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A Record of the Progress of the Science and Ethics of Spiritualism.

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Monday, 11th.—FORTNIGHTLY MEETING, at 7.30 p.m. Paper by Signor Rondi, on "The Training and Treatment of Mediums." Free to members and their friends.
Tuesday, 12th.—Correspondence Committee, at 5.45 p.m. Finance Committee, at 6 p.m.
" " COUNCIL MEETING, at 6.30 p.m. Business: Election of President, Vice-Presidents, and other officers.
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REMOVAL.—MR. GEORGE EVERITT has removed to No. 14, Bernard-street, Russell-square, W.C. Mr. E. will leave London for the Continent about the 1st of July.

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The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME TEN. NUMBER TWENTY-THREE.

LONDON, FRIDAY, JUNE 8th, 1877.

VEGETARIANISM.

TIME was when the introduction of the subject of vegetarianism into these pages would have brought forth a host of remonstrances, accompanied by the question, "What has vegetarianism to do with Spiritualism?" But by dint of the long-continued scientific treatment of a scientific subject, the concession is now generally made that the spiritual and the material are linked to each other by irrefragable law; that they act and react upon each other. Moreover, there is nothing inherently wicked in matter; the idea that this particular portion of the creation of God should for ever be anathematised, was fostered in past ages among ignorant ascetics who knew little of the wonderful nature of the wide world around them, and whose reign was death, so far as their influence extended, to all progress in that experimental philosophy which has done so much to ameliorate the condition of the inhabitants of the earth.

Dr. Carter Blake, who is an accomplished anatomist, set forth in these pages last week that the teeth of men are formed for the mastication of mixed animal and vegetable food, and have been so from prehistoric times. Is this point undisputed? Linnæus, Ray, Cuvier, and Richard Owen state that our teeth are not canine, but are nearest to those of the ape. The ape lives entirely upon vegetable food, and the question might be raised whether he was not the remote ancestor of the old mammoth-hunters of La Naulette, who split the bones which they had previously roasted to extract the marrow. A jaw bone, nearly half way between that of a man and a monkey, was dug up in one of the Belgian bone caves, and greatly exercised the members of the Anthropological Institute when produced at one of its meetings; still, it may be admitted that this may have been an abnormal development, and that the missing link between man and the ape has not yet been found. If anatomists do not agree among themselves about the proper food for man, and his relationship to the ape, their authority can scarcely be accepted as final by others. Herbivorous animals have a long alimentary canal; the carnivora have a shorter one; the bat has scarcely sufficient alimentary canal to swear by, but the merest apology for anything respectable in that way. In what part of the scale does man stand in this respect?

There is another side to the argument. If it be admitted that the construction of man has for ages fitted him for the eating of a proportion of animal food, may not that construction be the result of his having improperly adapted himself to a repulsive kind of diet, and may not exertion in the opposite direction tend to the evolution by natural selection of individuals of a higher type, in communities where true affinities and affections are not crushed by materialism? An analogous example of action and reaction in evil retarding progress in happiness is presented in the agricultural districts. Say the parson and the squire: "How can you think of giving political power to the agricultural labourer, when he has little more brains than the horse whose tail he decorates with blue ribbons at harvest time?" Replies the advocate of the two legged animal: "But your system of theology, on the one hand, and your prevention on the other, of the buying and selling of land like other property without legal impediments and expenses, debars him from getting a cottage and land of his own; thus, by depression throughout generations, you have killed his independence of mind and body, and you are responsible for his condition." There are faults on both sides, but the higher intellect in such cases is the more morally guilty of the two.

Again, if anatomists and physiologists are unanimous in asserting the structure of man to be best adapted for a mixed diet, how do they account for the improved health of

those who have testified in these pages in favour of vegetarianism? If the facts are against their theories, do they exclaim, "So much the worse for the facts!"

DEVELOPMENT OF THE PHYSICAL PHENOMENA OF SPIRITUALISM IN GERMANY.

BY G. W. F. WIESE.

I MENTIONED in my last communication that I had obtained remarkable results at some sittings which I held in a private circle of a few friends with no professional medium present. The manifestations have become so wonderful and have increased in power so rapidly in the course of about half a dozen sittings, that I think them almost unprecedented in the history of Spiritualism. For Germany at all events they are unprecedented, I am sure, and for that reason alone they deserve a prominent place in your paper. I hope that at the same time you will enable me to give my countrymen a practical proof of the *use* of Spiritualism when taken up and continued from unselfish motives, with the sole desire to find out and spread the knowledge of eternal truth.

This is not the same circle of which I wrote to you about a year ago. It is quite a fresh one and the members of it commenced with the modest desire, or let us say "curiosity" of trying by experiment whether table turning was a fact or not. They had two or three sittings without me, of which the result was to prove the fact, but results could not be counted upon with certainty at every sitting. When I sat with them—five in all—I proceeded in the usual way by putting questions as soon as the movements of the table were such as could no longer be accounted for by the theory of unconscious muscular activity, nor by that of unconscious cerebration.

I obtained intelligent answers, and from that moment a communication between our circle and the invisible powers who moved the table was established. These beginnings, in rapid succession led to the most surprising and almost incredible manifestations.

1st sitting, April 20th, 1877.—We were six persons, three ladies and three gentlemen, seated round a heavy square table with four legs. After having sat half an hour, the table began to tilt gently. Some questions were answered by tilts and some surprising messages of a personal character were spelt out. Upon our question which of us had the strongest mediumistic qualities, a young nobleman, a perfect sceptic, was designated, and remarkable messages were addressed to him, showing that the spirit could either read his thoughts or must know a great deal more about his private affairs than any one of our circle did.

2nd sitting, May 1st (four present, two ladies and two gentlemen).—After about twenty minutes, the table rose about two feet from the floor, and kept suspended in the air a short time, waving to and fro; all our hands were joined and resting on the top of it. We were obliged to rise from our chairs. The table rose in the same way free from the ground about six times at short intervals.

The spirit gave the name "Helene," and professed to be the guardian spirit of the medium.

On our question whether the spirit could lift the table free from the ground in the light, we received the answer, "*Nein, Electrici...*" Here I interrupted, saying, "Do you want to say, 'Electricität?'" A single powerful tilt was the answer, meaning "No;" and "*Electrisch*" was spelt out. In explanation we were informed, in the same way, that the light had an electrical influence which counteracted the power requisite to lift the table.

Some more short messages came, among them one that I should cease calling out the alphabet, and that the medium should be charged with that task. Upon our asking whether

the spirit could produce raps in, or on the table, we received a number of weak and a few distinct raps.

3rd sitting, May 2nd (five persons present).—Raps were heard distinctly after we had sat about a quarter of an hour. The table rose above the ground, waving and undulating to the right and left. The medium asked whether the spirit could lift the table free off the ground, if we did not touch it at all. This was answered in the affirmative by three raps, and half a minute afterwards the table rose free from the ground up to our hands, which we kept joined about a foot above the surface of the table. This was repeated twice. The spirit promised to produce musical sounds on the cords of the "zither" after three more sittings.

A question put in thought by a lady was answered to her satisfaction.

4th sitting, May 4th (five persons present).—Raps were heard a few minutes after we had taken our seats; they became very powerful. The table rose and floated about a foot above the ground.

Question. When can you play on the "zither?"

Answer. In two more sittings.

Q. Will you then play an air to us?

A. No.

Q. Some chords?

A. No.

Q. Why not?

A. (spelt out) "*Hab nur einen halben Finger.*" (Have but half a finger.)

Q. Can you write through the hand of O——?

A. Yes.

We asked whether the spirit would write through my hand, or that of any of the ladies, but decided raps were given in the negative. We persuaded Mr. O—— to take up a pencil and rest his hand on a sheet of clean paper. Scarcely two or three minutes had elapsed when his hand began to move, which he assured us solemnly was involuntary on his part, he himself having not the faintest idea what sort of scrawls he produced on the paper. I told the company that very probably they would turn out to be mere scrawls in the beginning, as writing mediumship usually commenced in that way. At last his hand ceased moving after having made a rapid circular pass round the whole paper. A candle being lit, we read to our surprise the following, in perfectly clear and intelligible characters:—"*Dein Schutzgeist ist rein und gut.*"—HELENE. (Your guardian spirit is pure and good.—HELENE.)

After that there followed news of a serious character about war being imminent, in which the medium and I, as well as the brother of one of the ladies present (who is in the German army) would have to take active part. We then put the following question:—

Q. What do you know about such things of the future? As you are a female, we suppose politics are not your sphere.

A. (In writing). *Ich kenne die Geister der Diplomaten.* (I know the spirits of the diplomatists.)

When we laughed at this reply, it wrote:—"*Lacht nicht, ihr Maedchen, ihr werdet bald weinen, Betet!*" (Do not laugh, ladies, you will soon cry, Pray!)

After some more serious communications, received in writing, concerning the fate of one of our party, the ladies asked, whether there were no means of averting the fate predicted. This was followed by the answer:—"*None! none! I do not joke. No; you must pray!*" (In German.)

Then we changed the subject, and asked whether the spirit could raise the table from the ground without our touching it. The table rose up and floated in the air whilst our hands were joined about a foot above it, nobody touching it.

Q. Can you do anything more?

A. (In writing). "*Haende zusammen vielleicht koennt ihr ein leises Luftchen um eure Koepfe fuehlen, das bin ich.*" (Join hands. Perhaps you can feel a gentle wind about your heads. That am I.)

Q. Shall we put our joined hands on the table or above it?

A. "*Ueber den Tisch.*" (Over the table.)

We now felt a cool wind touching our hands and afterwards our heads at various times, coming back to us when we asked for it. Then the table rose by itself from the floor till it touched our hands, and floated to and fro underneath for a short time.

Q. Shall we now break up our sitting?

A. "No: join hands; perhaps there will be something more." (In German.)

A strong, refreshing breeze then touched our hands and faces, like that produced by a fan.

5th sitting, May 6th (five persons).—Writing came shortly after we had sat down, as follows:—

Haende zusammen damit der Strom geht.—HELENE. (Join hands, that the current may go.—H.)

Es ist noch viel zu hell, ich kann nicht so viel thun als ich moechte. (There is too much light yet; I cannot do as much as I should like.)

Q. What are you going to do?

A. *Ich will schreiben und den Tisch heben.* (I will write and lift the table.)

A communication of a private nature followed; it was chiefly of a highly amusing tenor, not complimentary to most of us, but true to the letter, and only known to be so by each person addressed and concerned.

The following spontaneous message was given without any question put by us: "*Das naechste mal will ich vielleicht zither spielen wenn das Wetter genstig und dunkel genug.*" (The next time I will perhaps play on the "zither," if the weather is favourable and dark enough.)

The physical phenomena of this sitting consisted in the the table rising above our heads as high as we could reach when standing, and it was kept suspended in the air for a short time, our hands merely touching it gently. The table rose without contact up to our hands, which we kept joined above it, and floated to and fro under our hands. This was repeated several times, and when we tried to press the table thus floating in the air down to the ground, our united efforts were not sufficient to do it.

Strong raps came on the surface of the table. The spirit professed to have produced them by a materialised finger. The finger touched the head and eyes of the medium, and of myself, on our asking for it, whilst we kept a closed chain of hands all round the table. Later on we were touched again, this time by two fingers, which played in our hair and on our brow. The ladies were frightened at this new phase of development, and shrieked whenever the spirit fingers approached them.

6th sitting, May 7th, 1877 (four persons).—Writing by subdued candle light:—

Warum ist K. . nicht da? sie braucht nicht zu weinen. (Why is K. . not here? she need not cry.) G . . *Licht aus!* (G . . extinguish the light.)

Now we received some pretty verses of Goethe, having reference to a poem recited by one of our party.

By spontaneous writing:—"*Gustav soll nicht rauchen, der qualm stört mich in meiner existenz.*" (Gustav shall not smoke, the fume disturbs me in my existence.)

I had just lit a genuine Havanna, with the consent of the ladies, and was indulging in the first whiffs of the delicious weed. There is something so imperative, and at the same time so amusing, in the commands and rebukes of the spirit, that I, as well as the others, have long given up all attempts to act against his orders. He seems to be bent upon teaching us modesty, self-restraint, and uprightness, and to subdue our personal pride and vanity, hidden to others, but known to him.

The physical phenomena of this séance consisted of repeated sounds of the cords of the zither lying on the table, whilst our hands were united in a closed chain; repeated touching of our brows, hair, and face, by tender fingers: impression of one finger in a cup of flour placed in a cigar box closed by a moveable wooden cover, whilst we had formed a close chain before extinguishing the light. We all heard distinctly the cover of the cigar box being thrown open, and a noise like that of a hand knocking about inside the box. Next we had a deeper impression of another finger by the side of the first one (received after we had inspected the first), whilst the box remained closed from beginning to end; there was no noise, except three gentle raps evidently coming from the inside of the cigar box; these were heard after the lapse of some minutes. The spirit informed us that this time he had not opened the lid of the box, but had formed his hand inside the box and dissolved it again, after having made a second deeper impres-

sion of his finger, according to the request of the medium. Afterwards the table floated in the air with the zither on it.

Of course all this took place whilst a perfect closed chain was formed by our hands.

7th sitting, May 9th—(four persons present.) I was *not* present at this sitting. Raps and communications in writing as usual.

In answer to a question put by the medium for one of the other ladies present, the spirit wrote: "It is not yet decided how her family will get on, nor can I tell her anything certain before I have touched all of you; then some other spirits will assist me." The ladies then agreed to allow the spirit hand to touch them, but were so frightened when the spirit hand repeatedly seized their hands at the wrist and fingers, that they broke the chain for a while, forgetting all about re-forming it. Then the hand of the medium was suddenly moved to write: "You must put your hands on the table, lest I lose all power."

The ladies were at that sitting, and have been ever since unanimous in declaring the hand that touched them was a lady's hand, and not cold but lifewarm; warmer than their own hands were at the time.

8th sitting, May 10th (four persons present).

Q. Will you permit O—, or any of us, to seize and touch your hand?

A. I will not. Perhaps after a long time I can permit it, but not at present. You have known me so short a time, and I you.

Then I took a letter, containing three questions, tightly closed up in an envelope, out of my pocket-book, put it on the table, and asked the spirit whether he could read and answer its contents, which were known to myself alone.

A. No.

Q. Cannot any of the other spirits present with you read it?

A. I will inform you in a few days what is in your letter.

Imagine our surprise, when, after striking a light, we looked about for my letter everywhere in the room, under the table, the sofa, and in all our pockets. It was nowhere to be found.

On asking the spirit whether he had taken away the letter, the answer was in big letters "Ja!" (yes); and he informed us that it was no longer in the room or in the house; we might search for it wherever and as long as we liked.

9th sitting, May 12th.—Raps in the table indicated the presence of the invisibles.

Q. (By the medium in fun). I have a very difficult essay to write, will you help me?

A. Yes.

There followed about a page full of rapid writing which turned out to consist of a very fair introduction to the essay finishing up with the words:—"However, I have no time to dictate you all, you must sit down yourself and take your poetry to help, you can do that better than your comrades. Don't be lazy."

10th sitting, Sunday, May 13th, 1877 (five persons).—After the spirit had written some original poetry (as we consider it to be) containing good advice, the spirit said:—"Put your hands on the table, so that all the points of your fingers rest on it."

Shortly after we had obeyed this order and kept our little fingers joined all round the table, the match-box was taken from our candlestick, we heard it opened, and I was pelted with single matches about my face; then the match-box flew into my lap, and I was pricked—with what afterwards turned out to be the point of the pencil—on the back of my hands and between my fingers for some time. The candle was taken out of the candlestick, and put into the hand of one of the ladies. The others were all touched by the hand.

Then I requested the medium to ask the spirit whether he could not give us some direct writing with the pencil with which he had pricked me so forcibly. This question was answered in the affirmative, after which followed some instructions in writing as to how we should put our hands, finishing with a laconic admonition to me ("G— be quiet!") A minute or two afterwards we heard gentle tracings on the paper being made. On striking a light we read:—"O—, to-day you had nearly committed a foolish

action." The writing was fine, and different from that of the medium.

Asked whether it could write more, it wrote the following verse:—

*Bedenke, je grösser der Held
Je eh' sein Zorn fällt,
Den Feind obsteigen ist ein grosses Werk,
Sich selbst bezwingen ist gressere Stärk.*

After that the spirit bid us good-night through the hand of the medium.

8, Park Strasse, Wiesbaden.

TO THE MEMBERS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE last agenda of the National Association of Spiritualists offers food for thought to those who are members of a large organisation, working together for the common good. The minimum subscription to the Association was made a low one, that none who wished to see friendly union among Spiritualists might be excluded because of monetary considerations; but several persons not financially hampered then promptly entered their names for the smallest sum possible, the result being that one of the most earnest workers has to contribute £50 a year, and another £25, to to make up for the stringent economy of their neighbours. The members should adjust to a fairer scale their relative contributions, the total number of members being now amply large enough to carry on all the work of this most efficient and harmonious organisation, without throwing undue burdens upon anybody.

A MEETING TO CONSIDER "THE TRAINING AND TREATMENT OF MEDIUMS."

THE next fortnightly meeting of the National Association of Spiritualists will be held on Monday, June 12th, at 38, Great Russell-street, London. Subject for discussion, "The Training and Treatment of Mediums," opened by Signor Enrico Rondi. Members and friends of the National Association of Spiritualists, and of societies in alliance therewith, are entitled to free admission to these meetings. Other Spiritualists should apply to the secretary.

THE Countess of Caithness has returned to London from the Continent.

MR. AND MRS. C. F. VARLEY, after several weeks travelling in Italy and Algeria, returned to this country a few days ago.

MR. W. EGLINTON is now at Malvern, where we hope he may soon recover his ordinary health.

MR. J. J. MORSE will deliver a trance address on Sunday next, June 10th, at Doughty Hall, Bedford-row, W.C., at 7 p.m. Subject—"The Order of Spiritual Teachers: its Need and Scope." His other engagements are—Liverpool, June 17th. Birmingham, June 24th and 25th. Wolverhampton, June 26th, 27th, 28th, and 29th.

MRS. E. H. BRITTEN intends leaving Boston on the 16th June, on a short visit to England, and will return to America at the end of July. The object of Mrs. Britten's visit is to place her aged mother in the care of her sister, who resides at Manchester. It is to be hoped that Mrs. Britten will give the London Spiritualists the opportunity of welcoming her among them.

TO-MORROW (Saturday), at 11, Dr. Carter Blake will commence a series of twelve lectures at Westminster Hospital, on Comparative Anatomy and Zoology. The first lecture will be introductory and general, the subject being—"Cuvierian Principles in Comparative Anatomy, and Modern Applications of them." All gentlemen friends are admitted free.

THE DEAD UTILISED.—A plan for disposing of the dead, and at the same time utilising them, has been suggested and put into operation on a limited scale by Elder Evans, the local leader of the Shakers at New Lebanon, N.Y. It is a plan that would hardly have originated with one who did not make the careful tillage of the soil a part of his religion. Elder Evans holds that as every man during his life draws his sustenance from the elements and productions of the earth, he should be willing in his death to contribute to the support of those who come after him. He proposes, therefore, to bury the dead twenty feet apart and plant a tree over each, so that the cemeteries of the future will develop into beautiful groves or profitable pieces of woodland. This plan has already been tested at New Lebanon, and quite a thrifty array of evergreens is rising above the remains of deceased Shakers. There might be considerable discrimination exercised if this plan became generally popular. Above the strong man set the germ of a stalwart oak, and over the grave of beauty the elm or willow might droop. The soft sap maple would fitly symbolise the youthful poets, overborne by the weight of genius, and carried away by the flood-tide of sentiment. Nature has monuments for all, and it would be much more to the credit of dead people to help raise their own tombstones than to bankrupt their relatives in raising monuments for them.—*Cape Cod Advertiser*.

A STRANGE STORY.

LORD WILLIAM PETTY was the third son of the old Marquis of Lansdowne. He had attained to the age of seven or eight years, as remarkable for the precocity of his understanding as he was unfortunate in the delicate state of his constitutional health. The Marquis, called to London by his Parliamentary duties, had left the child at Bowood, for the winter, with Mr. Jarvis, his tutor, and suitable domestics. The late Dr. Priestley also, the Marquis's librarian, made one of the party. On an ill-omened day, beautiful and brilliant, but intensely cold, the gamekeeper, in compliance with Lord William's request, took the lad before him on horseback. His lordship rode with his waistcoat open, and chest exposed; and an inflammation on the lungs was the immediate consequence of this exposure. On the first appearance of indisposition, Mr. Alsop, of Calne, the family apothecary (himself much attached to the child), was summoned to attend his lordship. His treatment promised a favourable result, and after a few days he left him in the forenoon, apparently out of danger. Towards evening, however, the symptoms becoming decidedly worse, the family were alarmed, and Mr. Jarvis thought it right to call for Mr. Alsop's immediate assistance. It was night before this gentleman reached Bowood; but an unclouded moon showed every object in unequivocal distinctness. Mr. Alsop had passed through the lodge gate, and was proceeding to the house, when, to his utter astonishment, he saw Lord William coming towards him, in all the buoyancy of childhood, restored, apparently, to health and vigour. "I am delighted, my dear lord," he exclaimed, "to see you; but for heaven's sake go immediately within doors; it is death for you to be here at this time of night." The child made no reply, but, turning round, was quickly out of sight. Mr. Alsop, unspeakably surprised, hurried to the house. Here all was distress and confusion, for Lord William had expired a few minutes before he reached the portico.

The sad event being with all speed announced to the Marquis of Lansdowne in London, orders were soon received at Bowood for the interment of the corpse, and the arrangement of the funeral procession. The former was directed to take place at High-Wickham, in the vault which contained the remains of Lord William's mother; the latter was appointed to halt at two specified places during the two nights on which it would be on the road. Mr. Jarvis and Dr. Priestley attended the body. On the first day of the melancholy journey, the latter gentleman, who had said little on the subject of the appearance to Mr. Alsop, suddenly addressed his companion with considerable emotion in nearly these words:—

"There are some very singular circumstances connected with this event, Mr. Jarvis, and a most remarkable coincidence between a dream of the late Lord William and our present mournful engagement. A few weeks ago, as I was passing by his room door one morning, he called me to his bedside. 'Doctor,' said he, 'what is your Christian name?' 'Surely,' said I, 'you know it is Joseph.' 'Well, then,' replied he, in a lively manner, 'if you are a Joseph you can interpret a dream for me which I had last night. I dreamed, doctor, that I set out upon a long journey; that I stopped the first night at Hungerford, whither I went without touching the ground; that I flew from thence to Salt Hill, where I remained the next night; and arrived at High-Wickham on the third day, where my dear mamma, beautiful as an angel, stretched out her arms and caught me within them.' Now," continued the doctor, "these are precisely the places where the dear child's corpse will remain on this and the succeeding night before we reach his mother's vault, which is finally to receive it."—"R. W." in *"The Englishman,"* July 4th, 1874.

THE RENFREWSHIRE WITCHES.

THE history of the horrible old witchcraft times will some day have to be re-written by the light of accurate knowledge gained by the study of modern spiritual phenomena. Any facts of a physical nature witnessed in those days are ascribed by modern writers either to imposture or to delusion, the scribes being as ignorant as some of the Fellows of the Royal Society of the phenomena with which they are dealing. In the following terrible narrative, quoted from Mrs. E. Lynn Linton's *Witch Stories* (Chapman and Hall—London, 1871), it is quite possible that solid objects were brought abnormally into the room in consequence of the child being a physical medium, subject also to the worst of influences:—

"Christian Shaw, Bargarran's daughter, was a little girl of about eleven years of age, 'of a lively character and well inclined.' On the 17th of August, 1696, she saw the woman servant, Katharine Campbell, steal a drink of milk from the can, whereupon she threatened to tell her mother; but Campbell, 'being a young woman of a proud and revengeful temper, and much addicted to cursing and swearing upon any light occasion,' turned against her vehemently, wishing 'that the Devil might harle her soul through hell,' and cursing her with violent imprecations. Five days after this, Agnes Naismith, an old woman of bad fame, came into the courtyard, and asked Christian how old she was, and how she did, inquiring also after the health of other members of the family. Christian gave her a pert answer, and there the matter ended; but the next night the young girl was taken with fits, and the first act of the long and mournful tragedy began. In her fits she cried out against Katharine Campbell and Agnes Naismith, saying they were cutting her side and otherwise tormenting her; then she struggled as with an unseen enemy, and her body was, now bowed stiff and rigid, resting in an arch on her head and her heels alone, and now shaken with such a strange motion of rising and falling, as it had been a pair of bellows; her tongue was drawn into her throat, and even the great Dr. Brisbane, of Glasgow, himself was puzzled by what name to call her passion, for she began to vomit strange things, which she said the witches, her tormentors, forced upon her—such as crooked pins, small

fowl bones, sticks of candle fir, filthy hay, gravel-stones, lumps of candle-grease, and egg-shells. And still she cried out against Katharine Campbell and Agnes Naismith; holding long conversations with the former, whom she affirmed to be sitting close by when she was perhaps many miles away, and arguing with her out of the Bible: exhorting her to repent of her sins with more unction than logical clearness of reasoning. Agnes Naismith she took somewhat into favour again; for the poor old woman, having been brought by the parents into the chamber where she lay, and having prayed for her a little simple prayer very heartily, the afflicted damsel condescended to exempt her from further persecution for the moment, saying that she was now her defender and did protect her from the fury of the rest. For the crafty child had seen too well how her first venture had sped not to venture on a broader cast. One day being in her fits she made a grip with her hands as if to catch something, then exclaimed that J. P. was then tormenting her, and that she had got a grip of his jerkin which was 'duddie' (tattered) at the elbows; and immediately her mother and aunt heard the tearing of cloth, and the girl showed them in her hands two pieces of red cloth newly torn, where never a bit of red cloth had been before. Then she went off into a swoon or 'swerf,' and lay as if dead a considerable time. These fits continued with more or less severity far into the winter of the next year, and with ever new victims claimed by her as her tormentors. Now it was Elizabeth Anderson; now James and Thomas Lindsay—the latter a young lad of eleven, 'the gley'd or squint-eyed elf,' as she called him; now 'the scabbed-faced lass,' who came to the door to ask alms; and now the weary old Highland body, begging for a night's lodging; then Alexander Anderson, father of Elizabeth; and Jean Fulton, the grandmother; and then Margaret Lang—Pincht Margaret as she was called—'a Name given her by the Devil, from a Pincht Cross cloath, ordinarily worn on her Brow;' and her daughter, Margaret Semple. Of the twenty-one people accused by this wicked girl, Margaret Lang and her daughter were the most remarkable—the one for her courage, her fine character and powerful mind, the other for her youth, her beauty, and child-like innocence of nature. When she heard that she was accused, Margaret—who had been advised to get out of the way for a time, but who had answered disdainfully, 'Let them quake that dread, and fear that need, but I will not gang'—went up straight to Bargarran House, and passing into the chamber where Christian lay, put her arms round her and spoke to her soothingly, saying, 'The Lord bless thee and ding the Devil frae thee!' She then asked her pointedly if she had ever seen her among her tormentors?—to which the girl said, 'No, but she had seen her daughter Martha.' Afterwards she retracted this admission, and said that Margaret had really afflicted her, but that she was under a spell when asked and could not confess. Martha could not take things so gently. 'She was as well-Favoured and Gentill a Lass as you'll look on, and about seventeen or eighteen years of Age,' says an old authority in an anonymous letter written to a couple of initials. Poor Martha! her youth and beauty and passionate distress moved even the bigoted wretches who condemned her; but their compassion led to nothing pitiful or merciful, and the poor bright, beautiful girl passed into the awful doom of the rest. Then the authorities 'questioned' the witches; they were pricked, according to custom and the national law; and 'There was not any of them, save Margaret Fulton, but marks were found on them, which were altogether insensible. That a Needle of 3 Inches length was frequently put in without their knowledge, nor would any Blood come from these places.' Elizabeth Anderson, a girl of seventeen; a beggar, James Lindsay, of fourteen; and gley'd Thomas, his brother, not yet twelve—who for a halfpenny would turn himself widershins and stop a plough at a word—were found willing and able to confess. Elizabeth Anderson was especially determined that things should not be lost for the want of finding. She said that about twenty days ago her father had told her to go with him to Bargarran's yard, somewhere about noon, where they met a black man with a bonnet on his head, and a band round his neck, whom her father and Agnes Naismith, then present, told her was the devil: that certain people, named, were also in their company; that their discourse was all of Christian Shaw, then lying sick, 'whose Life they all promis'd to take away by the stopping of her Breath;' that they all danced in the yard; that her father 'Discharged her to tell anything she saw, or she would be Torn in Pieces: and that she was more Affraied of the forsaid persons than she was of the Devil.' This confession was made on the 5th of February, 1697. A few days later her imagination was more lively. About seven years ago, she said, as she was playing round the door of her grandmother, Jean Fulton's house, she saw 'ane black grim man' go into the house to her grandmother, where he abode for a while talking. Jean bade her take the gentleman by the hand, and he would give her 'ane Bony Black, new Coat; which accordingly she did.' But his hand was cold and she was afraid; and then he vanished away. The same thing happened once again, when the black gentleman and her grandmother fell a-talking together by 'rounding in other's ears,' but the girl understood not what they said. This time she would not touch his hand for all his promises of brain new clothes; so 'the gentleman went away in a flight,' and she saw him no more for long after. The next time was when her father 'desired her to go with him through the Country and seek their Meat; to which she replied she need not seek her Meat, seeing she might have Work;' but her father prevailed, and took her to a moor where above twenty people were assembled; whose names she gives in a formidable muster. Now the devil tempted her anew with meat and clothes, but she would not consent; so he and her father stepped aside and conferred together. Their meeting this day was for the destruction of a certain minister's child, which they were to effect by means of a wax picture and pins. Another time it was for the destruction of another minister's child by the same means, and she heard Margaret Rodger say, 'Stay a little, till I stop ane Pin in the Heart of it;' which accordingly she did. This time her father took her on his back over the

water to Kilpatrick in a Flight, saying Mount and Fly. She was with the witch crew when they drowned Brighthouse by upsetting his boat, and when they strangled a child with a sea napkin; after which they all danced with the devil 'in ane black Coat, ane Blew Bonnet, ane Blew Band,' who played the pipes for them, and gave them each a piece of an unchristened bairn's liver to eat, so that they should never confess if apprehended. With other abominations too foul to be repeated.

"The same day, February 18th, James Lindsay, the elder of the two brothers, confessed. Jean Fulton was his grandmother too, and he said that one day, when she met him, she took his little round hat and plack from him. Being loath to part with the same, he ran after her crying for them, which she refusing, he called her an old witch, and ran away. Whereupon she threatened him. Eight days after this, as he was begging through the country near Inchannan, where she lived, he met her again; and this time she had with her 'ane black grim man with black cloaths, ane black Hat and blew Band,' who offered his hand, which James took and which he found cold as it gript him straitly. The gentleman asked if he would serve him for a Bonny black coat and a black hat, and several other things, to which he replied, 'Yes, I'll do't.' He then went to all the meetings, and saw all the people, and did all the things that Elizabeth had spoken of—even to strangling Montgomerie's bairn with a sea napkin at twelve o'clock at night, while the servant girl was watching by the cradle. Young Thomas the gley'd following next, confessing to just the same things, even to the liver of the 'uncrissened bairn,' which all eat save Elizabeth and their two selves: a slip-by that accounted for their confessions. And now justice had a good handful to begin with, so the work of accusation went briskly forward. Bargarran's daughter still continued bringing out crooked pins and stones and all sorts of unmentionable filth from her mouth, and still went on quarrelling with the devil, whom she called an old sow, and holding conversations with the apparitions of her tormentors, still mixed up fraud with epilepsy, and lies and craft and wicked guile with hysteria, till the witch-fires were fairly lighted, and seven of the poor witches 'done to death,' among whom brave Margaret and her beautiful child held the most prominent place. Never for a moment did Margaret Lang lose her courage or self-possession. Seeing a farmer whom she knew among the crowd assembled round the gallows, she called out to him bitterly, 'that he would now thrive like a green bay-tree, for there would be no innocent blood shed that day;' but what she meant for irony the people took for confession. When she was burned, the answer of a spectator to one who asked if the execution was over, showed what feeling they had about her: 'There's ane o' the witches in hell, an' the rest 'll shune follow!' said he contentedly. Another man, whose stick was taken to push back the legs of the poor wretches as they were thrust out of the flames, when it was returned to him, flung it into the flames, saying, 'I'll tak nae stick hame wi' me to my hous that has touched a witch.' When all was over and the sacrifice was complete, Bargarran's daughter declared herself satisfied and cured; no more 'bumbees' came to pinch her—no more charms of balls of hair or waxen eggs were laid beneath her bed—no more apparitions thronged to vex her, nor had she fits of tossings, foamings, or strange swellings as of old; the devil left off tempting her with promises of a fine gentleman for a husband; the witches no longer allured her by phantom aprons filled with phantom almonds; the Lord 'helped the poor daft child,' as Mrs. M—— had prayed, though she was scarce worth the helping, and the world was oppressed with her lies no more. But the blood of the murdered innocent lay red on the ground, and cried aloud to heaven for vengeance against the murderers. The case of Bargarran's daughter has been always accepted as one of the most puzzling on record; but when may not mankind be puzzled if they have but sufficient credulity? Subtract from this account the possible and the certain—the possible frauds and the certain lies—and what is left? A diseased girl, hysterical and epileptic, full of hallucinations and pretended fancies, with a certain quickness of hand which the tremendous gullibility of her auditory rendered yet more facile—unscrupulous, mendacious; the only thing surprising in the whole matter was that there was not one man of sufficient coolness of judgment, or quickness of perception, to see through the imposture and set his grip on it ere it passed. Dickie and Mitchell, who a few years back visited the house where all this took place, found a slit or hole in the wooden partition between her bedroom and the room next it; a slit, evidently made purposely, and not a natural defect in the wood, and so placed that when the bed was made up (the bed of richly-carved oak yet stands or stood there) it could not be seen by anyone in the room. This little fact seems to speak volumes, and to help materially towards establishing the questions of fraud and connivance. The remote sequel is the only consoling feature in the case. From being the most notorious impostor, and the most cruel, false, and deadly persecutor of her time, Bargarran's daughter, as Mrs. Miller, became one of the best and most famous spinners of fine and delicate thread. She caused certain machinery to be brought from Holland, and wrought at her spinning wheel with all the intelligence and zeal that, earlier, had been so miserably employed to the ruin and destruction of her fellow-creatures. It is to be hoped that the coolness and reflection of maturity gave her grace to repent of the sins of her girlhood, and that after-penitence wiped out the terrible stains of youthful lying and murder."

LAST Friday night, at a public meeting held under the presidency of Lord Houghton, at St. James's Hall, London, in favour of giving the parliamentary franchise to women ratepayers, many Spiritualists were among those assembled.

DR. FRANZ HOFFMAN, Professor of Philosophy at Wurzburg University, and Honorary Member of the British National Association of Spiritualists, has published a work entitled *Philosophische Schriften*, in which he passes in review the systems and writings of the chief philosophers from Pythagoras and Plato down to Hegel and Hartmann,

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THE following paper was read by Mr. C. C. Massey on Tuesday evening, the 29th May, at a meeting of the Marylebone Association of Inquirers into Spiritualism:—

MR. C. C. MASSEY ON THE PRESENT ASPECT OF THE SPIRITUAL MOVEMENT.

Probably at no period in the history of the movement has Spiritualism been so discredited, or have Spiritualists been so despised, as at the present moment. If irrepressible and perpetually recurring facts could be stamped out by ridicule and denial, or if the voices of witnesses could be silenced by insult, this "disreputable thing," this "degrading superstition," this "intellectual whoredom," to cull a few of the epithets which have been freely applied, would now be on the verge of extinction. And doubtless a check has been given to the growing curiosity and disposition to investigate among the outside public. It seems to me that there is no use in concealing, but, on the contrary, some profit in acknowledging, this undeniable fact. Nor is the cause far to seek. Facts, it is said, are stubborn things. And in the long run, no doubt, they are. Over that long course which truth has to run against prejudice, the former alone can "stay." But truth, when in the stage of controversy, is important relatively to the strength of the error which it has to overcome. And no one who has appreciated the intellectual history of the world for the last 150 years, and especially during the present generation, could suppose that such facts as we proclaim could possibly gain admission all at once, and by their intrinsic force. It is precisely because men have lost the sense of, and the belief in, the spiritual, that it is at once so important and so difficult to make them appreciate the evidence of its reality. That evidence is of two kinds. The one is the evidence that is only attainable by the spiritually-minded man, who has found the reward of faith and aspiration in conscious communion with the Unseen. He is the "mystic," the "dreamer," and is supposed to be a far rarer phenomenon than, as I suspect, he is. The other evidence is that which descends to the level of our senses. I believe there is, there can be, no man who has perseveringly investigated the phenomena of Spiritualism without coming to the conclusion that there is something in them wholly inexplicable by the vulgar popular supposition of mere trickery. It is, of course, easy, and of frequent experience, to go to two or three *séances*, and to come away with no other result than a complacent conviction of one's own superior penetration, and a hardly less agreeable contempt for the understandings of other people; that was nearly my own experience at first, and it has probably been the same with some of you. But I said to myself "This is not the sort of evidence which has satisfied Crookes, and Varley, and Wallace, and De Morgan, and scores of other acute and trained minds." In other words, I had that respect for testimony which is just what, in relation to this subject, the materialistic bias does not admit of. The ear is deaf to evidence which the understanding cannot assimilate, or to which the granite block of prejudice opposes entrance. Cross-examine any of your acquaintance, for instance, who says that Slade has been proved to be an impostor, as to his knowledge of the evidence in that case. He will almost certainly tell you that Professor Lankester and Dr. Donkin saw Slade write the messages, and that the table was a trick table. Ask him for his recollection of the evidence of Mr. Wallace, of Mr. Joad, of Mr. Joy, of Dr. Wyld, and of myself, and you will find that his mind is a blank. Every close observer of the proceedings in law courts can tell the same tale. Many experienced counsel prefer the first word to the last, because if the minds of the jury, or sometimes of a judge, can be possessed with a particular view or their sympathies can be engaged at the outset, evidence which makes the other way is seldom appreciated at its value. Much more, of course, is this so when evidence is presented to a mind predisposed against it, and under no judicial obligation other than that loyalty to truth which of all principles is the least developed in the moral consciousness of mankind. Few people recognise practically a moral responsibility for their opinions or for the judgments which they form. And those writers and talkers who never miss an opportunity of reviling Spiritualism with insolence and contumely, and who do so without experience, without hearing, without judgment, and without charity, may safely be included in that school described by Tennyson—

"Where blind and naked ignorance
Delivers brawling judgments, unashamed,
On all things all day long."

To be taxed with folly by fools is no new experience. And the man who without personal knowledge of the fact treats the evidence of Spiritualism with contempt is neither more nor less than a fool. And indeed the utterances of such are only worth noticing at all, inasmuch as they "write to order," and are undoubtedly the mouthpieces of the prevailing sentiments which it is the mission of Spiritualism to undermine and reform. Believing that faith in God and immortality, under whatever speculative forms these truths may find expression, is essential to the maintenance and development of a true moral consciousness in man, I confess to the conviction that these phenomena, which are becoming notorious throughout the world, have a timely and necessary purpose. The Churches with a spiritual life sustained only by dogma and tradition, are fast losing, if they have not already lost, their authority and their influence over the beliefs of men. On the other hand, from the spread of education, the popular philosophy of the day, whose hostility to every form of spiritual belief from the first deadly, is becoming more and more overt and avowed, is fast possessing itself of the intellect of the nation. This is no place or time to speak at large of that philosophy, which I believe to have its appropriate corrective for speculative minds in the higher metaphysics, so long neglected, and now ignorantly disparaged in this country. Our task, so far as our action upon the world is concerned, is simpler. To bear honest and fearless witness to that which we have seen and know;

to promote and protect investigation; to dispel the misconceptions which abound respecting the facts and our beliefs concerning them; to come to a clear understanding with ourselves about phenomena which are still doubtful; and to clear away the abuses which surround, disfigure, and foster public prejudice against them: this is our present business. It is high time, for example, that we should ascertain the whole objective fact about that most perplexing phenomenon which is so much in favour with Spiritualists just now, but which, as the investigation is commonly conducted, affords quite intolerable facilities for fraud—I mean “Materialisation.” There should, really, be no difficulty about this; and we have reason to congratulate ourselves that the subject is, at length, engaging the serious practical attention of some of the most active and influential persons in the movement. If I have taken a right view of the purpose and need of the sensible evidence of the reality of spirit in the present state of the world, there can be no question about the duty and expediency of propagandism; but there can be much about the mode and the means. To the representatives of physical science we have already given, as I think we were bound to give, the “earliest information.” They have declined collectively, and for the most part individually, to listen even to testimony on the subject. This was to be expected. The priests of science are not very differently constituted from the priests of religion. Not from the Inquisition itself has truth had more bitter hostility to encounter than from her own professors, and men of as high scientific authority in their own day, as Huxley and Tyndall in ours, have imposed their own laws upon nature, and have ridiculed and aspersed discoveries which conflicted with these. When that instructive record comes to be written as a warning against the inveterate tendency of mankind to prostrate its understanding before authority, and as a proof of the inevitable liability of the latter to forget its responsibilities, we shall perhaps be told, as a crowning instance, how the most popular representative of physical science in the 19th century stigmatised an investigation of the profoundest importance to the human race as “intellectual whoredom.” Our appeal to the leaders of materialistic opinion, though honestly intended and properly made, suggests the preliminary formality of asking a powerful enemy in the occupation of a strong position to surrender at discretion. And as a preparation and condition of attacking with success, I would urge as the first essential a thorough and efficient organisation. Look at America. Spiritualists there are said to be numbered by millions, but for want of organisation their strength is unknown and unfelt. The majority of men will not come forward to avow and champion an unpopular cause unless they are sure of sympathy and support. And convictions unavowed are too often altogether suppressed, and lack their healthy effect. Sympathy is the life of opinion. Besides which, an organisation is a visible entity; a nucleus which grows and grows by attraction. It has to be recognised as a fact, and takes place as such in the estimation of many who would never otherwise have their attention directed to the subject. If we were rich enough, I would have the offices of the British National Association of Spiritualists in Pall Mall, or in Cheapside, wherever men most do congregate. Moreover, there are brave and honest men of distinction and reputation who would see in the existence of an organisation the duty and the opportunity of bearing testimony before the world. Such an one is Captain Burton, the celebrated traveller, who joined the British National Association of Spiritualists at the height of the outcry against us during the Slade case. Other gentlemen of culture and attainments could be named, who, at the same critical time, took the less decisive, but hardly less significant step, of entering themselves as subscribers to our reading room. Then there are the advantages of discussion, of experiment, and generally of keeping alive an active interest in the subject. So I say, by all means let us organise.

But above and before all let us show the fruits of Spiritualism in our lives. I think the Spiritualists' standard and idea of life ought to be far higher than that which we understand by the term morality. If we realise the truth of immortality, the wisdom and the duty which it inculcates are the sacrifice of the temporal self. It is a specious but shallow objection of those who argue against the elevating tendency of a belief in personal immortality that it merely substitutes a selfish aspiration for selfish indulgence. You sacrifice, say they, some present enjoyment for the prospect of greater enjoyment hereafter—which is your heaven. But to the theosophist—and Spiritualism only attains to religious significance when it passes into theosophy—the temporal is altogether suppressed, hereafter as well as now. Not the future life, but the higher life, is that which he represents to himself, and of which he ever strives to become conscious.

I have referred to that other and purer evidence of spirit which is the exclusive possession of those whom the world will ever call mystics and dreamers, and my conviction is that the conscious intercourse with whatever spiritual society each of us will one day enter is attainable by all of us here. It is a question of faith, of aspiration, of discipline, and of will. It is not the body, but the love and desire which the spirit has of the body that makes

“The wall
That sunders ghosts and shadow-casting men.”

But into these sublime ideas I must not further stray at present. Only I would say that we must not leave the spirits of the circle—inferior to ourselves, though it may be put in motion by higher agents—to fight this battle by themselves. These are our weapons; but wielding them must be those virtues, those forces, that intelligence, which are the gifts of the developed spirit.

THE DISCUSSION.

Mr. Whitley presided, and at the conclusion of the paper a discussion ensued, in which Mr. Hunt, Mr. Cowper, Mr. White, and Mrs. Hallock took part. The latter gave some interesting clairvoyante experiences of her own at the death-bed of a friend. She also adverted to the fact that President Lincoln was a Spiritualist, and was encouraged

in his emancipation policy by spirit guidance and advice. Mr. Massey earnestly deprecated the practice, in which he saw fearful possibilities of folly and danger, of resorting to spirits for guidance in the practical affairs of life. Mrs. Hallock emphatically repudiated the construction which Mr. Massey had put upon her remarks.

The subject of spirit identity was also discussed, Mr. Massey replying to a question on this point that he had never personally received what he could accept as sufficient evidence of this.

Mr. Hunt was of opinion that Mr. Massey's experience was not very extensive, and that he approached the question in too sceptical a spirit.

The discussion, which ranged over a variety of topics, was kept up for a considerable time, and elicited several interesting experiences.

Mr. HOME's disreputable book, written out of jealousy of other mediums, some of whom are superior to himself in the estimation of Spiritualists, has further brought down upon the movement much newspaper abuse in the *Standard*, as well as upon himself, who deserves it.

MR. C. E. WILLIAMS has asked us to state that the statement published in a recent number of *The Spiritualist* that he believed several different spirits to control his manifestations, who went by the generic name of “John King,” is an error. He thinks that several “John Kings” control different mediums.

DR. SLADE'S PROPOSAL.—The following subscriptions have been entered towards advertising in various papers Dr. Slade's offer to Professor Lankester:—Mr. A. Tod, £1; A Friend, £1; Mr. C. C. Massey, £1; H., £1; A. Joy, 5s.; Mr. Berks Hutchinson, 10s.; Sir Charles Isham, 5s. About three times the total of the foregoing amounts is necessary to put the letters in the chief journals.

MRS. WELDON'S SOCIABLE EVENINGS.—On Monday, last week, Mr. A. S. Menier, C.E., inventor of the Military Hot-Air Balloon, delivered a lecture on Aerial Navigation at one of the meetings at the Langham Hall in aid of Mrs. Weldon's Orphanage. Mr. W. H. Le Feuvre, C.E., one of the Aeronautical Society, took the chair; Mr. Frederick Barnett, the inventor and promoter of the Tower Bridge; Mr. Moy, Mr. Perigal, A. T. Thorman, Mr. Newton Gordon, Major Roberts, Admiral Inglefield, Mr. Samuda, M.P., Mr. Thomas Lowther, and several other gentlemen, as well as ladies, were present. Admiral Inglefield said that, in his opinion, Mr. Menier's invention was of the greatest value, and that he had no doubt that if the Arctic explorers had carried Mr. Menier's hot-air balloon, Sir John Franklin and his men might still be alive. He proposed a vote of thanks to the lecturer and chairman, and the proceedings, which were held on behalf of Mrs. Weldon's Orphanage, and which constituted the twenty-ninth *soirée*, terminated. Mr. Burns will lecture on Phrenology next Monday.

RELIGIOUS MANIA.—Mr. John Humphreys, coroner for the eastern division of Middlesex, held an inquest on Monday as to the death of James Day, aged seven years, the illegitimate son of Mrs. Fisk. Mrs. Day, mother of the woman accused of murdering the child, said her daughter was twenty-seven years old, and some years ago was an inmate of Colney Hatch Lunatic Asylum. Mr. J. Horton, surgeon, described the injuries on the boy. There was a wound on the neck about 1½ in. deep, and the same in length, also one on the right side, but not so deep. On making a post-mortem examination, he found a considerable effusion of blood on the right side of the head, showing that a severe blow had been given, which had fractured the skull into four pieces. The chopper produced was such as would cause such injuries. In reply to questions put, the mother of the deceased told him that it struck her that the deceased would be better dead, and that was the reason she killed him. He asked her why. She replied that he was a very good boy; she supposed she should be hanged. He said that he did not know that she would, when she cried bitterly. She stated that her husband was kind to her; she had money and all she wanted. She had been confined in Colney Hatch Asylum when seventeen, suffering from religious mania. The jury returned a verdict of “Wilful murder” against Hannah Louisa Fisk for killing the deceased, and a warrant was made out for her committal to Newgate.—*Weekly Times*.

THE LANGUAGE OF MESMERIC SLEEPERS.—“I have now to mention a circumstance connected with the mesmeric sleep, which does not occur so frequently or uniformly as those which I have discussed, I mean, the occurrence of a very unwillingness to name any person, place, or object. The sleeper will often take a minute or two to describe rather than use the appropriate name. He seems often to labour under a difficulty in finding the name, but still oftener his manner indicates that he will not use the name. Thus, while he often, if urged, gives himself a wrong name, very often that of his mesmerist; he will not address his mesmerist, or speak of him, under his name, but will use a circumlocution. He will not speak of being lucid, or clairvoyant, in some cases, but will say he is light, or bright, or warm, or sent or taken away, and so on. And very many clairvoyants will not speak of death, but will use the most laborious circumlocutions rather than do so, whether it be that the dead do not appear as dead to them, or that the idea of death is repugnant to them; and I have not had as yet sufficient opportunities to enable me to speak confidently on this matter. When they adopt a word or phrase they usually adhere to it, for the person or object to which they have applied it; and hardly any very lucid subject is without some peculiar form of expression. Thus, E. always speaks of a dead person as *shelled*, and of being mesmerised as being *warmed*; and I have heard of various similar examples. In other respects the language of clairvoyants is generally improved, and often remarkably distinct and energetic in its character. This point is well worthy of study.”—*Professor Gregory*.

Poetry.

TO A PIONEER.

TELL the world that light is gleaming,
Herald it to all mankind;
Even now its rays are stealing
Softly o'er the human mind;
Priestly lore must fade and vanish
In a light which shines so clear;
Reason on past creeds would famish,
Weak are they who forms revere.
Tell the truth in words of burning
Unto earth's remotest lands;
And behold in love returning
Heavenly aid from angel bands;
Bright are they, and good and noble,
Striving deeds of love to do,
To aid the faithful, sooth the troubled
Ones of earth, dear friend, through, you.

The Hague, May 28th.

HENRY SLADE.

IMMORTELLLES.

(Suggested by the continual supply of fresh flowers and immortelles in Woodston Churchyard).

Is death the herald of some new romance?
Replete with music, poesy, and flowers?
The opening psalm of heaven's endless hours?—
The paradise of churches or of chance?
Or is it but the gate where souls advance
Thenceforward into noiseless mystery,
Evolving happiness from chastity
In the visionary process of deep trance?
What say the worms?—'tis theirs the vulgar gain,—
But stay! the choice invisibles live on!
And sing sweet home, whilst sorrowing followers weep!
The blood is not the life: the flesh is but the chain,
Linking us to scenes where brief rewards are won—
Until the day dawns that knows not sleep!
How sweet to linger by the tombs awhile!
At eventide—when angels haunt the fane,—
When loved departed ones steal back again
To illumine their spent clay with a smile!
What holy radiance!—how free from guile!—
Mingling with the sheen of the pale Summer moon,
'Till light becomes celestial as a noon
In the dreamland spheres! where joyous spirits toil;
But lo! the visions wander voiceless here!
And only yield their secrets to the few—
The charm'd interpreters of the free'd soul's song,—
They flash their new life on us, but to cheer;
But oh! if short, how grand, the fond review!—
These shadow forms, untouched, but strong.
Must laughter cease where corpse and coffin lie,
And only sorrows swift hot rain prevail?—
Shy herbs be tear-wash'd, where brown braubles trail,
And no glad music, echoing, reach the sky?
Ah! no!—the tombs preach life and majesty!
Cold wasted bones betray man's beauties change—
Death's transformation scene—sublime, if strange!—
The fruitful gala of eternity!
Sweep softly! truant winds! o'er grass and grave!
Respect the loosening dust of child and sire;
Bloom! fondling daisies! in thy best array!
'Tis sacred ground—where ashes of the brave
Blend with things earthly, by the village spire,
Whilst souls reach onward, to God's golden day!

From J. T. MARKLEY'S *Stray Thoughts on Many Themes*.

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.]

A GHOST IN KENSINGTON GARDENS.

SIR,—The following occurrence may be of interest to some of your readers, and may possibly elicit some tradition relating to the supernatural in connection with the locality; and as I think that all apparently supernatural occurrences should be recorded, especially those of a late date, I deem it proper to communicate the following to you.

Last Saturday evening I was walking with a friend in the north part of Kensington-gardens, about midway between the Round-pond and the Bayswater-road; it was about a quarter past nine, and—with the exception of some couples, apparently sweethearts, who occupied the various seats—the gardens were almost deserted. Suddenly, I perceived among the trees in front of us, and a little to the right, a misty appearance like a column of smoke. It gradually seemed to condense, and glided, while yet undefined, upon the pathway before us, where it appeared almost instantaneously to take shape as a gentleman of the last century. The apparition was dressed in a three-cornered hat, a red velvet coat with large lace ruffles at the breast and sleeves; the left shoulder of the coat and shirt was turned back, revealing a ghastly wound, reaching from the ear to the middle of the chest; the waistcoat appeared to be of some kind of brocade. In the left hand the apparition held a sword, from which a bright blue light streamed. The left hand pointed to the gaping wound in the neck; the eyes were cast down upon the ground; while the face appeared to be that of a young man of from 25 to 30 years of age. I did not distinctly observe the lower

extremities. After thus standing on the path for perhaps a minute, the ghost (if such indeed it was) dissolved into mist, which slowly faded away. My companion did not see anything, but felt a cold shudder run through him, though I had not then informed him of what I saw.

CHARLES LONG, *Member of the**British National Association of Spiritualists.*

53, Chippenham-road, St. Peter's-park, W.
June 4th, 1877.

BODY AND SPIRIT.

SIR,—A gentleman has just been relating to me the case of a friend with an arm cut off from the shoulder, who is certain that he has a spiritual arm, which he sees and actually feels with his other hand. He can touch anything, and even pull up things with the spiritual or phantom arm and hand. He says the spirit pervades the whole body, and has the same form, so will exist after the body dies. His surprise is that others do not see the spirit arm as he does. The relator says he has inquired of another person whose legs are cut off, and who has exactly the same impression in respect to his legs, that though his body cannot stand upright his spirit still can. Neither the relator nor the maimed persons know anything of Spiritualism. Now, although a man's arm taken off is not renewed, yet the parts severed from many other creatures are, and may not the spirit form of the lost part be the source and explanation of it? Anyhow the matter is very suggestive.

H. G. ATKINSON.

Boulogne.

BIRDS OF GOOD AND EVIL OMEN.

SIR,—In the very interesting autobiography of my dear old friend Barry Cornwall, the writer and inspirational poet, I find the following entry from his journal, June 1st, 1828:—

"Mr. Wraugham breakfasted at Rogers's (the poet) some mornings ago, and learned there that Campbell, the poet, had lost his wife. Mr. Wraugham heard that Campbell had mentioned that some pigeons which frequented his house deserted the place soon after his wife fell ill, and have never since returned. On the day of her death, in the place of the pigeons which had flown away, and which were a blue or grey or some such colour, came two pigeons perfectly milk-white, and settled on her bedroom window. After remaining there some time—much longer than is usual with birds where there are persons moving to and fro in a room—they also flew off. She expressed a wish that they should return; 'but although I cannot have them I have you,' she said, turning to her husband. In a minute or two afterwards she died."

I think it worth while to record an incident like this, connected with such remarkable persons, if only for its being pretty and poetical, and connected with poets. Further, at the risk of being thought superstitious, I confess that I think there is often something more than coincidence in such matters. Is it coincidence that the vulture not only scents out or is attracted in some way to the dead, but also to the dying? and the same is supposed of the shark. (See Mr. Proctor's "Song of the Admiral.") From the fine sensitive nature of instinct any delicate affinity may be attributed to it. The dove or pigeon has always been considered a sacred bird, in one instance representing the Holy Ghost, in another being selected to go forth from the ark, and where the Greek Christian religion prevails, as in Russia, the pigeon is held sacred. St. Petersburg swarms with pigeons, but no one is allowed to destroy them. My friend was the least superstitious of men, and yet we see that he thought it worth while to record such a remarkable incident, and I have no doubt but that many of the readers of this will be able to relate instances of a similar character.

When my father died I was cast down, and I was struck with the fact of crows flocking about the window and striking against it. No doubt it was the time when the crows go forth to the field, but such unusual conduct as I witnessed did impress me as at least a most singular coincidence. We shall never get on until we study more closely the instincts of animals as analogous to a determining formative principle throughout nature, such as chemical affinity.

HENRY G. ATKINSON, F.G.S.

Boulogne, France.

PARAFFIN MOULDS OF SPIRIT FACES.

SIR,—On Thursday, May 24th, in the hope of its being in time before you went to press, I sent you the following telegram: "*Splendid mould dipped before our eyes, lovely young girl's face. Paraffin 194° Fahrenheit.*" We have now, to-day, obtained another, much better than the first. That of Thursday did not reach further back than about the middle of the cheeks, though the front part of the face was complete, and beautiful beyond expression; but the outlying parts, the neck and hair, were in a score of fragments, which to put together again was a real Chinese puzzle. They were too thin, and the dropping of the mould off from the face into the cold water had thus shattered them. John King has explained that the paraffin, which melts at about 45° Centigrade (112° Fahr.), was too hot (it was at 90° Cent., or 194° Fahr.), not for the spirit-face to bear, because it felt no inconvenience from this heat—which was but little below that of boiling water—nor from any amount of heat, but because it made the paraffin so thin that very little of it adhered, while the subsequent dippings would partially redissolve what had already adhered. He told us to make it next time about 60°.

We saw the whole operation; saw, with our eyes saw the exquisite face of one of these angelic girl-spirits (which I have reason for not naming) which were so familiar to us, come out at the middle opening of the curtain, under John King's light, held by him just over the two basins standing on the small table at which we sat—the one filled nearly to the brim with about fifteen pounds weight of the melted paraffin, the other with cold water. She was evidently timid, and her first dip, as we could see, was very slight. John had told us that she had had to make a "great effort," and that it was a great "act of courage for a young girl," for the first time. It was thrilling for us to

see a young girl thus plunge her face, close before our eyes, into paraffin nearly at boiling water heat, even though we had been assured that she would not suffer from any degree of heat. Her eyes were open, and she appears to have kept them so. She afterwards gave three or four more dips, retiring once or twice into the cabinet, to "get more strength," as John told us.

He directed us to have every thing again ready the next day—yesterday. But he then advised us to put it off till the next—to-day, because "She had not quite got over the effort." He presently added: "But she says she will go on at once, if you wish it, for she is so anxious to please and satisfy our dear friend" (the Count). Of course we adjourned it, and we had, in lieu of it, a splendid show of Nathalie, my mother, and Glaucus, by John's light; in which there was beautiful and characteristic action by the latter two, which I will not pause here to describe.

It was well we did thus postpone till to-day, for it gave us the pleasure of making our good, dear, and venerable friend, M. de Veh, also a witness of this splendid phenomenon, which has never been witnessed before, and which has sent him rejoicing on his way to Dresden. This time the spirit (whom, I repeat, I have reasons for not naming, because she shrinks from publicity, just as might do a shrinking and delicate young maiden of our own plane) dipped her head boldly, and several times. We encouraged her by our exclamations of pleasure and thanks for what we were seeing; I called her—"La belle, bonne et brave." After she had dipped several times, and quite deep, as we could see, John King told the Count to hold out his hand—"so," suiting the action to the word; and the Count spread them out, palms upward, over the water basin, and the mould, with the face behind it, was placed in them. He gave a slight movement on the sides, so as to detach it, and, lo, there remained in his hands the mould, which he then let down into the cold water. The spirit's materialised face was gone from behind the mould. (Try, if you like, how you could detach your hair out of liquid paraffin.) When we, soon after, lighted a candle, there it was, floating, perfect, as far back as behind the ears (though one ear was imperfect). She afterwards came out, by John's light; and we were, of course, earnest in our felicitations and thanks.

As we looked at the translucent mask held up against the window, we could see in it a beauty more than human. There was a certain something in it—what in French would be called a *cachet*—of celestial; fitting well in with what John King has told us, that when we see them thus by his light, they show as they show in the spirit-life, and as we shall see them when we get there.

This language may sound to you as that of enthusiasm. It is cool and calm and critical. And there is the mould, to speak for itself—if ever you see it: because only three copies are authorised, viz., one for the Count, one for M. De Veh, and one for another friend; but, alas, none for me. No doubt, for a good reason, and a reason involving no want of kindness, as I have been strongly and warmly assured. It may be because, in my earnest desire to extend the knowledge of the beautiful things we thus see in private, I might spread it—popularise or vulgarise it, as it were, further than this particular delicate and shrinking young girl spirit is disposed to like. But I was told to-day that it should be made up to me by my getting that of my own mother. We are also more than half promised that of Glaucus, in regard to whom we are half-promised his entire head and neck, for which we must provide a suitable vessel or pail of melted paraffin. "And that will puzzle your moulders," added John King—referring to the plaster moulders, to whom our paraffin moulds are taken for them to form in the liquid alabaster.

John King has also told us that he is about to leave us for some eight or ten days. He promises also, later, to give us his own mould. He added, "These are better than photographs, are they not?"

You are holding Monday evening discussions over these materialisations—what you have taken to calling "form manifestations." I advise you not to close yet awhile your discussions—still less to do so with any sort of arbitrary authoritative decrees or programmes. Take what God sends us through the gracious spirits who are conducting this divine work. Take and be thankful, and wait in patience and perseverance, without thrusting forward upon the controlling spirits our own requirements and conditions and rules and methods and scientific processes.

We have had John King's so-called "lamp," or luminous stone, also moulded in paraffin, some eight or ten times. We have the casts, and some of the moulds. And they all involve this miraculous fact, of a circular stone of nearly four inches in diameter having passed *instantaneously* out of a hole in the rear (corresponding to the handle by which it was held) of three-quarters of an inch. And all this before our eyes.

J. L. O'SULLIVAN.

Paris, 26th May.

Postscript, May 28.—John King has left us to-day for an absence of eight or ten days. He promises that after his return he will give us moulds of four other spirits, including my mother, and last of all himself, and not merely of their faces, but of the whole head, for which purpose he directs that a vessel be prepared, two feet deep by eighteen inches wide, so that the whole head can be plunged into [the paraffin]; of course another similar one for the cold water. It will be a nut to crack for Dr. Carpenter how any of these heads unconsciously-celebrated itself out of the hole left in the mould by the neck.

J. L. O'S.

A CLAIRVOYANT SEANCE IN BRIGHTON.

SIR,—The following brief description of a *séance* may be interesting. The circle was composed of two ladies and gentlemen of middle age, two young ladies of about seventeen, a youth, and a boy; it is desirable to state this, as it accounts for the peculiar variety of the phenomena presented, which, according to the usual law, was in accordance with the variety of mental conditions present. The phenomena were mainly of a clairvoyant nature, but the clairvoyance was supplemented by descriptions and explanations from the spirits when required. There

were three strong clairvoyants in the circle, one of the younger ladies being also a trance, and the other a highly impressional medium.

Beyond forming an unconnected circle round a small table, no formalities were observed. Proceedings commenced with a few messages through the table from John King. Then a spirit relative of some present entranced one of the mediums, and attempted to speak, but failed. Johnny, the spirit of a clown, then controlled, and replied to questions. Next, the two young ladies were taken up to see Johnny's spirit home; the home and garden were described.

Now a spirit bridal party fills the room. (A few explanatory particulars may be necessary. A relative of some of the circle, a young, beautiful, and amiable lady, was some years ago soon to be wedded to the man of her choice, but having incautiously exposed her slipped feet to the wet grass of a lawn on a dewy morning, the cold thus caught threw her into a galloping consumption, which speedily transferred her to the spirit world. Her affianced, through a sudden attack of fever, followed her a few months after, and was in his turn followed a little later by his dog, a very fine and intelligent mastiff, who was faithfully attached to them both). They now appear in our room, the bride in renewed and surpassing loveliness, and in complete bridal costume, the groom at her side, the faithful dog in front, with glossy coat and a circlet of flowers round his neck, a bishop in full lawn, with a troop of smiling friends on the flanks and behind them. The wedding, we are told, has not yet, but is about to come off, and they have chosen this method of giving the necessary intimation to their earth friends. Our congratulations are heartily paid and benignantly received; the scene disappears and makes way for others.

The presence of the dog may perhaps excite some comment among those who have no had evidence of the continued existence of intelligent animals; he is, however, a frequent visitor, and has, moreover, assumed to himself the duty of constant attendance and guard upon one of the young lady mediums (a niece of the bride) during her walks.

The next scene in these *tableaux vivants* is presented by Johnny and Joey, the two clowns, who appear standing on a table unfurling and displaying to view a magnificent banner, with a representation of a brilliant sunrise, and, inscribed on a scroll, "The Sun of Spiritualism." The younger clairvoyants are now taken to Egypt (some of the guides of the circle are Egyptians); they are shown a banquet scene in the palace, and then conveyed to the ruins of Karnac, which they describe. Next is presented to them a view of ancient Egypt, with a pyramid sheathed in gold, glistening with indescribable beauty in the rays of the southern sun. Again, the glory fades away, and the ruins reappear. The spirit of an Egyptian priestess now appears in the room, standing upon a cloud; she is young and of great beauty; above her head is coiled a golden serpent (emblem of wisdom); suspended from her right hand is a golden censer with incense; from her left a bunch of keys—emblematic (as we are informed) of her ability to unlock the mysteries of the ancient Egyptian religion, that religion of which the sage Hermes Trismegistus prophetically said, "O Egypt! Egypt! of thy religion fables alone shall remain and things incredible to posterity." Communications in ancient character are being frequently given from this spirit, and another through one of the mediums, and in reply to a wish that they could be translated, an assurance was given that the translation would be made in due season.

Next appears a radiant planetary spirit. Her appearance is difficult of description; what seemed to be flickering flames of ruddy golden light (if the expression may be used) radiated from behind her, covering her with an exceeding radiance. She stood, looking down awhile on the circle, then enclosed herself in what seemed like a bivalve shell of silvery light, and disappeared. We were informed that she was from the planet Saturn.

A bright and shining spirit next appears, throwing down influences on the circle. Numbers of other spirits are present, including Robert Burns and Judge Edmonds, guides of one of the sitters. The judge plants himself for a short time in front of one of the mediums, and holds her with a fixed look of such power that (to use her own words) it makes her eyes both ache and water. Her increased development is the object. By the door enters a tall and handsome old gentleman: he is upwards of ninety years of age, and carries a gold-headed cane, but the cane itself is not straighter than he—the grandfather of one of the sitters. A jovial-looking clerical spirit stands behind the youth above-mentioned. One of the sitters, in very weak health, is being mesmerised and strengthened by benevolent spirits, and others are covered with beautiful flowers, brought in profusion by friends from their homes in the spheres. A dignified Chinese, with a pig-tail reaching nearly to the ground, approaches and addresses one of the mediums; she hears him clairaudiently, but the monosyllabic utterance is unintelligible. Asked if he can make some perfume, he bows, enters within the circle, collects some invisible substance, rubs it between his palms, scatters it around, and a smell as of incense becomes perceptible; he then produces some fresh clover, the scent of which is perceptible only to the clairsentient of the party. A pillar of fire now appears on the table: we are all speculating "what," "whence," and "why?" when the impressionist medium says, "One of the clowns is inside the fire." The words are no sooner uttered than the fiery pillar opens, and a clown's head is thrust out, the face beaming with gratification at the success of his novel surprise. A Turk next approaches; he places some gold ornaments in the hair of one of the ladies, and throws over her shoulders a red and gold scarf. The clairvoyantes are now taken away to the scene of the war in the east. In one place they see the Russians crossing a river, and driving the Turks before them; in another they see a town on fire; and in a third a hot engagement of opposing troops, which they describe as horrible and sickening. The Turk controls the trance medium (rather roughly), and states that these are actual scenes which they witness. In reply to a question, he states also his opinion (which must, of course, be taken *quantum valeat*) that his people will ultimately be victorious. A fresh scene is now presented to the clairvoyantes: on the two sides of

the scene are the opposing forces; a deep gloom envelopes the Russians; a bright light is spread over the Turks, and this, we are assured, is emblematic of the conditions at the final close of the war. . . . With thanks and adieux to our spirit friends the circle now broke up.

Not having noticed any description of a *séance* of this kind in your columns, we have thought that an account might be of interest to such Spiritualists as have not had any similar experience. This account is necessarily somewhat brief and abrupt. On the other hand it is strictly accurate; the clairvoyantes agreed in their descriptions; and further corroboration was frequently added through the table and the trance medium.—We are, sir, your obedient servants,

ALBERT SNOW.

18, Atlingworth-street, Brighton.

WILLIAM DINNING.

2, Eastern Quadrant, Brighton.

THE ANNUAL REPORT OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—There is a slight omission in the report to the annual meeting on the 29th ult. which it would be well to rectify.

The number of members of the Association in May, 1876, was reported to be 442. This was the *registered*, not the actual number. The registered number this year is 552.

By accident, also, the names of the auditors whose signatures are attached to the balance-sheet have not been inserted. They are as follows, viz.:—Morell Theobald, public accountant; J. H. André and Henry Cook, members' auditors.

E. KISLINGBURY,

Secretary to the British National Association of Spiritualists.

DR. CARTER BLAKE.

SIR,—If anything could confirm the truth of the old Ennian maxim, *Amicus certus in re incerta cernitur*, it is the kindness which I have received during my late illness from many members of the British National Association of Spiritualists. To all, therefore, who have so heartily sympathised with me (some of whom I only know by name), I return my most sincere and grateful thanks.

C. CARTER BLAKE.

SWEDENBORGIANISM VERSUS SPIRITUALISM.

SIR,—Mr. C. W. Pearce has missed the point of my letter to Mr. Gorman, published in your issue of the 25th ult., viz., that I see no use in entering into the question raised in the late Mr. Smithson's pamphlet, because even if I swallow the pamphlet whole, as set forth on its title-page, my Spiritualism remains exactly where it was before, my faith in it *not* being dependent on "authority" alone (as is Mr. Smithson's faith in the Scriptures), but mainly on personal knowledge and experience.

I do not know whether or no "the Swedenborgian is willing to discuss the question upon the merits of the teachings of Spiritualism," but it is quite clear from the title-page that Mr. Smithson does not profess to do so in this pamphlet, for he evidently starts from the premiss that if intercourse with spirits is condemned by "the Scriptures," it must be wrong. To the best of my knowledge and belief, at least four-fifths of those calling themselves Spiritualists would reject this premiss *in toto*, and Mr. Pearce must, I should think, be aware that you cannot begin an argument until the disputants have agreed on the premisses.

Whether or no the Spiritualist is justified in rejecting the premiss referred to, is another question altogether, and one which neither Mr. Smithson nor I have touched upon.

Mr. Pearce draws a parallel between Mr. Lankester and myself, which stands thus—Mr. Lankester "refuses credence" to Dr. Slade's facts because they disagree with Lankester's preconceived scientific (?) theories and dogmas; *and prosecutes Dr. Slade*. I refuse credence to Mr. Smithson's preconceived theological theories and dogmas, unless they agree with the facts of Spiritualism; and I have not yet prosecuted any Swedenborgian. Our arguments may "proceed upon parallel lines," to a certain limited extent, but they proceed in diametrically opposite directions.

I cannot see that I am at all called on to "show whether the respective authorities really disagree." Mr. Smithson says that they do, and, for the purpose of his argument, I accept his statement.

And, I see no reason for supposing that he and I differ as to the meaning of the word "regeneration."

A. JOY.

69, Great Russell-street, Bloomsbury, W.C., 1st June, 1877.

REINCARNATION.

SIR,—Will you kindly grant me space for the publication of the following extract from a remarkable discourse delivered through the mediumship of Mr. Simon De Main on Sunday evening, the 13th ult., at High Grange. The ideas promulgated are entirely new and original to our circle, and forcibly demonstrate that an intelligence was present superior to any of the sitters or medium. Our knowledge of reincarnation was very limited previous to the delivery of this discourse, and as the medium and sitters are all working men who have devoted little attention to the doctrine, there was no bias of mind in its favour.

"It has often been asserted that reincarnation is but the reproduction of a Pagan notion—that it is but an ancient belief that man returned from spirit life to become purged by passing through another existence in the material world. It is, however, a grand and glorious fact, which man's mind immured in creeds and materialism cannot comprehend.

"Man is an expression of divine wisdom, and woman an expression of divine love. Wisdom without love is imperfect. When man reaches maturity he is not satisfied until he becomes united with his counterpart, and if by affinity the male and female elements unite, they will never be separated. They were united in a previous existence, and if

they become united on the earth plane they pass through their material existence pleasantly and harmoniously, and instead of being united until "death do part," their souls are as one throughout eternity—the tie will never be broken.

"How many are united in the bonds of matrimony whose existence becomes almost intolerable because of the want of mutual affinity? When they pass to spirit life they will be as far asunder as the Poles, and perchance they may deem it necessary to return to earth to obtain that counterpart without which they cannot be perfectly happy.

"What becomes of infants who never had an hour's experience on earth? They must again return to earth to benefit by experience. All God's children have a right to the same privileges. The child who thus passes away cannot possess that knowledge which is essential to progress, for every individual soul must come in contact with matter, or it will be ignorant of certain laws of nature. It has been urged that reincarnation necessarily implies retrogression. Man's spirit cannot retrograde. If he desires to return to earth, and to pass through the various troubles and trials of earth, when he passes again to spirit life he will occupy a higher sphere than he did previously. Man is not compelled to become incarnate, but every time he passes through this experience he becomes more perfect intellectually and spiritually. If no aspiration or desire to benefit humanity is in the mind of the spirit, it is not compulsory so to do; but when the advanced ones have a desire to return to benefit and elevate humanity they can do so. John the Baptist was supposed to be the incarnation of Elisha. Philanthropic souls, full of love for humanity, take advantage of the privilege, and in blessing humanity they thus confer everlasting blessings on themselves, and when they lay aside the material casket they are enabled to aspire to higher spheres of spirit life."

C. G. OYSTON.

Hunwick, Willington, Durham.

[We have taken the liberty of abridging the above, which was a long letter upon speculative matters.—ED.]

CANON GILBERT AND SPIRITUALISM.

SIR,—This rev. gentleman, by the promulgation of his seventh "test" for ascertaining the reality of spirit-communion, has completely overthrown the anti-spiritualistic superstructure which he has laboured so hard to erect upon the few flimsy considerations advanced by him, and has but succeeded in more firmly establishing Spiritualism in the affections of its thoughtful advocates.

He considers it a crucial test "that persons should advance in goodness and humility in proportion to the spirit manifestations received."

There are thousands of intelligent men and women who gratefully acknowledge the immense benefits which have been conferred upon them by the recognition of the fact of spirit-communion, and a reverent study of the spiritual phenomena and philosophy. Physically, they have improved by the adoption of habits of life, the necessity for which has been impressed upon them from time to time during their attendance at the spirit circle; mentally, they have been strengthened by the necessity for close and accurate reasoning upon the phenomena presented in their experience (I am not now speaking of mere curiosity-mongers); morally, they have been led to see that true religion consists in the widest observance of the golden rule, and not in ceremonious praying, psalm-singing, and genuflection; spiritually, they have had set before their aspirations ideals of purity and goodness infinitely more lofty than those of any sect or church in Christendom.

As of old time, so now, these truths, so refreshing amid the arid wastes of popular theology, have caught hold with a powerful grip even of the "publicans and sinners" whom no church—Roman Catholic or Protestant—was able to lead to salvation, and forced them to part with one vicious habit after another, until at length they sit "clothed and in their right mind." And, as of old time, so now, the "scribes and pharisees" (the self-conceited theologians of the present day, who so conclusively prove their fellowship with their Master, Jesus, by turning their backs disdainfully upon such as he would gladly have sat at meat with) find to their great surprise that those whom they thought were last, are frequently found to be among the first.

A. J. SMART.

Cardiff.

SIR,—As one of those who heard the Rev. Canon Gilbert's sermon on Spiritualism, delivered at St. Mary's, Moorfields, on Sunday morning last, I was forcibly struck by his careful omission to refer to any of the numerous well authenticated phenomena which would not admit of a rational explanation other than as due to psychological causes. The various elementary phases of genuine phenomena which he admitted, but explained as due to unconscious muscular action excited by expectancy, were such as would satisfy few intelligent investigators as to their origin being other than a mundane one; while his treatment of the subject was, at least to those who carefully studied Spiritualism, such as to evince either an imperfect knowledge or a biased mind, because he ignored those points which would not fit in with his views. As an instance, I would ask why Canon Gilbert did not deal with the results of the researches of Mr. Wm. Crookes, F.R.S., which demonstrated by actual experiment that the phenomena were *not* due to unconscious muscular action, and did not depend upon possible deception on the part of the medium or sitters. Again, why ignore the facts set forth by such investigators as C. F. Varley, F.R.S.; Alfred Russell Wallace, F.R.G.S.; T. P. Barkas, F.G.S.; Sergeant Cox, and a host of others?

With all due deference to the Rev. Canon Gilbert, I feel that unless such men as he grapple with the problem in its entirety in a philosophical manner, they will but furnish instances of the blind leading the blind.

THOMAS BLYTON.

72, Navarino-road, Dalston, London, E., 6th May, 1877.

FORM MANIFESTATIONS.

SIR,—I have received the following letter:— E. KISLINGBURY.

"Miss E. Kislingbury, Res. Secy. Nat. Asso. of Spiritualists.

"DEAR MADAM,—I have read with a considerable degree of interest the discussions lately carried on with reference to materialisations, or as they are now to be called 'form manifestations,' and I should like to supplement the remarks of Mr. J. T. Rhodes in his communication read by you at the last meeting of the Association. I have had some admirable opportunities for observing the phenomena occurring in this town through the mediumship of Miss Fairlamb. In order to show that I have some capacity for observation, I may mention that last year I was the special correspondent of the *South Australian Advertiser*, at the Centennial Exhibition at Philadelphia, having left Adelaide in that capacity last March.

"I wish in this communication to call attention to the remarks of Dr. Wyld, as found on page 248 of *The Spiritualist* of to-day's date. He argues that 'the fact of a materialisation occurring in the presence of a medium, and both medium and materialisation being at one and the same time visible, did not prove that a foreign spirit was present; it might only illustrate the well established fact of the 'double.' Further, although the materialisation in many cases might be unlike the medium, viz., taller, stouter, or even of a different age and apparent sex, this did not demonstrate the presence of a foreign spirit, because spirit might be able to personate or create out of the surrounding elements the portrait of any person thought of or desired.' Of course this may occasionally be the case, but I do not think that 'the majority of spiritual phenomena are created by the spirits of the living persons present.' I presume that Dr. Wyld will admit that the spirits which manifest themselves are separate entities; that each spirit is perfect in itself, or rather contains within itself the elements of perfectibility. If this be admitted, I think we have proof upon proof that it is impossible for the 'double' of the medium to produce the manifestations which may be almost daily witnessed. The 'double' theory would not account for the presence outside the cabinet of two, three, or more persons, as well as that of the medium; it would not account for the medium being visible before our eyes, and the spirit form also there, six feet away, and both *speaking at the same time*. This I saw on Tuesday evening, 15th inst. Miss Fairlamb was on the floor controlled by 'Geordy,' while the spirit-form 'Cissy' was some distance away, and talking in the direct voice. The light was rather too low, but I could distinctly see, and of this I am absolutely certain, that the strong Scotch accent of 'Geordy' came from the lips of the medium, and the small piping voice of 'Cissy' from the form, which shortly afterwards faded away before our eyes.

"I have seen many other materialisations which would be equally satisfactory to me, but I will not attempt here to recapitulate them. I will simply corroborate what Mr. Rhodes states as to the *séances* when 'Minnie,' 'Cissy,' and 'Sam,' the male form, appeared, as I was present on the occasion and took note of all that occurred.

LORIMER E. HARCUS.

228, Westgate-road, Newcastle-on-Tyne, May 25th, 1877.

SIR,—I regret that I did not remember the following facts until the meeting on Monday evening last was over, as they bore on the subject then in discussion. About three years ago, at one of the most remarkable *séances* held at my own house, in a small back room, only two friends were present, besides Mr. Williams (the medium) and myself. We used no cabinet or folding-doors, but a small curtain, which scarcely covered the medium, who sat in the window recess. John King appeared almost at once, with his lamp brighter than I had ever seen it. I said to him—"John, what can you do for us this evening?" His answer was—"What can I *not* do for you under such conditions as these!" And, certainly, he fulfilled this augury. He commenced by taking my hand in his own, and, gazing with an intense gaze into my eyes, said, calling me by my Christian name, as is his wont, when there are no strangers present—"Charlotte, what colour are my eyes? Look! look, and see?" I answered—"They seem very dark, almost black." He then said—"You know the medium's eyes are light. A man cannot change the colour of his eyes. Is not this a test?" At this moment, as he still held my hand in his, the lid of the large musical-box was slammed down by the spirit Peter, and John was so startled that I felt the vibration from him. I said—"Why, John, you seem to have a nervous system?" "So I have," he replied; "the same as you have."

CHARLOTTE FITZ-GERALD.

19, Cambridge-street, Hyde-park-square,
May 30th.

THE HOPE OF THE SPIRITUALIST.

SIR,—The recent discussions at the Great Russell-street Rooms on form-manifestations, interesting as they have been, seem to me to bear within them the seeds of an outcome as purely materialistic as that of the teaching which it is surely the mission of Spiritualism to combat. In raising the question of the various kinds of form-presentation, the chief object in view was rather to establish facts, than to attempt to elaborate theories by which they might be accounted for. It was necessary to show that so-called materialisations are not all of one kind, but of various degrees and orders, capable of differentiation. It was desirable to gain recognition for the fact that in some cases the form presented and the medium are one, in whatever transcendental way that oneness may be explained. An earlier recognition of these differences would have made the seizures which have led to the pretended exposures of imposture in mediums nothing less than a verification of our own theories.

The usefulness of this kind of discussion, where evidence is accumulated, and experiences are brought to light and compared, cannot be over-estimated. But signs have appeared of a strong tendency in the minds of some speakers to ignore as much as possible the action of any

but material influences in these manifestations, and of a desire to reduce Spiritualism to the level of science. Now, I hold that Spiritualism differs from mere psychology in this, that it is a religion as well as a science, and that in proportion as Spiritualists forget this, they are helping to weaken its influence as a moral regenerator. I know there are some who say that we do not want Spiritualism to teach us morality; its value lies in its physical facts, and in these only; these we can get to know something about, all beyond is unknowable. And so we are landed in the same region of agnosticism as the materialists.

It may be as well to remark that those who assume the title of agnostics in religion, claim for themselves the great virtue of humility, since they will not pretend to know what cannot be known. But is it not more true to all human experience to say, "there is that which we know, or can know, and that which we feel instinctively, and therefore believe, though we cannot prove it to others, still less should we dogmatise about it." To recognise two separate domains of knowledge and belief, the boundaries of which are undefined and variable, and to be careful that we do not utterly confound the one with the other, is surely both wiser and truer than to deny the existence of, or the possibility of knowing, that which we do not yet fully understand. It is just this lowering of all thought to the physical plane, and ignoring the reality of anything higher, which is the very essence of materialism, and which, if introduced into Spiritualism, will nip in the bud the promise of that which should be its flower and crown, the strengthening of belief in higher, though incomprehensible influences, in an all-directing, if unknowable, Providence; in a word, in creative spirit, which is the lord, and not the slave, of matter. Spiritualism does not claim to have apprehended these things, but it does claim to have found a basis of knowledge on which belief may rest, and which it would be suicidal in Spiritualists themselves to destroy. If we encourage what I must call a growing affectation of unbelief in our own facts, and are continually wasting our strength in endless disputations on points about which no real Spiritualist feels any doubt, we shall end by finding ourselves unable to meet the attacks of outsiders, or to impress them with the importance and beauty of our subject. If Spiritualism is worth having, it is worth holding fast; and we should endeavour to put it forward in its best aspects, and not as though we had no longer any faith in that which we profess to advocate.

EMILY KISLINGBURY.

38, Great Russell-street, London.

VEGETARIANISM.

SIR,—I am glad to see that your article on "Vegetable Diet" is eliciting some valuable testimony from those of your readers who have tried that system of regimen. I have myself lived without "flesh meat" for more than a year, but the results of my experiment were complicated by the existence of influences distinct from that of diet in such a way that I could not arrive at any satisfactory opinion of its value in my own case; therefore I will not trouble you with any particulars. "Man does not live by bread alone," and although regimen has an important influence upon the health, there are many other influences which must not be disregarded—such as climate, natural organisation, mental and moral surroundings, habits, and occupation. The great difficulty is to distinguish what results are *post*, and what *propter*; and if there be any bias in the mind this is the rock on which it generally founders or flounders.

I hold the belief, based chiefly upon moral and not physiological considerations, that the human race, by a process of evolution, will one day cease to rank among the carnivora, but this is a different thing from the belief that every individual belonging to it can now subsist in that state of comparative harmony with his surroundings which we call health, while abstaining from animal food. Upon that question I am open to conviction, but as yet unconvinced. And this brings me to the object of my letter, viz., the statement of what I conceive to be practical bearings of the question.

My definition of "good diet" is like all conceptions involving the idea of goodness or badness, a qualified one. An unalterable standard, even were it discoverable, would not suit men's diversified situations and surroundings. It could only suit one state of life—and that an ideal and unattainable one—the state of perfection. A perfectly healthy man, in the fullest meaning of the word, would require a perfectly healthy society to live in—a perfect climate, a perfect world—or he would be a very unenviable individual. Imagine a *physique*, with all the sensitiveness to pain and pleasure which perfect health implies, subjected to the impure food and air, bad music, and all the other malific influences of modern civil life! How keenly it would suffer! The idea that men can make or choose their surroundings is only a partial truth. As Goethe has said, "Only mankind together is the true man," and society is bound together by an iron chain, which, though often invisible, is none the less binding. All progress must be in a measure *solidaire*, and no single individual can go far ahead of his species in any direction, be it in dietetics, or what not, without feeling the pressure. Let each one, therefore, pull "according to his strength." Direction is everything, and he who succeeds in procuring some degree of unanimity as to the goal, amongst his yoke-fellows, does perhaps more to advance the army, than the enthusiast who thinks only of pushing forward his own theories to the utmost length of his tether. This may seem to some an immoral doctrine, spreading, as it does, over many other vexed questions relating to the *savoir vivre*. I will only state one or two of my deductions from it. I think the first thing to be done towards the promotion of vegetarianism is to make it possible to obtain a decent meal of vegetable food in some of our great cities. I wonder the "Vegetarian Society" does not see to this. While meat is the most expensive, and proportionately the least nourishing part of a citizen's dinner, a "vegetarian restaurant" might be made a commercial as well as a philanthropic success, and the best possible means of propagating the doctrine.

Secondly, let it be remembered that there are a few other reforms needed besides a reformed regimen, and that no hard and fast rule will meet all the exigencies of life.

G. F. GREEN.

Plumstead, Kent.

SIR,—The different views expressed on this important subject strongly point to one valuable conclusion through all diversities of opinion, namely, the advisability of the reduction of the quantity of animal food eaten by nearly all classes of society. No doubt the art of cookery has hitherto dealt chiefly with meat; the palate been made the master of the law, and the stomach takes its revenge occasionally more or less seriously. Every-day repetition of the same kind of food is, I believe, a general mistake. Since I, for instance, adopted the plan of living some days of the week on vegetables only or fish, the salutary effect has been most positive. That some constitutions may thus find out which substance should be the leading one is equally clear; but after reading glowing accounts of this or that system of diet, the sudden adoption of them might bring about disastrous results. The gradually increasing over doses of meat on our tables demands quick reform. Another gross mistake is that when the stomach has got its share of food, the palate, by the artful dodges of cookery, tricks us into taking more. In conclusion, I must touch upon a point which has been overlooked by the advocates of vegetarianism—the fate of those poor mortals who are pre-disposed by nature to grow fat. The general exclusion of meat diet in their case, would soon raise a cry for the Banting-cure from many a victim. If those who make the effects of food their study could draw up a bill of fare for “preventing the spiritually inclined from overballasting himself in his pilgrimage through the earth-plane, within the enticing fields of vegetarian diet,” he would be a real benefactor, and earn the gratitude of many, and among them

C. REIMERS.

Manchester, June 3rd, 1877.

SIR,—Man is a cosmopolite animal. His diet must be suited to his condition, situation, and the kind of work he has to do. He could not live on greens at the North Pole; neither would “Old English roast beef” be very acceptable at Ashantee. In physiological structure he appears most adapted for a mixed diet, and a mixed diet is best for all sorts and conditions of men. Vegetarians should look at this week’s *Graphic*, and note the condition of the vegetable-feeding Indian, and compare his appearance with the flesh-eating coolie. One is in a healthy condition; the other is at the point of death from starvation. How is the vegetarian to live where a blade of grass will not grow? Had not he better shoot a tiger and eat him rather than die? My experiences of a solely vegetable diet are unfavourable to it. The body is more liable to disease, especially indigestion, and is in a fit condition to receive infection. A man may exist on vegetables, but as he has not the digestive organs of a cow, he does not chew the cud; so he either gives his poor stomach double work, or else he becomes a walking scarecrow, as a poor vegetable-eating shoemaker did who resided in this town a few years ago. The only safe rule is to adapt our living to the conditions under which we are placed, and to the climate in which we live; then, all other things being equal, we shall, as a rule, have healthy bodies and sound minds; in fact, become fit to make good Spiritualists.

DELTA.

Hyde, near Manchester, 30th May, 1877.

SIR,—I wish to state the result of my experience on vegetarianism. Except on Christmas Day last, I have not eaten any flesh meat for more than a year, and I have found so much benefit from abstaining from it, that I have made up my mind to have done with flesh eating for ever. One of your correspondents suggests a month’s trial. I do not consider a month is enough to give the subject a fair trial; there is not time to get used to the change and realise the benefits. For the first two or three months I felt inclined to go back to the old system of diet, and did not realise the good results. Now I have no desire for flesh meat, and feel much better without it. Another correspondent thinks flesh meat necessary for those who have to “rough it through life.” In reference to this, allow me to say that during their last war the German soldiers made some splendid marches, and fought many successful battles on vegetable sausages. So far as I can form an opinion, I would prefer vegetable diet as the best suited for any work—rough or smooth, mental or manual. I hope you will not consider it a digression if I conclude by stating that vegetarianism is one of many good things into which I have been drawn through Spiritualism. Before I became a Spiritualist and a vegetarian, I looked forward to a time when I should die and go to heaven. Since I became both I feel as if heaven had come to me, as if I were in it, and it in me. The world seems very beautiful; its sweet sounds and fair scenes possess an increasing power to please and to charm. I am over 40 years old. My business hours are from 7 a.m. till 5.30 p.m. I come in for a good share of life’s wear and tear, but thanks to the philosophy of Spiritualism, and the healthy sustaining power of a vegetable diet, my daily life is bright and peaceful, and during the night’s repose, as a rule, I enjoy not “nightmare,” but

“A sleep full of sweet dreams, and health and quiet breathing.”

THOMAS MCKINNEY.

Elm-street, London-road, Peterboro’, June 4th, 1877.

SIR,—As you ask for the experience of vegetarians, I offer mine. I had always been a heavy eater of flesh, and moderately free in the use of beer and spirits. About four months ago my friend, Mr. S. Pride, of this town, introduced the subject of vegetarianism to my notice, and, for the curiosity of the thing, I thought I would try it; the consequence is I am now a confirmed vegetarian, and am fully convinced that vegetables, grains, and fruit, are the most natural, and therefore best, food for man. Beer and spirits I do not take now, neither do I seem to require any stimulants.

I was never in better health, and as for the enjoyment of eating my food, I am sure every vegetarian will agree with me that it is far beyond that obtained from eating flesh. I can read and study with an amount of pleasure and lightness of feeling never experienced before. I live chiefly on good wheatmeal bread, oatmeal, and Indian meal porridge, peas, beans, potatoes, boiled wheat, and fruit.

I feel certain vegetarian diet is most conducive to health, happiness, long life, and purity, and it certainly makes a wonderful difference to the pocket. The deductions of chemical analysis show that more nutriment can be obtained from vegetable food for a penny than from the flesh of animals for a shilling. It is a fact beyond dispute that a great part of the hard work of the world is performed by persons whose dietary is wholly vegetable. I think Spiritualism and vegetarianism should go hand in hand, and would advise every one to give vegetarianism a trial. “Prove all things, and hold fast to that which is good.”

B. B. SCOTT.

27, Kemble-street, Liverpool.

SIR,—I see that some of our friends are going in for vegetarian diet. I hope and trust that they will watch themselves very carefully, for two friends of mine who tried the system about twenty-four years ago, finding their health failing, endeavoured to retrace their steps. The one died, the other escaped.

I knew one man, in the service of the Atlantic Telegraph Company, at Valencia, in Ireland, in the year 1858, who could not eat meat. His breath resembled in smell that of a cow. His disposition was amiable—particularly so; but he was not a genius.

The exception in this case, I think, proves the rule, or tends in that direction.

C. F. VARLEY, F.R.S.

MR. JAMES COATES is doing much good in Liverpool and its district by giving popular lectures on mesmerism.

SPIRITUALISM IN LIVERPOOL.—Last Sunday evening, Meyerbeer Hall, in Hardman-street, Liverpool, was again filled with an intelligent and respectable audience, to listen to an address by Dr. Hitchman on the question, “Is God a Person?” The doctor gave numerous illustrations of the human conception of Deity in all nations and ages—Thibetan, Assyrian, Hebrew, Mexican, Asiatic, Peruvian, Hindoo, Christian, and others. He thought that if God and Satan were not identical beings in Hebrew records, neither science nor reason were adequate to prove the existence of a personal God in respect of locality, image, quality, reason, individuality, picture, attribute, or perception. His conclusion was this:—“How Thou art and seemest to Thine own being I can never know, any more than I can assume Thy nature.” The lecturer made frequent references to the present war of Crescent and Cross, which elicited unanimous approbation, protesting that “as literature, science, and art, were the true votaries of beauty, the followers of peace, truth, and goodness, were the real worshippers of God. And though we pass not the bounds of this present nature, there is in our inner life a fine inextinguishable power, or native instinct, which guides us evermore beyond the ken of knowledge and experience. Even now, Sordello takes up the asbestos lamp from the inmost chamber of the tomb of Paraclesus, and we are conscious of spirituality within and without us,

—all ambitions, upwards tending,

Like plants in mines, which never saw the sun;

But dream of him, and guess where he may be,

And do their best to climb and get to him.”

—Liverpool Daily Post, May 30th, 1877.

SPIRITUALISM IN DALSTON.—On Thursday evening last week a special general meeting of the Dalston Association of Inquirers into Spiritualism was convened by circular, to consider the necessity for the early removal to new premises. Mr. John Rouse having been elected chairman, read the notice convening the meeting, and explained the necessity for action, notice to quit possession of the premises by the 24th instant having been served upon the tenants, the property being required for construction of a branch line by the Great Eastern Railway Company. He added that the Council had asked Mr. Thos. Blyton, the hon. secretary, to provide suitable rooms in his own residence so as to accommodate the meetings of the Association. Mr. Blyton was prepared to do so if the general body of members desired the arrangement; the Council therefore had resolved to recommend the plan for acceptance by the members. On the motion of Mr. R. A. Marsh, seconded by Mr. J. Tozeland, it was unanimously resolved that the Association remove its place of meetings to rooms to be provided by Mr. Thomas Blyton. The hon. secretary remarked that several members and friends of the Association had tendered him assistance, which would enable him to provide the necessary accommodation and means of comfort, which he hoped would prove equal to those which the Association had enjoyed since its formation in 1870. A cordial vote of thanks to Mr. Blyton for his readiness to assist the Association was proposed by Mr. T. Garrard, seconded by Mr. J. Tozeland, and carried unanimously. Mr. Blyton said that he trusted the members as a body would always evince their appreciation of any services which he might render them by their taking an active part in all the proceedings of the Association, and endeavouring to interest themselves, their friends and acquaintances in the general welfare. The business part of the meeting then closed.—Mr. James Burns, of the Progressive Library, delivered an interesting lecture upon “The Progressive Study of Spiritualism.” The chair was taken by Mr. Thos. Blyton. At the close of the lecture, Messrs. R. A. Marsh, J. J. Morse, J. Tozeland, John Rouse, and others, made some observations. A unanimous vote of thanks to Mr. Burns for his lecture was passed, and the meeting broke up.

CAPTAIN MACKINNON'S GHOST STORY.

It is not a little in support of the various theories of the supernatural, that nearly every one at some period of their lives has either encountered something ghostly and apparently unaccountable, or has heard a well-authenticated story of such occurrences among friends. One such it was my lot to hear directly after its occurrence now many years ago. In many respects it is not at all an orthodox ghost story, for the place where it occurred was neither old nor ruined, nor lore-laden, being one of the hill sanatoriums of India, only discovered then about thirty years, and the hero was neither handsome, pale, nor unhappy, but, on the contrary, a stout, red-faced, merry fellow, a little noisy according to the taste of ladies, but one of the most popular among men of all the gallant regiment of — Lancers.

Certainly, every way considered, Captain, or Jack, Mackinnon, as he was commonly called, was just the last ideal hero for loves or ghosts, and yet, by one of those strange chances by which life is always scattering our theories to the winds, the following "owre true tale" of him came direct to me from one of his brother officers.

The hills I write of contain woods that were a very paradise for sporting men at the time, and Jack Mackinnon would try his luck among the bravest with the elks, ibexes, bisons, and tigers to be found there. One day he resolved to make an expedition to a lonely place where he heard of much game, and went for a sojourn there of some days. He started only with servants and beaters; not that he was fond of solitude, but simply because a dance given at the principal station had a greater attraction for his lighter and more nimbly-tripping companions.

A bungalow, or rather a better kind of hut, built by one of the earliest explorers, at the head of the ghaut by which he had scaled the mountain range, gave our hero the shelter he needed, and at a collection of native sheds, where a few of the thinly-scattered aborigines of the place dwelt, he could get fresh buffalo milk. It was said he always preferred something stronger, but in that case he must have provided himself.

An awfully lonely place it was, with its dark forests, and the mountains breaking up, as it seemed, for it was below the edge of the plateau, and every now and then you came to a ledge hanging over an abyss bottomless to human vision, veiled with mists and rank verdure. And if the grandeur and still solitude of the scenery were overpowering, still more so was the companionship possible at any moment. A herd of bison might have raced bellowing down a slope, or a murderous panther have leapt from an impenetrable thicket. But Jack Mackinnon had a stout heart, also a trusty rifle and an able body of retainers. Still he did not like the look of the bungalow. It was damp, dark, worm-eaten, rat-haunted he was sure. "Was it no one's duty to keep the place in order?" he asked of his retainers. They, unwilling from the first to have come there, answered sulkily that it was a deserted place; no one had lived in it for years; they had warned Master that he would not like it; would he not leave it even thus late? But the Master answered with British pluck and a bad word, that having come there he should stay were it the Inferno itself. Perhaps some one unseen heard these words. Well, the darkness crept on, and as I said before it was not a comfortable house. A damp floor, a camp stool, a tumbler of dirty castor oil, with a lighted wick in it for all illumination, were not inducements to sit up reading or writing, so after dinner—a good dinner although cooked in rustic fashion under a tree—the Captain made his arrangements for the pipe of peace, and then to bed. They were to be up very early next morning, while the timid ibex yet fed in dewy corners undisturbed, and the elks lingered in grassy dells—no sport after the sun was up except by beating the jungles, and like every true sportsman, Jack Mackinnon liked tracking best. But now that he has given his last instructions, has emphatically repeated them, and his servants have gone, he is left with his rifle and his favourite dog.

Perhaps he sleeps too soon after his dinner, or perhaps he has bad dreams; something is certainly wrong; he tosses uneasily and cannot rest. "No clocks here; no moon either; how beastly dark! Hi! Ponto, where are you?" he exclaims;

and his dog, who is lying close to his bed, raises his head and licks his master's hand. "Bark! Ponto, can't you? I want to hear some noise besides my own voice," he continues, but Ponto only licks his lips. He turns on the other side, and dozes off, but after what seems only a minute he starts up again. "Good heaven, there is some one coming here," for in the distance he had heard a voice call "Boy!" the common appellation for all male servants in India, like *garçon*, in France. "Boy!" he shouts in his turn, to wake his own people, but there is no answer, although he imagined them to have been sleeping in the next room. No—no answer to him, but just as he was getting up to see where his servants could be, another call, twice repeated, of "Boy, boy!" fell on his ear. It was not like a traveller's rousing voice, but rather a melancholy wail, still from a distance, but nearer than the first, and it came again, nearer. "Boy, boy!" "Ponto! why don't you bark?" his master wished to say, but the words died on his lips; he could only put out his hand and feel his dog, who sprang upon the bed eagerly, crept close to him, and gave a low growl as the voice, nearer still, called, "Boy, Boy!" Once more Mackinnon stretched out his hand, and seizing his rifle, dragged that also to his side, and once more the unearthly voice, in the same room now, repeated the call, and curdling all the blood in Mackinnon's veins, took from him all power of using the weapon. A cold perspiration bathed him, the dog trembled in every limb, his hand lay paralysed on his rifle. The voice came nearer—was calling in his ear! he saw no form, he felt no breath, but his heart stopped beating with horror, and he fell into a swoon, pulling, with a last convulsive effort, the sheet over his head.

It was full broad daylight when he again drew a long breath, and extricated himself, half-suffocated, from the coverings, his dog and his rifle duly ensconced beside him. This time his shout of "Boy" quickly brought his body servant humble and apologetic before him.

"And this is what you call daybreak?" he angrily exclaimed. The boy admitted they had overslept themselves. "And where did you sleep?" continued the master; "it was not here." The "boy" hesitated; further pressed, he answered trembling, "Master, there is one Pishash (demon or ghost) here. White people don't mind these things; black people very afraid. We all slept in the little mund (village) down there; black people can't sleep in this house." On further inquiry he informed his master that a white gentleman had been murdered in the house many years ago, or had died in some sudden and mysterious way, but he could not or would not give any further particulars.

Jack Mackinnon thought much, but said nothing. After breakfast, however, to the extreme relief of his retinue, he announced that he felt unwell, and should go home. On his return he confided his adventure to his brother officer, who told it to me, but on repeating it to one or two others, and meeting the jocular remark, "But how much brandy and soda did you take, Jack, after dinner? you've forgotten to tell us that, and it gives strange dreams sometimes," he grew angry, and declined to speak on the subject any more.

Inquiries made respecting the house elicited the facts the servant had stated. An officer had died there, whether by fair or foul means was never clearly proved, but he was known to have made himself obnoxious to the natives, and it was strongly suspected that he died either by poison or violence at the hands of his servants.

Any way the house had acquired a bad name, and though I resided on the hills many years after, I never heard of any one returning to it, and I believe that it has now fallen to utter ruin.

C. B. X.

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Though the plan may be modified, it will not be substantially changed.

[The sections which deal with the phenomenal and religious aspects will be so arranged as not to trench on the works announced for future publication—*Spirit Teachings and Researches in the Phenomena and Philosophy of Spiritualism*. M. A. OXON.]

The volume will be published at 10s. The names of subscribers should be sent to F. Percival, 15, Conduit-street, W. London, May, 1877.

## HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

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

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is "understood." If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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