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THE CURE OF DISEASES NEAR SACRED TOMBS.

THE EARTHLY CAREER AND DEATH OF BENEDICT JOSEPH LABRE.

THAT inveterate and long-standing diseases have at times been suddenly cured near sacred tombs, springs, and relics, is a well-established fact, whatever may be the explanation. In some cases spirit power may be efficaciously present in places hallowed by sincere prayer; in others, the belief of the patient that he is certain to be cured may exercise some influence over his own nervous system which brings about the result; and in others it may be that the will of the devotees present exercises some influence over the sufferers. It is well known that debased and criminal spirits usually produce the strong objective phenomena witnessed in haunted houses, the scenes of their misdeeds; so one would expect that, in the case of good men, their spirits could manifest for beneficent purposes in their former homes and near the places where their bodies are buried, for prolonged contact with particular material surroundings during life, gives power to the spirit after the death of the body to draw near to those surroundings rather than to others. The material objects are charged with some influence, an influence felt by certain clairvoyants and sensitives, who, consequently, are sometimes able, upon pressing the handwriting or pocket-handkerchief of an individual to their foreheads, to tell his character, and to sometimes make known some of the events of his past life.

In one of the cases about to be quoted, it is difficult to form any speculation as to the principle on which a printed picture of the departed saint effected a cure, there being no evidence that the said picture was ever materially *en rapport* with him. Perhaps it aided the sufferer to fix her mind more concentratedly upon him, and this gave the spirit more power to draw near to her. If so, here is a clue to a theory to prove that there is some use in the pictures and images of saintly persons.

Benedict Joseph Labre, to whom we are about to call attention, died but about one hundred years ago—namely, in 1783. An account of the miraculous cures at his tomb was printed directly afterwards in France, and but two years afterwards (1785) in Dublin. Thus all the details about to be given were printed and published while the events were fresh in the memory of living persons, and were open to criticism and to correction.

Joseph Labre was a conventional saint; he led a saintly life according to the conventional ideas held by his Church as to what a saintly life should be, although those outside the pale would think it an evil thing for the world if everybody imitated Joseph Labre's example. He dressed himself in the worst clothes he could get, lived upon alms; whenever two samples of mouldy crusts or other bad food were offered to him, he always selected the nastiest, and he was content with a dinner off a cabbage stalk picked out of a dunghill. He did nothing useful to mankind during his life, beyond giving to the poor any surplus of the dubious food previously accepted by himself; he passed long hours daily in prayer, until large swellings came upon both his knees; once he was so long at his devotions that Mr. Zitli had to "jog" him to discover whether he was dead or alive. If anybody struck or kicked him, he resented it not, but patiently admitted that he deserved it—that he was altogether, from head to foot, unutterably vile. This perfectly sincere and well-meaning man, who, in these degenerate times, would not be welcomed in society, at last died in the odour of sanctity, with his body covered with sores and ulcers. Afterwards scores of people were undoubtedly healed of their diseases at his tomb, so that the absence of any benefit conferred upon his fellow-creatures by him during his career in the body appears to have been compensated by deeds done in the world beyond the grave, perhaps in atonement for a misspent life.

Joseph Labre was born in the parish of S. Sulpice d'Amette, in the diocese of Boulogne, France, March 26th, 1748; he passed to the higher life April 16th, 1783, and his body was buried in the Church of S. Mary di Monti, Rome. The following particulars are quoted from a book which has the following title-page:—"The Life of the venerable Benedict Joseph Labre, who died at Rome, in the odour of sanctity, on the sixteenth of April, 1783. Translated from the French by the Reverend Mr. James Barnard, Ex-president of the English College at Lisbon, and Vicar-general of the London District. Together with an Appendix, giving an account of several Miracles, said to have been wrought by his Intercession, soon after his Death. *Justum deduxit Dominus per vias rectas, et ostendit illi regnum Dei, et dedit illi scientiam Sanctorum, honestavit illum in laboribus, et complevit labores illius.* Sap. x. 10. Dublin: Printed by P. Wogan, at Doctor Hay's Head, No. 23, Old Bridge, opposite Usher's Quay. Mdcclxxxv."

THE EXTRAORDINARY THINGS WHICH HAPPENED EITHER BEFORE OR IMMEDIATELY AFTER THE DEATH OF THE SERVANT OF GOD.

It ordinarily happens that all that relates to this world is over with a man when he is once laid in the grave. That is the fatal period both of his fame and of his hopes. But on the contrary the memory of the saints is immortal. It is when they are arrived at their tomb that their glory commences; and the happy succession of ages produces no other effect with regard to them but that of increasing their fame.

This is one of the means by which the divine oracles are fulfilled. He who has renounced everything in this world in order to carry the cross after Jesus Christ, sometimes receives even in this life an hundredfold reward for all that he had renounced. We have seen that Benedict had renounced everything in order to bury himself in a life of poverty, humility, and obscurity; and it seems that God has now thought proper to make the honours which will be rendered to his memory bear a proportion to the humiliations which he practised in his life.

Fifteen days before the death of Benedict, a nun who is remarkable for her piety, and who at the times when the servant of God made his pilgrimages to Loretto, had some conversations with him upon subjects of piety, was informed by God that he would shortly crop a beautiful flower in the garden of M. Paul Mancini. By this garden she understood the Hospital of the Poor, of which he has the care and administration. The letter which she sent to that reverend ecclesiastic was sent before any one could suspect that the death of this poor servant of God was so near. At the time of his death the same nun wrote again, and acquainted him that the flower which she had mentioned before was Benedict Joseph Labre, whom the Lord had then transplanted into the happy gardens of the heavenly Jerusalem.

At the same time God gave a similar notice of his death at Loretto. Benedict, during the days which he remained at Loretto in his annual pilgrimages to that place, was always received into the house of Mr. and Mrs. Sori, who had prevailed on him to accept of a little apartment. We will therefore give their depositions word for word, as they are contained in an authentic Act drawn up by a notary to serve in the process of his canonisation. "In the latter days of the last Lent (say they, that is, Mr. and Mrs. Sori) we were conversing about Benedict Joseph, imagining that he would soon come to Loretto. Our son, whose name is Joseph, and is only five years and four months old, then said, 'Benedict will not come, Benedict is dead.' And every time that we mentioned our expectations of seeing Benedict Joseph Labre, he always said the same things, 'Benedict will not come at all, Benedict is dead.' One day we asked our son how he came to know that Benedict would not come? To which he answered: 'My heart tells me so.' And the same question

being frequently proposed to him, always received the same answer, 'My heart tells me so.'"

Mrs. Sori, in her deposition, says: "On Maundy-Thurs- day, in this same year, I said these very words, 'This is the day that Benedict is to come; I must get his little apart- ment ready for him;' and my son Joseph, who heard me say those words, immediately replied: 'I have already to'd you that Benedict will not come at all. Benedict is gone to heaven.'"

What happened in Rome at the time of the death of this servant of God is by no means less surprising. God, who is sometimes pleased to make infants the publishers of His wonders and of the glory of His name, seems to have ordained that they should be his first heralds to announce the glory of his servant. Scarce had this poor follower of Jesus Christ breathed out his last, but, all at once, the children of the houses that were near that of Mr. Zaccarelli filled the whole street with their noise, crying out with one accord, "The saint is dead!" "The saint is dead!" And on the following morning the same exclamations and the same words were repeated both in the same street, and in the square or broad place before the Church of S. Mary di Monti.

But presently after they were not only young children who published the sanctity of Benedict, but the people, and all Rome joined their voices, and repeated the same words, "A saint is dead!"

Great numbers of persons who have been eminent for their holiness and famous for their miracles have ended the days of their mortal life in this great city; but the death of none of them ever excited so rapid and lively an emotion in the minds of the people as the death of this poor beggar. This excited a kind of universal commotion. For in the streets hardly anything could be heard but these few words, "There is a saint dead in Rome. Which is the place where the saint died?"

The people ran in such multitudes to the house of Mr. Zaccarelli that he was forced to permit them to enter; but a guard of Corsican soldiers was called to keep off the crowd and preserve good order.

The inhabitants of this quarter, being desirous of securing to themselves the possession of his precious remains, begged that he might be buried in the Church of S. Mary di Monti—for this was the church which, during his life, Benedict had most frequented—and it may with truth be said that from the time that he fixed his residence in Rome, he had passed the greater part of his life in it. But the rector of S. Saviour's parish insisted on having it buried in his church. This opposition which they met with made them set their heads to work, and they soon discovered that Benedict was an inhabitant, not of the parish of S. Saviour, but of S. Martin di Monti. To the rector therefore of this parish they petitioned for this favour, which he readily granted. And the rector of the church of S. Mary di Monti being assured of the necessary license, concurred with the wishes of his zealous parishioners, and prepared for the funeral obsequies of the servant of God, which were performed at the expense of his friend Mr. Zaccarelli.

The people now impatiently expecting the removal of his body, the crowd kept continually increasing, the guard was doubled, and the soldiers who accompanied the corpse kept the people in good order, and at the same time composed a kind of funeral procession.

From the moment that the corpse went out of the house till the end of the burial service, a fight was seen which is very difficult to be described. Some joined their voices with the singers of the church, and published the praises of the servant of God; others in a loud voice extolled the happiness of his dying such a precious death. These shed tears of devotion in abundance; and the others tears of compunc- tion. The interior grace of God at the same time mixed itself in some manner with the first impressions which this spectacle made upon their senses. Many great sinners per- ceived themselves agitated and troubled in mind at the consideration of their past lives, and immediately formed res- olutions of amendment, to which may God give His bless- ing, and render efficacious.

These were the happy first fruits of souls converted at the tomb, and by the intercession of this servant of God, who for their conversion had offered up so many prayers, so many

sighs, so many tears, so many labours, and so many austerities.

The solemnity of Maundy-Thurs- day does not permit that any should be buried at Rome on that day; for which reason the corpse of the servant of God was deposited in a place in the church which joins to the sacristy.

There was no person in the neighbourhood of Mr. Zacca- relli who knew that I was Benedict's confessor, so that it was not till the morning after his death that Mr. Mancini informed them of it; and this was the reason why I knew nothing of what had happened till Friday morning, when Mr. Mancini sent me a note to acquaint me with it.

After the funeral service was over, the devotion and con- course of people augmented in a very extraordinary degree. The cardinal-vicar gave leave to suspend the laying his body in the ground for the space of four days, and at the same time proper precautions were taken to keep good order, and prevent any tumult.

The concourse of people during these four days instead of diminishing seemed to increase every hour. People of all ages, states, and conditions, ran, pressed into the crowd, and were confounded with each other. Persons of the first rank caught the eager desires of the people, and augmented it by their example. Some were seen using their utmost endeavours to press through the crowd and get up to the servant of God, and others kneeling down at his feet—some with an extra- ordinary devotion touching his body with their rosaries, others kissing his hands and bathing them with their tears—and everyone showing their surprise and admiration when, touching sometimes his hands, sometimes his feet, or any other parts of his flesh, they found them equally soft, flexible, and in a state perfectly sound and uncorrupted.

On Easter Sunday in the afternoon, which was the time appointed for interring the body of Benedict, the cardinal- vicar sent to the Church of S. Mary di Monti, Mr. Coselli, one of the canons, and his attorney-general, as also an apostolical notary and a surgeon. They brought with them a great number of persons to be witnesses of their proceedings, who by their quality, age, and condition were thoroughly capable of attesting and giving authenticity to the acts which they should have to draw up, in consequence of the most rigorous examination. And by the particular account of their proceedings, every one may see with what wisdom and prudence they executed their commission.

It appears evident both from the informations which they took, and from their own observations, and experiments many times repeated both by them and by the witnesses, that the body did not exhale the least disagreeable smell or show any sign of putrefaction; but, on the contrary, that the flesh was perfectly flexible and elastic in the same manner as is the flesh of a living man who is in a state of good health.

We have judged it proper here to relate several other par- ticularities relative to the flexibility and incorruption of the body of Benedict, though without pretending to have them considered as absolutely miraculous, unless they should here- after acquire that certainty and authority, in consequence of a more thorough and perfect investigation and examination of the facts.

We have before mentioned the two tumours or swellings which covered both the knees of the servant of God; as likewise the cause from whence those swellings arose, and the excruciating pains which he must necessarily have suffered in consequence of these swellings.

God put it into their minds immediately to examine these swellings in the knees of Benedict. They found the two swellings were like two globes of a considerable size, but the flesh was so flexible and elastic that when any one had pressed them with his finger, he saw them immediately return to their original form of themselves, and that by the mere action of the muscles. This phenomenon was in every respect like that which is observed in pressing the flesh of a living man. A great number of persons were convinced of this by trying the experiment. And I myself have my own experience for my voucher, because I many times tried the experiment, and always with equal success.

Another thing which we have to speak of, and which seems no less extraordinary, has been attested by many persons, and particularly by F. Francis Bagnagatti, one of the members of the congregation of pious labourers. On Thurs-

day at night the body of Benedict was all over in a sweat, and that in such abundance that his face appeared to be bathed and covered with it. Brother Bagnagatti, who related to me this fact, wiped the face of Benedict with the capuche with which his head was covered. The capuche was thoroughly wetted with this sweat. This capuche I carefully keep in my possession, and it retains very plainly the stains made in it by the quantity of sweat which it had imbibed, and with which it was entirely penetrated. The same phenomenon happened again on Saturday, and has been certified by many eye-witnesses, who more fully to convince themselves applied their hands to his face.

But now returning again to the subject of this narration, we shall give an account of a third extraordinary thing which is still more astonishing than the two former. And to observe the most exact fidelity, we will do little more than transcribe the verbal process drawn up by the commissary of the cardinal-vicar at the very place, and at the very moment when it happened, in the presence of a great number of persons who were eye-witnesses of the fact.

After they had, by many observations and repeated experiments, examined and proved the state of incorruption and flexibility of the limbs and flesh of the servant of God, they thought of changing his clothes, and putting on him a white habit, which is the peculiar dress of the members of the Society of S. Mary ad Nives, to which society they had associated him after his death. And the body having till this time lain stretched out upon two benches, which being placed close to each other formed a kind of table, in order to put on this habit, it was necessary to lift him up, and place him in a sitting posture—F. Francis Bagnagatti holding him in this position by the shoulders. Benedict stretched out his left hand, and laid hold on the board of one of the benches, as if he wanted to support his body from falling after its being in a natural and proper attitude for this purpose. The body was surrounded on all sides by a great number of spectators. I myself was standing at his feet, and then had my eyes turned towards a table where a person was transcribing a note or memorial in Latin, which afterwards was to be enclosed in a case of lead, and placed in the coffin of Benedict.

At the noise which I heard on all sides, and the signs of astonishment which I perceived in every countenance, I turned my face towards Benedict, and was no less surprised than the other spectators when I observed the attitude of his body at that time.

Some of the witnesses being desirous of being fully assured whether what had happened, and which appeared marvellous, might not proceed from a natural cause, or be the effect of mere chance, they desired that the body should be inclined a little more to the left side. This experiment was tried accordingly. If the hand and fingers had been no more than simply applied to the bench; if the muscles had not been in a state of tension and contraction; then when the body was more inclined to the left side, the hand would naturally follow the motion and inclination of the body, and by its own weight loosen and fall lower than the bench; but instead of this, which was natural and necessary, the hand remained fixed to the board of the bench at the same place till such time as the bystanders loosened it.

They did not confine themselves to this first experiment: they repeated it over again and again, and as often as it was repeated the same phenomenon appeared. For one of the assistants having required that the hand should be loosened from the bench, and the body placed again in its former attitude—after that, in consequence of this requisition, it was again in a sitting posture; and the eyes of all the spectators were fixed upon the body of Benedict in expectation of what might happen, and I myself was particularly attentive to that same hand—we saw the body naturally supporting itself, in the same manner as we had seen it support itself before, and in like manner the hand holding fast by and squeezing the bench, in such manner that the thumb and palm of the hand pressed upon the top of the bench, and the fingers were clenched underneath it, the body performing and representing the action and attitude of a living man.

Some time after this they loosed his hand, and were convinced of the reality of the flexibility of his fingers, and of the extension and play of the muscles.

I add that through the whole length of the hand, of the left arm, and even to the middle of the breast on the same side, the same contractions, and the same play were observed in all the muscles, as might have been observed in any living person, who wanting to sustain the weight of his body in the same attitude, should seize hold on anything that was in his way to serve him as a prop.

By a prudent precaution, the notary at this part of his verbal process set down the names and titles of the witnesses, as likewise the names and titles, or conditions of the principal persons who were spectators. The verbal process, formed in the very presence of the witnesses, was immediately committed to the press, and upwards of eight thousand copies taken off.

Some time after, when they had satisfied the pious curiosity of those who were present, they took off his cloths with all suitable decency, and after clothing him in a white habit, and wrapping him up in a proper and decent sheet, he was laid in a wooden coffin. Many persons who were then without, and who had climbed up to a sufficient height to see between the bars what was done in the chapel, begged with great earnestness that they would lift up that part of the sheet which covered the head of the servant of God, and afford them the consolation of taking a farewell look at his face.

This request was granted, and at the same time they placed in the foot of the coffin, near the feet, the leaden case which contained the memorandum or eulogium abovementioned, and to which was affixed the seal of the cardinal-vicar.

The body of Benedict was afterwards carried into the church, and put under ground, near the high altar, on the epistle side. They chose this place in the church by the consent and leave of the cardinal-vicar.

The putting the body under ground did not in the least diminish the concourse of people. They came with the same eagerness to render to him at his tomb the same respect and veneration which they had rendered to his body whilst it continued to be publicly exposed to the veneration of the faithful.

On Easter Monday an immense multitude of people assembled from every quarter of Rome, at the report of the extraordinary favours which God, to honour his servant, had bestowed on a great number of people who had implored his intercession. The number of the soldiers that were appointed to keep good order was increased, but all to no purpose. The unavoidable tumult occasioned by such a great concourse of people obliged them to give over celebrating the masses and divine offices; and also laid them under a necessity of removing the blessed sacrament from the high altar to an inner chapel.

Some days after, when it was found that the most prudent precautions were insufficient to restrain the multitude, an order came from the superiors to shut up the church, and an express prohibition against opening it for any person whomsoever, and soldiers were placed continually on the outside to guard the door; this new precaution was judged necessary to prevent the heat of an indiscreet zeal.

The order of the superiors was obeyed, but the church did not cease continually both by day and by night to be surrounded by a great multitude of persons, some of whom prayed on their knees in the adjacent streets, and those who could approach nearer knelt down at the foot of the walls.

The church continued shut for two whole days, and it was thought they might now take off the prohibition without danger of any inconveniences resulting therefrom. But as soon as ever the rumour was spread of the church being opened again, crowds of people began to reassemble, so that it was necessary to form an enclosure round the tomb, and keep off the people by a balustrade, round which a sufficient number of soldiers were placed to prevent any disturbance. This guard was judged necessary, and continued by the tomb of the servant of God for the space of two months.

The news of his death, and the report of the circumstances that accompanied it, and of the wonders which God had wrought at his tomb, was spread through every province with an incredible rapidity.

The devotion of foreigners now began to unite with that of the inhabitants of Rome, and now a new concourse of

people arrived from all parts, and some from the most distant provinces. Some came to petition for temporal or spiritual favours through the intercession of this poor follower of Jesus Christ, others to pay their veneration at his tomb, or to return thanks to God for miraculous cures wrought upon them, or for some interior or exterior favours, which they declared they had received from God by his merits and intercession.

If we consider well the extraordinary facts which preceded and accompanied these miraculous cures, which fame has published throughout all parts; if we consider the cures in themselves, their number, their different kinds, the variety and great distance of the places where they were performed, and all other circumstances which prove their truth and their authenticity, how incredulous soever a man may be, he will find it extremely difficult to resist that conviction which naturally follows from the multitude, the authority and combination of their proofs.

It is true that, till the Church has pronounced its decision, we ought to suspend our judgment concerning them. Prudence ought to curb the haste of an indiscreet zeal. And the proofs not having yet been examined and approved by lawful authority, is a sufficient reason for us not to publish them as incontestable miracles. But this at least we may affirm, and that without any fear of being charged with precipitation and rashness, that the truth of a great number of extraordinary cures is founded upon the strongest presumption imaginable.

For of what kind of cures do we now speak? Of cures which are as astonishing by their multitude as by their variety: of cures of disorders spread through all the members of the human body, and all the organs of the senses, and, in many instances, of long infirmities, of disorders of ten, twenty, and thirty years' continuance, and to which some had been subject even from their very birth. We here speak of disorders whose existence was unquestionable, and cure instantaneous. We have thought proper here to show our reader how long a list of them might be made out if we were to give a particular account of each of them. For we see that cancers have been cured, fistulas, epilepsies, gangrenes, mortifications, rickets, schirrus, weens, imposthumes, dropsies, apoplexies, ulcers, consumptions, astmas, scurvies, blindness, deafness, fractures, and broken limbs.

We speak moreover of wonderful cures, published not only at Rome, but in a multitude of places far distant both from this capital, and from each other—that is to say, at Naples, Genoa, Malta, Milan, Bergamo, Capua, Perugia, Boulognia, in the county of Venaissin, in France, and in a great number of other places, which would be too tedious now to enumerate.*

We speak, thirdly, with regard to many of them, that they are cures, the accounts of which are accompanied with certificates of physicians and other intelligent persons, who attest both the former naturally incurable state of the patient, and the sudden transition from that state to a state of health, as likewise the permanency of the cure; and some of which accounts are accompanied with the testimony of the persons themselves on whom those miraculous cures were wrought, and who attributed the recovery of their health to the intercession of Benedict, whom they had invoked to intercede with God in their behalf.

In a word, we here speak of cures that have been performed, not successively in a long tract of time, but such as have been performed in a very short space, and so speedily that it cannot by any means be said that the enthusiasm of one city has been produced by the enthusiasm of the other places where these extraordinary facts have happened.

Accounts of cures were published at Rome in the very week in which the servant of God departed out of this life.

* The different places where, since the month of August last past, accounts of miraculous cures have been published, without mentioning Rome, are at Urbino, Perugia, Fermo, Moerato, Rocanato, Loretto, Camerino, Cesenne, Orvieto, Ancona, Toligno, Velletrie Rietta, Montefiascone, Monte Saneto, Narni, Civita Vecchia, Gubbio, Tolentino, Fabriano, Urbino, Montalboddo, Heltanno, Cascia, Capoue, Caprarola, Neozanno, in the diocess of Nep, Massa-Lombarda; in the diocess of Imola, Stipès; in the diocess of Rieti, Selei, Monte-Lupore; in the diocess of Loretto, Monte-Rolondo, Monte-Perzio, Monte-Tanico, Vitrella; in the diocess of Viterbo, Anguillara; diocess of Sutri, Siteria; diocess of Velletri, Capo-di-Monte; diocess of Monte Siascone. And out of the Ecclesiastical State, at Geneva, Malta, Milan, Bergamo, Naples; and in these different States, Barrs, Capua, Aquila, Mont Royal, Amatrice, Avezzanno, Petreto, Sperlongay, Rocceadi, Bottes, la Sante Marie, Capistrello. Arce, in France, Bolene, in the county of Venaissin, at many places in Artois; at Aix, in Provence, Lille, Cavaillon, and many other places.

In all the places where similar cures have been performed, many of them have been performed immediately after the news arrived of what had been done at Rome.

For the first three months after the death of Benedict scarce a week has passed in which there has not been at Rome some verbal processes of miraculous cures, or in which some people, on whom miraculous cures have been performed, have not arrived to publish at the tomb of this poor servant of Jesus Christ, both his fame and their own gratitude to God for the benefits bestowed on them by his intercession.

By a singular disposition of divine Providence, the particulars of his life, from his infancy to his death, have been known, published, and proved in so ready a manner, and at the same time with such exactness, that this itself may justly be looked upon as a very extraordinary thing. From hence they passed on from admiration at the wonders attributed to his intercession, to admiration of his virtues, and these two causes united, confirmed and more and more contributed to extend the reputation of his sanctity, which immediately was spread throughout all Europe with an incredible rapidity.

As God was pleased to make the glory of Benedict shine every day by new favours, the cardinal-vicar thought it a duty incumbent on him to give his orders to commence the preliminary proceedings, which always serve as an introduction to the process of beatification and canonisation of saints, and therefore he published his orders to begin the solemn formalities prescribed by the Popes Urban the Eighth and Innocent the Ninth.

The Archbishop of Neocesarea was delegated in the month of May, 1783, to receive the juridical informations relative to those miraculous cures, and examine the witnesses who should appear for this purpose, and who were to declare upon oath the truth of the facts which they asserted.

The Rev. F. Palma, Rector of the Church of Mary di Monti, where Benedict was buried, was nominated to do the business of solicitor in the cause. The Canon Coselli, Attorney-General of the Vicariate of Rome, was appointed to do the business of proctor, and Mr. Cicconi that of secretary to the commission.

The information taken at Loretto, by authority of the Holy See, and those taken in France, where the servant of God was born, by the Bishop of Boulogne, have been already remitted to, and received by the congregation of rites; and the process is now carrying on with the utmost diligence and success.

As obedient children of the Church, we ought to wait its decision with respect. Everything concurs to afford us hopes that these words of Solomon will be fully verified in the person of this poor follower of Jesus Christ: *There is a withered man that wanteth help, is very weak and full of poverty. Yet the eye of God hath looked upon him for good, and hath raised him up from his low condition and hath exalted his head: and many have wondered at him, and have glorified God.*—Ecclus. xi. 12, 13.

THE VERBAL PROCESS BEGUN ON EASTER SUNDAY, FIVE DAYS AFTER THE DEATH OF THE SERVANT OF GOD, AND IMMEDIATELY BEFORE THE BURIAL OF HIS BODY.

At the request of Mr. Cajetan Palma, superior of the congregation called by the name of pious labourers, and rector of the Church of S. Mary di Monti at Rome, I, the undersigned Notary Public, accompanying Mr. Luke Anthony Coselli, Canon, Attorney General, and Secretary of the Court of the Vicariate of Rome, went about four o'clock in the afternoon to the said Church of S. Mary di Monti, where being arrived, and having with great difficulty entered into it by the little side door, on account of a great multitude of people crowding on all sides, I was conducted into a passage adjoining to the sacristy, and in the middle of which I found a human corpse laid out upon benches, and clothed with a white robe conformable to the custom of the members of the venerable confraternity of St. Mary ad Nives, girded with a cord proper to this habit, having his hands placed in the form of a cross upon his breast, and not exhaling any smell, either pleasant or disagreeable.

Then, the canon, Mr. Coselli, acting in virtue of the authority granted to him by his eminence the Cardinal Mark Anthony Colonna, Vicar of Rome, ordered, that to avoid the

noise inseparable from the presence of a multitude of people, the body should be conveyed into the sacristy, contiguous to the said passage, which was immediately executed by the help of the soldiers.

The door of the sacristy being afterward shut, they proceeded to identify the body, in the presence of several witnesses, viz., Mr. Cajetan Palma, Mr. Biagio Picillo, the Fathers Michael Triscitto, Francis Bagnagatti, and Camillus Simeoni (all of them religious of the said congregation of Pious Labourers), Mr. Joseph Marconi, M. Hannibal Albani, the most illustrious count, Mr. James Piccini, Mr. Paul Mancini, Mr. Francis Zaccarelli, and Mr. Peter Sentoli, all of whom, after having seen and attentively viewed the said corpse, affirmed upon oath that they knew it to be the corpse of the servant of God, Benedict Joseph Labre, whom they all knew perfectly well while he was living, and whose soul they now piously believe was received into the mansions of eternal rest, on Wednesday, the sixteenth day of April of the present year, which was the day of his death, and which happened in the first hour after sunset, in the house of Mr. Zaccarelli, which is near to the aforesaid church of St. Mary di Monti. All which they affirm to be true and according to their perfect knowledge, they having many times spoken to, and familiarly conversed with, the said Benedict Joseph Labre during his lifetime. To which Mr. Marconi added that he had heard his sacramental confessions for a considerable space of time. And Mr. Mancini added that he had for a long time given him a lodging at night, in the hospitem destined for the poor.

The proving the identity of the body being finished, and performed in such a manner as to render it impossible hereafter to call it in question, Mr. Coselli considering that the sacristy was filled with a great multitude of people, ordered the body to be wrapped up in a sheet and carried into a private chapel near the said sacristy, where, being brought by the help of the soldiers, who cleared the way, the body was laid down at full length upon two benches, which had been previously prepared for that purpose, and which, by being placed close to each other, formed a kind of table. The body was then measured by a joiner, who found it to be six palms five inches in length. After which Mr. Joseph Chigi, a surgeon, officially appointed for this purpose, after many trials and experiments made by him, found that the body was soft, flexible, and elastic in all its parts, and had not the least sign of corruption, which was also attested by many other persons who were present, and who convinced themselves of the truth of this fact by their own experiments.

After they had stripped the corpse of its garments with all proper decency, when they came to change his shirt, in order to do this, it was necessary to raise up his body, which was done by the undermentioned Michael Triscitto, Francis Bagnagatti, and Camillus Simeoni, who placed the body of the deceased in such manner that the lower part of his body remained extended upon the two united benches, and the upper part of his body was raised upright, so that he was then placed in a sitting posture; at which time it was remarked that while F. Bagnagatti was holding the corpse by the shoulder, the body of the deceased seemed to lay hold on the board of the bench, and in a kind of a natural manner to support its own weight.

Those who were present having taken notice of this phenomenon, were desirous of trying whether this might not have happened by chance, for which purpose they inclined the body a little more to the left side; the hand, nevertheless, continued to hold itself fast to the bench till such time as it was loosened from it by one of the bystanders.

The hand being thus detached and removed, the body was in like manner inclined a little towards the right, in order to place it again in a sitting position, when they saw that a second time laid hold on the edge of the bench, so that it seemed to support itself in the same manner as it had done before, that is to say, having the fingers clenched under the bench, and the thumb and palm of the hand resting upon the top of the bench, and by this means taking, in every respect, the attitude in which a living man would place himself.

Some time after, they loosened and lifted up the hand, and found that the fingers were flexible, as has been mentioned above.

This phenomenon was taken notice of by every one who was present; among whom were Mr. Palma, the rector, the brothers Michael Triscitto, Francis Bagnagatti, Camillus Simeoni, as likewise Mr. Joseph Noel Dulpino, of the Order of St. Vincent of Paul, Mr. Fidelis Relagliati, Counsellor at Law, Mr. Marconi, Mr. Mancini, Mr. Mark Anthony Colonna, Mr. Michael Angelus Bove, Mr. Peter Paul de Lunel de la Rovere, Mr. Matthew Angeletti, and several others.

They then clothed the corpse with a new habit, according to the manner of the brothers of the afore-mentioned society of S. Mary ad Nives, and likewise girded it according to the custom of the said brotherhood, with a cord proper to this habit. And then the body being wrapped in a sheet was laid at length in a coffin made of chestnut-wood, which had been prepared for this purpose, and which was eight palms and eleven inches in length, two palms and five inches in breadth towards the head, one palm and six inches high towards the head; and at the feet its breadth was one palm two inches and a half, and one palm and two inches in height.

At his feet was placed a leaden case, tied securely all round with a green silk riband, sealed with red sealing wax, with the seal of his eminence the Cardinal-Vicar. This box contained a memorandum in form of a eulogium written in Latin upon parchment, which is subscribed both by Mr. Coselli and by myself; and is couched in these words:—

“In the year of our Lord 1873, being in the ninth year of the Pontificate of our holy Father Pope Pius VI., Benedict Joseph, son of John Baptist Labre, and of Anna Barbara Grandsire, born in the parish of S. Sulpice d’Amette, in the diocese of Boulogne, in France, on the 26th of March, 1748, after having spent his youth in the constant observance of a very good conduct, under the instruction and direction of his uncle by the father’s side, who was then rector of the parish of Erin in the same diocese; being desirous of making a progress in the practice of Christian virtues, and of embracing an austere and penitent kind of life, entered into the Abbey of Sept-Fonts of the strictest observance of the Order of the Cistercians, and was admitted to the exercises of the noviciate on the 28th of October, 1769. But sinking under the austerities which he practised in this monastery, a sickness, which he patiently endured for the space of two months, obliged him on the 2nd of June to quit the religious habit, which he had worn with edification for the space of eight months.

“After his departure from the Abbey, he undertook divers pilgrimages. His devotion induced him particularly to visit the Church of Loretto, and the tombs of the holy martyrs S. Peter and S. Paul. After many journeys of piety, he fixed his residence at Rome, from whence he did not depart, but only to make every year a pilgrimage to Loretto.

“In every place he gave great examples of Christian virtues, of evangelical poverty, which he carried to the highest degree of perfection, living only on alms which were voluntarily offered to him, without asking; receiving only in small quantities what was offered to him, and distributing to other poor people part of what was given to him; he was a man of profound humility, entertaining a sovereign contempt both for the world and for himself; performing rigorous penitential austerities, and spending all his time, from the morning till sunset, in the churches of this city, where he lived in the exercise of continual prayer. He made himself famous by the practice of all the other virtues, was esteemed and beloved by all, although his garments and outward appearance were neglected and forbidding. A distinguishing character of his virtue was an entire disregard and forgetfulness of himself that he might make the love and service of God his only occupation.

“On the 16th of April, 1783, after having prayed for a very long time, according to his custom, he fell down through weakness at going out of the Church of S. Mary di Monti. In consequence of a friendly offer which was made to him, and which was accepted, he was carried to the house of a reputable man, who lives at a little distance from the said church.

“His strength gradually decreasing, the sacrament of extreme unction was administered to him, and being properly assisted by the priests, in the very moment while those who

were present were praying for him, he calmly resigned his soul into the hands of his Creator, in the first hour after sunset of the same day on which he fell sick.

“On the morning following, his body was conveyed with all suitable decency into the said church, and a great concourse of people were present at his dirge, which was performed at the expense of certain pious persons, who took that charitable office upon themselves. Immediately afterwards a kind of almost universal commotion communicated itself throughout all Rome at the news of his death, which spread itself suddenly, together with the fame of his great sanctity. Then such a great concourse of people of all ranks and conditions began to crowd the church, that the soldiers, who had been called to keep good order, had a great deal of difficulty to keep the multitude in subjection.

To satisfy the piety of the faithful, whose number increased more and more, his eminence the Cardinal-Vicar gave leave to defer the laying the body under ground till the evening of Easter Sunday, which, in this year, 1783, falls on the 20th of April. This same day, by order of his eminence, the body was, about the time of sunset, laid under ground, in an honourable and particular place of this church.”

(Signed)

LUKE ANTHONY COSELLI,
Attorney General of the Vicariate of Rome.
FRANCIS MARI, Notary,
at the request of Mr. JOSEPH CICCONI.

AN ACCOUNT OF THE MIRACLES SAID TO HAVE BEEN WROUGHT BY THE ALMIGHTY,
AT THE INTERCESSION OF HIS FAITHFUL SERVANT, BENEDIOT JOSEPH LABRE.

We read in the thirteenth chapter of the fourth Book of Kings, otherwise called the second Book of Kings, that the prophet Eliseus died, and they buried him. And the rovers from Moab came into the land the same year. And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet. Here we see a miracle wrought by Almighty God, by the means of the relics of His prophet, and that, without any one's petitioning for, or even apprehending, the likelihood of any such miracle being wrought in favour of the deceased. After this instance of the extraordinary goodness of Almighty God, it is no wonder that the woman mentioned in the Gospel, Matt. ix. 20, who had been troubled with an issue of blood twelve years, should have such faith and confidence in the goodness of God, as to think that if she should touch but the hem of our Saviour's garment she should be healed. And in effect we find that her faith and confidence were commended, and rewarded by our Saviour by the restoration of her health, according to her wish.

We read again, in the Acts of the Apostles, xix. 12, that aprons and handkerchiefs which had touched the body of St. Paul were carried to the sick, and the diseases departed from them, and the wicked spirits went out of them.

These instances of favours received from Almighty God by touching the bones of the prophet Eliseus, and the aprons and handkerchiefs which had touched the body of St. Paul, induced the Christians, in the first ages of Christianity, to pay a particular respect and veneration for the bodies or relics of the holy martyrs; not doubting but those glorious champions who had conquered the devil and the world by laying down their lives for the faith of Christ, and were admitted into the mansions of eternal bliss, would obtain similar favours from God for them, or at least present their petitions before the throne of God, and solicit for them his spiritual graces and benediction. Hence we read in the Acts of St. Ignatius, Bishop of Antioch and Martyr, that, being devoured by the wild beasts, nothing was left of his body, but only some of the bones, which were carried to Antioch, and given to that church for the martyr's sake, as an inestimable treasure. *Ruinart's Acta Sincera Martyrum*, sect. 5, p. 707.

When the body of St. Polycarp was burnt, the Christians collected what remained of his bones, and carried them away, which they valued more than gold and precious stones. *Eusebius*, lib. 4, Hist. cap. 15, p. 134.

(To be continued.)

Mr. T. BERKS HUTCHINSON sends word from Cape Town, South Africa, that Mr. W. Eglinton, the medium, has arrived there.

A HORRIBLE RESULT OF OBSESSION OR OF INSANITY.

AHMEDABAD, June 20.

A HORRIBLE murder was committed at Neriad on the Sunday before last, the circumstances of which are so revolting that they make one shudder to relate them. I was at Neriad the other day, and there I learnt the terrible facts I am about to relate.

Some boys of the Patidar class were playing near a mandir, sacred to Rama, about five in the afternoon. As they played they seemed to have entered the mandir, where they found a *bava* or *gosavi*, who asked the boys to light the *butties* in the little temple. This the boys declined to do, stating that it was still day and therefore there was no need to light the lamps. Thereupon the *gosain* suddenly pounced upon the lad who was nearest to him and threw him upon the ground, when he thrust a small knife twice into the boy's throat; he then stuck the knife into the boy's abdomen, ripping it open. Horrible to relate, whilst he held down his struggling victim, he dragged out the entrails, and with savage eagerness began sucking and eating them. The poor boy's comrades, spell-bound with horror and fright, could render no immediate assistance. One of them at length ran out and cried for help, when a sepoy and others rushed in and witnessed the dreadful sight I have above related. When the murderer was seized, he made no resistance; but it was with difficulty that he could be made to give up the streaming viscera, which he grasped in his hand held by his teeth. The poor mutilated boy was removed to the hospital, where he died during the night in great agony. The miscreant *gosavi*, on being asked why he committed a deed so atrocious, calmly replied that he “was moved by the god to do it, and he did it; that the child he killed was one of the adversaries of Rama; and that he was yet commissioned by the god to kill another child, if he found it was *Ravan*.” He said that he was a Ramanundee, or worshipper of Vishnoo in his *avatar* of Rama; that he had no fixed place of abode; that he was a *Sadhoo*, and that he went about from place to place in the service of his god. I have since seen the wretch, as he was being brought here from Neriad for trial. He is in appearance very like a common *Waghri*, such as people these districts—short, well-proportioned, and stoutly built. He has an unsettled and crafty eye, shrinks from looking you in the face, and is uneasy in his demeanour, but there is no ferocity in his countenance.

I ventured to ask him, with reference to his cannibal propensity, if he was an *ugghoori*, when he replied rather disdainfully that he was not, and pointed to two marks branded into his arms at Dwarka as certificates that he was a good *Sadhoo*. He then said he did not know what moved him to commit this atrocity, saying he had never before done harm to any mortal thing.

It all reads like a fable out of the Hindoo Mythology, but it is only another instance of truth—horrible truth in this case—being stranger than fiction.

This murder has created the utmost sensation in Neriad; and even the ordinary mild Bunnias were openly expressing their wish that he would not miss the gallows by any plea of insanity or momentary frenzy. Many hope that he will be brought back to Neriad and hanged in front of the temple where the deed was done. This is by no means a bad idea—it would vividly impress on the people, and this description of villain in particular, that however their gods or devils may move them to crime and murder, they are absolutely powerless to save them from the hangman. It is a sad reflection that creeds and superstitions so debasing and so cruel should still hold dominion over so many of the people of India.—*Bombay Gazette*.

Mr., Mrs., and Miss Tebb are travelling in Switzerland, and will return to London about the 8th of October. A few days ago they were at Interlaken.

The address of Mr. Desmond Fitz-Gerald, President of the Research Committee of the National Association of Spiritualists, has been changed in name by the Post Office authorities from 6, Loughborough-road North, to 6, Akerman-road, Brixton, but he wishes it to be known that his residence remains the same.

WHERE is the capitalist who intends to present a piece of freehold land, alongside one of the main thoroughfares in London, to the Spiritualistic movement for the erection of the first public building to be devoted to its purposes? Where is the large capitalist who, like many workers in other directions, will do enough in his way to put himself to personal inconvenience by the extent of his self-sacrifice?

SELF-REGISTERING APPARATUS FOR WEIGHING MEDIUMS DURING MANIFESTATIONS.

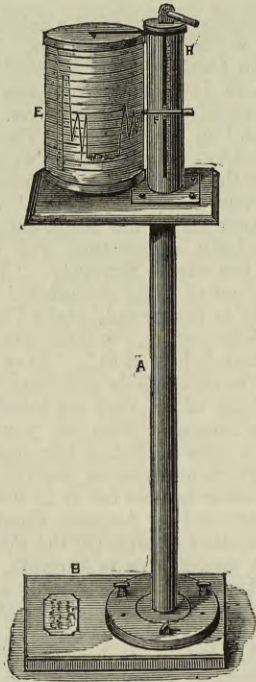


FIG. 1.

The new self-recording apparatus for weighing mediums during manifestations, presented to the British National Association of Spiritualists by Mr. Charles Blackburn, of Didsbury, reached 38, Great Russell-street, London, last week, and the nature of this valuable scientific instrument may be explained by the aid of the accompanying engravings. A, Fig. 1, is an iron pillar, standing upon the base-board B. A zinc drum, E, surrounded by a sheet of paper, is driven by clockwork, and the pencil F, being pressed forward by a spring, draws a line upon the paper in consequence of the revolution of the drum. H is a spring-balance to which the pencil is attached, and the greater the weight which pulls at the ring at the top of the balance, the higher does the pencil rise; a pull of 200 lbs. will draw the pencil to the top of the drum; when there is no pull at all the pencil is at the bottom of the drum. Thus the height of any part of the line on the drum represents "weight," and the position, horizontally, of any part of the line represents "time."

The method of experimenting is to place the medium in a cabinet which is suspended from one end of an iron scale beam; the cabinet, but not the medium, is counterbalanced by weights fixed to the other end of the beam. This opposite end of the beam is attached by a rope to the iron ring at the top of the spring-balance H, Fig. 1, so that the weight of the medium (say 155 lbs.) draws up the pencil, thereby marking that weight on the drum. The iron stem and wooden base-board of the apparatus are firmly screwed to the floor of the room.

Fig. 2 gives another view of the working parts of the apparatus. A represents the drum, covered with a removable sheet of paper with horizontal lines printed on it; the distance between each line indicates a weight of ten pounds. Where the edges of the paper meet is a vertical row of printed figures from zero to 200 lbs. E is the spring balance, and F the pencil, both partly hidden by the drum. Bands of thin copper, at the top and at the bottom of the drum, hold the paper in position; the bands are drawn tight by means of two little screws, represented in the engraving. The brass box, T, contains the clockwork for driving the drum, and the driving-wheel outside is seen below T. A fan-wheel at H assists in regulating the clockwork. The bent arm N starts or stops the clockwork by releasing or arresting the fan-wheel according to its position. K is the key by which the clockwork is wound up. The brass connecting gear between the clock and the drum is represented below the latter. R is the top of the iron stem of the instrument.

When used, the clock is started, and by the revolution of the drum, the pencil, which is then at zero, draws the horizontal line W. The medium then enters the cabinet, and his weight, of say 155 lbs., draws the vertical line W X.

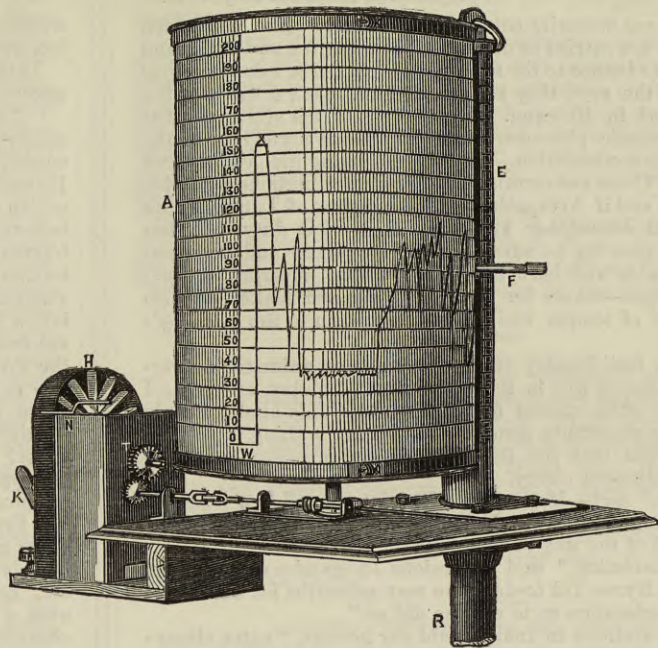


FIG. 2.

Another horizontal line is then drawn, until the beginning of the manifestations, when the variations in the weight of his body are denoted by the zigzag lines.

The whole apparatus has been beautifully made by Mr. Dancer, who is a celebrated philosophical instrument maker at Manchester. He is also well known in London.

Mr. Blackburn recently wrote to Mr. Harrison:—

Paris, 24th August, 1878.

DEAR SIR,—By the enclosed letter just to hand I am informed that the balance and clockwork apparatus are now ready. I have ordered the apparatus to be sent at once to your address; therefore, about Wednesday you will get it, and I will call and see it myself. If this gift to the British National Association of Spiritualists does not make known something extraordinary I shall feel much disappointed, for I apprehend it will be the key to unlock many things yet. I should like the investigators to be Mr. D. Fitz-Gerald, Mr. S. Moses, Mr. F. Barrett, Mr. A. R. Wallace, Sig. E. Rondi, and yourself, with any additional persons who will fearlessly give publicity through your newspaper to our experiments, whether the results be for or against. You know I want publicity, if against us; for we must try again in another way to find out the solution of this abstruse subject.—Yours truly,

CHARLES BLACKBURN.

In conclusion, we cannot close this article without a few words (never previously spoken, although so well deserved) as to the great good Mr. Blackburn has done to the cause of Spiritualism, more especially in its scientific aspects, by liberal subscriptions in a judicious direction for a long course of years. He stands at the head of the few sincere friends who have forwarded the public interests of Spiritualism by subscribing large sums of money, and had everybody able to do so performed their duty in the same way, the movement would have been much more advanced than it is at present. There are plenty of rich people who get all they can out of Spiritualism, but do nothing for it in return; who are too cowardly to give their names publicly to its verity, and too selfish to subscribe to its funds, even anonymously. How many rich Spiritualists are there who, having satisfied themselves as to the genuineness of Henry Slade's manifestations in times of prosperity, left him to go to prison if need be, rather than subscribe anonymously in the time of his adversity? The individuals who thus are no good to anybody but themselves, are usually wealthy, retired tradespeople, accustomed to grasping all they can get from everybody, and never known to be guilty of a generous act. During the Slade case some of the chief workers in Spiritualism asked us to attack these people in *The Spiritualist*.

In course of time Spiritualism will modify the religious opinions of the whole human race, and abolish the fear of death. Its earliest workers are therefore gaining for their names a permanent place in the pages of history, and among these workers Mr. Blackburn has set the best of examples for a long course of years to those who should support the movement by means of capital.

A TALK ABOUT ECCLESIASTICISM AND SPIRITUALISM.

Nynce Tal, India, 6th July, 1878.

WALKING parties are favourite entertainments here. The gentlemen ride, and the ladies are carried in dandies; but when tea and coffee and cakes are sent on in advance to the top of a hill, and ten or a dozen people journey together to the spot, they are said to have taken a walk, as the phrase is understood in Kumaon. The beauty of the system is, that you receive the æsthetic pleasures of a picnic—the society of young ladies and improving conversation—without consuming indigestible food at unusual hours. There are certain well-known destinations available for walking parties, and if Aryapatha or the land-slips of Lauria Kanta is named, the local *kitmutghar* knows at once what duty fate has assigned him, and goes on in advance with his kettle and attendant coolies, his camp table and baskets of preparations, steering straight for the appointed spot—where he lays the cloth and makes tea with his usual sweetness of temper and placid resignation to the *sahib-log's* freaks.

My walking party last Sunday evening fell into an animated conversation about the Bishop who is here just now. Sunday evenings, I should explain, are often chosen for expeditions of this kind. People are free of other engagements generally, and have nothing to play at. Our hostess remarked that the Bishop had been preaching a charity sermon in aid of additional clergy.

"I saw the notice," said—Major Marcellus, let me call him—"but I thought if I went I might be led in a rash moment to invest in additional clergy, so I kept out of the way of temptation."

"It would be interesting," said a Sessions Judge who was with us, "to get everyone in Nynce Tal to-day who may subscribe for additional clergy, to make a declaration as to why he did so."

"In many large stations in India," said our hostess, "extra clergymen are really wanted. The chaplains leave more work than they can get through."

"What sort of work?"

"Services, and looking after schools, and calling on people, I suppose."

"There is no doubt, I think," said a gentleman from England who is touring about the world, "that clergymen share in the conscientious spirit that pervades society in this age, and make work for themselves wherever they may be."

"And wouldn't the Bishop be touching them up if they did not," said some one else. "My mare, Matilda, is strictly conscientious after pig, when I've got a pair of sharp spurs on."

"We are all conscientious in the present day, spurs or no spurs, and clergymen, as I say, like the rest."

"Then you have nothing for the Bishop to do if he is not wanted to keep his chaplains up to the collar?"

"The Bishop, no doubt, conscientiously exhausts himself in rushing about the country to make sure that everything is going on well. As we see, it has been found possible to employ a new bishop in the Punjab."

"Then at that rate things will never stop. The bishops make us import additional clergy, and the additional clergy render necessary the appointment of more bishops."

"That is progress," said the judge, "and looking forward one may dimly discern the time when the multiplication of Indian bishoprics will necessitate Indian archbishops to look after the inferior prelates."

"And who will look after the archbishops?"

"We all of us look after them. It is part of the philosophy of the unconscious that Edward von Hartmann writes about. Their zeal springs—so far as it needs any other stimulus than the conscientiousness that our friend here has already spoken of—from the pressure of public opinion. You, my dear Pat, at this moment, by what Hartmann would call an intermediate psychical process, are touching up the Archbishop of Canterbury."

"Who was Hartmann?" asked our hostess.

"A German metaphysician who followed Schopenhauer, the Pessimist."

"And what is a Pessimist?"

Major Marcellus, who had been discussing pension rules with another member of our party, here remarked that the service was going to the devil.

"That," said the judge, taking up the remark as an illustration, "is Pessimism, but of the kind that Schopenhauer would call unreasoned. When the whole subject is made clear for us in nice metaphysical language, we learn that 'the inmost kernel of our nature is the one universal will,' also that absence of end of all limits belongs to the nature of will *per se* which is an endless striving."

The doctor here asked for a peg, and our hostess said that it was a pity German philosophers would always choose such dry subjects.

"But Schopenhauer," said the judge, "is a very lively writer of his class. He is much concerned with analysing the philosophy of flirtation. Ladies should study his writings more than they do. I remember that he elucidates the subject broadly by saying that 'the longing and pain of love cannot derive their material from the wants of an ephemeral individual; but they are the sighs of the spirit of the species which here discerns an irrecoverable means to its ends either to be won or to be lost.'"

"It is very clever of you to recollect all that," said our hostess. "It's like the story about the young person who went into the garden to cut a cabbage leaf to make an apple pie. Nothing is more difficult to remember by heart than pure gibberish."

"But the passage I have quoted," said the judge, "is *verbatim* from the great work of a highly esteemed modern philosopher; and means that when a young man falls in love he does so entirely for the sake of his future grandchildren."

"What nonsense!"

"You remind me of Virginia," said the judge.

"Who was Virginia?"

"A young lady of fortune, who married a colonial bishop, and was wrecked on an island with a Positivist professor. Mr. W. H. Mulloch has written about her in the *Contemporary Review*."

This subject proved more interesting than the philosophy of the unconscious, and we encouraged the judge to go on.

"The Professor," he said, "is wrecked with Virginia in a large boat amply supplied with the choicest provisions and wines. There is also a curate, who is converted by the Professor's eloquence to the religion of Humanity: 'Thanks to your glorious teaching,' he says, 'the very notion of an Almighty Father makes me laugh consumedly.' 'Do you believe,' says Paul, 'in solemn significance and unspeakably happy humanity?' 'I do,' said the curate fervently. 'Whenever I think of humanity I moan to myself out of sheer solemnity.' Physical comforts abound, as I have said. 'It is rather sad,' sighs Virginia, as she dived into a box of French chocolate creams, 'to think that all the poor people are drowned that these things belonged to.' 'They are not dead,' said the Professor; 'they still live on the holy and stupendous earth. They live in the use we are making of all they got together. The owner of those chocolate creams is immortal because you are eating them.' Virginia, the chronicler here tells us, licked her lips, and said 'Nonsense!' the same remark which our hostess bestowed a moment ago on Schopenhauer. The Professor assures her it is not nonsense, but the religion of humanity, as intended by Auguste Comte, and preached by Mr. Frederick Harrison and other disciples of the Positive faith. So the satire goes on. The curate makes love to Virginia, which gives rise to trouble; but afterwards takes to drinking brandy as a 'self-regarding act,' to which no one can reasonably object, and gets killed by falling over a cliff. 'What event,' says the Professor, 'could be more charming, more unspeakably holy! It bears about it every mark of sanctity. It is for the greatest happiness of the greatest number.' Things go on very pleasantly for awhile; but the Professor is suddenly induced to go off in pursuit of a monkey, whom he takes to be the missing link. Virginia beseeches him not to go and leave her alone. 'I must,' said the Professor solemnly, 'for I am going in pursuit of truth. To arrive at truth is man's perfect and most rapturous happiness. To pursue truth—holy truth for holy truth's sake—is a more solemn pleasure than even frizzing your hair.' Virginia is left to take care of herself; but in the midst of her distress, her eyes fell on a tin box of the Professor's—marked 'Private'—which he always kept carefully locked, and which had before now excited her curiosity. Suddenly she became conscious of a new impulse. 'I will pursue truth,' she exclaimed. 'I will break that box open, and I will see what is inside it.' 'Ah!' she added, as with the aid of the poker she at last wrenched off the padlock—'Paul may be right after all; there is more interest in the pursuit of truth than I thought there was.'"

"And what does Virginia discover in the box?" asked our hostess.

"The story," replied the judge, "is of no great importance. The merit of the whole sketch consists partly in its wit, partly in its admirable mockery of the farcical notions which the Comtists dignify by the name of a new religion. We began by speaking—not irreverently, but without enthusiasm at any rate—of our bishop, but the way bishops and all they represent have lasted in the world is a great fact. The religion of humanity can never be more than a whim."

"The interesting question about all the bishop represents," said the tourist, "is whether it will last. The mere fact that this question is being asked in a hundred ways by intellectual writers of all shades of opinion about other things is too significant to be overlooked."

"What do you think yourself?" asked our hostess.

"That it will last with modifications. And one aspect of the subject that presents itself to me as manifestly possible will perhaps seem less attractive to you unless accidental circumstances may have prepared you for it. It seems to be that religion may perhaps share at last in the benefits of advanced scientific knowledge. People sometimes say that we have found out so much now about the laws of matter that we cannot make any further such great advance in scientific discovery as was made, for instance, when science first began to realise what could be done with electricity. But I do not see any reason to suppose that scientific research may not take us eventually beyond the limits of matter, and give us some exact knowledge on subjects that have hitherto rested entirely on faith?"

"But is there any reason to suppose that this will be done?"

"Some of you may not welcome what I am going to say, because you will at once interpret the words I shall have to use incorrectly; but the fact is that much has already been done in the direction I point out—by Spiritualism."

Our tourist was greeted with a shout of laughter when he said this—but he went on.

"That laugh, after what I have said, is as much a matter of course as a *u* after a *q*."

"Do you mean to talk seriously of a wretched imposture that has been exposed a hundred times in the police courts?" said our hostess.

"If you try to make me pull accordions for you, and ring bells under the table after I am dead," said the Major, "I'll give you what-for the first time I catch you alone in a dark place."

"Has any one else anything to interpolate," asked the tourist, "before I go on with my subject?"

Some more chaff followed; and after he had used the word a second time, some one asked him why he said "interpolate."

"Because everything that has been said since I made a reference to Spiritualism has no more to do with that subject than casting horoscopes has to do with astronomy. Our friend the Major is in the position of a man who says spectrum analysis must be nonsense, because mediæval astrologers employed a jargon about the stars when they tried to tell fortunes. I can explain how this matter stands in a

very few words. A considerable number of highly cultivated and intelligent people are endeavouring at this moment to ascertain whether it is not possible to obtain experimental knowledge on the subject of the future state, and they are stimulated in this endeavour by what they think a very considerable measure of success already obtained. Now, hitherto people of the ordinary sort have been trained to believe as they understand believing, a great many things without knowing anything about them. Elevating a degrading belief in this way rested so far on pure faith. Hence the credulity on which fraudulent persons practise when they organise sham *séances*, and gull a foolish public till some one finds them out. A. and B. are earnest inquirers into occult science. They encounter a phenomenon—call it materialisation. It is vague, mysterious, perplexing, but deeply interesting; so A. and B. and earnest friends meet constantly to study it, and try and learn more about it. Their inquiry gets talked of. C. and D., pickpockets down on their luck, or showmen who have found the public tired of mermaids and woolly horses, at once advertise in the papers. "We get materialisations too. Come and see at a guinea a head." Lots of people go; lots of simpletons are imposed on! finally C. and D. are found out dressing up a maid servant in a tablecloth. They are sent to prison for six months. Then, what happens? Our friend, the Major, meets A. or B., or one of their friends, and says, "Do you mean to talk to me seriously about materialisation? Why, don't you know the whole thing was utterly exposed and shown to be a sham in the famous C. and D. case?"

"But the spiritualistic tricks have been exposed so often?"

"That is because there are so many C.'s and D.'s, and so many people in the world ready to believe what they do not understand."

"That is very stupid of them, of course," began our hostess.

"Stupid!" cried the tourist. "Good heavens; what would the Bishop say if he heard you? Will you reflect for a moment on what it is that we are called on to believe without understanding."

"But the things can't be put upon the same level."

"The minds which believe without understanding are all upon the same level, whether the thing they believe in is true or untrue."

"But I believe in spectrum analysis, though I do not understand it."

"You understand it by deputy, which comes to the same thing. You know that Mr. Norman Lockyer, for instance, understands it because there is overwhelming evidence to that effect."

"And in matters of religion, why may I not put the Bishop for Mr. Norman Lockyer?"

"My dear madam," said the tourist, "there is an immense difference"—but at this moment it began to rain, and our hostess, forgetting the Bishop, remembered that she had a feather in her hat, and screamed for an umbrella. We were sitting on an exposed hill-top, and the prospect of a wetting obliged us to hurry off towards home. The only further reference to the subject of our talk was made by the Major.

"Well," he said to the tourist, "I'd never have spotted you as a man who was credulous enough to go in for Spiritualism."

"And I'd never have spotted you," said the tourist, "as a man who'd fail to see that I go in for Spiritualism because my whole nature is essentially incredulous."

I have told you about our conversation, because there have been no local events since I last wrote that can interest any one living beyond these municipal limits.

CYGNUS.

—The Pioneer (Allahabad).

Correspondence.

[Great freedom is offered 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.]

A PLEA FOR THE WONDERFUL.

SIR,—It is indeed a matter for astonishment that man should be so prone to reject the wonderful; for the constitution of himself, and of all things he knows, has but that foundation.

These things are very wonderful. Man knows not the purpose of his creation, nor his destiny beyond the grave; he knows, perhaps, but does not understand, his Creator; he cannot conceive an eternity of time, nor can he conceive time as beginning; he knows nothing of the real origin of the earth on which he lives, and space is a word which has no actual meaning for him; the origin and existence of all things are beyond his ken, and the great "first principles" of existence are unknown to him.

How incomplete, then, is his knowledge. He has read, as it were, but the centre chapter of the great book of time. He knows not the beginning nor the end. Like a child he has pieced one figure of the picture, but the rest is beyond him. But, strangely, he does not live always in this knowledge of his littleness. The completeness of the world hides this continually from him. His existence has a most forcible reality. He has no remembrance of a beginning—no realisation of an end. His sight, and touch, and every faculty, are in perfect harmony.

One thing follows from another, and there seems no question beyond. For sorrow, there is comfort; for hate, revenge; for sowing, reaping; and in nature or humanity he finds no defect of construction, no incompleteness. So man lives.

But there are times when he seems to "live" no longer. He is a spectator simply of the great drama around him. In these moments he wonders greatly. He wonders at the worlds above him, which he sees but as specks on the blue firmament; he wonders at the vast beyond; he wonders at the toiling all around him; nothing seems familiar. He wonders at all, and, in some sense, feels face to face with the Great Presence behind all.

Moments like these have changed the current of many a life, and some would fain accept them as the times chosen by the Almighty for personal revelation to His children—the thoughts as messages from heaven.

What man, then, shall have the temerity to judge what is impossible? Judged by the laws he has formulated, eternity is impossible, space is impossible, and the greatest impossibility of all, an uncaused first cause. Miracles, and prophecies, and visions of the dead are probabilities compared to the impossibilities through which man exists; and the mind which dismisses them as contrary to common experience, and impossible, has surely a blind narrowness in its organization.

In man the greatest childishness is dogmatism. If he would advance in knowledge he must not drift on the waters which stretch far around him, but must face the billows of the sea called "wonderful," whose white foam breaks in the distance.

ALLEN LEWIS.

SPIRITUALISM IN HACKNEY.

SIR,—I should be obliged if you will insert the following notice:—At the Hackney Psychological Society, 6, Field View-terrace, London-fields, E., on Monday, September 9th, 7.30 for 8, there will be a lecture on "Mesmeric Experiments, with Hints upon the Development of Trance and Physical Mediumship," by C. Rhys Williams, mesmerist. Collection to obtain communion table for *séances*.

Hon. Sec., RICHARD CARRALL.

Gen. Sec., C. RHYNS WILLIAMS.

September 4th, 1878.

SPIRITUAL PHENOMENA IN THE HOME CIRCLE.

SIR,—I consider myself bound, like every Spiritist, to contribute to the advancement of the new science by publishing facts.

The medium for the phenomena which I intend to describe was my own daughter, who developed into a medium very recently. The only persons present and interested in the occurrences were my wife and myself.

We knew that an important document had fallen into the hands of a person most cruelly influenced by bad spirits, and that the detention of that document, which was of no value to any one except to its legitimate owner, was a serious danger to one of our friends. That document has been brought back to us by a kind and amiable spirit friend of ours, whom we know to be devoutly attached to the members of my family, both in spirit life and in earth life.

I should add that in the manifestation there was no ambiguous circumstance of any kind—nothing to give room for any doubt—and that we were by no means in a state of hallucination. The return of the paper had been promised to us because the spirits knew that harm might be, or would be, done by means of it. It was handed to my daughter by an invisible hand in our presence, not in the dark, but while there was light enough to permit reading.

I was extremely anxious to state the fact publicly, with the name of the spirit, the medium, and mine. For reasons known to themselves, our spirit friends have forbidden me to do so, alleging that serious harm might be the consequence to the medium. They have ordered the destruction of the paper, and requested the publication of the circumstances in this anonymous form. I regret it most decidedly, as I am fully alive to the necessity of all of us bearing testimony to the truth.

PR.

HEALING MEDIUMSHIP.

SIR,—As you have been kind enough to insert in your valuable paper some testimonials of several cures which I have effected, allow me to send you for the same purpose the following lines:—

On the 23rd inst., as I was coming out of Messrs. Tegg and Co.'s office at St. Pancras-lane, in the City, one of his workmen, named Ward, stepped by me, and being suddenly seized with an attack of epilepsy, he turned, nearly twisting round me, and fell almost at my feet. The attack was accompanied by violent agitation and convulsions. Several of his fellow-operatives came rushing out to hold him tight, in order to prevent his knocking himself about, for it appears that generally it takes several people to keep him under upon such occasions; but I, although a stranger to him, ordered the said parties to hold back, and placing my left hand on his forehead, and seizing softly his left wrist with my right hand, at once made his convulsions cease. I held him thus for about seventeen minutes, during which he was motionless, and at the end of the time he got up by himself, took a little water, and went to rest for some twenty or twenty-five minutes, after which he resumed his work. I have been informed that on the previous occasions the convulsions produced by the attack have lasted from one hour to one hour and a half, and that he became unable to resume his work for several hours. The cashier and the warehouseman of the house have among others witnessed the attacks, consequently they have become acquainted with every circumstance connected with them.

F. OMERIN.

5, Northumberland-street, Strand, London, 31st August, 1878.

DR. MONCK.

SIR,—Having just met Dr. Monck in Switzerland, I should like to inform his friends that he is still, I am sorry to say, suffering very much from the effects of the great strain on his constitution caused by the evolution of the Mahedi and those other forms from his body, so carefully reported by Mr. Colley and other gentlemen a few months ago in London. His health is entirely broken, and he is incapable of any exertion of mind or body: he has fallen a victim to his laudable desire to let investigators observe how spirits make themselves material beings. Although Dr. Monck is at present *hors de combat*, he expects

to regain his health, and the hope is held out to him by his guides that the world will have the opportunity yet of witnessing still more wonderful things through him. It is satisfactory to know that, whether these expectations be realised or not, more than thirty competent witnesses, whose evidence it is impossible to refute, have been present at these materialisation *séances*. We have learnt also, at his expense, what will be the probable fate of any medium who does not shelter himself in darkness during the process of materialisation of the forms.

J. H. GLEDSTANES.

Interlaken, Aug. 31st, 1878.

THE INTERLINKED RINGS.

SIR,—With regard to the above matter, I think that there are some points which may be cleared up by those present at the *séance* of July 27th last. 1. Is it to be understood that the wooden ring which has been referred to was one of the "number of small rings" mentioned in Mr. Reimers' letter (*Spiritualist*, August 2nd, page 51) as having been brought by Herr Gillis on the 22nd July? If not, can its history be definitely traced? 2. What period elapsed between the time that the "manifestation" occurred and that at which Herr Gillis took possession of the specimen? How long was this time, and through whose hands did the ring pass? On the theory that the two halves of the wooden ring were cemented together after they were linked with the ivory ring, some time would be necessary to allow the cement (or glue) to stick.

It is to be hoped that the thorough honour and good faith which has always distinguished some at least of the persons present at the *séance* referred to will induce a reply to these two little questions.

C. CARTER BLAKE.

SIR,—Allow me to suggest that, if out of twelve common rings one may be broken and glued, and out of these, again, one in twelve be restored to such perfection that ordinary ocular examination fails to detect the junction, then I may add that, out of a hundred mediums, only one would dare to try a fraud under the circumstances described. Leaving the intervention of a "tricky spirit" out of the question, remember that even if one of the mediums could free himself (of course with the knowledge of his neighbours), a fraud of such delicate nature could not be well possible in the dark. Introducing duplicate rings into the *séance*-room is, of course, possible, for if the diameter and thickness of the ivory ring are ascertained, a match might easily be picked up in a shop, and the companion fixed at leisure. But how could they be brought to our field of view under the preserved condition of hands joined? If secret imposture is accepted as a possible solution of the mystification, wherefore the cracking of the rings and the smashing about, including the breaking off a large corner of the marble mantel-piece? If the chances of fraud on the earthly side are nearly *nil*, the theory in favour of tricky spirits may come in. As the honour of the mediums is involved, I hope you will allow all the circumstances to be placed on record, in order to ascertain on which side explanation is to be sought.

C. REIMERS.

London, Sept. 2nd, 1878.

SPIRITUALISM IN MANCHESTER AND OLDHAM.

SIR,—At 2.30 p.m. on Sunday the Manchester Society of Spiritualists held their usual meeting in the Temperance Hall, Grosvenor-street, in that town. I was called upon to address the meeting, which I did, founding my remarks upon the opinion expressed by Professor Huxley, in his letter to the Committee of the London Dialectical Society:—"The only good I can see in a demonstration of Spiritualism is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a medium hired at a guinea a *séance*." My remarks were kindly and attentively listened to by a small audience, principally Spiritualists. Mr. Fitton, and a gentleman whose name I did not catch, occupied the platform. I was prevented from attending any *séances* in Manchester, having to catch the 5.30 train to Oldham to lecture in the Society's hall there at 6 p.m.

The hall in Union-street, Oldham, was well filled. The seeing of so many new faces, and so few of the old ones I had known there three years ago, suggested a subject for the evening's address—"Where are our friends?" I had much freedom of speech, and made painful memories pleasant in the light of modern Spiritualism. The Oldham Society has passed through many difficulties, frequently being on the verge of "smash," but now, thanks to the lessons of the past, and to patience and fidelity to truth, it is an active hard-working society. The singing of the choir on Sunday night was truly excellent, and the right kind of influence was present to favour an impromptu address.

At the close of the meeting many of the members remained and held a *séance* to which I stayed; nothing remarkable took place in the way of controls, yet a homely, pleasant hour was spent in listening to the thoughts and suggestions made by trance and normal speakers.

At the invitation of both the Manchester and Oldham friends, I intend to give a series of mesmeric lectures with experiments in both places next winter.

J. COATES.

12, Lime-street, Liverpool.

MR. J. N. GLEDSTANES is in Switzerland, but will return to Bordeaux at the end of this week. Miss Ottley is at Versailles. Mrs. Honywood has returned to London from the Continent. Mrs. Makdougall Gregory will shortly visit Paris.

ACCIDENT TO MRS. BELLEW.—Last Saturday Mrs. Bellew, widow of the Rev. Mr. Bellew, the celebrated public speaker, was in the up train from Ramsgate which came into collision with some trucks at Sittingbourne. Some of the passengers sitting on both sides of her in the same compartment were killed; Mrs. Bellew escaped with the fracture of two ribs, and, necessarily under the terrible circumstances, a severe nervous shock. It is pleasing to be able to state that she is now recovering from the injuries. Mrs. Bellew is one of the members of the British National Association of Spiritualists.

THE BRITISH ASSOCIATION AT DUBLIN.

RELIGIOUS PERSECUTION IN IRELAND.

AN opinion was expressed in these pages by our special correspondent at the British Association at Dublin, that Spiritualism does not spread rapidly in Ireland because of the superabundant number of priests, with their eyes and tongues everywhere, being able to raise universal prejudice against any man who thinks and acts freely in matters religious. Although Roman Catholics of all kinds are in a great majority in Ireland, they are not as yet the chief ruling power. Their organ, the *Freeman*, says:—

If a man be a Protestant, high up in the Masonic order, he may aspire to any official position in Ireland. If not, nine gates of advancement out of ten are shut against him. That Catholics are more or less influenced by the same prejudices is a fact; but not at all to the same extent as Protestants, as is easily shown. This religious exclusiveness, often leading to sectarian bitterness, is but the natural fruit of the seed sown in the past. Protestants still retain their instincts of ascendancy, but with it the feeling that their power is gradually slipping from their hands. They are, in fact, in the position of a political garrison who still defend the citadel, though they know the cause is hopeless. The influence of the past, when by English-made law it was no murder to kill a Catholic; when it was lawful for a Protestant son to rob his Catholic father; when a Protestant, seeing a Catholic with a fine horse, could force its sale for five pounds; when a Catholic could not be a citizen, or a tradesman, or practise a profession, or even learn to read; when over every door to social or national advancement was written, as on the gates of Bandon bridge, "Turk, Jew, or Atheist may enter here, but not a Papist;" when the Catholic priest was banned and proscribed, a price set upon his head, "and the same dog was taught to hunt upon the trail of wolf and friar;" and when the Irish Catholic was only permitted to live at all that he might be the hewer of wood and the drawer of water for his Protestant master—that influence is still upon the Protestants of Ireland, whether they acknowledge or realise it or not. They treat the effort of a Catholic to advance in the world as an intrusion, and if he attains to any position, official or otherwise, they regard it as so much spoil of which they have been unjustly deprived. As they are a minority, and are daily more hard driven to maintain this ascendancy, they resort to the strictest organisation for the purpose of preserving the monopolies which remain to them. Wherever the Protestant party—for it is the political party called Protestant, and not the members of that religion, as such, whom we indicate—attain power, they use it without compunction or exception for the purpose of their own aggrandisement.

MORAL LAPSES UNDER THE INFLUENCE OF PRESSURE.

One of the governing powers at the late meeting of the British Association was the Rev. S. Haughton, of Trinity College, Dublin, a man of remarkable genius, and one who did perhaps more work than anybody to provide for the entertainment of the visitors. At a breakfast at the Dublin Zoological Gardens, he thus confessed how he, a clergyman, had been tempted to slide from the path of virtue:—

The Dublin Zoological Society is extremely poor, and has a large number of animals to feed, and the country gentlemen of Ireland, let me add, are extremely shabby in their support of it, yet they expect to have zoological gardens for their wives and children to go to when they come to Dublin. The result is to throw most of the expense upon the citizens of Dublin, who have done their duty always well by the society. Gentlemen, as you can easily imagine in such a peculiar institution, the treasurer and secretary must be peculiar men. (Laughter.) First, with respect to our treasurer, he must pay his tradesmen with I O U's, and afterwards abuse them when they ask for their money. (Laughter.) This has gone so far at times that our poverty became notorious, and not a bank in Dublin would discount our bills. What was to be done? The treasurer and I went as a deputation to the Bank of Ireland, and we asked for a loan of £200, which, to our great surprise, was refused. (Laughter.) A happy thought then occurred to me—to offer to deposit a live tiger with the bank as a pledge. (Loud laughter.) For some strange reason the offer was declined, but we got the loan of £200. Our excellent treasurer, Mr. Maxwell Hutton, who has an hereditary strain of financial talent, derived from his father, who was our former treasurer, now supports me as purse-bearer, as his father supported my predecessor. Before proceeding to the special duty of the morning, I will recall one or two facts taken at random from the history of the many financial crises through which these gardens have passed—which will give you some idea of the extraordinary shifts to which the secretary and treasurer have been occasionally put to provide the necessary funds for feeding their large stock of pets. We had a leopardess who had been caged in the gardens for well-nigh seventeen years. She was in excellent health and condition for an animal of that age. Gentlemen, I advertised that leopardess for sale, and named her price £30. I received several offers of £25, but wrote in reply that the market for leopardesses was rising, and that these interesting animals no longer continued to look down—(laughter)—and that my next advertisement would raise the rate to £35. Upon this I was favoured with sundry offers to take the leopardess—all of which offers, except one, contained a very unpleasant inquiry about the animal's age. But by the blessing of Providence one letter made no allusion to this rather delicate subject. (Laughter.) I sent off the animal at once, and received on her arrival a single line by telegraph, expressed in words which showed me that the sender, if an Englishman, must have had a

strong dash of Irish blood in his body. The words were these:—"Mr. So-and-so, animal dealer, to the Rev. Dr. Haughton" (every one is particular about the reverend in addressing me)—"She is as old as the devil." (Loud laughter.) I leave it to moralists to say why it is that persons who are ordinarily truthful and honest in dealings about soap, candles—(laughter)—tobacco, timber, or slates, become utterly demoralised when engaged in the barter of live animals. If I had time I might enter on the discussion of this by myself, but not having time, perhaps some of the statisticians of Section F will take up the question which I now throw out for their consideration. (Laughter.) For myself, I can only say that I was virtuously brought up, had the advantage of a pious mother, and can still repeat my catechism; but I feel as the result of my twenty years' connection with this garden, that partly from the pinch of poverty, and partly from the demoralisation connected with the sale of animals—(laughter)—my moral sense has been dwarfed not a little. All I can say in self-justification is that if the secretary of the Dublin Zoological Gardens sold his leopards and also sold the buyer of the leopardess, he did it with the full knowledge of the fact that the dealer would have sold me if he could. (Loud laughter.) Another story to illustrate our many difficulties. I told you before that our country gentlemen are not liberal in the support of the Zoological Gardens, and I resolved to turn an honest penny on them. I, therefore, crossed a fine breed of Australian dingoes with Labrador water dogs, and I advertised splendid watch-dog pups for sale. (Laughter.) I sold them off at two guineas each, until our funds were again replenished. All went well while the dogs were pups, but when the brutes grew up the wild strain of the sheep-killing blood burst out, and accounts appeared in the newspapers of strange, wild-looking animals in Clare, Mayo, and Roscommon slaughtering the sheep. (Laughter.) There is a gentleman in this room now who knows a farmer, twelve of whose sheep were killed by one of these valuable watch-dogs. (Laughter.) As soon as the sale ceased I thought it better to stop the breeding of the dogs, and I made a clean breast of the whole business at an annual meeting of our society, informing my friends that they need be no longer alarmed, as the sales had provided sufficient funds for the time to relieve our difficulties, and save us from resorting to this expedient. Some time ago, considering the danger to my morals involved in filling the office of secretary, I had some thoughts of resigning it, and I consulted with a clerical friend in whose piety and wisdom I had much confidence. He told me it was a difficult case—not provided for in the books. (Laughter.) He thought if my health allowed it I might keep the place for some time longer, but he advised me, as a friend, to retire from it for some time before death to give time for repentance. (Laughter.)

On another occasion Mr. Haughton presided over Section A (Mathematical and Physical Science), and expressed his opinion that it was immeasurably superior to all the other sections; in fact, geometry was of such importance that Plato imagined that the Divine Being spent all His spare time in its study.

Mr. Haughton was not very thankful to the Government for giving a million pounds towards the education of boys, because it was their own property, taken out of the Irish Church surplus. He said that if they chopped a piece off a dog's tail, then gave it to him to eat, they had no right to expect him to be very grateful.

ANIMAL PSYCHOLOGY.

Mr. Romanes thus informed the Biological Section how he caused jelly-fishes to become intoxicated:—

As the investigation was conducted in the North of Scotland, I wished to ascertain whether jelly-fishes in the locality exhibited the same partiality for a particular kind of beverage, of which the other inhabitants of the place seemed to be particularly fond. I therefore poured into the water where the fish were contained a good stiff dram of Highland whiskey. The effects were most demoralising. The previous sober swimming motions became highly excited and hilarious, and the animals tumbled about in a rollicking manner. Later on a drowsiness began to come over them, and eventually they subsided to the bottom of the vessel in a state of beastly drunkenness. They recovered rapidly when removed to fresh water.

THE INFLUENCE OF SCIENTIFIC REVELATIONS UPON DIFFERENT ORDERS OF MIND.

Dr. R. McDonnell, F.R.S., in his presidential address to the Department of Anatomy and Physiology, said:—

It is obvious to every one who allows himself calmly to reflect for a moment that no physician can be a good practitioner who does not know something of the work done and the duties performed by the heart, or the stomach, or the lungs when in a healthy state. Diseases are deviations from health. To understand the one it is necessary to know something of the other. You will pardon me, therefore, if I again express my doubts of the intelligence or honesty of those practitioners who treat contemptuously experimental physiology, and such work as has been achieved by men like Claude Bernard. Faust, in his great soliloquy, addressing the sublime spirit of good, says—"Thou didst not grant to me merely the cold gaze of open-mouthed astonishment. Thou permittedst me to see into the depths of nature as into the bosom of a friend." (Hear, hear.) It has been the lot of some amongst those whom I address to have exhibited to some of their friends the circulation of the blood as seen through a microscope in the web of a frog's foot. They will have been struck, no doubt, as I have been, by the effect which this spectacle when witnessed for the first time has on different observers. Some look upon it much as they would upon a

clever conjuring trick. "How fast it goes," they say. They are astonished that anything of the kind could go on in a frog. The cold-unintelligent gaze of open-mouthed wonderment is, perhaps, even too strong an expression for any emotion which stirs them. Others are struck dumb by the sight before them. One sees at once that they have caught a glimpse of a boundless prospect, that they feel that it has been granted to them to see more deeply into the bosom of nature than they have ever done. One perceives, to use again Goethe's words, that the Sublime Spirit has not turned to them His countenance in vain; that He has given to them glorious nature for a realm, with power to enjoy and feel its sway. There is an anecdote which I have either heard or dreamed of, as true, perhaps, as many such anecdotes, and yet full of meaning, that when Malpyhi first showed to the Pope, whose friend and physician he was, this marvellous sight, his Holiness, having contemplated it for some moments in silence, raised his hands and eyes to Heaven repeating the "Te Deum," then kneeling thanked God for having permitted him to live to see so impressive a sight. "Is it indeed true," he asked, "that this wondrous movement goes on within me and you and all men!" Being told that doubtless it was so—*Merantur aliquit* (said he, using the words of St. Augustine) *altitudines montium, engentes fluctus maris, altissimus lapsus fluminum et gyros siderum relinquunt seipsos nec merentur*. Apparently Pope Innocent XI. viewed with less jealousy and suspicion than many ecclesiastics are wont to do those divine writings traced on the face of nature, too little studied by the theologians, the interpretations and decipherment of which are the province or the pleasure of the man of science. (Applause.) I allude to this difference between various individuals when contemplating some new disclosure in natural science, because it illustrates the fashion in which the discovery to which I next allude is viewed by different classes of minds. A small filament of nerve, no thicker than a tiny silken thread, is divided in a rabbit's neck. Immediately a change is observed in the pupil of her eye on the same side. The ear on that side is felt to be obviously hotter than the other. The blood vessels on that side of her head throb and contain more blood. This same small filament of nerve is galvanised, and the reversal of the above phenomenon is found to take place. To some observation it is not only a meaningless juggler's trick, but a cruel one. To others it is a key which opens a chamber full of treasures. It is like a newly-discovered isthmus or bridge uniting two vast continents—that of the circulatory system with that of the nervous system. In this controlling power of the nerves over the calibre of the blood lies the explanation of many of the most interesting phenomena which go on within us. The burning blush of shame, the cheek blanched with fear, the sudden activity of glandular secretion—as when an emotion of the mind causes tears to flow, as salt placed on the tongue causes the secretion of saliva—the activity of the brain during our waking moments, its deathlike inactivity during sleep, the regulation of our temperature, are within the limits of health phenomena connected with this controlling power, or with the sympathetic nervous system. Within the domain of disease its afflictions are without end or number from the sympathetic or, often, the painful swelling of the milk gland (hardly to be regarded as a morbid action) to the condition of the blood vessels of the brain, which causes the dreaded seizures of epilepsy.

Mr. W. H. HARRISON will visit Paris in a few days time to draw up a history of "The Rise and Progress of Spiritualism in France," to aid in which work several friends have kindly offered to give facilities.

Now, in the middle of the dead season, very little in connection with Spiritualism is going on in London, and several of the best mediums are away from town. About the end of the month more activity will set in.

NEXT Monday evening, at eight o'clock, Mr. C. J. Sneath will lecture at the Temperance Hall, Birmingham, on "The Bible and Modern Spiritualism," Mr. John P. Turner in the chair.

ACCORDING to Democritus, truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this, that the water serves for a mirror, in which truth may be reflected. I have heard, however, that some philosophers, in seeking for truth to pay homage to her, have seen their own image and adored it instead.—*Richter*.

THE CITY OF FLORENCE.—Many interesting *séances* in the early history of Spiritualism took place in the fair city of Florence, once the chief haunt of pleasure-hunters on the Continent. A correspondent of the *Boston Sunday Herald* says that other places are now outrivalling it as centres of attraction, that it is burdened with an exceedingly heavy debt, that much of the trade of the place is in a rotten state, and that suicides and various kinds of crime are so common that they do not attract the attention which their horrible nature deserves.

MYSTERIES OF THE MIND.—The following psychological incident, which was told to me by a gentleman of undoubted veracity, may prove of interest to those of your readers who are studying the occult phases of nervous phenomena. The narrator, a man of fine nervous organisation, was taking his afternoon siesta; his daughter, a young lady of seventeen, sitting by his side, with her hand in his, and reading. As he passed from the wakeful state into the one of semi-slumber, he saw, or seemed to see, appear at the foot of his bed a tall man, with a sorrowful expression upon his face, who, bending down tenderly, lifted up a coffin and disappeared. He was so disturbed by the vision, that after tossing restlessly for a few minutes, he opened his eyes, and said, "Daughter, I believe I cannot sleep to-day, and will get up." Looking up from her book, in which she was evidently deeply absorbed, she said, "Papa, this is a strange book I am reading." "What is it?" said he. "*The Life of Marie Antoinette*," she replied, and then read from the pages before her a recital of the exact incident that had just constituted his dream.—*Louisville Medical News*.

CANON FARRAR ON THE DOCTRINE OF EVERLASTING PERDITION.

(Extracts from a Sermon preached in Westminster Abbey.)

WHAT the popular notion of hell is, you, my brethren, are all aware. Many of us were scared with it in our childhood. It is that the moment a human being dies, at whatever age, under whatever disadvantages, his fate is sealed hopelessly, and for ever; and that, if he die unrepented sin, that fate is a never-ending agony, amid physical tortures the most frightful that can be imagined; so that, when we think of the future of the human race, we must conceive of a vast and burning prison in which the lost souls of millions writhe and shriek for ever, tormented with a flame that never will be quenched. You have only to read the manuals—you have only to look at the pictures—of the Roman Catholics on the one hand, and of Nonconformists on the other, to see that such has been and is the common belief of Christendom. . . . I know nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion, as the easy complacency with which some cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition.

If St. Paul again and again flings from him with a "God forbid" the conclusions of an apparently irresistible logic, we, surely, who have no irresistible logic of any kind against us in this matter, but only, in great part, spiritual selfishness and impenetrable tradition, do we not, in the high name of the outraged conscience—of humanity—nay, in the far higher name of the God who loves us, of the Saviour who died for us, of the Holy Spirit who enlightens us; do we not hurl from us representations so cruel of a doctrine so horrible that every nerve and fibre of our intellectual, moral, and spiritual life revolts at it? Ignorance may, if it will, make a fetish of such a doctrine; Pharisaism may write it broad upon its philacteries; hatred may inscribe it instead of holiness to the Lord; instead of all the sacerdotalism in which it stimulates and degrades the name of love; but here, in the presence of so many living, and in this vast mausoleum of the glorious dead,—here, amid the silent memorials of the men of fame and the fathers who begat us, of whom many, though not saints, were yet noble though erring men; and whom, though they and we alike shall certainly suffer; and suffer bitterly, both here and hereafter, the penalty of unrepented sin, we cannot and will not think of as condemned to unutterable tortures by irreversible decrees. I repudiate these crude and ghastly travesties of the holy and awful will of God. I arraign them as mercilessly ignorant. I impeach them as falsehood against Christ's universal and absolute redemption. I denounce them as a blasphemy against God's exceeding and eternal love. More acceptable, I am very sure, than the rigidest and most uncompromising orthodoxy of all the Pharisees who have ever judged their brethren since time began—more acceptable by far to Him who, on His cross, prayed for His murderers, and Who died that we might live—more acceptable, I say, than the delight which, amid a deluge of ruin, hugs the plank on which itself alone is saved, would be the noble and trembling pity which made St. Paul declare himself ready to be anathematised from Christ for the sake of his brethren—which made Moses cry to God at Sinai, "Oh, this people have sinned a great sin; yet, if thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

But I would ask you to believe, my brethren, that I speak now not with natural passion, but with most accurate theological precision, when I say that, though texts may be quoted which give *prima facie* plausibility to such modes of teaching, yet, to say nothing of the fact that the light and love which God Himself has kindled within us recoil from them, those texts are, in the first place, alien to the broad, unifying principles of Scripture; that, in the next place, they are founded on interpretations demonstrably groundless; and, in the next place, that, for every one so quoted, two can be adduced on the other side. There is an old, sensible, admitted rule of theology—"Theologia parabolica non est demonstrativa"—in other words, that phrases which belong to metaphor, to imagery, to poetry, to emotion, are not to be formulated into necessary dogmas, or crystallised into rigid creeds. If this rule be used to test them, nine-tenths of the phrases on which these views are built, fall utterly to the ground. But even were it otherwise, once more, in the name of Christian light and Christian liberty—once more, in the name of Christ's promised Spirit, I protest against the ignorant tyranny of isolated texts, which has ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst errors of the worst days of the most corrupted Church. Ignorance has engraved texts upon her sword, and oppression has carved them upon her fetters, and cruelty has tied texts about her faggots; and ignorance again has set knowledge at defiance with texts woven on her flag. Gin-drinking has been defended out of Timothy, and slavery has made a stronghold of the Epistle to Philemon. The devil, you know, can quote Scripture for his purpose, and quoted texts against Christ Himself; and when St. Paul fought the great battle of Christian freedom against the curse of the law, he was anathematised with a whole Pentateuch of texts. But, my brethren, we live under the dispensation of the Holy Spirit, and our guide is the Scriptures of God in their broad outlines—the revelation of God in its glorious unity, the books of God in their eternal simplicity, read by the illumination of that Spirit of Christ which dwelleth in us except we be reprobates. . . . You must take words and you must interpret words in their proper and historical significance, not in that sense which makes them convey to you a thousand notions which did not originally belong to them. Now, I ask you, my brethren, very solemnly, where would be the popular teachings about hell if we calmly and deliberately erased from our English Bibles the three words "damnation," "hell," and "everlasting?" Yet I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here, in the sight of God and of my Saviour, and, it may be, of the angels and spirit of the dead, that

not one of those words ought to stand any longer in our English Bibles, and that being, in our present acceptance of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible if the revisers have understood their duty. . . . I shake off the hideous incubus of atrocious conceptions attached by false theology to the doctrine of final retribution.

MR. COLVILLE recently gave a public trance lecture at Llaithwaite, near Huddersfield, and a correspondent writes that it gave general satisfaction to those present.

THE *Boston Sunday Herald* says:—"A curious story comes from Honesdale, Penn. A little girl who was fond of flowers had a favourite fuchsia which she cared for assiduously. She recently died. When taken sick the plant had forty buds just about bursting into bloom. The flowers never came, for the plant withered, the buds dropped to the ground, and on the day she died it was lifeless."

ANTI-VIVISECTION.—Mrs. Newton Crosland, of Lynton Lodge, Blackheath, has written and printed a short poem "in anticipation of the bazaar to be held in the Pavilion, Brighton, in November next, in aid of the funds of the International Association for the Total Suppression of Vivisection, and in aid of the funds of the Anti-Vivisection Society." The following is an extract from her lines:—

"What if next it should be whisper'd 'mong the scientists who gloat
On the awful acts and suffering which they love to view and note,
That they want the human victim to complete their learned course,
And to track the body's secrets to their holy hidden source!"

THE ANIMAL AND VEGETABLE KINGDOMS.—Lady Verney, in her *Sketches from Nature*, says: "We have an inveterate and extraordinary belief rooted in us, that all nature was created with some reference to ourselves; that all plants, birds, and beasts were intended for our pleasure or the use of man. It is the conviction of a people dwelling much in towns or on cultivated land, of an unimaginative race, self-nurtured, proud, unsympathetic, who have so disciplined their horses and their dogs, their tulips and their currant-bushes, that these have no life independent from their masters—who recognise no existence beyond themselves and their belongings. But a man who has lived much in the woods and hillsides, alone, face to face with nature at any time, becomes aware that he is only one of God's creatures. When we turn to the infinitely great and the infinitely small, to telescopic and microscopic wonders, we discover whole worlds, utterly independent and unconscious of us and our requirements."

ANSWERS TO CORRESPONDENTS.

L.—There is no evidence on record that the identical wooden and ivory rings were examined there, unlinked, before the *séance* began, or that they had not been left on the premises for some days.

MR. J. H. GLEDSTANES, who has been travelling on the Continent, writes:—"I have been placing *The Spiritualist* in most of the Grand Hotels in Switzerland. At Berne, in the Bergorhof, I was pleased and surprised to find that some one had been before me, as the number of August 2nd was quietly lying on the table in the reading room. I immediately placed that of August 9th by its side, and I hope the other propagandist beheld it there." We quote this as a good example to the many readers of these pages now travelling in Europe.

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