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LONDON, FRIDAY, JULY 5th, 1878.

HOW TRUE PSYCHICAL KNOWLEDGE PROGRESSES.

THERE are of necessity differences of opinion among Spiritualists as to the nature of Spiritualism and its phenomena, consequently of the best methods of propagating the same, and the causes of the chief of these divergences may be seen by a little analysis.

The critical and the emotional orders of mind regard Spiritualism to some extent from opposite points of view. The more emotional Spiritualists accept nearly all the trance utterances of mediums as direct revelations from the spirit world ushering in a new dispensation, and to be received on faith. The critical order of mind recognises a certain amount of truth in the position just stated, but is able to prove that in many cases the opinions of the medium, even when palpably erroneous, come out also in trance communications, that the messages are usually, though not always, limited to his vocabulary, and are composed of sentences of the ordinary grammatical construction of his ordinary utterances. Hence, instead of accepting the whole of the assertions in faith, it is seen that a problem is presented requiring critical investigation, and that to promulgate the unsifted teachings as authoritative would be to put into the public mind a proportion of error mixed with truth.

For this reason those who experimentalise, criticise, and analyse, are in the results laboriously separating religious truth from religious error, and are not only promoting Spiritualism as a science, but are slowly presenting Spiritualism more truthfully in its religious aspects. Too much prosecution of the opposite method may lead to believing everything, to fanatical hymn-singing, and to passing into a state of psychological semi-intoxication every Sunday. Too much of the critical spirit, on the other hand, may lead to captiousness and the non-acceptance of truth on reasonable evidence. An even course should be steered between the two extremes.

The more objective of the psychical phenomena give the opportunity of more easily discovering the laws under which they are produced, and of gradually ascertaining how much of the intelligence manifested through them comes from the mediums, how much from the spirits, and what conditions favour the presentation of more of the one than the other. The same laws, so far as they are known, have been found to apply more or less to the higher phenomena of trance and clairvoyance; and although they may have been first ascertained by the examination of the lower and more tangible facts, they will cause all Spiritualists to feel themselves in more perfect conscious communication with the world beyond the grave, by having furnished the means of more perfectly ascertaining how much of the messages comes unconsciously from the mediums, and how much from the world of spirits.

A CASE OF SOMNAMBULISM IN GLASGOW.—Some three months ago we reported a deplorable domestic tragedy which occurred on the south side of the city, and in connection with which a man named Simon Fraser was apprehended for killing his own child. Fraser, it may be recollected, is subject to somnambulistic fits, and while suffering from one of these attacks during the night, he rose out of bed, snatched his sleeping child from its mother's arms, under the impression that it was a wild beast, and literally dashed out its brains against the bed-post. The case was reported to the representatives of the Crown here, and Mr. W. A. Brown, the fiscal, made the customary investigation, while official inquiry was also instituted in Aberdeenshire, of which Fraser is a native. The result having been submitted to the Crown officials, it has now, we understand, been arranged that Fraser will be tried at the High Court of Justiciary on a charge of murder. The case, we believe, is set down for disposal ere the present session closes. In all probability a special plea of insanity will be put forward, and it will be an interesting point to settle whether or not somnambulism comes under this category.—*Glasgow Herald*.

LADY CHATTERTON'S SPIRITUALISM.*

BY M.A., OXON.

THE memoirs of Georgiana, Lady Chatterton, contain some items of special interest to Spiritualists, and serve to show how intimate is the connection between a sensitive and spiritually-cultured being and those supersensuous manifestations which are loosely classed as spiritual, and which would be better called psychical. They serve, moreover, to show how strong to a nature so constituted—to the tender, the shrinking, and the nervously conscientious, who is ever seeking into the depths of consciousness, and striving to plumb its mysteries—is the attraction of the proffered peace of the Catholic Church, with its system of emotional piety, and its pretended solution of the problems that vex the inquiring soul.

Lady Chatterton was a woman of power, an artist in a very highly cultured degree, full of sweet refinement and grace, living habitually in the sight of God and in the judgment of conscience. "She always sought to know the will of God, and do it. She always tried to see everything exactly as it was, without reference to her own wishes." It was her tone of mind, essentially of that pietistic type which is associated with the best specimens of Catholicism—a type which is, perhaps, impossible, or which, at any rate, does not attain its full measure of fruitage in any other Church, or outside of any religious system—that first led her husband to the Church of Rome. Ten anxious years passed before she who had shown him the way felt able to follow his example. It is easy to see, in the diary from which extracts are printed, that these were years of great mental agony and also of great spiritual perfecting; and to any student of human nature the end must have been plain from the beginning. Once able to give intellectual adherence to certain principles and propositions, the whole system of the Catholic Church was eagerly adopted. The personal devotion to the Saviour and His human Mother, the intervention of saints and guardians, the personal direction of the confessor which saved the painful hesitation of past days, all these were much to her taste. The spirit had been enfeebled by doubt and vacillation. It could no longer face the responsibility of choice; and here she found accordingly that guidance could be given her, and indeed that personal choice was forbidden. The newly-found rest had its own special charm, enhanced by the atmosphere of affection in which she found herself; and more than all in the spiritual reunion with her husband, for which, through ten long years, she had so yearned.

There was a suitability in the system to the devotee; and one can see that what, to a robust mind and one less emotional, seems vague, and sugary (if I may use the term), was to her full of comfort, and a quite other kind of sweetness. She did not seem to see that she was being unhealthily nurtured, as a child that is pampered with sickly sweets. The perfume-laden air became familiar to her, until the crisp and bracing breeze that would stimulate the healthy spirit would chill and paralyse her. And this, no doubt, seemed natural to her; she *liked it*, and a very slight course of such training was enough to unfit her for a real spiritual life of energy, and to make self-reliance impossible.

She had been, all through her life, familiar with the supersensuous phenomena which Spiritualists know so well. She knew the date of her death, and the prediction was verified. She saw the spirit of Father Hewitt, and announced his death the day before the post brought news of it. She had seen him "high above in the air, and he looked at me. Then I knew that he was dead." His benedictine robe was

* See *The Memoirs of Georgiana Lady Chatterton*, by Edward H. Dering (London Hurst and Blackett.)

of dazzling whiteness. "The next morning's post brought us news that he had died at the time when he was seen."

Lady Chatterton, indeed, had a full knowledge of that intuitive perception which is the faculty—the sixth sense—of those who are in sympathetic relations with the world of spirit. She could warn her friends of death or danger, and had many intimations of spiritual presence near her. She* was one night horrified at seeing in the moonlight her mother's figure depicted on the bed-curtain, the face deadly pale, lying on her bed, with blood flowing on the bed-clothes:—

"In great terror I got up, and throwing on a cloak, I rushed off through some rooms and a long passage to my mother's room. To my surprise, I saw from the further end of the passage that her door was open, and a strong light coming from it across the passage. As she invariably locked her door when she went to bed, my fears were increased by the sight, and I ran on more quickly still and entered her room. There she lay, just as I had seen her on the curtain, pale as death, and the sheet covered with blood, and two doctors standing by the bedside."

A certain Madame Marlay, an intimate friend, professed also to have the gift of second-sight, and apparently all mysterious phenomena had an attraction for Lady Chatterton:—

"I have often," she writes, "stayed at haunted houses, but have never seen anything, except that, when reading or working, a shadow has sometimes passed between me and the light. This has happened frequently. It was as if a person had passed by and cast a shadow on the page or work, so that I have constantly turned my head to see who it was, and found that nobody was in the room."

These facts and others like them come out in the life of this lady, because it was thought worth while to record her biography on other grounds. In how many cases do such facts and experiences perish because there is no ground for preserving them. One has only to start such topics in society to find that nearly everybody has, in his or her own life, some indication of influences other than those that human knowledge can trace. It is only in those cases, too numerous, but not so frequent as their contrary, where the flesh dominates the spirit, that such phenomena are impossible. And then it is not that they do not occur; it is that the blinded eye takes no note of their presence, and has lost the power to appreciate the delicate signs which alone give notice of their approach. Some *men* (few *women*) say contemptuously, "Pooh! you can't show *me* any of these impalpable things." No; it is true enough, but I should hardly think that it was a subject for congratulation, this loss of the spiritual sense. Lady Chatterton never lost it, and it was, perhaps, because she possessed it so strongly, and because her surroundings were so potent in their influence on a singularly affectionate disposition, that she took that step which for her, as her life's story shows, was neither blunder nor crime, but which in one of robuster mould and sterner self-reliance might well have been both.

One noteworthy phenomenon, which would seem to show that what is called Mediumship was possessed by Lady Chatterton, is recorded of her death. Round her body, as it lay after death, "there was a fresh aromatic odour, as of spring flowers mingled with incense. This was never absent, but sometimes it seemed as if waves of that strange perfume were passing through the air." In the chapel, when she was taken there in her coffin six days afterwards, there was the same perfume, even stronger than before.

This presence of scent-laden waves of air is, as Spiritualists well know, an attendant phenomenon at circles when harmonious conditions prevail, or where it is desired to induce them. I have noticed many such instances in a chapter on the subject in my *Researches in the Phenomena of Spiritualism*, and have regular opportunity of observing this production of scented air. It strikes me as curious that the particular scent mentioned, *spring flowers*, is one that is frequently produced, usually, as I imagine, from the flowers in the room; but by no means invariably. On many occasions I have detected perfumes which must have been obtained from other sources.

In Lady Chatterton's case it would, of course, be claimed that the spiritual odour was one of sanctity. Indeed it is specially said that it occurred after she had received extreme unction. In the cases to which I refer I correlate the phenomenon with nothing more recondite than an attempt by the invisible operators to purify the air and perhaps please the sitters. It is the pleasure of the Catholic Church to claim for those mediums whose lives are spent within her pale a special sanctity, and a peculiar immunity from the risk which attends, according to her dictum, on all unlicensed meddling with the world of spirit. The phenomena, however, seem to be much the same, whether they occur after the medium "has been anointed," or while the profane are sitting round a table to commune with invisible friends; and there is, perhaps, as much "sanctity" and "religion" in the one case as in the other. The phenomenon, howsoever it occurs, is of great interest.

THE EXORCISM OF EVIL SPIRITS.

The Spiritual Magazine once published an interesting anonymous article describing a case of demoniacal possession. The author of the article states that it was written in 1866, but not then published. It states that a poor woman living in the south of England, very respectable and apparently perfectly sane, said that she had dwelling in her chest a female spirit, who was revengeful, tormenting, full of bad language, and who delighted in talking of low and disagreeable things. This poor woman, to whom the writer gives the assumed name of "Johanna," knew that she was possessed by an evil spirit, and prayed for deliverance from it; she reasoned with it, and sometimes refused to utter the wicked words which tried to force their ways through her lips. She declared that the bad words of the spirit hung round her lips until the lips became black from the forced repression of the utterances. The self-command and self-consciousness of Johanna did not save her from a charge of madness. At one time she was put into a madhouse for a whole year, but was let out again, as she could not be pronounced by the doctors insane, except as to the delusion that she was possessed. For years she had been a medium. She said that she used to hear many beautiful spirits, who would converse with her about God and His works; they informed her of approaching deaths, also of important events in the lives of persons known to her. She stated that one grand spirit whom she had first called God said that "He was come to sweep through the world and renew the religion and bring purity into the world in the place of the evil and destruction now there." Here it may be remarked how the highest ideals of mediums sometimes take tangible shape; this woman saw the highest spirit of which she could form an idea, and called him "God;" Swedenborg did the same. There are in England at the present day mediums who suppose themselves to be controlled by Michael and All Angels, although Michael and All Angels make worthless revelations through them, if measured by the beneficial results which their present utterances produce in the human race. To return to Johanna, spirits of a lower order also appear to have manifested through her. They sometimes made noises which were heard by other persons in the room. Johanna had been for some time living in a house where evil deeds had been committed. There was reason for supposing that bad spirits haunted the place, and that the fact of her coming under their influence by dwelling in the house was the cause of much of the poor woman's affliction. Strange and tragical events had taken place within the walls of the dwelling.

Shortly after Johanna entered this house she fell ill, and it was then that the evil spirit entered into her. She described the spirit as entering with a great shock between her shoulder blades. The maid of Arlach once described how an evil spirit entered into her by her left side. With five cold fingers he seized her by the back of the neck, and with this seizure entered her. Another possessed person has described a similar entrance through the sole of the left foot.

Johanna declared that her indwelling demon did much mischief in the madhouse; he and other evil spirits, who

* See an interesting review of the book in *The Spectator* of June 22.

dwelt within her as their home, went out as if on excursions into the lunatics and harmless idiots, and made them rave. At this time, however, relief came, for after her torments an angel came and ministered to her. To use the words of Johanna, "One day a great angel came so strong that if he had put out his power he could have crushed the house down. He said to me, 'I will heal thee of thy pain,' for the evil spirit hurt her physically with internal heat and soreness. Then the great angel made mesmeric passes over her, and drew the fire out of her, after which she rested in peace for many days.

Johanna gave terrible descriptions of the low and revolting habits of other spirits. She described various spirits who never moved out of certain corners of rooms in the madhouse, and who declared that they were bound there by their "Master," and must remain so bound. These spirits always called the highest power which they could conceive "God," so that Johanna, in quoting their words, added, "That is their god, not my God; their God is their Master."

Some friends of poor Johanna, who understood Spiritualism, tried to relieve her physical discomforts by means of medicine.

Johanna herself thought that the only remedy would be to be prayed for. Some locks of her hair were then divided between four persons living in different places, and it was agreed that for half an hour one Sunday evening they would all at the same time pray for the relief of the sufferer. The husband of one of the supplicants provided himself with the ancient form of prayer for the casting out of evil spirits, and commenced reading it aloud; he also offered up a prayer for the unhappy spirits themselves, as no such prayer was found in the exorcism.

The narrative goes on to state that the united prayers of that evening appear to have been answered in one or two ways: firstly, by the relief of the sufferer; and, secondly, by clear instructions having been given for her treatment.

Johanna says that at the time she experienced nothing either beneficial or pleasant, but that when she sat down to pray the spirit moved her to laugh, but she overcame the impulse. At the moment she began to pray she felt that she went with some one to Winchester, no doubt in a state of trance. At Winchester she remained with her doctor some time in prayer, and on her return she found that the spirit inside her was "good like."

Some spirit messages given to those who wished to relieve her said that higher spirits could not overcome the evil ones, and that the spirit within the woman was learning to progress through her agency. It was felt that an entire change of scene and surroundings for such a patient as Johanna would help to cure her, and that there ought to be an asylum where such sufferers could be surrounded by voluntary companions who understand the phenomena and principles of Spiritualism. One of the spirit messages given to the persons who wished to relieve her stated that "the evil spirits would endeavour to torment all the persons who tried to cast them out."

One of the ladies who tried to cure her was a medium, and she says that one Sunday evening one of Johanna's evil spirits palsied her right hand and made her bark like a dog for some five minutes whenever she tried to open her mouth. Her sister said, "Let us talk of something else," but it was in vain, she could only bark. She then grew alarmed, and with urgent prayer and with violent effort of will got rid of the barking, although the shaking of the hand continued.

WHEN the stiffened body goes down to the tomb—sad, silent, remorseless—I feel there is no death for the man. That clod which yonder dust shall cover is not my brother. The dust goes to his place, man to his own. It is then I feel my immortality, I look through the grave into heaven. I ask no risen dust to teach me immortality. I am conscious of eternal life.—*Theodore Parker.*

"WE enter a field here of no common importance. If what we find within it will bear the test; that is to say, if our facts do not turn out to be illusions, or, if not wholly illusory, if they point really in the direction they indicate to the senses, then is Spiritualism the science of sciences—the deep sea line with which to fathom all mystery; then has this age made a contribution to the wealth of human knowledge, truly worthy of itself—of its grand achievements in the realm of physics."—*Dr. Hallowell, in "Spiritualism Considered as a Science."*

A WITCHCRAFT STORY.

THE Hartford (Ct.) *Times* contains the following:—In the beautiful town of Glastonbury, in Connecticut, the following remarkable event occurred in 1753. In March of that year one Julius Perry went out with his dogs to hunt. In the depths of the forest he discovered (as he alleged) an old grey fox, and his dogs gave chase. After chasing this fox upward of two miles, the animal was holed. When Mr. Perry came up he heard a strange noise over the other side of the hole, and going to the spot, he there found Juliana Cox lying and panting for breath. Her left shoulder was bleeding, and had on it the marks of the dogs' teeth. This was just the spot on the grey fox's shoulder where the dogs had seized him. Upon this testimony Miss Cox, a maiden lady of forty-four, was brought to trial for the capital offence of being a witch. On her arraignment she pleaded not guilty, and it was determined that a committee of the select men should examine her person for witchmarks, in order to introduce confirmatory proofs against her. She was therefore remanded to prison. The following persons were appointed on the committee—Eben Brewer, Alexas Jones, and Samuel Cutworth. These men proceeded at once to the prison, and stripping Miss Cox they began their examination. For a time exceeding an hour they could find no marks, and Miss Cox submitted to their examination with tears and sobs. Finally, when they had pricked many places on her body she confessed to two marks—one a little below the right hip, and one on her left arm. The committee now became satisfied that these were true marks, as the flesh was thereon discoloured in a slight degree. They thereupon made their report to the court appointed to hear the trial.

The evidence confirming that of Mr. Perry was thought to be conclusive, and on the 3rd of April the trial took place. It was thought unnecessary to resort to further tests, and Miss Cox was found guilty of witchcraft on the evidence already quoted, and sentenced to be hanged. Strange noises and demons haunted the jail at Hartford up to the time that her execution took place, which was on the 7th of April, at 5 o'clock in the morning. There was a large concourse of men and women attending her execution, and, although she declared that she was unjustly accused, and that she confessed to the witchmarks to stop the pain of being pricked so cruelly by the committee-men, yet every person present believed her to be a true witch and in league with the devil. She further declared that Julius Perry accused her wrongfully. She said she was in the forest gathering herbs, and that Julius Perry came along and would have his will of her; that she constantly refusing, he set his dog upon her, and the animal bit her shoulder, and that he, fearing to be detected in this bad act, had laid the charge of witchcraft against her. This she said under the gallows. Whereupon a shout was made among the people to "burn the witch," as hanging was too easy a death for so foul a strumpet of the devil. While the people went to fetch wood to burn her, the sheriff hung her up, and she died on the gallows before the wood could be brought. This account of Juliana Cox's witchcraft and death is abridged from the statement of Dinah Jones before a committee of delegates to revise the laws of Connecticut.

ALLEGED PREVISION.—If there is any truth in the following paragraph from a recent number of the *Folkstone Chronicle*, it deserves verification by some of our German readers:—"It is said that a man has been arrested at Wilhelmshafen for predicting, the day before the event, that the *König Wilhelm* would run into the *Grosser Kurfürst*. What will be the exact charge brought against him is not stated."

A TESTIMONIAL TO MR. W. EGLINTON.—On Wednesday evening last a large company of Spiritualist friends of Mr. Eglinton assembled at the Beethoven Rooms, Harley-street, London, to bid farewell to him on his departure for the Cape of Good Hope, and to present him with a testimonial of their regard and goodwill. The first part of the entertainment consisted of music and recitations, in which Miss C. Leslie-Young, Signor and Signora Corani, Mr. A. Tietkens, and Mr. F. Dietz took the chief part. Dr. T. L. Nichols then gave a short address, in which he bore testimony to the many marvellous phenomena he had witnessed through the mediumship of Mr. Eglinton, as well as to the integrity of character and courtesy of demeanour by which he had won the confidence of a large portion of the Spiritualists of England. He wished Mr. Eglinton God-speed in the name of all present, and handed him a purse containing four-and-twenty pounds, mounted on an elegant cushion of embroidered white silk. Mr. Eglinton returned thanks in a few well-chosen words, adding a tribute to Miss Leslie-Young, to whom the success of the meeting that evening was chiefly due. Miss Kisingbury apologised for intruding herself into the programme, not being previously announced. She did not speak in any sense officially, but she would feel that she was neglecting a distinct duty towards Mr. Eglinton did she not on this occasion bear testimony to his great value as a public medium. Dr. Nichols had spoken of manifestations of great interest and beauty, which had occurred under circumstances known to all present as the most favourable for their production, viz., the home circle. Miss Kisingbury, not having witnessed remarkable phenomena of the class described, could yet speak with equal satisfaction of manifestations occurring under conditions the most trying and unfavourable to which a medium could be subject—that is to say, the constant presence of sceptics in an everchanging circle, the strictest tests imposed generally by entire strangers, and light sufficiently strong for all to witness what was taking place, and to see more or less of the medium. Mr. Eglinton had always submitted to these conditions with perfect good-humour, and had, as a rule, satisfied those present that the manifestations were genuine. The evening closed with further music and recitations, and the usual votes of thanks. Mr. Eglinton asks us to state that he will leave London by the 11.15 Great Western train, from Paddington, to-morrow (Friday) morning.

"PSYCHOGRAPHY."

From the "Banner of Light."

WE have now on hand from London a supply of the new volume by M.A. (Oxon.) entitled *Psychography: a Treatise on one of the Objective Forms of Psychic or Spiritual Phenomena*. The question is often asked by inquirers, "What phenomenon can you instance as actually proven in broad daylight where there was no possibility of fraud or of hallucination?" Even our neighbour of "The Index" put the question, not long since, "What phenomena occur?" as if we actually had proven nothing since the outbreak of the modern manifestations in 1848!

To all persons who are seriously interested in getting to this question a clear, scientific reply, in which the facts are so presented as to be irresistible, we commend this tasteful and comprehensive volume. The author takes up one of the multiform phenomena, that, namely, of independent writing in broad daylight—independent of any known human agency or mechanical contrivance—and keeps up the testimony in proof of it in a way that only a Beard or a Carpenter can gainsay. To men who take the ground, as Beard does, that only an *expert* is qualified to testify to a marvel like *psychography*, and that there are probably only about half-a-dozen experts in the world (he, Beard, being one of them?), it is of course a waste of argument and of fact to reply. Our author dismisses all such assailants as follows:

"I shall not vex myself and perplex my readers by the discussion of any *à priori* grounds of rejection with which some investigators bewilder themselves. I have nothing to do with the allegation that such things are *ex natura rerum*, and so are to be rejected without the formality of a trial. This is an ancient method—more antique than venerable—of disposing of new facts. There was a time, somewhere in the world's history, when it was employed to *burke* almost every manifestation of truth, which was new and unwelcome, just as there comes a time in the history of each new discovery when the old method is abandoned, and those who have employed it endeavour, with a shame-faced smile, to show that they were only joking after all, and were, though we might not have observed it, truth's best and truest friends."

Such opponents as Beard and Carpenter set down those facts of nature that are outside of their experience and belief as miracles; but our phenomena are miracles to the ignorant only. The more ignorant people are, the more "miracles" there will be; because, as they are not informed of all the phenomena of nature, there is a great number of facts beyond the circle of their knowledge, and which seem to them opposed to natural laws. Everything new, unaccustomed, and superficially improbable excites laughter, contempt, or astonishment. The true philosopher ought neither to despise nor to wonder; he ought to examine.

The author of "Psychography" limits himself to the presentation of facts; and these he presents in such a phalanx—so thoroughly authenticated—that no reasonable man can get away from them.

"A fact," says the author, "must finally drop into its place; it matters not much save to those who might profit by knowledge of it, whether now or in a succeeding age, when our children will, it is to be hoped, be wiser than their fathers. It is with this conviction that I have endeavoured to elucidate one among many of the facts which testify to the existence of a soul in man, and to its independent action beyond his physical body; an earnest of its survival and independent life when released by death from its earthly prison-house."

The phenomenon of psychography is one so simple, so aloof from all possibility of trick or fraud, that it was wisely selected by the author of this book as his vantage-ground whereon to make a stand. If human testimony is worth anything—unless new laws of evidence are to be adopted for the exclusion of all inconvenient facts—then is psychography scientifically established. You take your own slate, hold it in your own hand, and get on it writing which no human being could have put there without your knowledge. Proofs of clairvoyance are often added to give force to the supersensual manifestation. Very ably and succinctly has the author marshalled his facts, so as to leave no one weak point in his accumulated testimony in proof of

all this. And it shows what? Why, intelligent action—writing—by some other than a visibly human agent! There is no getting away from this plain and irresistible inference. You may call it a force, or what you please; but it is an intelligent agent, writing without visible hand or mechanical appliance, and often executing the writing with a preter-human celerity. How will you explain it?

"As to the facts," says M. A., "I shall not attempt to maintain anything more than that they furnish evidence of the existence of a Force, and of a governing intelligence external to a human body." Here he leaves us, remarking in conclusion:

"My aim has been to record facts for such as will value them. I have but enumerated certain theories without any desire—at this juncture and in this volume—to advocate any of them. In the words of Prof. Gregory: 'My object has not been to explain the facts I have described, but rather to show that a large number of facts exist which require explanation, but which can never be explained unless we study them. I am quite content that any theoretical suggestions I have made should be thrown aside as quite unimportant, provided the facts be attended to, because I consider it too early for a comprehensive theory, and because I believe the facts are as yet but very partially known.'"

We commend this excellent book very earnestly, not only to the attention of Spiritualists, but of all inquirers into the subject of supersensual phenomena. Indeed every brave, earnest truthseeker ought to read it and ponder its facts. The subject is one of transcendent importance to humanity generally; and the time will come when the apathy of men of our day upon a subject so grand and significant will waken the astonishment of the thinkers of the future.

CLAIRVOYANCE.

THE following cases of clairvoyance are extracted from *The Banner of Light* (Boston, U.S.), and would have gained in historical value had full names and addresses been published:—

Several years ago a gentleman, subsequently one of the brightest lights among the Spiritualist *literati*, called at our office, and requested our assistance in ferreting out the utterer of a forged cheque which had been presented and honoured by one of the Boston banks. He came, he assured us, at the instance of the officials. We sought the presence of Mrs. J. H. Conant, and without giving her the slightest idea either of the nature of our business or the character of the closely folded paper, placed the cheque, arranged in such manner as to be impossible of reading, in her hand, and awaited developments. She placed it upon her forehead and soon said, "This is a forged cheque; the persons interested will know more about it inside of three days." This message, which was all the information she could give through her medial capacity, we bore to the bank representative who was awaiting the reply, and we were forced to agree with him that the answer was rather indefinite and unsatisfactory. We suddenly remembered that there was a lady in Boston who, unlike Mrs. Conant, made a specialty of such matters, and advertised as a business medium and clairvoyant, and concerning whose powers we had heard excellent reports; yielding to a strong mental impression, we suggested to him that we push the matter further, and visit her. This plan he considered feasible, and together we sought her residence. She also took the contested paper (which remained closely folded), and held it for a short time in her hands, pressing it at intervals to her forehead, and then stated it to be a forged cheque—naming the amount; she further said, "The person who forged this cheque is not suspected. His name is —," giving his Christian name in full, and then stopping. She, after some hesitation, lest her assertions might bring legal trouble to herself, gave the number of letters contained in his surname. The gentleman pronounced this information to be more satisfactory to him, and departed, taking the cheque with him. We heard nothing further of this matter for nearly two months, and did not know that the persons interested had decided to be guided in any way by the clairvoyant's

warning; but one morning, on taking up a daily paper, we found it recorded that a young man of this city, whose designation was given by the clairvoyant (the first name and corresponding number of letters for the last name), had been arrested for uttering a cheque on which he had fraudulently inscribed the names of his employers. It was stated in the paper that the culprit, a trusted confidential clerk of the establishment, had been arrested on suspicion, no evidence against him being known to exist, but that on being searched at the time of his apprehension another forged cheque for a much larger amount was found in his possession, which he had not yet attempted to negotiate. Of course it was not to be expected that the officials would acknowledge publicly (or mayhap even privately) that that correct suspicion had its birth in a visit to a clairvoyant; but we are personally aware of the correctness of the statement here made. The young man was subsequently tried, found guilty, and sentenced for several years to the Massachusetts State Prison. Here was one direct case where "clairvoyance" gave the clue whereby the "perpetrator" of a "robbery or other crime" "was arrested, brought to justice, and convicted."

The second narration is contained among others on pages 167-70 of *Nature's Laws in Human Life*:"—

"Some twelve years ago a young man left the town of R—, Vt., for the West, with the intention of making it his home. After selecting a farm he returned East for the funds necessary for its purchase—some fourteen hundred dollars. On his way back he made use of the railroad cars and stage coaches as far as public conveyance would carry him, and then was obliged to take private conveyance or travel on foot to the location selected. He promised to write to his brother, who was left at home, as soon as he arrived, but that relative not hearing from him at the expiration of three weeks, became anxious as to his safety, and yielding to the desires of some of the friends, visited a person in the town who possessed the gift of 'clear seeing' to consult with her as to the fate of his missing brother. This lady, who was a member of the Methodist Church, and did not believe in Spiritualism notwithstanding her mediumship, became unconsciously entranced, and while in that state described the road as far as the cars and coach went, and then pictured the absent brother's taking passage in a wagon with three other persons, and the nature of the route, which was somewhat aside from the regular roads through a piece of woods. She said they killed him about the centre of the two-mile journey through these woods, and threw his body between two fallen hemlock trees, and that a lock of his hair was now frozen into the ice where the body lay over one night. She said next day his body was thrown into a pond near by.

"The remaining brother was so well satisfied in his mind as to the truth of something very serious having happened, that he determined to make the journey of some twelve hundred miles to ascertain the full nature of what had taken place. On arriving he found everything as had been described. At the end of the public conveyance he hired a man to take him to the spot, and to his astonishment found the lock of his brother's hair as before mentioned. Having secured it he went to look for the pond, and found its bottom to be covered with deep mud, in which it was impossible to reach the body. So perfect, however, was the description given him by the clairvoyant of the persons who wrought the deed, that he recognised the men as soon as he saw them. On his complaint they were arrested, and one of their number turning State's evidence, they were convicted and sentenced to State prison for life for the crime. One of the men has since died; the other still remains in prison.

"The brother of the murdered man, the lady, and many others acquainted with the facts, are still living witnesses to the truth of clairvoyance, in which they firmly believe. I am acquainted with the lady. Gaining a knowledge of these facts some time since I thought they should be made public as additional proofs with which to convince the minds of the sceptical. Here was a revelation made by a person who did not believe in Spiritualism, to persons mostly Methodists."

Here is a case where the "clairvoyant" "revealed a

murder" "so that the perpetrator was arrested, brought to justice and convicted." Our contemporary will please make note of these instances, which are but two of the many scattered about over the history of the last thirty years, and found alike in their startling distinctness in the experiences of investigators both in this country and in Europe.

PHRENO-MESMERISM.

BY HENRY G. ATKINSON, F.G.S.

IN respect to a science of mind, we must keep in view what is the scope of observation of the metaphysician or idealist in studying his consciousness, which, irrespective of the errors and illusion to which he is necessarily subject, is the reflection of what are but effects, and the mutual relations of such effects. It is a kind of phantasmagoria, varying according to the nature and opinions of each observer, and not a philosophy at all.

Philosophy is the observation of effects in relation to causes, in order to discover the laws concerned. The results of the imperfect method of proceeding are such as were our perceptions and conclusions in respect to light and colours, before there was a science of optics (that is, previous to the tracing of the phenomena to their material causes), when the rainbow was thought to be a mystic sign in the heavens. The observations on mind are still in this stage of progress. It appears to thousands much what the rainbow was supposed to be some years back; a thing of itself, and out of the ordinary course of nature, having a supernatural, special, and free nature. But we are now aware that the rainbow phenomenon is a necessary consequence of the nature and laws of light, which operate universally. I feel almost ashamed to offer illustrations of what seems to be such simple and clear matter of fact; but it is necessary to my subject.

I will now proceed to the consideration of the brain and its parts, in relation to its mental phenomena, in which we shall find a refutation of both metaphysics and idealism.

We perceive that the body is an independent whole, a unity made up of dissimilar parts, each part having its distinct office and relation to other parts and to the whole. So, likewise, is the brain a unity, divided in like manner. The brain is the organ of the mind; and each part has its special function, and its relations with the rest, and to the wants and conditions of the body at large, or in respect to external nature. Thinkers in all ages have considered that the different faculties of the mind occupy different parts of the body, as in the heart, spleen, and breast; but thought and reason have always been referred to the brain. And, again, without understanding the illusions of the senses or imperfections of the mind as at once a mirror and an instrument, all must stagnate, and the metaphysician revel in his supposed triumph over the physiologist; but all this must end now, for insufficient as was the means employed, Gall was the first to point out a method of investigating the brain's relations to the mental phenomena, in what he rightly termed the physiology of the brain; that is, the relation between the development of the brain in respect to the several faculties of the mind. He demonstrated the true method of dissecting the brain by tracing out the origin and course of the nerves and fibrous structure; the common method having been to slice it through, as if you were cutting up a turnip. Sir Charles Bell, by careful investigation, was enabled to exhibit the fact of there being distinct nerves for the offices of motion and of sensation; thus demonstrating a general truth already inferred by Gall, and so far confirming the principle of his philosophy.

Gall proved that each faculty of the mind was a consequence of the action of a particular portion of the brain as a mental concomitant, and thus laid the foundation of a true science of mind; but though the principle be correct that, other things being equal, size is a measure of power, his method of observing had its limits, owing to the difficulty of observing the size of parts with accuracy; and more particularly with regard to those portions of the brain not in contact with outward portions of the skull, or with the surface exhibited in the living head. Some help was sought in observing brains after death; but this presented other

difficulties, and did not avail much. The study of abnormal conditions of brain in relation to abnormal conditions of mind was also resorted to, and experiments were made by injuring, irritating, or destroying certain portions of the brain of living animals, and comparative anatomy was put to the test. But very little has been ascertained by these last methods beyond establishing the general principles of the science. However, the several means must be resorted to as helps, just as we require various senses to correct and confirm the impressions of each. The more we extend our knowledge, the more shall we be able to avail ourselves of the different means of confirmation; for it is essential to have established certain fixed points as landmarks, or our experiments will present to us nothing but uncertainty and confusion. Very little had been ascertained by these various means, even after nearly half a century, beyond the original discoveries of Gall, with a few additions by his pupil and fellow-labourer Spurzheim.

On first looking into phrenology, I felt the want of some additional means of observation, and the unsatisfactory and imperfect condition of the science. I found phrenologists to be, for the most part, ignorant of anatomy, and of the labours of philosophers, and resting with the same confidence and presumption on their thirty or forty organs as some others do upon their thirty-nine articles of faith. I am not at all surprised, therefore, at the reception phrenology has met with from the scientific world; for it was easy to reject the whole where there was really so much error. Phrenologists were dogmatizing and fortune-telling with strange incaution, and disgusting people by their presumption and blundering, whilst the subject was yet in its infancy, and all were professors and few were students at the very commencement of the inquiry. But there are difficulties, and imperfections, and errors in all sciences; and over-confidence, and hasty theorising, and system-making; but when, as Bacon wisely says, men dogmatise and lay down the principles of a science in its infancy with a show of completeness, it may add to the glory of the professors, but will not leave the science in a state of growth. Phrenology has been a glaring instance of the evil of making too great a show of exactness and method. But an interest in the physiology of the brain has been revived by the experiments of Dr. Ferrier; but the absurd results attained show the folly of the method pursued—that is, by irritating parts of the brain after subduing it by narcotics. Mesmerism simply throws the patient into an abnormal sleep, from which you are enabled to wake up or put in activity part after part, arousing faculty after faculty, and thus isolating the phenomena. I was fortunate enough to make the discovery, and will relate how it occurred, with some interesting collateral matters in relation to the then remarkable additional means of investigating the functions of the brain, for the publication of my experiment has been long out of print, and can be known to few. But since Professor Barrett has, in a general way, demonstrated the truth of my discovery, we may be sure that a matter so important will not be allowed to slumber again; for what can be more astonishing than the statement that you may cause a man to be as one dead, and wake him up bit by bit. The objection has been that it is all “thought-reading,” but my patients never possessed that ability.

ORGANISATIONS.—It has been pointed out that instances of tyranny in individual cases are known in connection with existing public organisations outside Spiritualism. Nevertheless, the good done by union has been greater than the harm, and the cases spoken of have not been sufficiently serious to arouse the feeling of the body of the members. There is no danger of tyranny from superior men, but small and contentious people are the greatest despots in existence. Moreover, the cases of tyranny mentioned occurred with inferior bodies, not kept in check by an independent press outside their control, and where such conditions exist it would be more dangerous to organise. Sir Roderick Murchison once, as president of the Royal Geographical Society, pointed out that it was advantageous to themselves and the public that organised bodies should act within the region of the influence of a healthy outside public opinion, and this is the constitutional position taken by the English Parliament. Inferior organisations, which care nothing for constitutional management, always grasp at all the power they can get; they seek to gag the press, and try to prevent the bringing of outside opinion to bear upon their doings. Hence, when organisations are at work, a free press is a great public safeguard.

THE MEDIUMSHIP OF PROFESSOR SCARAMUZZA OF PARMA.

I THINK it will interest your readers to hear some particulars about an Italian gentleman, whose name and merits, besides the remarkable phenomena which occur in his presence, make him perhaps the most prominent medium in our country. I allude to Professor Scaramuzza, the Hon. President of the Fine Arts Academy of Parma, the skilful painter whose works—the “Aminta,” the “Assunta,” the “Baliatico,” the “Limbo,” and many other most beautiful pictures in the Picture Gallery at Parma, and in the Royal Palace at Turin—are much admired. Perhaps I need not mention the wonderful 244 pen illustrations of Dante’s “Divina Commedia,” as they are true masterpieces, by which he has acquired great fame not only in Italy, but also in foreign countries. Such activity would seem too much for the whole lifetime of an artist, and of an old artist too, for Professor Scaramuzza is now about seventy-five. He has given such a mass of writings, such a flow of verses and prose, as to eclipse Voltaire, Metastasio, and Holler rolled into one. These writings, of which only a small part has been published, do not extend farther back than the year 1866, when he began to be a medium. Among the printed works, besides an almanack of Spiritualism for that year, dictated, as he says, by four ancient Italian poets, there are two comedies, two “Canti,” and a poem of 24,000 verses; the *Poema Sacro*, dictated the first by Goldoni, the second by Dante, the third by Ariosto. As to the unpublished writings, some due to the afore-mentioned authors, some to others, they are numberless: poems, poetical tales, short novels, romances, tragedies, sermons, and treatises on philosophy. It is true that although these published and unpublished works are, as literary productions, peculiar and really valuable and beautiful, they often want clearness and conciseness, consequently strength; but they have always the suitable colour of the literary period to which the dictating author belongs, and here and there present some glimpses of his characteristic manner and prominent qualities. Nobody could obtain such results on purpose, unless he were a very learned and skilful writer, our language being so soft, so delicate, so malleable, as to be in so continuous a metamorphosis as to mark not only every time, but also every individual difference. The aphorism “Le style c’est l’homme” was never so true elsewhere, and never found such marked illustrations as in our country. Professor Scaramuzza declares himself as almost entirely lacking in all literary culture, and everybody in Parma knows it to be true. We have, consequently, the striking fact of a man, in his old age already, who having never hitherto written a line, becomes at once a wonderfully prolific author, fairly imitating the most different kinds of style; we have also the important fact of a celebrated artist risking his name to testify to the truth of his mediumship; and this in our country is certainly more hazardous than elsewhere, because of the want of a scientific Spiritualism, and of a true interest in all questions of a speculative and religious nature. Our indifference to these questions is a secular one. There are not few persons who, in effect, do call him a fool; and his milder censors call him a visionary.

Spiritualists know by experience that there are many kinds of mediumship; that every medium is particularly adapted to the evolution, not only of a special order of phenomena, but also of particular classes of communications, so they will not be surprised if I say that Professor Scaramuzza is not the proper medium for a test *séance*. In the first place he has no idea of the analytical tendency of our times; he is so deeply convinced of the reality of the psychological facts, that if somebody asked to try test experiments to solve problems in a scientific way, offence would be taken. Moreover, his communications rarely contain private family details, which are always so necessary to prove spirit-identity, the corner stone of Spiritualism. But, without such investigation, he sometimes encounters remarkable incidents in connection with his mediumship. He told me that he always traces the first verse of each of his poems, or the first line of his treatises and romances without knowing what he is about to write; he has sometimes suddenly ceased to write in the middle of a composition for more than a

month, because the dictating power ceased to act, occupied himself in other directions during the month, then resumed the original work at once, when he had almost forgotten its purport, but he had not the least difficulty in going on with it. Every day he receives a great number of letters, asking for spirit communications. I do not know if all inquirers are satisfied with the replies; but the fact of the sending in of so many requests from serious and respectable persons shows the honour and the consideration which the medium enjoys, and proves that Spiritualism is making its way in our country.

Milan.

PHYSICAL MANIFESTATIONS.

LAST Wednesday night a private *séance* was held at the residence of Miss Ottley, 41, Denbigh-street, Belgrave-square, London, at which Mr. Rita was the medium. The witnesses present were Miss Ottley, Miss Emmet, Mrs. Mooney, Major Proudfoot (Military Secretary of the Nizam's Government), Mr. F. S. Inglefield, and Mr. W. H. Harrison. The *séance* took place in the darkened drawing-room, which had never been entered by Mr. Rita in his life before, and his hands were held all the time by Miss Ottley on the one side and Mr. Inglefield on the other. Under these conditions lights were produced and floated about, playing musical instruments went to the back of some of the sitters furthest from the medium, a heavy arm-chair was heard moving about the room, and was afterwards passed over the heads of the sitters and deposited on the top of the table. After a poker and shovel had been floated about in the air with some noise, they were placed in the said chair, and the fender was next placed upon it after being passed over the heads of the sitters, and all these things were found on the table when a light was struck. Several other physical manifestations of the same kind took place, and materialised spirit hands touched everybody present. The hands of all the sitters were interlinked throughout the *séance*. A materialised spirit form showed itself four or five times over the centre of the table; it was robed in white, was seen by all present, and illuminated its features—which were seen to be living—by the light it held in its hands. From first to last the hands of Mr. Rita were not free, but held continuously by Miss Ottley and Mr. Inglefield.

"IN THE STREETS OF BALTIMORE."

The following inspirational verses, quoted from Miss Lizzie Doten's *Poems from the Inner Life*, were given through her trance mediumship, and taken down in shorthand at the time:—

"EDGAR A. POE.—As the circumstances attendant upon the death of Poe are not generally known, it may be as well to present the facts in connection with the following poem. Having occasion to pass through Baltimore a few days before his intended marriage with a lady of family and fortune in Virginia, Poe met with some of his old associates, who induced him to drink with them, although, as we are informed, he had entirely abstained for a year. This aroused the appetite which had so long slumbered within him, and in a short time he wandered forth into the street in a state of drunken delirium, and was found next morning literally dying from exposure. He was taken to a hospital, and on the 7th of October, 1849, at the age of thirty-eight, he closed his troubled life. The tortures and terrors of that night of suffering are vividly portrayed in the following poem, composed in spirit-life, and given by him through the mediumship of Miss Lizzie Doten, at the conclusion of her lecture in Baltimore, on Sunday evening, January 11, 1863."—*Banner of Light*.

Woman weak, and woman mortal,
Through thy spirit's open portal,
I would read the Runic record
Of mine earthly being o'er—
I would feel that fire returning,
Which within my soul was burning,
When my star was quenched in darkness,
Set, to rise on earth no more,
When I sank beneath life's burden
In the streets of Baltimore!

O, those memories, sore and saddening!
O, that night of anguish maddening!
When my lone heart suffered shipwreck
On a demon-haunted shore—
When the fiends grew wild with laughter,

And the silence following after,
Was more awful and appalling
Than the cannon's deadly roar—
Than the tramp of mighty armies
Through the streets of Baltimore!

Like a fiery serpent coiling,
Like a Maelstrom madly boiling,
Did this Phlegethon of fury
Sweep my shuddering spirit o'er!
Rushing onward, blindly reeling,
Tortured by intensest feeling—
Like Prometheus, when the vultures
Through his quivering vitals tore—
Swift I fled from death and darkness,
Through the streets of Baltimore!

No one near to save or love me!
No kind face to watch above me!
Though I heard the sound of footsteps,
Like the waves upon the shore,
Beating, beating, beating, beating!
Now advancing, now retreating—
With a dull and dreamy rhythm—
With a long, continuous roar—
Heard the sound of human footsteps,
In the streets of Baltimore!

There at length they found me lying,
Weak and 'wilder'd, sick and dying,
And my shattered wreck of being
To a kindly refuge bore!
But my woe was past enduring,
And my soul cast off its mooring,
Crying, as I floated outward,
"I am of the earth no more!
I have forfeited life's blessing
In the streets of Baltimore!"

Where wast thou, O Power Eternal!
When the fiery fiend, infernal,
Beat me with his burning fasces,
Till I sank to rise no more?
O, was all my life-long error
Crowded in that night of terror?
Did my sin find expiation,
Which to judgment went before,
Summoned to a dread tribunal,
In the streets of Baltimore?

Nay, with deep, delirious pleasure,
I had drained my life's full measure,
Till the fatal, fiery serpent,
Fed upon my being's core!
Then with force and fire volcanic,
Summoning a strength Titanic,
Did I burst the bonds that bound me—
Battered down my being's door;
Fled, and left my shattered dwelling
To the dust of Baltimore!

Gazing back without lamenting,
With no sorrowful repenting,
I can read my life's sad story
In a light unknown before!
For there is no woe so dismal,
Not an evil so abysmal,
But a rainbow arch of glory
Spans the yawning chasm o'er!
And across that Bridge of Beauty
Did I pass from Baltimore!

In that grand, Eternal City,
Where the angel-hearts take pity
On the sin which men forgive not,
Or inactively deplore,
Earth has lost the power to harm me!
Death can never more alarm me,
And I drink fresh inspiration
From the Source which I adore—
Through my soul's apotheosis—
That new birth in Baltimore!

Now no longer sadly yearning—
Love for love finds sweet returning—
And there comes no ghostly raven,
Tapping at my chamber door!
Calmly, in the golden glory,
I can sit and read life's story,
For my soul from out that shadow
Hath been lifted evermore—
From that deep and dismal shadow,
In the streets of Baltimore!

ON Sunday next Mr. Morse will deliver a trance address in the Spiritualists' Lecture Hall, Weir's-court, Newcastle—subject, "The Life that is, and How to Bless it;" service at 6.30 p.m. Also on Monday evening, July 8th, at same place, subject, "Men and Women;" chair to be taken at 8 p.m.

ABNORMAL POWERS OF CERTAIN HISTORICAL PERSONAGES.

BERONICIUS—WILLIAM GIBSON—JOHN STANLEY—JEDEDIAH BUXTON—MAGLIABECHI.

GLANCING through the biographies of various remarkable characters who have existed on the face of this globe, it struck me that it would not be unacceptable to your readers were I to epitomise their history so far as that history bears upon mental capabilities and phenomena.

Beronicius, the first on my list, was an extraordinary poet of the 15th century. Only one of his works is to be found, first published at Amsterdam in 1672, and a fourth edition in 1716. It has a Latin title, and is in heroic verse. It is related of him that he never wrote his lines, but recited them extempore with such celerity that a swift writer could with difficulty keep pace with him. He could translate into Greek or Latin verse the weekly newspapers of the time. He knew the whole of Horace and Virgil, the greatest part of Cicero, and both the Plinys, and would immediately, if a line were mentioned, repeat the passage, and tell the exact work, chapter, and verse of all these and many more, especially poets. As to Juvenal, his works were so interwoven in his brain that he retained every word. It was the same with respect to Homer and Aristophanes. It was quite a matter of conjecture what countryman he was, and he would himself never admit his birthplace. He travelled England, France, and the Netherlands, carrying all his property with him. He gained his living by sweeping chimneys and grinding knives and scissors. His hours of relaxation were spent in the lowest winehouses, and he ultimately ended his career by being smothered in mud at Middleburgh whilst intoxicated.

William Gibson, born at Bolton, a village in Westmoreland, in 1720, became a self-taught philosopher. Before he had learnt to write, and could scarcely read, which was at eighteen years of age, he became so expert a calculator that he could tell, without setting down a figure, the product of any two numbers multiplied together, although each of the numbers might contain as many as nine figures. In the same way he could answer questions in the extraction of square and cube roots, where a great multiplicity of figures is often required in the operation. All this while he did not know that any merit was due to himself, but that the capacity of other people was like his own. He then began to learn his native language well, and ultimately became a mathematician of the highest order. For the last forty years of his life he kept a school of eight or ten young gentlemen, who lodged with him at his farm. He died at Blawith, near Cartmel, in 1792, leaving a widow and ten children.

John Stanley was a blind musician and composer born in 1713. Dr. Alcock says of him—"I was his apprentice, and the first year I was with him, I remember his playing occasionally, for his amusement only, at billiards, shuffleboards, and skittles, at which games he constantly beat his competitors. He could show me the way through the streets of Westminster, both on horse and foot, through intricate places where I had never been before." He had so correct an ear that he never forgot a voice he had once heard. A gentleman he had once known, but who had been in Jamaica twenty years, said on his return in a feigned voice on meeting him, "How do you do, Mr. Stanley?" When, after a slight pause, he replied, "God bless me, Mr. S—, how long have you been in England?" He played at whist with great readiness and judgment. Each card was marked at the corner with the point of a needle, but the marks were so delicately made as scarcely to be seen by any person not apprised of it. He could distinguish colours, tell the precise time of a watch, name the number of persons in a room on entering it, miss any person who went out, and say who the person was. In a word, his conception of youth, beauty, symmetry, and shapes were, in a person in his situation, truly extraordinary attainments. He died in 1786.

Jedediah Buxton was born in 1705 at Elmeton, in Derbyshire. He was neither taught to read or write, but he had a wonderful natural talent for calculation, to which he bent all the powers of his mind. His method of calculation was entirely his own, and by no means the briefest. Being required to multiply 456 by 378, he gave the product mentally

as soon as one of the company, who worked it out in the common way. A person asked him how many barley corns would reach eight miles. In one minute and a half he answered—1,520,640. On another occasion a person proposed to him:—In a body the three sides of which are 23,145,789 yards, 5,642,732 yards, and 54,965 yards, how many cubic eighths of an inch are there? In five hours Jedediah had accurately solved this intricate problem, though in the midst of his work, and surrounded by over a hundred labourers. He seemed to have lost interest in everything but calculation. He was once taken to London, and went to see the tragedy of *King Richard the Third* at Drury Lane. It was thought this novelty would entertain him. His passions were not at all aroused, his thoughts being far otherwise engaged. During the dances he reckoned the number of steps, and he counted the entire number of words uttered by Mr. Garrick in the whole course of the entertainment—a feat with which he was intensely pleased. He had no ambition in life beyond figures, but to the last earned his bread by the sweat of his brow. He died in 1775, aged 70.

Magliabechi was born at Florence in 1633. His parents were of mean rank and estate. Being taken into the service of a bookseller, a passion for reading took possession of him, and a prodigious memory ensued. He read every book that came into his hands with surprising quickness, and yet retained not only the sense, but often all the words. His extraordinary talent soon obtained for him an appointment under the great Duke's librarian. A trial of his surprising powers was once made. A gentleman in Florence had written a piece which was to be played. He lent it to Magliabechi, and some time after it had been returned he came with a long face to Magliabechi, and, seeming almost inconsolable, asked if he would try to recollect as much as he could, and write it down. Magliabechi assured him he would, and on setting about it wrote out the entire play without missing a word. By treasuring up everything he read, his head at last became an universal index both of titles and matter. When a priest was going to compose anything about a favourite saint, Magliabechi could at once tell him what everybody had written about that saint, and refer to the authors. The Grand Duke Cosmo III. made him his librarian. Here he had immense facilities for reading, but ultimately he was dissatisfied, for he had read almost everything ever written or printed, it being a custom for most authors to send him a copy. He not only knew the contents of books, but the very place on the very shelf where they stood in the great libraries of Europe. The grand duke asked if he could get a certain book that was particularly scarce: "No, sir," answered Magliabechi, "it is impossible, for there is but one in the world, and that is in the Grand Signor's library at Constantinople, and is the seventh book on the second shelf, on the right hand as you go in." He lived to be eighty. He was not an ecclesiastic, but would never marry. He was sloven in his dress and manners, and in his living affected the character of Diogenes, his daily food being three hard eggs and a draught or two of water. He died immensely rich, which went to endow a library, and the rest to the poor. T. J.

SOCIAL SORROWS.—*Vanity Fair* says:—"It is melancholy to see how large the proportion is of young ladies who marry in order to get rid of their mothers. In this they display a want of judgment which they invariably repent most bitterly afterwards. It is true that nobody can make herself so odious to a girl as her own mother, for nobody can so surely or so unceasingly inflict those small, petty, pinprick injuries which women feel so much, and of which women alone have the secret. But it were better for a girl to endure a thousand mothers for a thousand years than to hand herself over body and soul to a boor or a sot for whom she can feel no possible sympathy, and from whom she can find no possible release. Yet we find beautiful and delicate creatures ready and even anxious to do this every day."

BUDDHISM IN AMERICA.—*The Banner of Light* of June 8th last says:—"Mrs. Mary M. Peebles, who came on from Hammononton, N. J., to meet Dr. Peebles and attend his reception by the Boston Spiritualists, brought him, among other letters from foreign lands, one from Mr. Doncarolis, a prominent Buddhist layman of Colombo, Ceylon, specifying upon what terms a distinguished Buddhist priest would visit America, and spend a year as a missionary to begin the work of evangelising the corrupt and war-practising Christians of America. This Buddhist, Doncarolis, corroborates what we previously published in one of Dr. Peebles's letters, that two Buddhist priests were already in France, the one teaching the Pali language to some University linguists, and the other labouring as a missionary among the Catholics."

Poetry.

SUBSTANCE AND SHADOW.

AN anonymous poem, published in pamphlet style, and entitled "*Fern Leaves from Fairy Land* (H. K. Lewis: London), has been sent us by the author. The lines appeal to the reason and not to the emotions, and they are of a thoughtful nature. The author argues that what is called "evil" is but the necessary result of the working of beneficent laws. He also points out to children that that which is spiritual is real, eternal, and can be carried by its possessor to the other side of the grave, whilst all that is material has to be left on this side, and not unfrequently after having demoralised the spirit of the possessor:—

The smart man lies a little, gains
A dollar here and there;
Worries his brains with ceaseless pains
To seize his neighbour's share:
Dios worth a million, and at dawn
Finds his account on heaven o'erdrawn.

For when you give you gain, my dears,
And when you grasp, you lose;
Nothing is just what it appears,
But fools, like fools, will choose:
So paltry the sham gains of sense,
Their consequences so immense.

Liko foolish cur, who, meat in jaws,
Crosses the bridge of plank,
Whom wave reflections bring to pause
Midway from either bank;
Who, snatching at the shadow, drops
The real prize from his greedy chops.

Correspondence.

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

A MISSION.

SIR,—“The Mission to Friendless and Fallen Women:”—This is an individual effort commenced in November, 1874, in Bristol. Illness, want of means, and adverse circumstances caused the work to stop for a time, though there was acknowledged good done, for seven women who had stood at the corners of the streets at night were taken from their low estate and restored to reputable life by giving them honourable employment—not charity.

A committee is now in course of formation; the individual effort is being organised into a joint labour of love, and aid is asked to carry it out, so that there may be no failure, but perfect success.

The patronage at present includes that of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, W.; Mrs. Matheson, 38, South-street, Grosvenor-square; Mr. Alexander Calder, 1, Hereford-square, S.W.; Mr. and Mrs. S. C. Hall, Avenue Villa, Kensington; and Mr. T. Salisbury, 249, Oxford-street. The working committee consists of Mrs. Maltby, 61, Gower-street, W.C.; Mrs. Kilpin, 18, Fitzroy-square; Mrs. Wilkes, 42, Gower-street, W.C.; and Mrs. Hewitt, 42, Gower-street, London.

The subscription list is headed by Mrs. Makdougall Gregory, £1; Mrs. Matheson, monthly donation, £1; Mrs. Hall, 10s.; Mr. Alexander Calder, £5; Mr. T. Salisbury, £2 2s., with a promise of stock and some articles of furniture. Mr. S. C. Hall also gives some stock for a shop which will be opened in the East of London, and will be self-supporting and useful as an open door where those seeking help and refuge can find some one who will aid them to reach a higher life.

SPIRITUAL INTERCOURSE.

SIR,—The following are extracts from the theosophic correspondence between “Louis Claude de St. Martin” (*dit “Le Philosophe Inconnu”*) and “Kirchberger, Baron de Liebstorf” (member of the *Grand Conseil* of Berne), during the years 1792-97:—

Baron Kirchberger writes:—

“As for me, I look upon manifestations, when they are real ones, as an excellent means for advancing our inward work; and I believe that a lifting up of the soul to the Supreme Being, adherence to the active and intelligent cause, purity of will which desires only to approach more nearly, and unite with, the Source of all light, without any return to ourselves, and the Name of Names, are infallible means of receiving these gifts without mixture or illusion. . . . Pordayre shows me the importance of physical communications; but what the English of to-day (not Pordayre) call *second sight*, which they acquire by tradition or initiation, appears to me always to lead into a region where the good and bad orders are mixed, and seek society with us. I imagine different sorts of progress amongst men of desire, each of whom produces effects more or less elevated and pure. But must we pass through the second sight to arrive at pure communications?”

St. Martin in reply:—

“I think the matter itself has acted variously on the clect, giving to some merely internal communications, without any external; to others, external ones only, and no internal; to others, both. I believe that the traditions, or initiations, called *second sight*, may have misled some men and been useful to others, because, with upright beginnings and a well-intentioned heart, God sometimes leads us to the light, even over precipices. . . . No tradition or initiation of man can ever be sure of leading you to pure communications, because God alone gives them.”

Again St. Martin says:—

“As to the belief in the existence of all these things, it rests on the belief in our spiritual nature, and the right and connexions which this title of spirit establishes in and around us. . . . Address your soul and your worship . . . to the great principal Himself. He will not give you serpents when you ask Him for bread. . . . All wonders, all facts will appear simple to you, because to you they will be only a consequence of the nature of our being, from which we have deviated, and which the Divine hand alone can restore, through the organ of the repairer [*i.e.*, Christ]—depths on which I should be but a stammerer compared with our friend Böhme, to whom I refer you.”

Kirchberger writes:—

“One of the grand means of approach which God teaches is, I believe, to do His will. Now to do His will is to assimilate ourselves to His agents, and thereby facilitate their work upon us. As for the manifestations, whether interior or exterior, I look upon them as means for increasing our faith, our hope, our charity, which is an inestimable advantage.”

Kirchberger relates the following anecdote about Lavater:—

“I found some old acquaintances at Bâle, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which has just occurred to a celebrated ecclesiastic of Zurich, whom I formerly knew; his name is Lavater.

“He has received an invitation to go to see some persons of the highest rank in a northern court. . . . He met there with men of education, engaged in public business, and living in the world, occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active, intelligent cause; they assure him that one of his friends, dead some time ago, will, through his mediumship, enter their society. These men promise to enlighten him on subjects on which he had prayed for light for a long while. . . .

“These men tell him that when they are assembled, and even some of them when alone, they receive at once answers to questions they ask—at least a *yes* or a *no*, which leaves no room for mistake; that often, even without preliminary inquiry, they receive communications and revelations by which several important matters have been cleared up. They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise, “When two or three are met together in my name, there am I in the midst of them;” since then, a cloud, white as snow, descends, and for about half an hour rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent cause.”

F. J. THEOBALD.

POETRY AND SPIRITUALISM.

SIR,—Sir Walter Scott gave up writing his dramatic stories in verse, though he continued to introduce verse into the prose compositions called novels; and in the preface to *Kenilworth* he says—“The reader will find I have borrowed several incidents as well as names from Ashmole, and the more early authorities, but my first acquaintance with the history was through the more pleasing medium of verse. There is a period in youth when the mere power of numbers has a more strong effect on ear and imagination than in more advanced life.” But prose works, such as the *Bride of Lammermoor* and *Kenilworth*, are quite as poetic and dramatic as his works in verse, such as *The Lady of the Lake* and *Lay of the Last Minstrel*.

Lord Verulam, in his great work the *De Augmentis*, well remarks that “The ancients used hexameter for histories and eulogies; elegiac for complaints; iambic for invectives; lyric for odes and hymns. Nor have the modern poets been wanting in this wisdom, so far as their own languages are concerned. The fault has been that some of them, out of too much zeal for antiquity, have tried to train the modern languages into the ancient measures (such as hexameter, elegiac, and sapphic)—measures incompatible with the structures of the languages themselves, and no less offensive to the ear. In these things the judgment of the sense is to be preferred to the precepts of art, as the poet says—

*Cœne ferula nostræ
Mallet convivis quam placuisse cocis.*

And it is not art, but abuse of art, when, instead of perfecting nature, it perverts it.”

I pen this in the belief that you will agree with me that poetry and the language of the imagination cannot be very distantly related to Spiritualism, in the view of “perfecting nature;” and although inspirational speakers and mediums do not invoke the Muses, they look for inspiration from what is nearer at hand.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

THE SPIRITUAL BODY.

SIR,—The following is a summary of a few ideas upon the above subject, delivered through the mediumship of Mr. S. De Main, High Grange, one Sunday evening.

As far as our knowledge leads us, we understand that the spiritual body stands in relation to the soul the same as the physical does to the spiritual, but answers many more purposes. The spiritual body is the perfection of the material. Three principles form the entire man—body, spirit, and soul. Unless they were thus combined man could not associate with matter, because matter presents no obstruction to spirit; thus, by a natural law, man comes into contact with matter in order to fulfil the purposes of life.

There is a force in nature called cohesion, by which atom is attracted to atom, and thus an accumulation of elemental particles becomes visible in the form of mountains, rocks, and material objects. The particles of material food are possessed of spiritual substances, which

ultimately, by laws of attraction, form part and parcel of the spiritual body. The spiritual body draws nutriment from the material, and, as the waste exhaled from the physical must be supplanted by fresh elements, so the spiritual must receive the necessary combinations which are essential to its existence. The spirit, however, must be sustained by a power more subtle than that which sustains the material. Thought is the food of the spirit, and the various organs of the spiritual body are adapted for the reception of that thought. When the material principle has accomplished its object it decays and returns to associate with other particles of matter, but man still possesses body and soul. Matter may fade and decay, but it is utterly impossible for the outer expression to become separated from the divine principle within.

The spirit body will never be detached from the soul as long as the eternal cycles shall roll. What power could use it, for it is indestructible? And if man could lay it down in spirit life, it would remain there for ages and never be dissolved. Should the outer expression of the soul-principle ultimately converge to the inner being and become one absolute whole, then there would be annihilation of individuality, and man would become as God. But we raise our solemn testimony against the possibility of such a result, for we are persuaded that man will progress infinitely, and will for ever retain his individuality. It is by the spiritual body your standard is known. As when you stand before a mirror and see your image reflected therein, so when you stand upon the shores of spirit life your thoughts and actions here will mark your individuality. The spiritual body varies to spirit vision in hue from a sable blackness to a brilliancy so great as to resemble the sun at noon-day. According to the development of each individual spirit, so will his garments indicate his advancement. The spiritual body is so nicely adapted for its purpose, that if the inner principle be swayed by any great emotion, it reflects the commotion externally. If a spirit's aspirations be earthly his garments will assume a darker hue; but if his desires be pure and holy he will appear more beautiful in consequence. From sphere to sphere as you advance your garments will indicate your progress. You may appear sanctimonious here, and enjoy a season of prosperity, but when you step from the material body all will be revealed. If you would hide, and long for a cloak to cover the blemishes of your spiritual body, it will be all in vain. In the presence of your peers you will tremble, and not dare to look up. If your garments be dark as a raven's wing, you must by slow and painful process seek to render them more beautiful. When you visit the ale-house and the gin-palace you breathe an atmosphere which influences the spiritual body; you may not perceive evil resulting therefrom, but it would strike you with terror were you thoroughly cognisant of the danger lurking in the vicinity of such places. How often steady, well-meaning men, who seemed likely to become useful members of society, have been utterly ruined, and the fair promises of their youth been blasted by spiritual contamination. But if you visit places where love and sympathy reign, where each soul is labouring disinterestedly for the good of his fellows, you will see emanations bright and beautiful, and receive an elevating and uplifting influence. Therefore, let no evil lead you.

Do not fear. Go forth valiantly, and spirit friends will assist you. Then when you feel the blissful consciousness that you have done your duty you will have great reason to rejoice; though you have not shaken empires nor conquered nations, you will occupy as bright a place as though you had wielded twice as much power. Then lay aside selfhood. Let not your right hand know what your left hand doeth. Shun the pestilential atmosphere of vice where all is low and earthly; let the sympathetic impulses of your soul go out to poor suffering humanity, and thus by performing kindly deeds you will purify your spiritual natures; and when you pass to spirit life your soul's aspirations will rise in gratitude to the Great Eternal, and you will ascend into higher regions of light and glory.

C. G. OYSTON.

Hunwick, Willington, Durham.

[The publication of this letter has been accidentally delayed for some time.—Ed.]

A MESSAGE THROUGH WRITING MEDIUMSHIP.

SIR,—The following is an extract from the late Mr. G. B. Prichard's spiritual communications, and was written Jan. 31st, 1864:—

"Mortal men will yet know how spirit acts upon matter. Many ignore the spirit, many possess a general belief in it, but when you come to particulars, deny them. How strange, that the very living principle without which they themselves would be nonentities should be so treated; living, yet dying, because they both of them extinguish all vitality within themselves. Hark! the agonies of those who have been self-destroyers attest the melancholy truth. Men may on earth ride high in their chariots of self-derived intelligence, but their chariot wheels are fast nearing the sea that will overwhelm them in its mighty waste. May the nightmares under which the world is now labouring, before it awakes from its feverish slumbers, soon terminate. Yet a little may they toss their limbs, spell-bound in this unearthly sleep; yet a little while may they cherish the delusions which conjure up the gaudy scenes of a deluded fancy; soon will the paintings which have hitherto captivated the cravings of a disordered imagination be annihilated before the beams from the shining of the morning sun. Let the ingredients work that compose the medicine for the soul, you will soon see the signs of returning health. May many whose souls yearn for the truth to be implanted in the hearts of men, see the mighty change which is now working up to the surface of things. Without life, the Church is now writhing because the principles of life are operating upon her, as a drowning man is sensible of the painful struggles before his suspended animation can be restored. May it yet be borne in mind that in all these changes men are but instruments, some consciously, others without their knowledge, even in pursuing their schemes of earthly ambitions, various as they are. Let those who are the conscious and therefore the living instruments, pursue their course with good hearts

and untiring efforts: may they, in proportion to their exertions, reap within themselves the fruits of their labours; labours for the good of the Church, self-sacrificers, yet all-acquirers at every step, breathing the pure principles of life, and living on the Bread of Life which shall build them into images and likenesses of their Lord.

"May the tried man be the made man. Can the tried man murmur when he sees in the world the tried man the real man, the others but lifeless images of men? May wild fancies be extinguished; may unhealthy cravings be corrected; may delusions be succeeded by realities; and may the mighty machine of the State work well. I see the end at which all the workings of the mass point. Tried men have been tried to make them work their mighty work. The tried state is composed of tried men, and the tried state will emerge from all its clouds of doubt and misgivings into the day of the sun shining in his strength."

F. C. P.

A CLAIRVOYANT VIEW OF A DEATH-BED SCENE.

SIR,—Noting Mr. Atkinson's remarks some time ago on clairvoyance, it may not be out of place to submit the following, which I was recently shown clairvoyantly on the occasion of the separation of the natural and spiritual bodies.

After a long and painful illness of the subject of my remarks, I was informed that she would shortly (as regards her spirit), very shortly depart hence, as they, my guides, were aware of it, from what they saw going on. They saw the spirit body being prepared for the change, and I saw later on that it was, so to speak, collecting together, and afterwards borne away upon the shoulders of a spirit under the direction of another. The room occupied by the patient was filled by many spirits, who joined hands, engaged in singing, and after the removal of the spirit body I saw that the body of the patient presented the appearance of having been emptied from the chest upwards to the head; there were two cords leading from the heart to the brain clearly visible. The patient was in a semi-conscious state for about twenty-four hours after.

This may serve to explain what to me was permitted to be seen, although I do not pretend to be anything else than an inquirer into the facts of our good cause.

LAYMAN.

SPIRITUAL EXPERIENCES.

To the Editor of "The Banner of Light."

SIR,—I have, at various times, seen spirits of the departed, whether materialised or not I cannot say, but it appeared to me that I saw them with my natural eyes; and at such times I would find myself clairaudient, and would hold mental conversation with them. One or two instances I will relate.

In 1870 I was coming from Sag Harbour, Long Island, and, while waiting on the wharf at New London for the steamboat to take us across the Thames, I noticed several other men there, conversing on politics, all strangers to me, and I had not had a word of conversation with any one; but, strange as it may appear, when the boat was about to start one of these men stepped to my right side, and said he wanted a seat with me when we reached the cars, as he wished to talk with me. At the same instant an apparition that I knew to be the spirit of his father approached me on my left side. I said—

"Well, I am a great talker, and here is also your father who wants to talk with you."

"My father!" he exclaimed. "My father is dead."

"No, sir, he is not," I replied.

"I tell you he is," said he.

I admitted that his body was dead, but that his spirit was then walking by my side.

"If that is so," said the man, "will you describe my father?"

I told him that his father was nearly a head taller than himself, and walked stooping somewhat forward; described his dress, and in particular a short, round-tailed jacket. The man replied—

"Well, that is all true, but the jacket he called his spencer."

So after telling him what a pet his father always made of him, and many things that I knew nothing about, while riding in the cars with him an hour or more, I explained the philosophy and advantage of spirit intercourse. He left me, apparently deeply interested in the subject, saying that he would search into it, if God spared his life.

And now I ask what but that man's father could have influenced him to thus approach me, that he might thus be induced to search into Spiritualism?

At another time, three or four years since, I entered the Boston and Worcester Depot to take the second train for Hopedale, and, as I stood with satchel in hand looking at train cars that were backing into the depot, a man, whom I never saw before nor since, spoke to me, and asked if that was the train that was going to Milford. I said—

"Yes, sir, and I am going in it."

He then asked me if I lived at Milford, and if I knew Mr. Ballou, the founder of the Hopedale Community; and many other questions regarding persons and things in Hopedale, as I had told him I was living there. He then went on to state that twenty years prior to that date he lived in Milford, and felt deeply interested in the Hopedale Community, but that he went West and joined a community (he told me where and what), and added that he had met with bad luck, had lost all his property, and had lately lost four children.

While I was listening to the man's history of himself, I felt a touch on the shoulder, which drew my attention to a rather tall, elegant lady, dressed in pongee, without hoopskirts, whom I knew to be the spirit of a wife of the man I was listening to. She was looking on him with apparent interest, and wanted to converse with him; and, as the man said he had lost four children, I said, with strong emphasis—

"You have lost a wife, too."

The man replied, "No, I have not; my wife is living now."

This assertion seemed to give me a stunner for a moment, but I turned to the woman and asked her this mental question—

“Do you assert yourself to be this man’s first wife?”

The answer came, “I do, positively.”

I then turned to the man and said—

“Sir, here is a woman stands by my side—you do not see her, I suppose it is a spirit—and she asserts that she was your first wife, and she must have been your wife, or expected to marry you when young.

To this the man replied in a harsh way—

“Well, I had a first wife, but we parted before she died.”

RICHARD WALKER.

Cambridgeport, Mass., 1878.

MEDIUMSHIP AND MORALITY.

From the “Banner of Light.”

A THOUGHTFUL and able correspondent of the *Banner of Light* (Mr. George A. Bacon, in issue of March 23rd) has discussed the “Relation of Mediumship to Morality.” His remarks, while pertinent and important, were by no means exhaustive of the subject. The writer wishes to direct attention to one or two additional points, of much moment to both mediums and investigators, as well as to students of ethics.

It is unquestionably true, as the correspondent referred to has urged, that the peculiarity which confers the faculty of mediumship, of some types at least, is physiological or constitutional, rather than moral or saintly, and hence that mediumship of certain phases may coexist with a low grade of morals, and even with the grossest immorality. Its essential requisite is that there should exist a certain condition of sensitiveness, pliability, or impressibility in the physical and mental organism which is usually the result of hereditary influences. Not only, then, may spirits of a base, mischievous, or malignant character act through pliable instruments of like quality with themselves, but exalted beings may doubtless sometimes make use of channels not altogether pure, when better are not available, to transmit their heaven-born thoughts. (Possibly they may not see so great differences in the moral qualities of different media as we mortals are wont to imagine.)

It is also true, as stated, that all serious investigators, all sincere lovers of truth, greatly prefer the services of those mediums who ever manifest a high tone of both morality and spirituality. Only such can be confided in to report to us truthfully the messages of our departed friends, and to render faithfully the lessons of supernal wisdom that may be designed for us. Such, too, may reasonably be considered less liable to the approaches and impositions of mischievous, deceptive, and evil-disposed denizens of the other world.

But it seems to the writer that no sufficient consideration is ordinarily given to the fact that the morality and the spirituality of mediums are liable to be greatly affected by the thoughts and feelings of those who approach them and those who are about them.

A little reflection must suffice to show that the very sensitiveness or peculiar susceptibility which renders a person capable of being easily acted upon and controlled by minds disembodied—*i.e.*, spirits—must also render the same person liable to be affected and influenced by minds in the body. That mediums can be and are thus influenced is probably well known to every experienced investigator of psychical phenomena. It may be done by those who, either purposely or thoughtlessly, fix their minds upon the medium, and even by those who do not intend it—always provided a certain relation of *rapport* exists between the two, or a certain relation of chemical adaptability between their personal aural spheres, of which neither may be aware. When this relation happens to exist or to be established between two persons, even at a distance, the sensitive or susceptible one will find him or herself thinking, acting, or expressing the thoughts of the other, often without knowledge or suspicion of their origin.

More than this, every person who goes to a medium or *séance* is doubtless attended by a throng of spirits, most likely of his own type and moral grade, to whose influence and will-power, under certain conditions above indicated, the sensitive instrument is liable to be subjected.

It is thus plain that all mediums and sensitives are exposed to influences and impulses from a variety of sources, often conflicting in their tendency, affecting more or less powerfully their perceptions, their convictions, and their acts. Hence the fickleness, the seeming whimsicalities, and the erratic conduct so common among them. If inexperienced and indiscriminating, they (and their admirers) may honestly suppose that all these impulses and suggestions came from disembodied spirits, when in fact they may emanate largely from minds in the body instead. Or they may be ascribed to exalted, angelic beings, and thought worthy of devoutest heed, when in reality they may proceed from mischievous or evil-designing demons.

There are sensitives and mediums, of large experience and acute spiritual perceptions, who have learned to critically analyse and trace to their source all doubtful suggestions or impulses that come to them, and they claim to frequently find these to be of merely mundane origin—the result of mental action or emotion in persons near or remote, who happen to be at the moment in *rapport* with them, though perhaps quite unconscious of the fact. It is undoubtedly a psychical law, that thinking of a person, whether near or remote, actually projects a subtle influence toward that person, which is likely, in certain conditions of susceptibility, to produce a sensible effect for good or for evil, according to the nature and quality of the thoughts projected.

But the special point sought to be urged in this paper is this—that a keenly susceptible medium, having no dishonest or unworthy motive, is liable to be prompted, perhaps I should say impelled, by the mental action of surrounding persons, in or out of the body, to acts of deception or other immoralities.

If, for example, a pseudo-investigator goes to a *séance* with a pre-formed conviction of fraud fixed in his mind, or with his head full of suspicions and imaginings as to how this or that trick might be performed, there is, at least, a possibility that a genuine medium may be impelled, either consciously or unconsciously, by the psychical force of that mind, to perform or attempt the very trick suspected and thus suggested. Such a pretended investigator, by the very nature of the case, is mentally positive, forceful, aggressive; while the medium is, by the necessities of mediumship, passive, negative, and therefore easily acted upon. The well-known experiments of biologists, psychologists, &c., upon impressible subjects render it altogether probable that a medium may under such circumstances be made to think and feel himself for the time to be a trickster and impostor, and hence to act like one—perhaps even confess to being one. If we add to this the strong probability that every pre-determined or evil-surmising investigator is accompanied by an invisible host of his own type, bent perhaps on disgracing the medium, and bringing the truth into disrepute, then we have present all the conditions necessary to result in an apparent attempt at “imposture,” with an “exposure” and a first-class sensation in the anti-Spiritualistic ranks.

It is by no means affirmed that all alleged frauds and exposures have been brought about in this way, but there are reasons for believing that some have been; and it is clear that such results are liable to occur under well-known physical law. It is well, therefore, that all professional “exposers” and “detectives,” as well as investigators who pride themselves on their sharpness, should beware that they do not deceive and impose upon themselves, besides doing a great wrong to innocent persons who come under their psychological power.

But it is submitted that in all justice the responsibility of moral lapses, if such they can be called, brought about in the manner described, belongs chiefly, if not wholly, to the active and positive agents—the pretended but prejudiced investigators and their allies—rather than to the negative and comparatively helpless instruments.

Of course it is impossible to make bigoted and determined opponents see this, ignorant as they are of psychical laws; but all persons of candour, who desire to know the exact truth, and to do justice, will take these facts into consideration, and be charitable in their judgments accordingly.

It is true that intentional tricksters and fraudulent persons may wrongfully attempt to shield themselves from deserved condemnation, under the plea here offered; but it does not belong to them, and will be of no avail with their own consciences. But where a medium has borne a well-established character for truthfulness, honesty, and good intent, it is always fairly presumable that any seeming sudden lapse from rectitude is the result of strong, overbearing psychical influences, from sources in or out of the body, brought to bear in specially weak and sensitive moments. And even in cases where mediums once honest have been led to enter upon courses of deliberate fraud, as would seem to have been the fact in some instances, it is highly probable they may have been first prompted and incited thereto by the mental action of suspicious investigators, who threw around them an atmosphere full of fraudulent suggestions, which, lodging in plastic minds, and stimulated by hopes of pecuniary gain, have borne their natural fruit.

Doubtless other forms of immorality besides fraud have been induced in some mediums by similar means. We now and then hear of sensual and bad men who boast of their power over mediums of the other sex, and who affect to believe that all such are little better than prostitutes. Such wretches glory in what should be their deepest shame. A creature who can take advantage of the impressibility of a sensitive woman, made keenly susceptible by the touch of angels for the holy work of transmitting truth from higher spheres to mankind—the wretch who can take advantage of this impressibility to seek the gratification of his unhallowed desires, is unworthy the designation of man, and deserves the execration of all human kind. It is hoped that such are few; but it is plain that their victims, whether few or many, should be judged with all the leniency and charity which are due to those who are “more sinned against than sinning.”

But our subject expands, and points to important practical lessons for both mediums and investigators, which must be postponed to another paper.

A. E. N.

A MODEL COLONY.—The following is taken from *Forty Years of American Life*, by Mr. T. L. Nichols, M.D.:—“There is a model colony called Vineland, in Pennsylvania. It was founded by the Hon. C. K. Landis. He was the proprietor of fifty square miles of wild land, covered with the primeval forest. In 1862 he determined to form a settlement upon this land. One of the first regulations of the colony was that there should be no intoxicating liquors sold on that fifty square miles, save for medicine, until it was demanded by a majority of the inhabitants. The population increased rapidly, and engaged chiefly in agriculture, and especially in raising grapes, peaches, &c. The whole region is now a beautiful garden, with pretty cottages, schools, churches, and about twelve thousand inhabitants. The poor-rates for the whole place, chiefly for the maintenance of vagrants from other districts, are £80. There is no policeman, and only one constable, elected yearly, who receives no salary. His income from fees is from £5 to £10 a year. Vineland has a hundred and seventy miles of roads and streets, and you may ride through all this domain among orchards, gardens, vineyards, fertile fields, and smiling villages, and see everywhere happy homes and an industrious and happy population. What is there to prevent the formation of a thousand just such colonies? Why may not a whole continent be covered over with Vinelands, with beautiful colonies or settlements, filled with industrious, intelligent, temperate, happy people? Why may it not be everywhere ‘on earth as it is in heaven?’ Why not?”

THE RELIGION OF GOLDEN DEEDS.

BY J. T. MARKLEY, AUTHOR OF "STUDIES OF CHARACTER."

TRUE religion is eminently comprehensive. It is vast, many-sided, and profound. It includes every worthy motive, and develops all the best emotions of the soul. Intellectually considered, it is wisdom and goodness rendered artistic by sweetness of disposition, eloquence, short prayers, musical rapture, and the encouragement of holy aspirations. Under its sway the passions become obedient to the highest types of individual conduct and experience. In its best forms it is as humane and as alluring as Christ's Sermon on the Mount. Many things done in the name of religion are confessedly irreligious, and many acts performed in secular life are holy beyond dispute. When Calvin sanctioned the death of Servitus through doctrinal spite, religion became, in that case, over-heated, and had a bad smell. In Scotland a pig may not grunt or a child smile on the Sabbath; and certain stern theologians would rebuke the song of birds and declaim against the healthy fragrance of flowers. Pure New Testament Christianity is not so repulsive in form. The deeds it recommends are more enlightened and benevolent.

It may be that no darling creed is advanced by the exemplary conduct of the self-denying monks who carry on the famous Hospice of St. Bernard, amid perils peculiar to the Alpine regions. Perhaps the goodly housewife is not actuated by any special abstract theological dogma when she throws crumbs to the hungry robin during the extremities of mid-winter. The Samaritan, of a soft heart, who lifts a helpless sot from the gutter, or whispers a rebuke to some cruel costermonger, does not stay to recite the thirty-nine articles of his belief as a prologue to his worthy mission of love. Nor is the hand without consecration which carries a loaf to the widow's hut, because it lingers not to sign some elaborate confession of faith. These observations may sound strange to the bitter sectarian, who only seeks the selfish propagation of his pet theory, to the neglect of those human considerations which genuine piety is calculated to entail. But surely religion was meant to lessen human sorrow, in its varying growth, as well as regenerate mankind. According to our modern notions, the restoration of an old cathedral, the systematic arrangement of a pulpit homily, or the gentlemanly status of the clergy, in Church or Dissent, is of more importance than the domestic well-being of orphans in distress. Intellectual pride, the secretion of cash, and the obvious vanity of denominational prestige, are the reigning passions of the age.

Is this the religion of the great Nazarene who sought out the maimed, the halt, the blind, and the moneyless; whose Gospel is no less a grand humanitarian scheme, anticipating the wants and sufferings of society, than a matchless system of probationary morals, at once rational, necessary, and sacred, adapted to every tribe and clime? The Christ of the Scriptures practised the highest forms of self-denying benevolence. His every act was an impressive drama of brotherly love. Human sorrow in its every phase was the theme of His consideration; the common wrecks of society continually felt the outflow of His wisdom, charity, and skill. His consorts were the poor and needy; He advanced truth by way of parable; was never selfish, when most dogmatic; and, as if to rebuke many of His narrow-minded disciples, He made the proclamation of His theory subservient to the performance of golden deeds. It is not recorded that He constantly spoke of our "beloved denomination," but the beatitudes pronounced from the slope of the hill would favour nobility of spirit wherever it may be found. They that are not *against* me are *for* me, was His broad motto; and He taught the forgiveness of transgressions to more than the seventieth act of disobedience.

What a *multum in parvo* system of ethics! what a feasible code of commandments! Talk of Mahomet and his subtle statutes, or of Confucius and his involved philosophy—surely the grander teachings of Christ proclaim Him the better prophet, the wiser lawgiver, the inspired of God! But let us more closely examine Christianity in its relation to human sorrow. Either from the desperate frailties of being, or from the unavoidable accidents of society, mankind is subject to innumerable unrecorded phases of distress, and many intense groanings of spirit. Life's path to some is exceptionally rugged. The disposition may be noble, but

the flesh is invariably weak. Hence we require a religion that is remedial, considerate, and essentially unselfish—a balm that will soothe, an affection that will bind; a beautiful charity that gives bread and not a stone. Such is Christianity in its purer development. Its mission is not only to save but to bless—to cheer us on earth as well as point us to heaven. Whatever our prejudices in reference to the Papal Church, her charitable machinery and influence in the matter of humane effort must command respect. The poor in Catholic countries receive commendable attention; the sick hear the whisperings of consolation, and the downcast are sweetly beckoned to a sunnier path that they may taste the transient but desirable raptures of existence.

In this particular the Reformed Churches might learn a noble lesson from a dogmatic communion. The Romish "Sisters of Mercy" are not, unfrequently, angels in disguise; their well-known "failures" notwithstanding. Their heroic self-denial, and overflowing sympathy cannot possibly be of the devil. They brave many insults, conquer uncounted dangers, and often kindle a sunbeam in the lone chambers of the dying. Is such active piety to be despised on account of the system with which it is connected? Will not such feats of charity hide a multitude of ecclesiastical sins? Surely religion is better represented and more honoured by practical deeds of philanthropy than by bitter fighting for orthodox tenets, and the not unusual savage rivalry of contentious creeds. Father Matthew exhibited a grander piety, by his living Christianity, which blessed mankind, than most of the contemporary divines of his day, who read long prayers and pronounced stereotyped precepts to the healthy, respectable sinners of the cultured circle. Howard's conception of Christianity betrayed the genius of genuine feeling; his prison visits were a strong argument in favour of Christ's religion. Clarkson personified brotherly love. He was the incarnation of righteous sentiment. Such characters promote truth by advancing human happiness, and recommend Christianity by a special pleading that is not only consistent, but unconquerable.

As education advances, all the Churches—whether Catholic, Anglican, or Dissident—will be judged more by the good works they accomplish than by the abstract doctrines which they may happen to teach. Theology—cut and dried—must prove its claims to universal attention through the useful attractions of a large and beautiful example in unselfish aims. Whatever sneering Materialists may say in their wrath against the unmatched moral ethics of Christ, the breezy religion of the New Testament is capable of the loftiest *spirituelle* power and results. As Charles Dickens says, Christianity, pure and simple, is not to be confounded with some men's narrow interpretation of it. May we not add that, in the face of all their institutional faults, the Churches of Christendom have the means to regenerate, soothe, and bless mankind. Works of benevolence, refinement of disposition, and the inspirations of artistic and intellectual pursuits may not stand as a complete test of moral goodness; but such sweet deeds help to make a system of laughing piety possible.

71, Penton-place, London, S.E.

VIRTUE pardons the wicked, as the sandal-tree perfumes the axe which strikes it.—*Saadi*.

AN ADVANCE.—A writer in the *Churchman* says:—"Your correspondent, 'B. T. H. M.,' thinks Bishop Doane has 'made a *lapsus pennæ*' in saying that the risen body of our Lord 'passed through the closed doors, as through the unmoved stone,' on the morning of the resurrection. He evidently takes it for granted that the stone was rolled away when our Lord rose; but this is by no means necessary. The two events were doubtless separated in point of time by several hours, the resurrection occurring first. The removal of the stone was in consequence of the resurrection, not *vice versa*. Certainly the stone was not rolled away to give our Lord's body egress from the tomb. His risen body was no longer a natural but a spiritual body, and having the power and properties of a spirit, the stone could be no obstruction in its way. It could have passed through miles of solid rock as readily as through the air."—*Religio-Philosophical Journal*.

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