor M'Kendrick, and stated that he would come to Glasgow and give a benefit for a charitable purpose if he obtained from a number of gentlemen a requisition to that effect. Professor M'Kendrick, desirous to do a kind thing to the Western Infirmary, and at the same time have an exposure of Spiritualism, drew out a requisition and got it signed by the Principals and

Professors of the Glasgow University. One of the managers of the Infirmary then took it down to the Council Chambers and asked the Lord Provost to append his signature. His lordship said that as the object was so good, and as the document had already been influentially signed, he would willingly put down his name. Mr. White, of Over-toun, and Mr. Campbell, of Tillechewan, and others were also called upon, and their names obtained. But not one wrote his signature under any other impression than that Mr. Bishop was acting solely in the interests of charity, and with the desire to expose a delusion. The requisition was in due time sent to Mr. Bishop, who came from Edinburgh to Glasgow, and made all the arrangements himself. So impressed were all with the idea that the proceeds should go to the Western Infirmary that the use of the public halls was given at half rates. The price of the best seats was fixed at 5s., and many persons bought large numbers of tickets to give away to their friends. As is well known, the *séances* were largely attended, and Mr. Bishop was lauded to the skies by several learned professors for his dexterity and disinterestedness. But the veil was lifted at the beginning of this week, when Mr. Bishop intimated he had to hand over to the Western Infirmary £153, and would keep £445 to himself. Great were the remonstrances, but these were all in vain. The Lord Provost called three days ago, but could make nothing of Mr. Bishop. The sum of £153 was paid over by Mr. Bishop to the Western Infirmary on Thursday; but as the managers of that institution thought that according to the advertisements asking the public to patronise the *séances*, that they were entitled to the whole proceeds after paying all expenses, a deputation, consisting of the Lord Provost, Professor M'Kendrick, and Mr. Thomas Watson, were appointed to wait upon Mr. Bishop and represent to him the views of the requisitionists. His lordship could not attend; probably he was sick of the whole subject. But the other two gentlemen saw Mr. Bishop yesterday forenoon in Maclean's Hotel, and represented to him that the fair rendering of the announcements of the *séances* was that the proceeds should go to the Western Infirmary, and that the gentlemen who signed the requisition did it on that footing. They appealed to him as a man of honour to think better of the matter; but he told them very glibly that the transaction was a purely commercial one, and that he had done all he intended to do. He was also reminded that the criticism which had already appeared, and would yet appear, in the press, would militate against his future success in this country. But he replied this would have a contrary effect, as such criticism would be a very good advertisement for him. Eventually he made a most preposterous offer—namely, that the requisitionists should sign a document to the effect that he had honourably fulfilled his engagements with them, and that he would undertake with their patronage to give another *séance* for the benefit of the Western Infirmary. Of course, the deputation declined, and went their way; and so stands the matter up till now. When complimented ironically yesterday upon having done a clever thing, he replied, "Yes, he calculated he had done a smart thing." It is stated that at a grand dinner which he gave this week to his friends and admirers, he stated frankly that the professors of our learned University were the most gullible body of men he had ever met. The professors deny the gullibility, but frankly admit they have been "done."

To the Editor of "*The North British Daily Mail*."

SIR,—The sequel to the now famous so-called exposures of Spiritualism by Mr. Bishop is certainly the most entertaining part of the whole business; but I hold that the Infirmary must not be allowed to suffer in consequence of the laxity displayed by the gentlemen engaged along with this smart Yankee in soliciting the attendance of the public to aid the funds of the Western Infirmary. Those leading citizens and professional gentlemen who gave not only their names to draw the public, but who themselves assisted so actively at the entertainments, from our Lord Provost downwards, are in duty bound to see that the whole proceeds, less expenses, are paid over to the Infirmary. It must certainly come from their own pockets if it cannot be got out of Mr. Bishop, as it was on the faith of their names and the laudable object in view that the public was principally attracted to attend, being led to understand that Mr. B. was to give these exhibitions solely in the cause of anti-Spiritualism, and for the benefit of the Western Infirmary, and in no way for his personal gain. If the sum which the Infirmary is disappointed in not receiving from Mr. Bishop be not made good by the gentlemen whose names were appended to his advertisement, the public of Glasgow have a right to feel even more disappointed than the Infirmary.

JAS. B. SMITH.

Ingleside, Bonnybridge, March 6.

MR. CHARLES BLACKBURN, of Manchester, informs us that he has resigned his vice-presidency of the National Association of Spiritualists, also his seat on the Council.

MR. MARTINEZ has left Ceylon for Singapore, and intends sailing thence for China. We have received some interesting letters from him, and will give extracts shortly. He intends to witness any psychological phenomena he may have an opportunity of seeing among semi-civilised races.

MR. MARTIN SMITH, one of the founders and largest subscribers to the National Association of Spiritualists, and one of the two trustees who hold the premises at 38, Great Russell-street, on behalf of the Association, having been obliged because of his trusteeship to help to carry out the recent action of the Council about *The Spiritualist* office, has written to Mr. Harrison as follows:—"I desire you, however, to understand that I entirely disapprove of the resolution, and much regret it—so much so that I have withdrawn altogether from the Association." Mr. Martin Smith has also given up the trusteeship, so other security will have to be found. At the February meeting of the Council two new ordinary members were elected.

SUNDAY SERVICES AT THE CAVENDISH ROOMS.

At the usual hour of meeting last Sunday evening, the above hall was crowded by those who had assembled to listen to Mr. J. William Fletcher's inspirational lecture upon "The Transition Sphere."

The speaker, in the course of his remarks, said:—How important to every mind is a knowledge of the illimitable future. Born as every person is with myriads of elements and tendencies, each seeking its natural expression and proper outlet, it has become the task of the modern teacher to meet, if possible, the aspirations and requirements of each individual in his particular sphere of labour. In past ages many brilliant minds have found so many demands upon them to beautify and cultivate the earth, that no wonder Paganism reached a glorious and useful height; but to-day magnificent cathedrals, well-filled art galleries, halls of learning, multitudinous inventions, and the well cultivated earth, all attest that nature has been, at least to a small extent, appreciated and enjoyed. The Pagan progress has no doubt been the natural expression of a strong-bodied and clear-minded people, and so prettily and well have they accomplished the work they were so eminently fitted to perform, that the spiritual student of to-day finds the intellectual and physical foundation of his researches almost fruitless. The power of absorption is the "elixir of growth," and the mind which can utilise the truths of past ages may, with a large hope of success, feel that the storehouse of the future will open wide its portal for his admission. While we of to-day have lost many of the arts and graces of the past, while the greatest minds of this century might easily sit at the feet of some of the ancient Greeks and learn wisdom, yet we find at no stage of the world's progress has the *average* spiritual thought been as large as it is in the present. Christ's expressed mission was to bring "life and immortality to light," and to all the earth has been transmitted a desire to solve the same great problem. It will not sound unreasonable when we tell you that as the ceaseless ebb and flow of the ocean gathers to its sandy heart new territory, and thus shortens the distance between itself and the main land, so also does the action of time upon the spirit lessen the inharmony between mind and matter. In two well-known periods in the experience of humanity is this division strongly marked, viz., birth and death; and two questions can very pertinently be asked, at this stage of investigation—"Before birth, How? after death, What?" How do all the forces necessary to make man an entity exist undisturbed in the atmosphere, ready to be summoned from the realms of space into the kingdom of time and substance? Into the transition sphere of maternity the *unembodied* life projects itself until the amalgamation between mind and matter is completed; on the other hand, the *disembodied* life ejected by the law of force enters the maternal bosom of the atmosphere, to be again changed through the newer and higher birth into the transition sphere of super-life, which we shall here designate close to this earth, or an inferior degree of spirit-life, but not *at all* the spirit-life itself. The question, "Why are we born?" has puzzled the philosopher quite as much as "Why do we die?" disconcerts the religionist; and when one succeeds in solving the mystery of this life, the problem of death and the after life will be fully explained. Does the disembodied mind float around in space after death? asks the earnest inquirer. Would that we could answer this [in the affirmative. For then could we say with Mozart—

" Spirit, thy labour is o'er,  
Thy term of probation is done,  
Thy steps are now bound for the untrodden shore,  
And the race of immortals begun."

But more than three-score years and ten are necessary to perfect the spirit. All of this time is required to convert the ordinary life forces into mind; and through this birth into the transition sphere shall the mind forces become developed into a higher form of life, which we will term "spirit," after which the newly-crowned mind leaves the ante-chamber of the transition life and enters the palace of the spheres, or the real spirit-life. Do the departed minds near the earth have bodies, and if so, how obtained and what like? Nature's provisions are manifold: to the giant animals of primeval ages, forced to live upon inferior kinds of food, she gave teeth of immense size and bodies of large growth and power; to the wild animals, necessitated to live upon death, a strong love for blood; and as naturally as flowers turn their faces toward the sun for light, and their roots to the earth for sustenance, so has Nature provided a covering for mind while still in the flesh. This body is to the mind what skin is to the nerves, and so closely does it affiliate with the mind and its necessities that, when death arrives, they enter the sphere of transition together. This body is often seen by clairvoyants, and is described as a light luminous mist surrounding the spirit. As the tender flesh is strengthened by nourishment and exercise, so is this form developed and improved by the climatic and spiritual influences of the transition sphere, and is in every respect a spiritual counterpart of the perfect earth body. Do they eat, drink, joy, and sorrow in this new life, as do mortals? No; they feed, metaphorically speaking, upon "the perfume of roses instead of the leaves," but the perfume *always* comes from *your* roses. At every table there are unseen and unbidden guests partaking of the spirit of the food you eat, and sharing both in your pain and pleasure. The Christian devotee flies to the church sacrament for remission of sins, the Catholic comes back to the confessional, and the Spiritualist to the old and oft-attended *séance*; the drunkard seeks again the wine cup, and all Nature moves on in the same old round unchanged, yet largely intensified. "Is it not dreadful?" the Christian exclaims. "We have been taught by our theology to seek a way out of all this misery and darkness for our loved ones. They have been purified through repentance, and are in the bosom of God." But the enlightened Spiritualist feels that more than repentance is necessary to atone for even the smallest sin, either of omission or commission, and is thankful for time and space in which he may outlive the old error, and earn some

of the possibilities of the great future. "Does the mind immediately awaken to consciousness?" This depends much upon the cause of death, and the condition of the spirit before leaving the body. When the spirit suddenly leaves the form it requires time to collect its forces and become a spiritual entity; but more than all else it depends upon the life the person has lived, for that strength which easily overcometh strange conditions; in fact, unconsciousness after death is more determined by the capacity of the spirit than by any external circumstances. The murderer is often more advanced than his executioner, and may rise to grand heights quickly: for tragedies are often committed more under the influence of antenatal conditions than from any innately evil motive; and as the body holds many of these tendencies, the spirit quickly finds release. Princes in this life may awake in the transition sphere to find themselves beggars; priests will be taught by laymen; and the outcasts received as having been more sinned against than sinning. Indeed, in this sphere there seems to be a law of spiritual gravitation that puts each human soul into just that condition in spirit life which his earth life has fitted him for. These spirits are not in the transition sphere for punishment, but rather for growth and development, and here they must remain until all the temptations and influences of the earth life are left behind: *then* the spirit rises through its own purity and goodness, and enters the spheres of the spirit life, there to dwell in happiness and peace, there to find rest, there to lay down the cross, there to take up the crown, there to meet the dear ones gone before them, to enter into the Father's mansion, where the wicked cease from troubling, and the weary are at rest.

AN APPARITION.

Mrs. MARY DANA SHINDLER, of Nacogdoches, Texas, writes to the *Banner of Light* (Boston, U.S.), March 1st:—

As every well authenticated fact corroborative of the great truth of the return of departed spirits to those they have loved on earth is of more or less value to our cause, I will relate one which has lately come to my knowledge. A short time since I received a letter from a lady residing in a North-western State, who, not knowing my address, sent the letter to "Colby and Rich," who forwarded it to me. She wrote to inquire as to my identity, and also to get some light on the subject of the return of our loved ones to comfort and watch over us. I found that she was a member of one of the most prominent families of Charleston, S.C., and that we had been brought up together, as it were, her whole family in all its branches having been active members of my father's church in the above-mentioned city. She is now almost alone in the world, and is in the most destitute circumstances. I immediately presented her with a copy of my book, *A Southerner Among the Spirits*, together with some papers. In return she wrote me a long and interesting letter, from which, with your permission, I will make some extracts. She says:—

"John, my eldest son, was very talented, and, as I could not give him the education he deserved, my sister, Mrs. C., adopted him. It was hard to give him up, but I felt that the offer was for his benefit, and it would be selfish for me to refuse. In 1855 my Aunt M. persuaded me to come to her in I—. . . . The son I left at home joined the Presbyterian Church in '62, and on the 14th of May, 1864, two hours before day, the dear boy called to me, 'Oh ma! my dear mamma! it is a glorious thing to be a Christian!' This awoke me, and I then saw him as plainly as I see this pen; his head was bleeding violently, and he seemed to be lying on green grass. My friend, this was not *imagination*, for I could get no letters from home during the war, and did not suppose that one so young—only eighteen—would be in the army. The excitement made me ill, and the day and hour of the occurrence were carefully set down.

"In October, *five months after*, we were allowed to receive an open letter of one page, containing only family news; and mine told me that on the morning of the 14th of May, my dear boy, being on picket duty in Virginia, was shot in the head and instantly killed. I have felt ever since that his spirit was allowed to come to tell me of his death; and I took special care, in reading my Bible, to note how angels told of things unknown before. If I spoke of my feeling to any one it was said that the shock had injured my mind, and so I have struggled alone, with no sympathy, and nothing to read on the subject but my Bible. I hope it was my beloved mother or your father who impressed me to write to you, and, if so, God grant that they may guide me on my dark and lonely journey."

## THE MEDIUMSHIP OF THE LEADER OF BRAHMOISM.

(Concluded.)

If philosophers and theologians, clergymen and missionaries, say—He is everywhere; if all agree in unanimously speaking of an Omnipresent Deity, why shall I not see Him? Perish these eyes if they cannot see my God in this hall, and upon this very table. I do not believe in an absentee Lord. He is unto us all an ever-present Deity. As I saw my God, I naturally asked Him where I would go to find means of subsistence to satisfy my hunger and thirst. To the banks? To a mercantile office? The Lord told me—"Give up secular work altogether," in plain and unmistakable language. But I said, "Lord, will not my family starve if all means of subsistence are thus deliberately cut off?" "Talk not as an infidel," was the reply. I was ashamed of my scepticism. I was assured that "All things shall be added unto you." Great stress was laid on the word "shall," implying that the promise should be certainly redeemed. A solemn assurance conveyed in, and attested, who can set aside as untrustworthy? There it is, and I have seen every word of it proved and demonstrated, and I accept nothing unless it is demonstrated. Thus I am a positivist in spirit, though I am opposed to positivism. I am fond of demonstration. Religion must have as strong and sound a basis of evidence as Euclid and mathematics, otherwise it cannot be acceptable. It must prove that my God is here, and that He speaks to me. My positivist spirit cannot believe unless it sees and hears. The eye and the ear must bear witness unto the Lord, and then only can I believe. In my creed all precepts begin with a "Thus saith the Lord:"—There is no moral injunction for me, but what He hath Himself said to me. But how do I know His voice? There is a ring, a peculiar intonation, in the voice of the Lord. Those who have heard it often can recognise it at once. Six, eight, ten times have I heard it, so that when I hear my Lord say, "Thou shalt say the truth to all men," I do not ask in a sceptical spirit "who has spoken these words?"—is it a phantom of the imagination or some departed spirit? Or my diseased intellect? It was my God who said to me long ago, "Thou shalt become a Theist." It was He who said, "Thou shalt give up all secular work; and take no thought for the morrow."

It was He who said to me—Thou shalt lead a simple life and devote it to missionary work. He has spoken to me often and often, and every time it was a demonstration, a clear, positive demonstration, of a mathematical character. If you are prepared to accept these truths and principles, go and accept them. But take them not unless they are demonstrated in your lives, just in the same way as they have been demonstrated in my own case. I can assure you I have a peculiarly positivist type of faith, and I wish to see that faith established in others. I am myself a positivist in my love of demonstration, and I wish to encourage that spirit in all of you. Never accept anything as true unless it is proved by God Himself to be true. And as regards Jesus Christ, and Paul, and John the Baptist, the Lord will lead you to them, and verify them spiritually, not historically. You speak of history. I hate history. I abhor these places where dead men's bones are gathered. Those dismal and dark places I abominate and detest. The Spirit of Christ came to me, and not an abstraction or ideal thing. I was not reading history in the Gospels when these three great prophets came to me, or they would not have electrified me as they did. The Bible has never of itself animated or inspired any one, nor can it. But the Spirit of God converts its dead letters into living forms. The characters recorded there are dumb and lifeless, but awakened by the Holy Spirit, they start up pictured. Can things pictured upon canvas or written upon paper give life and salvation? No. The historical characters that came to me were all fire. Their spirits forcibly entered my soul. Could I resist them? Could I cast them away as mere dead men's shadows in history or as metaphysical abstractions? There they were. There they are with me, in me; always in my blood and in my bones. The prophets dwell. Therefore to me it is all demonstration. You may go in the same way to God Himself, and He will reveal to you His kingdom. If you wish to see God with your eyes, if you wish to hear Him, pray. I

have not heard and seen all that can be heard and seen. But I hope to see more fully hereafter. I trust that all things shall be revealed unto me, and unto you in the fullness of time. The Lord's inspiration shall satisfy our understanding, and remove all our doubts and misgivings. I am encouraged—more than that, I am satisfied. I am delighted and enraptured. I have the spirit of a mystic in me. But the creed of mysticism I abjure. Though living in the nineteenth century, I go back to the mystic age to drink of the pure fountains of Yoga communion there. I go to the Aryan Yogas of ancient India to learn contemplation. I go into my inner consciousness, and close the windows of the soul. It is all dark. Absolute silence reigns there. The object of the outward world I see not. My heart prayerfully leans upon the bosom of the Lord. My friend, the friend of sinners, reveals him the fountain of sweet joy. Oh, the joys of heavenly communion! How the feeble lights and splendours of the world vanish; self and the world are all lost in the sweets of mystic devotion! I have been asked to protest against this mysticism. I have been asked to banish this mysticism from my soul. Banish heaven from my soul? Shall I banish my happiness from my soul? Shall I make joy an exile? Gather together sorrows and darkness in my soul? I cannot do so. Mystic to the end of the chapter I shall remain. My God makes this mysticism in my heart prosper and flourish. If mysticism is seeing God, in believing that God exists, because mathematical and historical, then I am a mystic in the truest sense of the word, because He has said so. Seeing and enjoying the Lord, and, as He says, the inner spirit, the all-pervading spirit of holiness goes into the soul.

Then, again, I am a scientist. I am for all science—for a full explanation of the phenomena of nature—mental science, physical and moral science. I honour Huxley and Darwin, and all other men, who by their skill are qualified to develop the resources of the universe. Let them all show the wonders of the Creator. They are aiding me, and my work—the work of the world's salvation. Unconscious of what they are doing, they are only adding to the Theist's faith, knowledge, only adding to your wisdom and joy. The fire, though earthly, is heavenly. It is a small fire. But the Lord goes out of these little things to accomplish and achieve the wonders of this moral world. He converteth a sinner into a regenerated soul. I say to myself that if there is anything in my Church which is opposed to science, rather let the Church perish, than science perish, and the so-called creed of life. Let these perish, and perish for ever! May the Lord God Almighty abolish and annihilate this Church if it be an enemy of science! I will give up all my mysticism, my daily communion with God, my asceticism, my everything, if it can be proved that these are opposed to science, and contrary to the revelations of nature. The God of Science is my God. He who in all ages works wonders, and continually exhibits His wisdom, power, and love throughout the amplitudes of nature. All science is religion, and all religion is science. There is as much science in prayer as in the locomotive engine, as much science in inspiration as in the microscope and the telegraph wire, and the latest inventions of science. Thus pantheism and mysticism, science and positivism, are with me. Pantheism and mysticism are things of Asia, while positivism and all the sciences of the day are from Europe. My Church is an Asiatic Church. I am in my very bones and blood, in the very constitution of my soul, essentially an Asiatic. As an Asiatic, I would encourage and vindicate devotion to the extent of mystic communion. But here you will probably say, there is no harmonious development. It is all prayer and contemplation, and no work. I say there *is* harmony. If I am mystical, am I not practical too? I am practical as an Englishman. If I am Asiatic in devotion, I am a European in practical energy. My creed is not dreamy sentimentalism, not quietism, not imagination. Energy? Yes; I have that in a very great measure in my character and in my Church. . . . It is curious but true that my adversaries, those most inimical to me, have unconsciously adhered to my principles. The Lord has made them my friends in spite of themselves. There is no serious enmity, yet they will call themselves my enemies. So much the better, because those who would otherwise never accept my

truths would readily grasp them; if presented by men professing to be my enemies, they will be detected. If my friends preach those truths, they would not perhaps be welcomed in certain quarters, and hence my so-called enemies should go there, and advocate my cause effectively. My truths, have I said? By my truths, I mean the essential truths of my life, which the Lord has communicated to me, and commissioned me to preach to my countrymen. These truths I call my truths. Surely they cannot be *my* truths in the vulgar sense of the word. I know not *my*. Where is *my*, where is this self? It does not exist. Long since has this little bird "I" soared away from this sanctuary I know not where, never to return again. My "self" has long since been annihilated by my God. I have nought that is mine. Neither gold nor silver have I, nor is there any truth which is mine as opposed to or distinguished from yours and God's. If it is God's truth I preach, it is in your heart; in the heart of educated India, it has found a place. It will not be possible for you now to efface or eradicate it. There, it has gone into the depths of India's nationality, never again to be uprooted. The spirit of truth I have been so long teaching has silently, quietly, and almost imperceptibly leavened the heart of educated India. Men know not whence or how it comes. It is a wonder and a marvel that, in spite of civilisation, there is so much spirituality growing up in the midst of young Bengal and young India. Take away this Brahma Church, take away this grand Theistic organisation, and what is left? No spirituality. It is all secular education and material prosperity. Go where you will, to Bombay, to Madras, to the Punjab, to Assam, and you will find numerous small temples like small lights glimmering here and there. When they gather their forces together, and concentrate their light, all India shall be illuminated by a general and mighty blaze. This living faith is not contrary to the spirit of Christianity or Mahomedanism or Hindooism. It is religion, pure and simple. It is the religion of love, the religion of the living God. I see it flourishing everywhere. Daily it grows with the aid of friends, as well as enemies. For twenty years I have been subjected to trials and persecutions of no ordinary kind. Have compassion upon me, my countrymen. Do not trample upon this man. I have told you I am a sinner, yet am I commissioned by God to preach certain truths. . . . Surely I am not to blame for anything which I may have done under Heaven's injunction. If any one is to blame, the Lord God of Heaven is to blame for having taught me, and constrained me to do certain things for the good of my country. Under His command I have done so, and I will do ten thousand similar things so long as I live. The Lord God is Our Father in Heaven, and when a sinner like a little child says unto Him, "Lord, save me," will the Lord mock his sufferings and sins; and when he asks for bread, will the Lord give him a stone? The Lord cannot do this. If you say these things are mine, and not the Lord's, then I say No. I know a higher self and lower self.

I have indulged in egotism this evening, gentlemen, but I ask your pardon and indulgence. It is only the pressure of public opinion that has brought me here to explain my character and conduct. Am I a prophet? No. Am I a singular man? Yes. Can you wrest India from me? Can you, my countrymen, violently wrest away from me glorious and beloved India? That is impossible. I hold my ground, and with my valiant coadjutors around me, my proved and tried coadjutors, I will hold the citadel of truth, and will not give it up. Can I give it up, my Lord? Can I give up India, and still live? I cannot. The whole of my life-blood that is in me will dry up in a moment if I am cut off from my mission. I have no life apart from my Father's work. I have no earthly concerns to attend to, no property to manage, no source of income to look to. My family and children are all in the hands of my Church, and my earthly possessions. Either India or death. Either patriotism or infidelity. I have no other alternative. Do you wish to transform me into an infidel by your remonstrances? Would you have me reject God and Providence, and listen to your dictates in preference to His inspiration? Keshub Chunder Sen cannot do it, will not do it. I must do the Lord's will. Man's creed, man's counsel, I will not follow, but will trust and serve the Lord.

## Correspondence.

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

### SACRIFICES FOR SPIRITUALISM AND THE OBJECTS OF ORGANISATION.

SIR,—Will you allow me to mention for myself, before any one else thinks it worth while to mention it for me—

(1.) That I had no reputation in particular to risk by taking part in the defence of Dr. Slade, being then, as now, an unknown man to the public, except in spiritualistic circles.

(2.) That I risked, and could risk, no other inconvenience than the good-natured badinage of friends, and a few annoyances not now worth remembering.

(3.) That a professional cynic might suggest that Association with so notorious a case, far from being a disadvantage to a barrister without much practice, was an excellent advertisement.

The truth is, sir, though I like praise as well as any one, my modesty can no longer submit in patience to the repetition of a compliment so high that I think it should be kept somewhat jealously in reserve till it is unquestionably appropriate. The moral courage which leads a man of real distinction to defy public opinion is a virtue I estimate so highly for its own sake, as for the incalculable service to truth which is thus sometimes rendered, that even my vanity would not willingly see the praise due to it profaned by misapplication.

To say nothing of the many other cases which must have occurred in the history of our unpopular movement, there are those who came prominently forward during the Slade agitation who risked far more than I did or could do, and one, at least, to my knowledge, who sustained serious, though happily only temporary, loss in consequence of his fearless conduct.

As for those who have really, in other fields of activity, won a public reputation, conspicuous—far over most of ours—is their merit when they come to the front with a "*fiat justitia*" against the world's opinion; true and loyal devotees of science like Mr. Crookes and Mr. Wallace, and lion-hearted men of the world like Captain Burton. I have always thought that one of the chief objects of an Association, such as that we have should be, is to afford an opportunity to those who hold it a duty to avow unrecognised and calumniated truth, but who cannot otherwise take an active part in its promulgation.

But then we must be careful not to provide an exhibition from which people of taste and culture will recoil; and to avoid "parochialism" of tone, as well as in the subjects which engage our attention. I submit, moreover, that the objects of organisation should be more clearly defined and kept in view than heretofore. If diffusion of information among the public was the principal purpose, I believe that many, both in London and in the provinces, would be attracted, who have no interest in an Association of the mere convenience of which as a club they either cannot or have no desire to avail themselves. Every Spiritualist in the country has a direct interest in the spread of a truth for the sake of which he probably has had and has to endure more or less vexation. Every Association in the country, which has a cause to advance with the public, takes measures which the Spiritualists' Association has altogether neglected, partly from want of funds, partly because it has been more interested with internal squabbles. The funds would come in if the worthier object was kept in view. And something might be done at once in disseminating our evidences, if every other expense was for the time sacrificed to this. It is of little present use printing books which nobody reads but ourselves. If, for example, the Eastern Question Association the other day, instead of taking a little garret in Great George-street, and devoting all its funds and energies to the diffusion of information, had only met, and spouted, and read papers, with an expensive establishment, it would not have produced the effect on public opinion which it undoubtedly did. In fact, we may have a club for mutual intercourse and advancement, or a propaganda, but we are not rich or numerous enough just yet for both. Our first business, I think, should be to correct the misconceptions in the public mind as to what intelligent Spiritualists do really believe about the physical phenomena. At present, the general impression is that we think the spirits of our departed brothers and sisters, fathers, mothers, and children, come and knock us on the head with a tambourine. I remember, in Slade's time, causing some surprise by joining in a laugh at a club about the "Bravo message." "What! you a Spiritualist, and treat with such indecent levity the solemn revelations of the deceased!" was the sarcastic comment. And when, in giving evidence in the police-court, I cautiously added to an answer, "But you must not suppose that I believe all that about 'Allie'" (the supposed spirit of Dr. Slade's wife), poor Mr. Lewis exclaimed impatiently, "Then I don't know what you believe!" Half the sneers against Spiritualism assume our credulity on this point of identity.

Indeed, the public is very much in the mental condition of Spiritualists themselves up to a comparatively recent date in the movement. They can conceive no other agencies than that of which the tradition has never altogether ceased, but when the supposition of that agency is manifestly absurd, the public very naturally imputes the fact to mere vulgar imposture. We, on the other hand, if not yet agreed upon alternative causes, are, from our experience, far more critical of pretensions to identity than most outsiders, who are unacquainted with the difficulties of the subject, would be. "Give me such a test (of identity) and I will believe," once said to me a friend, naming one that was open to the objection of thought-reading, mesmeric influence, and other possibilities. "Then you would not find your credulity sanctioned by half a dozen Spiritualists of experience," was my reply.

But I am getting too discursive. The object of this letter, after a personal disclaimer, has been to recall attention to the proper business of organisation. It is not because I have quitted an Association which has failed even to set about that business (though this is not the proximate

reason of my secession) that I can be indifferent to a cause which it might, and I hope will yet, do much to advance.

C. C. MASSEY.

Temple, 8th March.

INCIDENTS IN THE LIFE OF ST. THERESA.

SIR,—I have not had the fortune to read the *Life of St. Theresa*, edited by Cardinal Manning, from which work there is an interesting extract in *The Spiritualist* of February 21st; but I cannot help thinking that there are certain passages in her life and writings which his Eminence would not be likely either to publish or to endorse, now that the light of modern Spiritualism has been so widely spread, and now that a knowledge of the phenomenon of spirit materialisation is understood outside the convents better probably than within them. Spiritualism is certainly not only, as one of your valued correspondents lately remarked, "an aid to religion in enabling us to understand conditions and doctrines of which it gives a reflection;" but it is also an aid, and a very potent one too, to teach us discrimination in doctrines, as well as in spiritual matters generally, and to judge concerning other-world-lore better than the churches have been sometimes able to discriminate for themselves hitherto: so one can hardly suppose that so far-seeing and cautious a prelate as the Cardinal, with so many means of information as he has, could have kept himself blind to the enlightened and pure standard of morality which modern Spiritualism has erected in England, and so generally sustained; or callous to the instruction which it is so well able to afford to the highest on this side of life, through its more than mundane faculty of discernment, and power of separating the tares from the wheat, and the wheat from the chaff. Surely if modern Spiritualism has taught churches and individuals one thing better than another, it has been of especial service in bringing back to their consideration that very ancient lesson which teaches the necessity of guarding themselves against false prophets—wolves in sheep's clothing; in warning them to put no trust in any spirit because it assumes a high title, still less in one who, under such prestige, would seek to tarnish in the remotest degree the purity of confiding innocence: for that such deception has been practised on persons who have dedicated themselves, in all sincerity, to a religious life, and who have even attained the alleged odour of sanctity, can scarcely be doubted, since the torch of Spiritualism has been raised. Such, indeed, appears to be the craft of some spirits, from whom no avoidance of the world can rid persons—nay, the very avoidance seems an incentive to them—that they have even assumed the character of the highest ideal of perfection that their unhappy dupes could conceive, in order the more effectually to delude them and work their own ends; and have been, moreover, successful in their art of hoodwinking not only the individuals they have obsessed, but also the fraternities of which their victims have been members—fraternities that have been, all alike, all too unmindful of the ancient and useful caution, "If any man shall say unto you, Lo, here is Christ, or there, believe it not." So it is well indeed that Spiritualism should have come at length as a mentor to one and all the churches in these latter days. People laughed when the *Daily Telegraph* told us that Mrs. Girling said, "I tell you the gospel dispensation closes with myself. Christ commissioned me." But when Mrs. Girling had said, "There is no death even of the body for the Lord's people, Christ has told me this," and when very soon afterwards a strange mortality afflicted her camp, people then looked grave, and whispered to each other, "There shall arise false Christs." And the time may come when the same sentiment may be generally expressed concerning some acts countenanced by far higher and more widely spread authority than that of Mrs. Girling.

Let me here give some passages from the writings of St. Teresa, taken from a book called *Le Monde Spirituel, ou Science Chretienne*, by M. Girard de Caudemberg, published by Deatre, of Paris, 1857. M. de Caudemberg uses the text of d'Arnaud d'Andilly's translation from the Spanish. M. de Caudemberg expresses great admiration for the character of St. Teresa, and she certainly was a very powerful physical medium. M. de Caudemberg calls our attention especially to certain sermons which she was in the habit of addressing to the nuns under her charge, and of whom she was the chief director. Here is a specimen of her style—"Thoughts on God's Love" being her subject—and with a text from the Song of Solomon, the saint thus addresses her female wards; and this sermon her Church has thought proper to preserve and endorse:—

"O, souls cherished by God! let not the ignorance of what happened in a condition joyful as that is in which you found yourselves disquiet you, through the apprehension of having failed in your duty towards Him; for can you believe that your Divine Husband permits you to dissatisfy Him, or to be otherwise than more agreeable than ever, at the time when He manifests towards you so much love and tenderness, as appears by these words, 'You are all beautiful, my beloved wife,' and other similar terms that we read of in the Song of Solomon? And can you suppose that He does not give Himself entirely to you when He sees that you give yourselves up so absolutely to Him, so that the transport and violence of your love, making you beside yourselves, leave your judgment no longer the power of action."

"Happy would be that death which should cause a person, through the ardour of her love for her God, to expire in His arms! And this love is so violent, that if His Supreme Majesty did not teach the soul that it would be pleasing to Him that you should continue to exist, the weakness of nature could not support such excessive joy without dying."

Then, again, Saint Teresa, speaking of her own experience, and again taking a text from *The Song of Solomon*, says—"Every one knows that a kiss is a sign of peace, friendship, and alliance between two persons. I ask you, then, my Saviour, to give me this peace, and this kiss from your Divine mouth—which is, my daughters, the highest favour we can receive from His infinite bounty, as you will see in the sequel.

"It may be thought that, since these words—to kiss, and from the

mouth—have different significations, what I am about to say is folly, because they can be explained otherwise; and, therefore, it is plain that we should not take the liberty of speaking thus of God, nor of using such terms before simple, rustic people. I agree that these divine words can be differently interpreted; but a soul so inflamed by the love of its Divine Husband that it is carried beyond itself entirely (*qu'elle est toute hors d'elle-même*) knows not how to employ other words, nor to give them another sense than that which they have naturally."

Upon the above M. de Caudemberg naively remarks—"I think that every candid man, on reading these passages from one of the most remarkable tracts written by the saint, will feel fully convinced that she actually did receive this caress—this kiss of God—in the intimate union with which this Master of the world designed to favour her—and that probably it was the same with some of the holy nuns to whom these words were addressed."

The saint's sermons must speak for themselves. I have only to remark that precisely the same materialistic experiences are recounted by another shining light of the Roman Church—Marguerite Marie Alacoque, of Paray-le-Moneal, and of the Bleeding Heart. There is an article in *The Spiritualist* of September 17, 1875, which, quoting her writings, says: "One time, being before the holy Sacrament, I found myself invested with the Divine presence so powerfully that I forgot myself and the place where I stood, and abandoned myself to the Divine Spirit, delivering myself over to the force of His love. He made me repose for a long time on His Divine breast." Again she writes circumstantially, "Jesus Christ, my sweet Master, presented Himself to me in a blaze of glory, with His five wounds sparkling like five stars." Concerning the above and other details there given, the writer of the article remarked, "Here we have before us a spirit still suffering and a cruelly obsessed medium. Note, the spirit betrayed himself (as not a good spirit) by confessing himself as still suffering, and having yet to suffer, for he speaks of 'all the rest he has still to endure from without,' and he calls on his poor victim to endure, and which she had to endure, 'a condition of agony harder to support than death itself,' and to 'join him'—the spirit—"in nightly prostration."

It is a matter for grave thought that of the three shrines which have been of late perhaps the most popular beyond all others as places for pilgrimage in the Roman Catholic Church, two appear—through the light thrown by modern Spiritualism on materialisation—to have become famous through nuns, whom we believe to have been obsessed by quite a different spirit from that which they believed possessed them; while the third—that of Salette—has been only quite lately branded as false in its origin by the new Pope himself. It had long been asserted by very many of the laity, and even by some priests, that the alleged vision of the Virgin seen by a boy and girl—Maximim Giraud and Melanie Mathieu—who were keeping sheep in the mountains near Grenoble, was only a false presentment; that the being who really manifested was nothing more than a half-mad ex-nun, Mademoiselle Constance Lamerlière, dressed up in a smart costume which she carried in a bandbox, and with which she had alighted from the diligence that travelled from Valance to Grenoble about the middle of the month of September, 1846. It had long been known that when her landlady, her neighbours, and the conductor of the diligence by which she travelled accused her of the fraud, she replied, "You may be allowed not to believe it; but pray let others believe in it, because it is so good for religion." It was well known that Mademoiselle Lamerlière had brought an action against the Abbé Delcon for writing about her fraud, and had lost her cause. We are told in Dickens's *Household Words*, "The reception of the children's secret by the Pope, Pio Nono, is thus described by M. Delcon:—In the month of July, 1852, many cardinals and Roman prelates were passing the evening at the Vatican. The Pope deigned to entertain them with an account of the mysterious embassy of the morning, calling the first secret a silly stupidity, and the second a monstrosity, and saying that those absurd documents had been brought to him on that day by two fanatical priests, and had been immediately thrown among the waste paper." Nevertheless, we find that the "miracle" was afterwards sanctioned by the Pope. But now we find that the alleged appearance of the Virgin at La Salette—where a magnificent church has been built over the spot where Mademoiselle Lamerlière stood—after having been at first ridiculed, and then sanctioned by Pio Nono, has been lately pronounced a deception by the present Pope, Leo XIII., after careful examination of the shepherdess, Melanie Mathieu, who is now in Italy, and probably a nun.

My object in writing this paper has not been to decry any form of religion, but to express an opinion that all spiritual manifestations, in churches or out of them, must stand on their own merits; and to show that modern Spiritualism teaches us discrimination in spiritual matters of all description, and puts a check upon presumption and assumption in every place. My desire has been also to register a protest against two observations lately made by one of your correspondents. The first is that "Spiritualism has little influence on our ideas about a future life or theological dogma;" and the second opinion, to which I would express my entire dissent, is the allegation that "there appears some inscrutable law by which the enemy is permitted to shoot all his rubbish on the Spiritualist side of the hedge." SCRUTATOR.

SPIRITUAL PHENOMENA IN CHINA.

SIR,—Allow me to bring before the attention of your readers the following interesting extracts concerning China, in a new work by Archdeacon Grey, of Hong Kong:—

"In their acknowledgment and practice of various illusory arts for the discovery of things hidden and future, the Chinese are not behind the most superstitious of Asiatic or African races. They have always manifested great anxiety to find out the course of fortune, and to forecast the issue of their plans. There is scarcely a department of nature

not occasionally appealed to as capable of affording good or bad omens. Their daily conduct is shaped by superstitious notions in the most momentous, as well as in the most ordinary, occurrences, and physiognomists, diviners or soothsayers, fortune tellers, interpreters of dreams, astrologers, enchanters, exorcists, spirit-rappers, witches or consultants with familiar spirits, necromancers, shabdomancers or diviners by rods, belomancers or diviners by arrows, serpent charmers, &c., are daily—one might say hourly—called upon to exercise their delusive arts.

"Spirit-writing is another variety of superstition with which the Chinese are familiar, and it is popular with the literati and gentry as well as the uneducated masses. It is frequently practised in private dwelling-houses. There are, however, regular professors of the system, and from morning until night they are visited by persons in every rank and condition, seeking to ascertain what the future has in store. In the room of the professor stands a small altar, with offerings of fruits, cakes, and wine; above it is an angel or spirit, named Sow-Yoong-Tai-Sien. The votary kneels before the altar, and having prayed and presented the offerings, calls upon the medium to inform him what the spirit has to reply. The professor proceeds with his client to a small table which stands in the corner of the room, and the surface of which is covered with sand. There he writes mystic characters with a pencil of peachwood. The pencil is shaped somewhat like a 'T,' the horizontal piece being the handle of it. The end of the upright, however, is hooked. The professor rests the right end of the handle carefully upon the tip of the forefinger of his right hand, and the left end upon the tip of the forefinger of his left hand. The point of the curve of the pencil is made to rest upon the sanded table. Thus supported it moves apparently of its own accord rapidly over the surface of the table, writing mystic characters, understood only by the professor and his assistant. They are translated into Chinese by the assistant, who is always present, so that the votary may have a perfect knowledge of what the spirit has stated in reply to his question and prayers. The system is also practised in temples in honour of angels or spirits: one of the most famous of these is in honour of a spirit or angel called Lou-Shun-Yaoug-Kson. It is situated in the street of the Horam suburb of the city of Canton, called Wan-chu-kew-keock.

"Of the professors of spirit rapping, the most distinguished in our time was one named Yam Ma-asow. His establishment at Canton was visited not only by persons curious to consult the spirits, but by men wishing, if possible, to free themselves from the vice of opium smoking. Yam Ma-asow undertook to effect this upon receiving from each opium smoker a sum of money varying from two to ten taels of silver. Men enfeebled through excess used to resort to him, hoping to regain their strength. I observed that to such patients he gave a liquid which, like the potion prepared by the exorcists, consisted of water in which the ashes of a mystic scroll had been mixed. I was often astonished beyond measure at the degree of confidence which Chinese, apparently in very respectable positions, appeared to place in this remedy of the practitioner of the deceptive arts.

"In China, as in other lands, there are persons—always old women—who profess to have familiar spirits, and who pretend that they can call up the spirits of the dead to converse with the living. It may be said that the familiar narrative of the Witch of Endor has led to women being credited especially with this power. Amongst nations, however, who have no knowledge of the Scriptures, women have always been notorious for the exercise of such arts; and of the witches of a large Chinese city like Canton it may be safely said that their name is 'legion.' Let me describe what occurred on one of the many occasions on which I witnessed the practice of witchcraft during my residence in Canton. One day in the month of January, 1867, I was the guest of an old lady, a widow, who resided in the western suburb of the city. She desired to confer with her departed husband, who had been dead for several years. The witch was called in; she was of prepossessing appearance and well dressed, and she commenced immediately to discharge the duties of her vocation. Her first act was to erect a temporary altar at the head of the hall in which we were assembled. Upon this she placed two burning tapers, and offerings of fruits and cakes. She then sat on the right side of the altar, and, burying her face in her hands, remained silent for several minutes. Having awakened from her supposed trance or dream, she began to utter in a singing tone some words of incantation, at the same time sprinkling handfuls of rice at intervals upon the floor. She then said that the spirit of the departed was once more in the midst of his family. They were greatly moved, and some of them burst into a flood of tears. Through the witch—as a medium—the spirit of the old man then informed the family where he was, and of the state of happiness he was permitted to enjoy in the land of shades. He spoke on several family topics, and dwelt upon the condition of one of his sons who, since his death, had gone to the northern provinces of China—references which evidently astonished the members of the family who were present, and confirmed their belief in the supernatural powers of the female impostor before them. There can be no doubt that she had made suitable inquiries beforehand. After exhorting his widow to dry her tears, and on no account to summon him again from the world of shades, in which he was tolerably happy, the spirit of the old man retired.

"I called upon one occasion upon a wealthy Chinese coal merchant, whose place of business was at Fa-tu. This gentleman, I learned, had gone to his country house, summoned in all haste, because an enemy had bewitched it. On the 14th of July, 1872, my attention was called to a house in the Yan-wo-lu-street, of the Wong-sha district of the western suburb of Canton. The doors were literally crowded with persons of both sexes, and of all ages, attracted by the report that the house was bewitched. On entering I found the inmates in a state of terror. On the floor of the first hall were scattered broken vases and pots, which, but a short time before, had been cast from their places by an invisible agency."

CHARLES LONG.

## NOSTRADAMUS.

(From the "Pall Mall Gazette," February 27th, 1879).

ZADKIEL may have been deceived by the stars; but the reputation of Nostradamus, who charmed the leisure hours of Catherine de Medicis, in her chateau of Chaumont, remains intact, if we are to believe his recent commentators, the Abbé Thorne-Chavigny and M. Guillaudin. These gentlemen have recently been squabbling over the correct rendering of portions of the Centuries of the astrologer who left on record, contained in 946 quatrains, all the remarkable events which were and which are to succeed each other between the years 1559 and 1999. The Abbé, who has been a student of Nostradamus, has this advantage over his rival, that he can present certificates. In 1858 he published a work on the Centuries, showing that Napoleon III. would strike his flag and fly to London; and he saw MacMahon between the Empress and the Republic. So great was his faith in the astrologer that he refused to believe the rumour of the Marshal's death in 1870. He immediately wrote: "If dead and buried, he will rise again; for he is the English chief, the English prince spoken of by the prophet, who is to sojourn too long and to have under his orders the princes of the blood and the marshals of France," &c. In 1870 the Abbé, always by the light of the Centuries, was able to announce the death of Victor Emmanuel, who would be followed to the grave by Pius IX.; that Leo XIII. would succeed Pius IX. in the lifetime of Henry V.; and that Muscovy would diminish Turkey and attempt to throw her back into Asia. The Abbé declares that the Archbishop of Rheims and the Bishop of La Rochelle both heard him say at Paris in 1867, apropos to the quatrains on the Universal Exhibition, "The Krupp cannon will take Paris." Having (as he says) announced a thousand extraordinary facts, the Abbé Thorne-Chavigny declares that he has acquired a greater authority than other commentators of the great prophet. What with the Abbé and M. Guillaudin, we have a series of very remarkable interpretations, making every allowance for the ambiguous style in which prophecies are usually uttered. Not to go further back than the close of the last century and the commencement of the great Revolution the commentators show us that Nostradamus saw in the heavens the whole of that tragedy, and predicted many of its more minute details. The fate of Louis XVI., for example, is foretold in a remarkable manner, the following quatrain alluding to the arrest of his Majesty and the Royal family at Varennes:—

Le part solus mary sera mitré;  
Retour, conflict passera sur la thuille  
Par cinq cens; un trahyr sera tiltré,  
Narbon et Saulee par quarteaux avons d'huile.

The first line, being interpreted, means that the King alone shall wear the red cap. The second line and half the third foretell the attack on the Tuileries of the 10th of August by five hundred Marsellais, and the rest of the quatrain the betrayal of the King by the Comte de Narbonne and by Saulee, the grocer, of Varennes, who received 20,000*l.* from the Convention for hindering the evasion of Louis XVI. Prophecying the fate of Marat, Nostradamus alludes to the "angel of assassination" as *la Corneille*, which is curious, considering that Charlotte Corday was the grand-niece of Corneille. He also writes of the blood-stained statue: tyrant murdered and people praying. And no sooner was Marat slain than statues and altars were erected to his honour all through France, and people invoked the "blessed heart of Marat."

Nostradamus, too, predicted the inventions of Montgolfier (Montgaulfier, as he wrote the name), and the employment of a balloon at the battle of Fleurus; and in the same quatrain the plunder of the Pope between "two rocks," Rome and Avignon. In the sixtieth quatrain the advent of Napoleon I. is thus foretold:—

Un Empereur naistra près d'Italie,  
Qui à l'Empire sera vendu bien cher.  
Diront avec quels gens il se ralie  
Qu'on trouvera moins princee que boucher.

The prophet also read in the future the success of Bonaparte at Toulon, from which place he would drive a people that would afterwards be hurtful to him, and that his tyranny would last fourteen years. It lasted fourteen years five months and four days. From a simple soldier, Napoleon, born near Italy, and more of a butcher than a prince, was to become Emperor, to be valiant in arms, and to vex the Church.

To come down to still more recent events, Nostradamus foresaw the flight of Louis Philippe, and that he would repose at Dreux to see if the Revolution would accept the Regency. His remains now repose at that place. It will be remembered how M. Emile Ollivier, on the 15th of July, 1870, in pronouncing the declaration of war with Germany, spoke of commencing hostilities with a light heart. Nostradamus predicted this and all that ensued in his 8th Century, 34th quatrain, in these words:—

En grand regret sora la gent gauloise.  
Cœur vain, léger, cronir témérité.  
Pain, sel no vin, eau venin ne cervoise,  
Plus grands captif, faim froid, nécessité.

Nor did the captivity of the French army and its suffering from cold and hunger escape the astrologer. In quatrain 45 he describes the advent and the fall of Napoleon III. thus:—

Par le décide de deux choses bastards,  
Nepveu du Sang occupera le sègne,  
Dedans Lectoyre seront les coups de dards,  
Nepveu par peur pliera l'enseigne.

By the death of two bastard things the prophet meant the Constitutional Monarchy and the Republic of 1848. As regards the last line of the quatrain, "The nephew shall strike his flag in fear within Lectoyre," it will be remembered how Napoleon III., without consulting the Com-

mander-in-Chief, General de Wimpffen, ordered the army to surrender. Lectoyre is the anagram of Le Torcy, a faubourg of Sedan. Nostradamus, too, caught a glimpse of M. Gambetta in his visions; for, after perceiving the downfall of the Second Empire, he beheld a "grand exercice conduit par Jouvenceau"—or a great undertaking led by a youth, and the armies surrendering to the enemy. M. Gambetta was thirty-two years of age when he resumed his dictatorship. He is called by the prophet Bragamas, which is the anagram of Rabagas with an "m" too much. M. Thiers evidently troubled the visions of Nostradamus on many occasions. He alludes to him under the name of Hister (anagram of Thiers) in several quatrains. His election is thus foretold:—

La liberté ne sera recouvrée,  
L'occupera, noir, fier, vilain, inique,  
Quand la matière du pont sera ouvrée  
D'Hister Venise fâché la République.

M. Thiers became President before the territory was liberated or recovered, and, curious enough, when in power he was often alluded to as the *ministre vieillard (noir)*. He was proud, of low birth, if not unjust. The "pont" is an illusion to the golden bridge built for the Germans to induce them to retire, and Venice means the Legitimists being angry with the Republic, the Comte de Chambord having long inhabited that city. Nostradamus also beheld M. Thiers laying waste an unhappy Republic, or putting down the Commune, for his sixty-fourth quatrain runs thus:—

La République misérable infelice,  
Sera vastée d'un nouveau magistrat.  
Leur grand amas de l'exil male fice  
Fera Sueve ravir leur grand contract.

The last two lines refer to the satisfaction of the Suevi or Germans at having taken so many French prisoners. In another quatrain Hister is described as encountering wild beasts, the Germans looking on—"quand Rin enfant Germain observa." Now, during the Commune the Germans occupied several of the detached forts round Paris, and they are popularly supposed to have indulged freely in champagne while observing the blazing capital.

As concerns the future, Nostradamus not only assures us that the two towers of the Palais du Trocadéro and the new Opera will fall down, but he gives us an insight into even more important matters. Referring again to Gambetta, he says that:—

Un dubieux ne viendra loing du règne,  
La plus grand part lo voudra soutenir.  
Un Capitole ne voudra point qu'il règne.  
Sa plus grande charge ne pourra maintenir.

Which clearly means that the chief of the Opportunists, whose policy is unsettled and tortuous, will nearly attain power. The majority in the Chamber would like to elect him, but the Capitol, or Senate, will not; nor will he be able to hold his position. Another quatrain predicts that the three illegitimate parties in France—the Imperialists, Orleanists, and Republicans—will quarrel, and that the Duc de Bordeaux, now Comte de Chambord, "Le Grand Selin," so called because Sélène was an old name for Bordeaux, will arrive. The Orleanist party is alluded to as the greatest, because it is nearest to the Legitimate Monarchy, at the same time as least in importance; and we are told that it will keep its ears open to take advantage of anything which may turn up. This is certainly a wonderful description of the present position of the party in question, which has almost entirely dwindled away, and which is in a state of expectancy resembling that of Mr. Micawber.

If we are to believe the great prophet, the Revolution is destined to end in 1881—the year after the Septennate of Marshal MacMahon was to have been brought to a close. Can it be that M. Grévy will not last more than two years? In the death-throes of the Revolution Paris is to be destroyed, and, according to the interpretation of M. Guillaudin, Lyons will then become the capital of France. The Abbé Thorné-Chavigny, as a clerical, holds, however, in favour of Avignon. As he reads Nostradamus, Henri V. will disembark at Marseilles from a steamboat (*le feu, ou la vapeur, par des tuyaux mettra en mouvement le davire*), and will conquer Napoleon IV. MacMahon will offer his sword to the King. The Orleanists will efface themselves. There will be a revolution in Germany, and Alsace and Lorraine will raise the white flag. The English will be conquered and lose their preponderance at sea, Henri V. "driving those pirates from the waters." His Majesty will then restore to the thrones of Spain and Naples their legitimate Bourbon Sovereigns; he will pacificate Germany and terminate the Eastern Question by capturing Constantinople and occupying Egypt. Added to this, Greeks, Arabs, Russians, Jews, and Protestants are to be converted. There will be one fold under one shepherd, peace on earth, and goodwill to men. With regard to the Duc de Bordeaux, Comte de Chambord, or Henri V., the prediction of Nostradamus is curious enough. After forty years of exile he is to reign for forty years. He was driven into exile on the fall of Charles X. in 1830, and forty years later he returned to France (in 1871) and visited Chambord. Nostradamus probably thought that the Royalist Chamber of Bordeaux would have proclaimed the Restoration, but in this he was in error; and it is now very unlikely that Henri V. will reign—if he ever does reign—for forty years. In 1881 he will be sixty years of age, and Mr. Thoms would never hear of him reaching 100. At the death of the King we are promised another Republic, without any "Terror," which will be replete with all the blessings of the mildest monarchy, the influence of the great King surviving him. In September, 1999, will come the end of the world, and the dead will rise from their graves.

Two great prophets—Nostradamus and Malachi—have therefore fixed the day of judgment at about the same period. The former specifies a date, while the latter says that "the tremendous Judge will judge the

people," when Petrus Romanus sits in the Pontifical chair—the twenty-ninth Pope, dating from Alexander VII. Leo XIII., alluded to by Malachi under the motto "Lumen in cœlo" (probably because there is a comet in his coat of arms), is the twentieth Pope. The world is therefore to witness the reigns of eight more Pontiffs before the second Peter and last Pope ascends the throne, and should any of them, like Pius IX., exceed the "years of Peter," the list may not be exhausted before the date given by Nostradamus. Nineteen Pontiffs occupied the Holy See for 244 years; there remain ten to reign for 120.

We may mention, in conclusion, that Nostradamus plainly predicts that London, as well as Paris, will be destroyed; that England will 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 prophetic quatrain runs thus:—

Le prince anglais, Mars à son cœur de ciel,  
Voudra poursuivre la fortune prospère;  
Des deux duellos, l'un percera lo fiel,  
Hay de lui, bien aymé de sa mère.

And were not the decrees of fate irrevocable and our belief in Nostradamus and his commentators unlimited, we might at once begin to take precautions against an event which must be close upon us.

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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 arid 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 tiltings 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.
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