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No. 253.—(VOL. X.—No. 26.)

LONDON: FRIDAY, JUNE 29, 1877.

Published Weekly; Price Twopence.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER TWENTY-SIX.

LONDON, FRIDAY, JUNE 29th, 1877.

THE RELATIONSHIP BETWEEN MESMERISM AND SPIRITUALISM.

THE above subject was dealt with at some length in these pages last week, and in continuation thereof attention may be called to the motives which are believed to influence certain spirits in associating themselves more or less permanently with mediums. These motives appear to vary, and so far as inspirational, trance, and poetical mediums are concerned, to be of an unselfish kind. Such spirits rarely interfere with the liberty of the medium; they only give advice, and that advice in nearly every instance has a tendency to make him wiser and better. At the other end of the scale, the lower spirits are supposed by many who have had long experience in observing their doings, to attach themselves to mediums for the purpose of tasting the pleasures of earth over again by community of sensation with the sensitive, and although they often work great marvels on the physical plane of existence, they sometimes care little or nothing for the moral good or evil resulting from such pastimes.

This fact of the possibility of community of sensation between two individuals is abundantly established by mesmerism. In many experiments when the mesmerist pricked the sensitive also feels the pain; when the mesmerist drinks wine the sensitive tastes it, and so on. It has, however, been argued that as the mesmerist or the controlling power does not in return experience the sensations of the patient, the spirits who control mediums are similarly exempt. But Mr. Atkinson's experiences show that the mesmerist does sometimes take on the sensations of his subject. How much more, then, might he do so in that state of exalted sensitiveness believed to be gained by the spirit when freed from the body?

This community of sensation may sometimes be used by spirits for good purposes. When Miss Rhondda Williams, during her last illness, was for a time the guest of Mrs. Makdougall-Gregory, the spirits would occasionally entrance her for an hour at a time, avowedly for the purpose of giving the medium freedom from pain by putting her into a mesmeric sleep; but they invariably asserted that all the time she was insensible they felt the pain themselves, and bore it for a time for the sake of giving her relief.

SEANCES WITH MESSRS. FLETCHER AND WILLIAMS.

BY GEORGE C. JOAD.

ALTHOUGH the occurrences I am about to record fail in more than one point of being a perfect proof of anything, still they offer a certain amount of evidence—first, that the controlling power is distinct from the medium; second that two of the John Kings are the same identity.

On Tuesday last I paid a visit to Mr. Fletcher. On his becoming entranced, he was at first controlled by (professedly) "John King." I may mention that Mr. Fletcher told me afterwards that this was the first time John King had ever spoken through him. The discourse was on Spiritualism, and the state of my mind respecting it was accurately stated. I mentioned that I was unable to obtain any proof that the spirit-world had anything to do with the matter. John King said he had come on purpose to help me in my investigation, and would do all he could to prove it to me. I asked him whether I should see or hear him on Friday. He said, "Yes," if I wished. I then requested him to give me some test. He agreed, and asked what it should be. I left it to him to choose. He said, "Well, I will say something to you now, and repeat it then. I will say, 'You are an odd fellow;' that will not be a common remark." Later during the sitting the medium stated that John King had brought a spirit and placed it beside me; from the description I thought I could recognise some one who had

passed away rather more than a year ago; I could obtain nothing as to identity beyond a description of the personal appearance, which, however, was very peculiar. I wished for the name, and could not get it. I then asked John if he would tell it me on Friday, and he said he would try.

Yesterday evening I attended a *séance* at the rooms of the National Association of Spiritualists, 38, Great Russell-street, London. Mr. Williams was the medium. I sat on his left. For a long time we had no manifestations. At length I was touched on the head, and John King's voice, apparently behind the medium, said something to me which, as the musical-box was playing, I could not hear; so I asked him to speak again. He then said, "*How are you? I cannot give you the name to-night.*" I replied, "I am sorry for that; can you repeat what you said the other day?" "Yes. 'You are a funny fellow.'" The power seemed weak, and the manifestations very intermittent. At the commencement of the sitting I had "initialed" a card, and placed it, with a pencil, on the table before me. On John King's addressing me again, I told him he had changed a word in the sentence, and asked if he could repeat the exact word he had used before. He said, "No." I then requested him to write down what he had said on the card, and by way of reply received three taps on the forehead. John King remarked that I had not seen him for a long time. I had not seen him since last November, and said, "No; but I have heard you, have I not?" "Yes," he replied. "Where?" "In Southampton-row." There was nothing more of a personal character. On the gas being lighted, I found my card had been written, or rather scrawled upon, and read, "*We cannot give you the name.*" This was written on both sides. I had better state that I had hold of the little finger of the medium's left hand all the time; that he did not change it, I am certain, because he wore a ring on the little finger which I noticed at the beginning and felt all through the sitting.

Unless one assumes collusion between the mediums—and for my part I repudiate the idea—it is difficult to account for what occurred, except on the theory of an intelligence extraneous to either medium or sitter; thought-reading—whatever that may be—will hardly cover all the facts; thought-reading would at once have revealed the name, and would scarcely have substituted "funny" for "odd." I shall continue to investigate in the same direction, and, should I obtain further results, will communicate them.

Oakfield, Wimbledon Park, June 23rd, 1877.

"SCIENTIST."—The word "scientist" now occurs in many communications sent to this journal. The word is of American origin, and not yet recognised or adopted by the English scientific world. *Nature*, in a review of one of Mr. Serjeant Cox's books, called attention to his use of the expression. What is to be said for and against the adoption of "scientist?" It is economical as a substitute for "scientific man," the use of one word being saved.

SPIRITUAL LITERATURE IN CAPE TOWN.—Mr. T. Berks Hutchinson has generously presented the following works on Spiritualism to the Grey Library, Cape Town, South Africa:—November, 1875: *Dialectical Society's Report on Spiritualism*; *Spiritual Phenomena*, W. Crookes, F.R.S.; *Miracles and Modern Spiritualism*, Alfred R. Wallace. Dec., 1875: *Modern American Spiritualism*, Emma Hardinge; *Incidents of My Life*, Home. April, 1876: *Footfalls on the Boundary of another World*, R. D. Owen; *Planchette*, E. Sargent; *Where are the Dead?* Thos. Binney; *Letters and Tracts*, Judge Edmonds; *Mrs. Tappan's Orations*; *The Spiritualist and The Medium* (weekly); *Spiritual Magazine and Human Nature* (monthly). March, 1877: *Nature's Divine Revelations*, A. J. Davis; "*Arabula*," or, *The Divine Guest*, A. J. Davis; *Penetration*, A. J. Davis; *Stellar Key*, A. J. Davis; *The Inner Life Mysteries Explained*, A. J. Davis; *The Physician*, Vol. I., Great Harmonia; *The Reformer*, Vol. IV., Great Harmonia; *Seers of the Ages*, J. M. Peebles; *Ghost Land*; *Occultism*; *Will Ability*, Jos. Hands; *Career of Religious Ideas*, H. Tuttle; *Mesmerism and Electrical Psychology*, Dodd's; *Lectures on Mental Science*, J. S. Neave; *Supernatural Facts*, Rev. Mr. Ferguson; *Hafed, Prince of Persia*; *My Experiences*, Catherine Berry; and *The Clock Struck One*, S. Watson.

PROFESSOR GREGORY'S BOOK ON "ANIMAL
MAGNETISM."

THE PREFACE TO THE SECOND EDITION.

THE chief difference between this and the original edition of Gregory's *Animal Magnetism*, is that the first three chapters of the older work have been omitted. Those chapters consisted for the most part of arguments against the imposture theory of Mesmerism, and they may have unfortunately been necessary in Professor Gregory's time, but are not so now. The elementary facts of mesmerism are now widely known and accepted, and day by day there is a steadily increasing number of scientific and intellectual inquirers. Furthermore, the students of Psychology now possess journals, organisations, social influence, and public platforms of their own, and their experience of the past is such that they prefer to tell the public that those few authorities upon other subjects who take upon themselves to speak upon that which they do not understand, and to deny the reality of mesmeric phenomena, are untrustworthy guides, unworthy the attention of honourable men. They feel no desire to prolong the number of years during which the said authorities have been treated with more respect than they deserve, in the endeavour to instruct them in a conciliatory manner as to the nature of some of the phenomena of the universe respecting which they are devoid of knowledge.

The late Dr. William Gregory was born in 1803, married in 1840, and died in 1858. He was a Fellow of the Royal Society of Edinburgh, and during a large portion of his life occupied the chair of Professor of Chemistry at Edinburgh University, a position obtained after a contested election in which Dr. Lyon Playfair was his friendly opponent. Dr. Gregory refused to canvass the electors, and Dr. Alison told him that he would lose the appointment in consequence, but he was true to his principles, and said that he would be "a martyr, if necessary, to the cause of truth." Previously Dr. Gregory had been Professor of Chemistry at Glasgow, whence he departed to Aberdeen as Professor of *Materia Medica*, of which the chair was vacant, but in reality he, by mutual understanding of the authorities, taught chemistry. During his residence in Aberdeen he was suffering much of the time from the effects of an accident, so was assisted in his experiments by his wife; to this the University authorities at first objected, but she argued that as his predecessor, Dr. Forbes, had his daughter to assist him, she (Mrs. Gregory) had an equal right to assist her husband.

Mrs. Gregory's maiden name was Lisette Scott; she was daughter of John Scott the younger, of Gela, who was the son of Sir George Makdougall and Ann Makdougall, daughter and heiress of the ancient family of Makerstoun, established in Roxburghshire since A.D. 1100.

Mrs. Makdougall Gregory was as deeply interested in psychological science as her partner; indeed, it is well known that up to the present time she continues to work arduously in London, doing all she can to disseminate a knowledge of this interesting science. The present book is issued under her auspices. Professor and Mrs. Gregory were both well acquainted with Harriet Martineau, who wished Professor Gregory to write her biography, and offered to send all the documents and letters necessary for that purpose. He was unable, in the midst of other arduous duties, to undertake the additional responsible work. Professor Gregory's works on chemistry, especially the organic branch of that subject, are even now valuable text-books to the student, although it is a science in which such rapid advances are made from day to day.

So far as I know, all the standard books of the past on Mesmerism are now out of print, and the necessity for the republication of Professor Gregory's work on *Animal Magnetism* has long been recognised by psychologists, whose interesting field of research is now attracting so much attention. In the preface to the first edition Professor Gregory mentions the following as the authors of the best works or papers then (1851) in circulation in this country on the subject: Mr. J. C. Colquhoun, the Rev. Messrs. Townsend and Sandby, Miss Martineau, Dr. Esdaile, Mr. Braid, Dr. Haddock, Dr. Scoresby, Dr. Elliotson, and Mr. Herbert Mayo. Professor Gregory acknowledged his indebtedness for some of the contents of his book, to Earl Stanhope, the Earl of

Eglinton, Sir Walter C. Trevelyan, Major Buckley, Dr. J. W. Haddock, Dr. Macculloch, the Rev. A. Gilmour, and Mr. H. G. Atkinson, F.G.S.

I should have preferred to have altered the title of the present work to *Mesmerism and its Phenomena*, since the word "magnetism" has a recognised meaning among scientific men, and the psychical facts mentioned in this book are not primarily, if at all, related to magnetism proper, except in the sense that bonds of union exist throughout all nature. The prefix "animal" of course qualifies the term, but it is best to have a new name altogether to avoid possible confusion. However, as the book is so well known as Gregory's *Animal Magnetism*, and the author preferred that title himself, it has been retained.

WILLIAM H. HARRISON.

38, Great Russell-street, London.

PRIVATE MANIFESTATIONS.

BY C. CARTER BLAKE, DOC. SCI., LECTURER ON COMPARATIVE ANATOMY AT WESTMINSTER HOSPITAL.

A PRIVATE *séance* was held last Sunday evening in my rooms, the persons present being my wife, brother, self, and Mr. Herne. Sitting at a small drawing-room table, the "control" which calls itself "Sarah" was manifested in about ten minutes. This control is said to be of a violent and blasphemous nature. After a few slight raps, the table rose, and forcibly dashed itself in a downward direction, breaking one leg of thick wood. During all the time of the *séance*, Mr. Herne's hands were held between my brother and myself, and his feet secured by my wife. No motion of his body or limbs which could account for the movement of the table took place. He exhibited great trepidation at the "control" present. Every one at the table was touched at spots far beyond the reach of any part of Mr. Herne's body. Subsequently my chair was pulled backwards in a direction which a fraudulent medium could neither pull nor push; and I was forcibly touched on the shoulder nearest to Mr. Herne at a moment when I was looking at him, and in the direction of the force which touched me. The broken table leg was then placed by my brother under the table, and an effort was made by some agency external to the sitters to replace the broken iron and woodwork in *statu quo*, which failed. Afterwards (Mr. Herne's feet and hands being secured) a large heavy sofa behind him, and beyond his radius, was thrown on one side, and brought towards the middle of the room, while my chair was gently dragged from beneath me; Mr. Herne's chair was thrown to a corner of the room; and himself thrown on the floor. I never let go his hands, nor did my wife his feet.

Afterwards, and when the *séance* had ended, a small stone Indian axe, which I was carelessly holding in my hand, was snatched from me, and thrown to a height above the level of my brother's head. Mr. Herne had his back to us at the time, his hand on the mantelpiece, where he was looking at some statues. Nobody was near me.

The next experiment is more interesting. I requested Herne to repeat what I had seen in the presence of Dr. Slade, when the medium, placing the palm of his hand lightly on the back-rung of a wooden Windsor chair, with both his thumbs and all fingers visible to me, caused it to rise from the ground to a height of about six inches, perfect parallelism being kept between the seat of the chair and the floor. This was repeated three times. It is much to be desired that Mr. Herne should repeat this manifestation in daylight as a simple and satisfactory proof.

In conclusion, I wish to say that the time of the *séance* was 9 p.m., that the windows were open and the blinds pulled up, and that a moderator lamp, full blaze, was on a side-table. The experiments, therefore, were carried on in full light, and the colour of the *irides* of the medium's eyes were visible to all of us throughout the whole of the evening.

AY! there may be muscle and sinew, there may be intelligence and intellect, there may be the profoundest research, there may be the most transcendent genius, yet unless integrity and justice, unless sympathy, charity, and good-will to men underlie and overarch the character, that life is a moral failure!—J. M. PEBBLES.

ORGANISATION.

THROUGHOUT all nature, organisation, in a multitudinous sense, prevails. Within man's organisation are over sixty primary elemental substances, and see the wonderful results flowing from their union. Brilliance in his eyes, elasticity in the step, strength in every muscle, and untold potency in the various departments of the brain! Without organisation, he becomes, as it were, a nonentity. The union of oxygen and hydrogen produce water; combining oxygen and nitrogen we have the atmosphere we breathe. In union there is strength—a positive force that can displace mountains, remove obstructions in the path of progress, and reform and elevate the world. By the combination of active minds, working harmoniously together, as great results can be produced in the moral world, as are daily seen in the physical universe by the uniting of different elements. Without organisation there would be no scintillating stars and worlds—in fact, in one sense, nothing in all of God's vast universe. See the results that flow from organisation among the Mohammedans, Buddhists, Methodists, Hardshell Baptists! If organisation can propagate an error, will it not have ten-fold more potency when truth alone is involved? The New Hampshire State Society of Spiritualists take a rational view of this subject in the announcement: "That we believe in organisation as an essential law of nature. Religions are not exempt from the influence of this law. Only through organised and systematic effort can Spiritualism be established in this State, and regular meetings be sustained."—*Religio-Philosophical Journal*.

UNSEEN INFLUENCES.

WHEN—asks a spirit—will men learn that if they wish to draw the nobler influences of the unseen world around them, they must make their own interior conditions attractive to such influences? A few on earth realise this now, and yet but dimly, not as they will when they have become divested of their fleshly tabernacle. Would that the secret law might be made as plain to all as any of the ordinary laws of visible life! But experience is a good schoolmaster, and it will teach the precious secret in time. Why do we have crime? Clearly because we put ourselves in such a condition of mind that we can be easily accessible to dark and undeveloped spirits. Let us once close these avenues to their approach, and they cannot work their will through us upon others. No law ought to be plainer, as none when once understood will work better results. We are continually open to the reception of spirit influences, either good or bad; it lies almost wholly with ourselves to say which shall operate through our organisations.

If we would draw down to us the elevated and ennobling influences which there are spirits always ready to exert over us, we have a rule by which it can at any time be done. At all events, we must give hospitality to either one or the other class continually. We exist between the two, and are educated and disciplined by them in turn. How blessed a thing it is to know that it is within our power to have the company of none but the good if we will. How very precious the thought that we can so easily expel unwelcome guests from our minds by so simple a process as that of inviting none but the good ones. This is a vital point in true Spiritualism. None of us can really call ourselves Spiritualists until we live by the application of this rule, which is sure to introduce peace and harmony into the heart.

Unless we live according to the laws of which we profess to know the existence, of what use to speak of these things to others? The world best knows what it most distinctly sees, and all the argumentation and preaching that can be showered on its head will never have the effect of a practical demonstration.

We might learn a valuable lesson from the church itself on this point, for it does not yet recognise the operative existence of such a spiritual law, and therefore it goes on experimenting with its power and pomp, its authority and worldly methods. It talks about a "still, small voice," but has never heard it. It does not yet recognise the simple truth that we all make our own surroundings, but is satisfied still to leave it with the minister, the synod,

and the council. Not for them is it to impose upon the human spirit a silent and hidden law which it must take up for itself. There is no authority outside the law that is greater than the law. And this is the time for all true and good Spiritualists to preach the truth, on which they have laid hold far more effectually by obeying its hidden statutes, than by combating hostile opinions or even impaling error with the sword of the intellect.—*Banner of Light*.

SPIRITUALISM AMONG SAVAGES.

Mr. J. M. PEEBLES, formerly United States Consul at Trebizond, and who has contributed greatly by his writings and lectures to the spread of Spiritualism, is now making a second tour round the world. Writing to the *Banner of Light* newspaper, Mr. Peebles says:—

On Thursday morning, the 22nd, we reached Kandavu, one of the groups that constitute the hundred Fiji Islands. Considering the climate, soil, and fruits, it is quite natural that England should covet the control of these sunny isles. The Governor, Sir Arthur Gordon, testifies not only to the general good behaviour of the native Fijians, but to their "aptness to learn, and their readiness to adopt many of the English customs." Among others, we here took on board a famous native Fiji, and Captain Rich, a gentleman who had resided upon the islands a number of years.

Governor Gordon and Captain Rich both agree that the Fijians have ever believed in God and a future existence. They also believe in inferior gods and multitudes of demons. But there is one bad king-demon above all the host, whom they call *Taboro*. To him they pray and offer sacrifices of flowers and fruits. The great and good God they denominate *Kalo*. He resides in the sun, whispers in the winds, smiles in the morning light, and manifests his displeasure in the hurricane.

Captain Rich gave me a most interesting description of their methods of holding converse with spirits. They fast for a season, and then—using the Captain's language—"they go into a kind of a fit, becoming very spasmodic, and then they pretend that the spirit has come." In this ecstatic state "they profess to see their dead relatives and to foretell the future." They also have "seasons of casting out bad spirits." The Captain had seen them do this repeatedly. Bystanders, looking on, say, "They're gone mad!" The chiefs exercise a sort of general supervision over these manifestations.

Sailing in the Southern Pacific waters, meeting and conversing with Southern-Sea Islanders, I have put forth every effort to sound the depths of their religious convictions, and get at the foundation of their myths.

Religion in some form is natural alike to savage and the man of culture. Accordingly, "Wherever there are traces of human life," says Max Müller, "there are traces also of religion." And the missionary Gill, writing of that small cluster of isles, known as the Hervey Group, observes that the "Polynesian name for God, *Vatea*, expresses a great truth. The continued existence of the human soul after death is implied in their laments, their beautiful allegories, and in their pretended intercourse with spirits. Each island in the group has a dialect, a history, and a worship of its own."

These islanders *all*, so far as I have been able to form an opinion, believe in gods, good and bad; in the immortality of the soul; and in a future existence that very much resembles this. Hence Ikoke said, when hearing of the murder of his younger brother, "I shall meet him in the warriors' resting-place, and we shall there again dance the warriors' dance."

A dirge for *Vera*, composed by Uanuku, runs thus: "I go toward the setting sun. I go far away, mother, by a perilous path to spirit-land. . . . Halt, Vera, on thy journey; turn thine eyes toward Mangaia; look again at thy parents, whose days are spent in tears. They love thee. Tueva, encircled with red leaves, is mourning. Oh, north-west wind, bear him gently on his way. How desolate is our home. Perhaps he will return by a brighter path from the spirit-land. By the aid of a mighty god he shall return. The morning will bring him. Do not weep, mother."

The following is a portion of the death-chant of Koroo for Varena: "Sweet was she who came from the sun-rising. In spirit-land she is now wed. She was wooed by a shadow. Such was my vision on the mountain. . . . At the gathering-place of ghosts is her home, built by her ancestors, where spirits rest awhile—rest, or chant, and sing in the evening. She has gone to her home. She has entered the expanse where, visiting the land of red-parrot-feathers, she will return in renewed youth—return, leading us to the spirit-expanse. Let there be abundance of fragrant leaves, magnificent, sweet-scented flowers, with garlands of myrtle for the advent."

Reaching Auckland, New Zealand, early on the morning of February 26th, we were met at the landing by the Hon. John Macleod, for several years a member of the New Zealand and Colonial Parliament, and a devoted Spiritualist. Visiting this gentleman's residence, riding out to the extinct volcanoes, visiting the library, the Rev. Mr. Edgar, a liberal, unsectarian clergyman, and other persons and places of interest, we returned just before evening time to our steamer. Auckland is a beautiful and healthy city, with a population of 15,000. We are yet ten days from Melbourne, Australia.

Auckland, New Zealand.

THE 100,000 cheap leaflets, containing instructions how to form spirit circles at home, are now printed and ready for distribution.

THE ROCHESTER RAPPINGS.

To the Editor of "The Athenæum."

Scarsdale Villas, Kensington, June 4th, 1877.

IN your impression of the 26th of May last, I noticed with deep regret that my letter to Mr. D. D. Home has been the cause of bringing my name before the public. The publication of my letter by Mr. Home, of February, 1876, was improper and unauthorised. As regards the serious charges contained in Mrs. Norman Culver's unsworn deposition, made, not as you erroneously put it, six years ago, but twenty-six years and upwards ago, I think in common fairness you will not deny me the right of reply. At the time of the publication of this defamatory, unsworn deposition I was a mere child. My family, however, took up the matter, and Mrs. Norman Culver, subsequently, not only verbally, but in writing, retracted all the charges brought against me and my sister. Shortly after the publication of this document, Mr. E. W. Capron, published in the *Express* in 1851 (re copied in the *Pittsburg Post*) a letter to this effect:—

"I notice in the *Express* of Saturday what pretends to be a statement of a confession (in extracts from an unsworn-to deposition) made by Catharine Fox to Mrs. Norman Culver. Without noticing the loose and indefinite manner of the whole statement, I wish to call attention to the following extract:—

"Catharine Fox told me that, when the committee held their ankles at Rochester, the Dutch servant-girl rapped with her knuckles under the floor from the cellar. The girl was instructed to rap whenever she heard their voices calling spirits."

"As I was present during the investigation, and had an opportunity to know something of the circumstances, I will ask space to state—

"1st. That during that investigation (which lasted three days, and was carried on by three different committees), not one of the examinations took place in the house of the Fox family, the first meeting of the committee being in the Hall of the Sons of Temperance, the second at the office of Vice-Chancellor Whittlesey, and the third at the rooms of Doctor Gates, at the Rochester House.

"2nd. There was no previous notice given to the family, and they did not know when they were to go until the committee called for them.

"3rd. They did not have, and never had, a Dutch or other servant-girl in the family at Rochester up to the time of the investigation.

"4th. Catharine Fox was *not* in Rochester during any part of these investigations, *but was at my house* in Auburn, seventy miles distant.

"Any further comment on the above unsworn 'deposition' would be superfluous, as the above serves to illustrate its character."

For further evidence rebutting these charges I refer you to the contemporary literature on that subject from the year 1851 onwards.

I may be perhaps permitted to state that, as regards Mrs. Norman Culver, she left her husband some year or two prior to the year 1851, and wandered about with a person named Burr, who gained a livelihood by giving public lectures, principally denunciatory of Spiritualism. After her return to her husband her mind gave way, and she had temporary attacks of kleptomania; her husband, in despair, committed suicide. It is painful for me to state these facts, known only to our family, to whom Mrs. Culver was distantly related; but I deem this necessary to show the character of the witness brought up to testify against me after the lapse of upwards of a quarter of a century. I ask, is this conduct on the part of Dr. Carpenter fair and reasonable?

The theory Dr. Carpenter endorses is, that these rappings are produced by the joints of the toes of the foot. Can any explanation be less satisfactory? I appeal to Mr. Wm. Crookes, Mr. Serjeant Cox, Lord Rayleigh, Mr. H. Cholmondeley Pennell, Mr. A. R. Wallace, Mr. Varley, and many more, to whom I have afforded every opportunity of testing these phenomena and ascertaining their cause, whether the toe-joint theory suffices to account for these mysterious rappings, or whether they are produced by artificial means.

These rappings, or echoes from an unseen world, as I call

them, have occurred in the presence of the gentlemen I have referred to, and in the presence of other men of science, in a clear light, against the pane of a window, on the panel of a door, abreast with those present, even overhead, upon a wire stretched across the room, and beyond my reach or touch. They have taken place on the floor, while I was seated on a swing several feet off the ground; they have happened while I stood isolated on glass tumblers, the floor beneath vibrating as the rappings sounded on the carpet. If the phenomena called spiritual rested on these rappings as their sole evidence, possibly suspicion might be justified; but, I ask, how does Dr. Carpenter account for the appearance of forms? These appearances have been witnessed by Mr. H. P. Townsend, Mr. C. F. Livermore, Dr. Gray, Dr. Edward Bayard (all of New York), by Mr. Irving Vanwart (nephew to Washington Irving), and others in the United States.

On a recent occasion, at the house of Mrs. S. C. Hall, Kensington, a luminous hand, descending from a considerable height opposite to me, seized a pencil and wrote a few words, then rose and gradually faded away. I ask what produced this phenomenon?

In conclusion, I repeat my request that I may be heard in answer to the unprovoked, unjustifiable attack now made upon me. For years past I have lived in strict seclusion, only allowing intimate friends to visit; and now, after the lapse of upwards of a quarter of a century, I am called upon to repel slanderous statements made against me by a person I had hardly ever spoken to, knew nothing of, and which statements have been retracted and denied by the accusant again and again.

KATHARINE FOX-JENCKEN.

* * The statement that Mrs. Culver's deposition was made only six years ago is Dr. Carpenter's.

A VISION.—A sublime philosophy which a Socrates, an Aristotle, a Plato might envy, but could never reach. Visions of God; three yet one; footsteps of angels; a gigantic war of spirits going on from the dawn of creation, unseen yet not unfelt; rivers of Divine grace flowing ever through the world of matter; dull facts of nature transformed into an alphabet of living symbols; our God on earth, marrying his own creation by a changeless vow, changeless as himself; a city of light, that of God, stretching out before us in the infinite future with its antipodes, a chaos of rebel torture, the everlasting living of that second death; good and evil in their ultimate issues; such are some of the echoes which break in upon the ear from the anthems of the angelic choirs; such are some of the pulsations of light which escape from that half unveiled throne of insufferable glory.—"Manchester Dialogues." By the Rev. Father Harper, S.J. Second Series, p. 71.

DREAMLAND.—There is a deep mystery connected with dreams, unless we examine them from a spiritual standpoint; then they become somewhat clear. The soul often leaves the body during the hours of sleep, and is told what is to occur; and if the same is impressed upon the brain, when the soul returns to the body it is regarded as a dream. The Norwegian bark *Faro*, which reached New York lately, brought Capt. Johnson and the crew of the schooner *Laura A. Webb*, of Deer Island, Me., which was abandoned on the 15th ult., after five days' effort to save her. The *Webb* sailed hence for Nassau, N.P., in ballast, under charter of B. J. Wenburg, of 15, Oldslip. Captain Thompson gives an account of his troubles. The ship was almost a complete wreck; one man had his leg broken, and all on board but him seemed discouraged. The captain in the course of his narrative said "Two more days without sight of a sail. We were still doing what we could to keep from drifting to the eastward, but it wasn't of much use, and most of those on board were getting pretty well discouraged. Abner Newman, the man with the broken leg, kept up his courage better than any of them. On the third morning he told his mates that he had a dream in one of the short spells when exhaustion so far overcame pain that he could sleep some. 'I dreamed that I was eating my pea-soup, boys, at Deer Isle,' said he, 'and a white cat streaked with gray jumped up on the table and watched me eat. We'll get out of this all right, never fear.' I liked the fellow's pluck, but at the same time I was beginning to feel a little dubious. We seemed to be drifting along about the middle of the storm with no chance to run out of it. Besides, we were going so much to the eastward that I thought that accounted for our not encountering vessels of some sort. Four days and nights had been spent in about as uncomfortable quarters as a man could pick out, and still no sail hove in sight. About half-past three on the afternoon of the 15th, the Norwegian bark *Faro* sighted us and came to our assistance. The storm had abated somewhat, but still there was a good deal of risk in making the transfer in such a sea, but it was accomplished without accident. I never took much stock in dreams, but it does seem strange the way Abner Newman's dream came out. As soon as we could get him ashore he was sent to comfortable quarters, and the first morning after he got there they gave him a bowl of pea-soup. There is more than one witness that can swear that before he had swallowed the first spoonful a white cat, streaked with gray, jumped on the table, as familiar as an old friend, and sat there watching him till he had finished."—*Religio-Philosophical Journal*.

THE TOWER GHOST.

THE late Professor Gregory, in his book on *Animal Magnetism*, states that the following narrative about the "Tower Ghost" was communicated to him by Sir David Brewster:

"At the trial of Queen Caroline, in 1821, the guards at the Tower were doubled, and Colonel S., the Keeper of the Regalia, was quartered there with his family. Towards twilight, one evening, and before dark, he, his wife, son and daughter, were sitting listening to the sentinels, who were singing and answering one another, on the beats above and below them. The evening was sultry, and the door stood ajar, when something suddenly rolled in through the open space. Colonel S. at first thought it was a cloud of smoke, but it assumed the shape of a pyramid of dark thick grey, with something working towards its centre. Mrs. S. saw a form. Miss S. felt an indescribable sensation of chill and horror. The son sat at the window, staring at the terrified and agitated party, but saw nothing. Mrs. S. threw her head down upon her arms on the table, and screamed out, 'Oh! Christ! it has seized me!' The Colonel took a chair and hurled it at the phantom, through which it passed. The cloud seemed to him to revolve round the room, and then disappear, as it came, through the door. He had scarcely risen from his chair to follow, when he heard a loud shriek and heavy fall at the bottom of the stair. He stopped to listen, and in a few minutes the guard came up and challenged the poor sentry, who had been so lately singing, but who now lay at the entrance in a swoon. The serjeant shook him rudely, declared he was asleep on his post, and put him under arrest. Next day, the soldier was brought to a court-martial, when Colonel S. appeared on his behalf, to testify that he could not have been asleep, for that he had been singing, and the Colonel's family had been listening ten minutes before. The man declared that, while walking towards the stair entrance, a dreadful figure had issued from the doorway, which he took at first for an escaped bear, on his hind legs. It passed him, and scowled upon him with a human face, and the expression of a demon, disappearing over the Barbican. He was so frightened that he became giddy, and knew no more. His story, of course, was not believed by the judges, but he was believed to have had an attack of vertigo, and was acquitted and released on Colonel S.'s evidence. That evening, Colonel S. went to congratulate the man; but he was so changed that he did not know him. From a glow of rude health in his handsome face, he had become of the colour of bad paste. Colonel S. said to him, 'Why do you look so dejected, my lad? I think I have done you a great favour in getting you off; and I would advise you in future to continue your habit of singing.' 'Colonel,' he replied, 'you have saved my character, and I thank you; but as for anything else it little signifies. From the moment I saw that demon I felt I was a dead man.' He never recovered his spirits, and died next day, forty-eight hours after he had seen the spectre. Colonel S. had conversed with the serjeant about it, who quietly remarked, 'It was a bad job, but he was only a recruit, and must get used to it like the rest.' 'What!' said Colonel S. 'have you heard of others seeing the same?' 'Oh, yes,' answered the serjeant; 'there are many queer, unaccountable things seen here, I assure you, and many of our recruits faint a time or two, but they get used to it, and it don't hurt them.' Mrs. S. never got used to it. She remained in a state of dejection for six weeks, and then died. Colonel S. was long in recovering from the impression, and was reluctant to speak of it, but said he would never deny the thing he had seen."

MR. T. WILKS, bookseller, of 14, Lorne-terrace, Green-lanes, Stoke Newington, can afford all necessary information to investigators into Spiritualism, and facilitate the formation of experimental circles in his district.

PASSED TO SPIRIT-LIFE.—Dr. Dupuis, the editor of *Gallileen*, a spiritual paper published at Ostend, Belgium, has passed to spirit-life. In life his motto was, "Without charity no salvation," using that evidently in contradistinction to the Roman Catholic motto, "Out of the church no salvation." Though only thirty years of age, he had served as an Assistant-Major in the French army; when at liberty to do so he commenced the publication of the *Gallileen*, and he passed to spirit-life while endeavouring to present to the world the glorious truths of Spiritualism.

THE APPARITION OF LORD WILLIAM PETTY.

BY THE REV. W. WHITEAR.

I AM sorry to say that the account of the death of Lord William Petty, or, properly, The Honourable William Granville Petty, first published by Mr. Warner, and repeated in *The Spiritualist*, vol. x., p. 268, is full of errors.

Mr. Petty died of inflammation (but not of the lungs), and he was attended by Mr. Alsop, and that is almost all of the story which was not contradicted more than forty-five years since by Mr. Jervis (not Jarvis), Mr. Petty's tutor, who was with him at the time of his death, and must have known how it happened.

Mr. Jervis' account of the death of his pupil was published in a pamphlet called *Remarks on some Passages in the Literary Recollections of the Rev. Richard Warner*. London: R. Hunter, 1831. Mr. Jervis says that neither he nor Dr. Priestly attended the funeral, nor did he ever receive such a communication as that said to have been made to him by Dr. Priestly during the journey, though they were on such friendly terms that if anything of the kind had happened to either of them it would have been unreservedly communicated to the other.

I do not know the exact date of Mr. Petty's death, but it must have occurred more than forty years before the publication of Mr. Warner's book in 1830, so there was plenty of time for mistakes to work and misrecollections to creep into the story.

It is now scarcely possible to ascertain whether Mr. Alsop really saw any apparition, but a story so incorrect in its details as that of Mr. Warner is certainly not sufficient to prove that he did.

We have here another proof of the loose way in which such stories are often told, even when they are recorded by persons who would not intentionally deceive, and the consequent necessity for searching investigation into the particulars. It is not too much to say that such stories cannot be relied upon unless they are written down very soon after the occurrence, either by some one personally concerned, or after the most careful inquiry, if by any other; and to describe accurately even when accuracy is honestly aimed at, is no easy matter.

High-street, Hornsey, June 16, 1877.

MISS ANNA BLACKWELL'S Prize Essay on Spiritualism has been translated into French, and has been well received so far.—*La Religion Laïque* has given it a favourable notice.

SWEDENBORG SOCIETY.—The annual meeting of this Society was held at the Society's House, 36, Bloomsbury-street, London, W.C., on the 19th inst.; the Rev. Dr. Bayley, of Kensington, occupied the chair. The report of the committee states that 4,888 volumes of the *True Christian Religion* and 4,755 volumes of the *Apocalypse Revealed* have been presented gratuitously to ministers and students, and 369 volumes of the latter work to editors of the press, from the time the offer of these works was first made up to the 30th May. The sales of the same works for the year are 465 volumes of the former, and 633 volumes of the latter. Of the general publications of the Society, 3,319 volumes have been sold and 3,151 presented, making a total of 6,470 volumes issued during the year. The operations of the Society during the last ten years are thus summarised:—1868 to 1877, income (from all sources), £8,488; 1868 to 1877, works sold and presented, 41,637. Of two works alone, viz., the *True Christian Religion* and *Apocalypse Revealed*, the sales for the same period are stated to be 4,732 volumes of the former, and 1,204 volumes of the latter, showing an increase of nearly four-fold over previous sales of these works. Several extracts from reviews of the two works just mentioned are given, but our space will only permit of one on the *Apocalypse Revealed* being quoted here. "After volumes upon volumes have been written on streets paved with gold, and thrones tending to impart a physical idea of a future state; on beasts and dragons, as referring to earthly potentates, or to the hierarchy of hell; and the scarlet lady as being applicable to the Church of Rome and the Pope, it is truly refreshing to find a more elevated expression of such terms, persons, and things which Swedenborg shows to be purely allegorical, and to have entirely a spiritual meaning. What that meaning is appears very distinctly and comprehensively described in this volume." The report was unanimously received and adopted, and the following resolution carried *nem. con.*:—"That the extended knowledge of earthly things which has been supplied to the human mind in modern times by scientific researches which have no parallel in the past, points to the necessity of a corresponding increase of spiritual knowledge as its complement required by the hunger and thirst of the soul. And, as the Lord has vouchsafed to this Society the possession of the literature containing the heavenly truths the case demands, it is plainly the duty of each member to proceed vigorously and continuously in its dissemination."

THE ANGEL OF SILENCE.

BY WILLIAM H. HARRISON.

With marble-like feet on the darksome clouds
 Ascending from worlds of woe,
 The Angel of Silence in majesty stood,
 All patiently calm as the murmuring flood,
 Of the passions of men and their deeds of blood,
 Re-echoed from depths below.

And sadly the murmurs of sorrow and pain,
 Of the tide of human tears,
 Rose heavenwards with prayers for a time of peace,
 For the day when the tumult of life should cease,
 When the souls of men should obtain release,
 In the march of the silent years.

Impassively calm was her snow-white brow,
 As she read the Decrees of Fate,
 Whilst down from the point of her gleaming sword,
 The radiance of truth in its purity poured,
 To those who could grasp the Word of the Lord,
 In the regions of strife and hate.

That Messenger knew that no sign from heaven
 Would to stem the tide avail,
 That the web must be woven in human life,
 Of the outcome of sin, of the wages of strife,
 Till the fruits of repentance with holiness rife,
 Shine forth as the Holy Grail.

The conscience of man must be scarred and stung,
 By the arrows of pain and sin,
 By the furnace fires of affliction be tried,
 Ere the soul casts away its dark mantle of pride,
 Not from the power of the voice outside,
 But the might of the thought within.

Hearts by that Angel are softened and swayed,
 In the noiseless hours of night,
 And in deeds by day is the work wrought,
 For the matchless power of the silent thought,
 From realms on high by an Angel brought,
 Floods the wide world with light.

AN INTERESTING PSYCHOLOGICAL EXPERIMENT.

BY AMELIA CORNER.

I HAVE great pleasure in authenticating the circumstance of my daughter's writing my thoughts, alluded to in your article on "The Relationship between Mesmerism and Spiritualism," in the last number of *The Spiritualist*.

The *modus operandi* is simply this:—I ask a friend who may be present, but not sitting with us at the table, to write a few words on a piece of paper and give them to me privately, so that my daughter may not see them. I then place my fingers on her hand, and ask the spirits to read my thoughts (I, in the meantime, reading the communication on the paper), and write them through my daughter's hand.

This they invariably do, although she has no knowledge of what she is writing, and does not know until we tell her. I have tried placing my fingers on various parts of her arm, but the power gets weaker the farther they are removed from her hand; still the communication has been given in her writing when my hand has been placed on her shoulder.

I do not believe that I have any mesmeric influence over my daughter, but that I merely give her that physical power for her writing of which she is deficient.

At our *séance* this afternoon I read your paragraph before-mentioned to our spirit friends, asking for their explanation. The following was written through my daughter's hand in reply, and I believe it to be a pure and truthful explanation of the phenomenon. She was not aware of what she had written until it was read to her afterwards:—

"We are not in the habit of answering paragraphs in newspapers, but will make an exception in this case. We do not see how any one can mistake the influence which controls your daughter's hand. When you ask us to write your thoughts, we simply do it in the way you would read from a book. Your daughter is a passive instrument in the matter for the time being, we using her hand as a machine,

she not knowing the purport of our writing. This machine, or hand, is not sufficient without a portion of vitality from yourself."

I may further state that I have had proofs, apart from my daughter's mediumship, of spirits reading my thoughts and immediately carrying out my wishes.

3, St. Thomas's-square, Hackney, June 24th, 1877.

EXPERIMENTS IN MESMERISM.*

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

I WAS once requested by a physician to try the effect of mesmerism on a lady who was suffering fearfully from tic, a complaint to which she had been subject for many years. The trial was most successful, but before a cure could be effected, the lady was obliged to go to Paris with her husband. As my peculiar influence had so good an effect upon her, it seemed most desirable to continue the process, if possible; and as I had already tested the fact that mesmeric power could be conveyed by water, cotton, leather, and other substances, I suggested the plan of sending her mesmerised gloves by post to Paris. The experiment succeeded perfectly; the glove put on her hand always sent her into mesmeric sleep, and relieved her intense suffering, which all other means had wholly failed to do. The mesmerised glove by use gradually lost its property, and then failed to cause sleep after a third time, so that I had to send newly mesmerised gloves every week, and the old ones were from time to time returned, to be charged afresh. This led to the observation of a very striking fact. I found that, before I could renew the healthy power, I had to remove the unhealthy influence or contagion, which the glove had absorbed from the patient. I felt in my hand, on approaching the old gloves, the same unpleasant sensations that I have from touching a diseased individual, besides absolute pain from the tic. The sensations were as clear and unmistakable as those of heat from a flame, or of the roughness or smoothness of objects. The pain was the same in character as that of the patient. After I had mesmerised the glove for two or three minutes, the sensation ceased, and the glove was now cleansed from the influence it had absorbed and brought with it. The sensation now was the same that I have when I relieve pain by mesmerising, when I can tell at once that the pain is relieved. I was in fact a complete mesmerometer, and had within myself the most convincing proof of the mesmeric fact, and of its relation to ordinary contagion. It might be supposed that the influence of the gloves on the patient was due only to the imagination; but I tested this by sending sometimes unmesmerised gloves, and at other times such as had been used by the patient, without doing anything to them; and always found that the unmesmerised gloves had no effect, and the used gloves a most disagreeable one. I have made the experiment in a great many cases, and with the same results. The perception I had of pain and other states appeared at first very strange to me, as if it were a new sense; but I soon became familiar with it, so that it ceased to attract notice.

My patients used to try to deceive me as to their pains, but could never succeed, and they used to remark that I knew their sensations better than they did. When mesmerising nervous patients, I have felt a prickling sensation in my hand, but as soon as the sleep came on I felt a slight shock, as it were; all disagreeable feelings ceased, and I experienced an agreeable influence in their place. On the occurrence of any decided change in the patients, as from trance to somnambulism, I felt the same slight shock. I have found that one's own peculiar mesmeric power may be in a measure conveyed to another, and also that the peculiar mesmeric state or sleep may be conveyed from one patient to another. This accounts for the occasional contagion of fits, and for such phenomena as the contagious preaching mania in Sweden. I have experienced the same sympathetic influence as in the case of gloves from letters, especially if the paper were glazed; and I could thus tell the state of the patient before reading the letter. Sometimes the heat and prickling have been so strong that I have laid the letter on the table to read without touching it. The influence from a

* Extracted from Professor Gregory's *Animal Magnetism*.

feverish state would cause my hand to feel hot and feverish, even to others, the whole day. On one occasion, on reading a letter from a distance, I had the sensation of tears. It was so strong that I felt sure the writer had been in tears while writing it, although nothing in the case, or in the letter, led to this conclusion. It proved, however, on inquiry, that the writer had been in tears, and that the tears had fallen on the paper. In one case, in which the patient, a lady, was too sensitive to be treated in the usual way, I gave her mesmerised water, which immediately caused her to sleep, and she was thus cured of sleeplessness. Once, when she sent for the water, I could not venture to mesmerise it, as I had just been mesmerising a diseased subject, so I sent ordinary water, without any remark. In a few days I received a note to say that the water had lost its power, and no longer caused sleep. On one occasion I breathed a dream into a glove, which I sent to a lady; the dream occurred. One of the ladies above mentioned, with her whole family, are sensitive to the approach of iron, which recalls the faculty possessed by some, of discovering veins of ore, or springs of water under ground. I found that if, when engaged in mesmerising for pain, my mind was bent on what I was doing, I received little or no influence. I could at will either impress the patients or absorb their condition. In either case, if the will was active, the influence never affected me beyond the hand used; but if I were thinking of other things, I experienced the whole symptoms of the patient so far as pain was concerned, and I thus approached to the state of the somnambulist who detects the diseases of others.

The following is a remarkable instance of sympathy:—I had mesmerised a young lady who was living with my brother and sister, twenty miles from town. She proved an excellent clairvoyante. One Sunday I was walking with a lady, after church, in her garden, in St. John's Wood, when I found the dead body of a new-born infant, wrapped up in a clean cloth; it must have been thrown over the wall. Next morning I received a note from my sister, telling me that my patient had on the Sunday, after church, insisted on taking her all about the garden to look for a baby, because she was sure she should find one. Once when I had been mesmerising the same young lady before a company, and was making a cross pass to wake her, a lady standing close by received the influence from my hand, and ran away screaming like one possessed. From that time, whenever I mesmerised my patient, which was at very uncertain times, when I could get away from London, this lady, living four miles off, fell into mesmeric sleep at the same time, and her case exhibited the same phenomena of clairvoyance.

Two of my patients once fell into a dead sleep or trance, so deep that I believe you might have cut them to pieces, and they would have felt nothing. No ordinary means could arouse them; yet, if a drop of water fell, even on their dress, it immediately set them a-trembling; the touch of a piece of silver convulsed them with laughter, which the touch of another metal instantly stopped. The trembling and laughing seemed wholly without consciousness, a kind of life in death, or merely spasmodic. I have seen and heard some patients writhe and groan and scream as if in agony, and yet on awaking declare they had had delightful dreams. Here a conscious and an unconscious state seemed to exist together, so that the persons may be truly said to be *beside themselves*. One lady whom I know, suffers acutely from the contact of metals. She feels a pricking sensation, with general discomfort, and at times even sickness. A brass thimble caused her finger to swell, and she was forced to leave it off. She is compelled to eat with wooden spoons, and to use her handkerchief to open the door when the door-handle is of metal. This sensitiveness is not uncommon, and should be carefully attended to, as it may be the unsuspected cause of much suffering. In general, medical men pay no attention to such things, and call them nervous or hysterical, and thus save the trouble of investigation. Sir C. Bell said that the eternal answer of the indolent is, "It is hysterical." But supposing them hysterical, what then? They are not the less real nor the less interesting.

MISS KATE SELINA COOK, the medium, is at the present time on a visit to Mr. Charles Blackburn, of Manchester.

MR. J. J. MORSE will deliver a trance address in the Freemasons' (Old) Hall, Newgate-street, Newcastle-on-Tyne, on Sunday next, July 1st, at 6.30 p.m., subject, "The World: Its Use." Also another address on the following evening, at the same place, subject, "Is Spiritualism a Practical Philosophy?"

MEMBERS of the Dalston Association of Inquirers into Spiritualism are requested to note that on and after Thursday evening, the 28th inst., until further notice, the meetings will be temporarily held at 72, Navarino-road, pending completion of arrangements for removal to new premises.—THOMAS BLYTON, *Hon. Sec.*

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.—On Friday, the 15th inst., Mr. Serjeant Cox entertained the Council of the Psychological Society of Great Britain at dinner at his town residence, 36, Russell-square. The guests present were—Colonel Hartley, Commander Kelso, R.N., Mr. Crookes, F.R.S., Mr. Holmes, J.P., Mr. Geo. Harris, LL.D., the Rev. W. S. Moses, Dr. Richardson, F.R.S., Mr. W. P. Clayden, Mr. Deputy Saunders, Professor Plumtre, Mr. Coffin, Mr. Gordon, Mr. Hosack (police magistrate), Mr. C. C. Massey, Mr. Tagore, Mr. Charles Bray, Mr. F. K. Munton, Mr. Ballaston, Mr. John Holland, and Mr. W. H. Harrison.

SOIREE AT SERJEANTS INN.—On Thursday, the 21st inst., Mr. Serjeant Cox invited a *réunion* of Literature, Art, and Science, at the ancient halls of the Honourable Society of Judges and Serjeants. The two great halls were handsomely decorated with banks of flowers and coloured plants, conspicuous among which was a sideboard, contributed by Messrs. Veitch and Son, which contained a choice selection of rare orchids, and a group of the recently-discovered insectivorous plants, which attracted universal attention. The exquisitely painted windows, illuminated with the arms of the chief justices, were lighted on the outside by lime lights. The Band of the 1st Life Guards, under the conduct of Mr. Waterson, played a selection of choice music in the great hall. Upwards of 300 persons were present, among whom were—Sir J. Heron Maxwell, Bart.; Sir Walter Sterling, Bart.; the Dowager Lady Rayleigh; Sir John Help, Bart.; Mr. Cave, M.P.; Mr. Forsyth, M.P.; Sir P. Perkins, M.P., and Lady Perkins; Sir G. Hodgkinson; Colonel Ducane; Mr. Collins, Q.C.; Mr. Philbrick, Q.C.; the Duke de Pomar; Mr. Dobson, R.A.; Mr. George Cruickshank; Mr. C. Landseer, R.A.; Mr. Frank Dicksee; Mr. Crookes, F.R.S.; Sir Walter and Lady Crofton; Mr. Davis, R.A.; Mr. and Mrs. Hepworth Dixon; Mr. Serjeant Robinson; Colonel Dubane; Mr. Faed, R.A.; Mr. W. Longmans; Mr. C. Mathews and Mrs. Mathews; Mr. Gregory, M.P.; Mr. E. Galsworthy, J.P.; the Rev. H. R. Hawses; the Rev. Harry Jones and Mrs. Jones; Mr. S. C. Hall; Mr. C. Hill, J.P.; Mrs. and Miss Jaquet; Mr. Harwood Harwood, J.P.; Mr. and Mrs. H. M. Dunphy; Mr. Hollingshead; Mr. Henry Neville; Mr. Frederick Harrison; Mr. Hardman, J.P.; Mr. Julian Hawthorn; Mrs. Henry Wood; Mr. J. C. Jeaffreson; Mr. Blanchard Jerrold; Mr. C. Kent; Professor E. Ray Lankester; Mr. Marshall, J.P.; Mr. Marten, Q.C.; the Rev. J. Norman; Mr. Newmarch, F.R.S.; Mr. Oules; Captain Bedford Pym, M.P.; Mr. and Mrs. W. M. Rossetti; Mr. Charles Reade; Dr. Richardson, F.R.S.; Dr. Sieveking; the Rev. Dr. Scrivener; Mr. and Mrs. Spender; Mr. Palgrave Simpson; Sir Robert and Lady Torrens; Sir J. Tyler; Mr. and Mrs. Trübner; Mr. C. F. Varley, F.R.S.; Mr. W. H. Harrison; Dr. Weymouth; Sir W. Wyatt; Mr. Wyld, J.P.; Mr. Wedgewood, M.P.; Dr. and Mrs. Waddilove, and many others.

SPIRITUALISM AND THE NEWSPAPERS.—It has often been noticed that provincial papers are more truthful in relation to Spiritualism than those in London, that, as a rule, they take more pains to ascertain what are the facts, and display more fearlessness and independence in making them known when discovered. A recent example of this has been furnished by the *Barrow Herald*; it has printed three or four impartial reports by its own commissioner, and several columns in length each, of Miss Wood's *séances* in Barrow-in-Furness, and concludes the whole narrative with the following remarks:—"In concluding my account of these *séances* I may say that I have endeavoured to give a plain, impartial outline of them. There is something very perplexing in the phenomena; as I have the greatest faith in Miss Wood's honesty, believing her to be, in some unaccountable way, merely a passive instrument of a power which science as yet has not formulated. I simply know the fact that evanescent forms of some kind were in the room, visible to all, possessing power to do all the things I have narrated, and more than I have recorded, as the notes I made were necessarily brief. I can offer no opinion where these forms came from, nor where they went to when dissipated. As I stated before, I examined the room, also the veiled recess, called a cabinet, and found no trap doors, nor any implements of trickery—nothing more than a chair in which the medium sat, and in which she was tied. The room was so small that the slightest movement of the medium behind the curtain could be heard, so that no change of dress could be made, even had it been possible for her to have slipped out of her bonds, which I have evidence she could not have done. Nor was it possible for her to have a large stock of muslin stowed about her—as her scant proportions and black attire plainly indicated. Besides, she was stopping at the house of friends who, if there had been any semblance of imposture, would have exposed it. We were told by them that Miss Wood came without box or bag, her travelling accompaniments being only a waterproof cape in a strap, so as to remove all doubts as to her integrity. I say this in justice to the young lady. However, I must leave the unriddling of the phenomena to psychological investigators. I only know such wonderful facts did transpire. How I do not know. Here I must leave the question, having simply done my duty as an impartial journalist. I trust the verdict of those who were present at the *séances* will be that I have given a truthful, unbiassed, and honest report."

Poetry.

A MIRACLE OF LOVE.

SHE dreamed her love had left her, and she lay
Deserted, in a lone and silent room
Where sunbeams never entered, and the day
Borrowed from night one half its solemn gloom,
And many black-robed figures stood around,
And dark black banners waved beneath a spell;
The wind moaned through the chinks with dismal sound,
Upon her form the heavy shadows fell.
And while in misery she rested there,
Her beauty paled, and swiftly fled away;
All the bright glory vanished from her hair,
Which faded even to an ashen grey.
Soon all the light died in her eyes of blue,
And in them came a strango unearthly look;
Her sweet red lips too, lost their rosy hue,
And her fair face a weird expression took.
When lo! her love returned, and as she stood,
The darkness faded, and the sunlight streamed
In at the casement in a perfect flood,
And on the blazoned banners brightly gleamed.
Angelic beings moved along the floor,
Lo! a bright halo spreading everywhere,
And dainty flowers bestrewed the threshold o'er
Whilst rich-toned music filled the very air.
Then she arose in all her beauty sweet,
Her deep eyes glanced with sudden flashes bright,
And rippling down to meet her blue-veined feet,
The long locks fell, a shower of golden light;
Her lips were parted like the opening rose,
Her glowing face like some high angel's show,
And such sweet holiness did it disclose,
It made one feel more pure to look thereon.
Her lover clasped her; 'twas a golden time,
And almost wild with rapture did they seem;
Why seek to read the meaning of my rhyme?
You know 'twas nothing but a maiden's dream.

C. A. B.

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.]

SPIRITUAL METAPHYSIC.

SIR,—Mr. H. G. Atkinson says "we have nothing to do with what things are in themselves." If such a sweeping annihilation of all science were to be admitted, we may say with Epicurus that every sensation is *ἀλογος*, and shut our eyes and our books for ever. As I understood Mr. Massey's interpretation of Hegel, the distinction between "nothing" and "not being" is clearly marked out; as in fact Hegel said when he laid down his axiom *Sein und Nichts ist dasselbe*. I cannot admit Mr. Atkinson's eulogium of Humboldt, who may rank with the compiler of *Bradshaw's Guide*, an excellent author, but rather with a gift of specialisation and a tendency to crowd too many subjects on one page. Even if I were to grant that metaphysical speculations end in "mere conflicting utterances," I would suggest that some at least of those utterances are probably right. The object of every science appears to me either to know what a thing is, or to know what it is not; in fact, to be able to predict affirmatives or negatives to any given proposition, as Abelardus did when he wrote his *Sic et Non*.

I agree with Mr. Stainton-Moses that the phenomena (of which no careful observer can now have a doubt), should be explained. But I venture to contend that we shall never be able to understand them till we penetrate into the underlying philosophy of the subject. Of course my own views as to "form" may be wrong, though I am inclined to stand by the old aphorism, "*Forma dat esse rei datque distingui*." I think that metaphysicians can amend the phrase "passage of matter through matter," by the substitution of the words "passage of form through form," to which I do not yet see the logical objection.

I am glad that we are now beginning to discuss these grave subjects, as whatever individual opinions may be sacrificed, the interchange of thought must tend to advance the common object for which Spiritualists, psychologists, and metaphysicians are firmly combined.

C. CARTER BLAKE.

SIR,—Mr. Atkinson's controversy with Mr. St. George Stock, in your columns last year, had prepared me for his protest against any attempt to bespeak interest in metaphysical studies. I presume that it is to the ontological schools that his objections refer, for surely he cannot slight the results of metaphysical analysis (though it is in truth from these that idealism emerges). Indeed, it is only by this path that he can have arrived, like many others, at the conclusion that ontology, or a real knowledge transcending phenomena and their laws, is a hopeless and impossible quest. "We have nothing to do," says Mr. Atkinson, "with what things are in themselves," but without the advantage of past metaphysical analysis he could never have framed that sentence; so, according to his own showing, metaphysics have done something for the advance of knowledge, viz., in assigning its limits. And if people will go on talking about "Matter," with the constant assumption that it is a real self-subsistent substance, or entity, and while speculative materialists see in this hypothetical dead something the "promise and potency of every form of life," metaphysicians must continue to insist on being heard, at least in this negative province of their activity.

Mr. Atkinson seems to consider (with many other thinkers), that the whole issue between Materialism and Idealism is one of words. But I maintain that it is impossible to judge whether this is so or not without

an examination of the systems of philosophy to which I invited attention. Nor could Mr. Atkinson's proposition be even intelligible to any one who had not advanced so far at least in philosophy as to apprehend clearly the distinction between "things in themselves" and phenomena, and the fact that our senses give us no information whatever about the former. But for Berkeley and Kant, among the moderns, we should never have got even thus far. But having reached this point we see the difficulty of even stating the issue between Materialism and Idealism. When, for instance, Mr. Atkinson tells us that "mind itself is but a function of a physical or spiritual body," he certainly postulates the "thing in itself." Supposing him by mind to mean consciousness, he must mean, not, of course, that the phenomenon or object perceived (the body physical or spiritual), is the cause or underlying reality of the percipient, but that one unknown and unknowable something is the cause or underlying reality of both subject and object—in other words of perception, regarded as the indifference of these two. And then the question arises, Is this Materialism? or may it not just as reasonably be represented as Idealism? The Materialist aspect would be that the "thing in itself" need not manifest its product in consciousness, consciousness being its accident, not its essence. The Idealist aspect would be—the "thing in itself" is spirit or activity, which can only manifest its product, nay, can have no product at all except in consciousness. Unmanifested existence—or, as Fichte's translator renders *daseyn*, existence, is no existence. The Idealist and the Materialist are at one in this, that the ego and the non-ego are not distinct beings without necessary relation to each other. To pursue the subject further from this point would necessitate an exposition in some detail of the speculations of Fichte and Schelling and Hegel, the former representing the subjective Idealist, the two latter the ontological argument. What is practically important to observe at present with respect to the utility of metaphysics is that the Materialist is necessarily driven by the stress of his own indispensable suppositions into ontology. Beginning by a denial of spirit as prior to and independent of the *phenomenal* matter, because, as Mr. Atkinson once expressed it (*Spiritualist*, May 19th, 1876), "Something unextended would seem to be nothing at all;" he is forced by metaphysical analysis to relegate his "matter" to that same realm of nothingness. Nevertheless, in building up his system, and in deducing his practical consequences—such as consciousness being a "function" of matter—he obtains the assent of the multitude, who have never thought, perhaps never heard, of the distinction between phenomenalism and ontology, and who imagine themselves to know perfectly well what "matter" means, and that it has a great advantage over "spirit" in this respect. Mr. Atkinson objects to ontology; but can he escape from the dilemma that the only possible alternative of ontology is idealism? For if we do not go beyond phenomena, we do not go out of consciousness, their *esse*, be it repeated, and, if necessary, repeated *ad nauseam*, being only *percipi*, including, of course, in this expression the representative, as well as the presentative, or intuitional consciousness.

Neither Newton's nor Humboldt's warning, cited by Mr. Atkinson, has any true application to the question of the speculative utility of metaphysics. Humboldt's, no doubt, had reference to imaginary applications, leading to aberrations in physical science, of Schelling's *Nature-Philosophy*. But protests against substituting an *a priori* for an inductive method in science, should be taken with the important reservation in favour of a perfect philosophy, when such shall exist. At present they only mean this, that induction from facts is a surer method of arriving at truth than deduction from a false or doubtful or immature philosophy, which, I suppose, nobody would dispute. If they are taken to mean more than this, and to deny the possibility of arriving at true philosophy—aye, a philosophy that shall reveal the laws of nature—save through the pedestrian method of "observation and experiment," I can only say that no reproach of medievalism, come though it may from the great and good men named, will quench my faith that such a philosophy is capable of being intellectually discerned from the necessity of the rational processes immanent in nature, and wherein spirit consists. As Schelling says, "The highest perfection of the natural sciences would be the perfect spiritualisation of nature's laws into laws of intuition and thought."

C. C. MASSEY.

Temple, June 24th.

A SPIRIT MESSAGE.

SIR,—The following spiritual communication from a brother who passed from earth in infancy, was given through the mediumship of the late Mr. G. B. Prichard, January 7th, 1872:—

"Carry yourself as one who has his own fortune in his hands, that is, with confidence and calmness. The might of the heathen is nought, and the power of the worldling is a sham. Live on, not simply drawing the breath of earth, but as enjoying the atmospheres and sunshine of that heaven which the Lord fills with His blessings for those who will enter it and partake of its bounties. The trials of the hour are the mortal's blessings, so soon as the hour shall have passed. The horror of darkness is the night of disbelief, which, in a point of time, haunts the child of light in the winter of spiritual dearth; but then the light shineth in darkness, and though the darkness comprehendeth it not, yet at that time the children of light (for the future is bare to the prophetic eye) hail the light, and the moment of their horror is fled for ever. What has the Christian to dread in the frowning skies, and in the tempests of the earth? They are in the lower states of his outward man. The light from within plainly tells him they pass away when they have done their work of cleansing and purifying, and then come sunshine, and the zephyrs of the spring, which usher in the fruits of summer—of summer, with its azure skies, its verdant scenes, and its lakes and rivers, reflecting all the beauties from on high. How everything in nature unfolds the tale of the Almighty love! Alas! how slow are men to read it, and how readily they might read. Lo! The day-spring from on high! Where? where? says the outward man. 'Not here, nor there,' is the answer from above, 'for the kingdom of heaven is within

you.' The objector saith 'No;' the affirmer saith 'Yea.' And as days pass, and as states ripen each in its appointed time, the 'no' becomes fainter and fainter, dies into a whisper, then is heard no more, and in its place a bright and clear affirmative falleth upon the ear. Read, then, the tale of the Almighty love in His book of Life, His book of Nature, and in His hourly revealings in the affairs of men. None need fail in reading and understanding His books, His works, and His providences in life. Let men put away their vain sacrifices and oblations, 'they are an abomination' to Him; He takes not delight in blood, nor in the sufferings of the lowest of animated life; all enjoy life from Him in their varied grades and conditions, till the sacrificial knife of man, and his cruelty, make all creation groan and travail. Justice and judgment, not oppression. The peace-offerings of the heart throw their incense, which are grateful odours to the nostrils of the Most High. These reflections will help you and others on the road of life." P.

Upper Norwood.

MISCELLANEOUS SUBJECTS.

SIR,—Being from home when in due course my copy of the 8th came to hand, I have only just read Mr. H. G. Atkinson's communication, and others of considerable interest. With Mr. C. C. Massey's paper I have much sympathy, my own experiences being similar to those he relates of himself. I have not much personal experience, but I argued, as he seems to have done, and rested upon the testimony of those who appeared to me to be as truthful and capable as I can profess to be. Those who—

In blind and naked ignorance
Deliver brawling judgments, unashamed
On all things (*Vivien*),

in season and out of season, are very numerous. They never spend a shilling in search of truth, but are ever ready to pronounce oracularly upon the foolishness of those who do. "To be taxed with folly by fools," as Mr. Massey remarks, "is no new experience." He quotes Tennyson, as above, with strict appropriateness. The following from Goethe is no less so, and bears testimony at once to the universality of insolent ignorance, and to the impenetrable mental opacity of the subjects of it:—

"And upon the wind-swept peaks of Armonia,
And down in the depths far hid from the day,
Of the temples of Egypt and old Abyssinia,
This, and but this, was the gospel alway:
'Fools from their folly 'tis hopeless to stay!
Mules will be mules, by the law of their mulishness;
Then be advised, and leave fools to their foolishness,
What from an ass can be got but a bray?"

Will you kindly bear with a word of admonition to some of your correspondents who, it appears to me, do injury by extravagance. Mr. A. J. Smart is an offender in the present number of *The Spiritualist*. His words are—"There are thousands of intelligent men and women who . . . by the recognition of spirit communion, and a reverent study of the spiritual phenomena and philosophy . . . have had set before their aspirations ideals of purity and goodness infinitely more lofty than those of any sect or church in Christendom." To say the least, is not this a rash assertion? The writer's acquaintance with the literature of the present-day pulpit is surely very limited. Allow me to recommend him to read the sermons of Caird, Tulloch, Temple, Brooke, Sears, J. J. Tayler, Robertson, Channing, Martineau, and Haweis.

Mr. Atkinson, judging from his letter, would seem to have met with a phenomenon that was new to him, yet I can hardly think wholly so. Some of the circumstances are common, I think I may say, to every man who has had the misfortune to lose a limb. That "the spirit pervades the whole body" is a matter iterated and reiterated in every volume of Swedenborg's. What is new to me is what Mr. Atkinson relates, as testified to him, that the person who had his arm cut off from the shoulder and who is certain that he has a spiritual arm, "sees and actually feels with his other hand this spiritual arm," and that "he can touch anything, and even pull up many things with the spiritual arm." This part of the phenomenon is something of which it is difficult to form a conception. Perhaps what Swedenborg says of the "cutaneous covering of the spiritual body" (*D. L. and W.* 257) composed "of the purer substances of nature" (*White's Life of Swedenborg*, 2nd Ed., p. 147; and references, *A Layman's Reply to Dr. Pond*, p. 176) may suggest to your correspondent a solution. See further, Acts v. 19.

Upon reading Mr. Atkinson's letter I at once recalled what I had read some fifteen years ago bearing upon the phenomenon. The volume I refer to was written in French by J. E. Le Boys Des Guays. The English edition, which is before me, is dateless, but the preface to the second American edition, edited by Dr. Bush, bears the date of 1848. I think there have been subsequent editions, and that the work can be had of Mr. Spiers, Bloomsbury. The title is, *Letters to a Man of the World*. Letter V. treats on the present question. In Letter XII. the author remarks upon what Mr. Atkinson says is "very suggestive." "Now," says Mr. Atkinson, "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?" My letter is already too extended, but I will add a short paragraph from M. Guays touching this particular point. His theory is based upon and expository of the philosophy and theology of Swedenborg, who is admitted to be the most distinguished seer known to history. The author says—"The animal exists only because it is the correspondence of certain spiritual substances and forms, of which the whole together has constituted the spiritual body upon which corresponding material particles are moulded. Here is explained the mystery of the life and generation of all that is born, grows, and dies.

. . . Why have a great many animals—and principally the saurians—the faculty of reproducing amputated members? How is it that the foot of the lizard, when torn off, grows out again? One of two things—either nature performs a miracle, or else material substances mould themselves upon the spiritual body, as upon a model. This solution can alone explain why hybrids and mules cannot reproduce themselves; why the graft can only be performed upon trees of the same class, for though material forms may be coupled, it is impossible in the same manner to establish spiritual forms."

One word more. Touching what I have said is new in Mr. Atkinson's letter, I would ask, is it not probable that the amputated subject is a medium? "The person who has lost a limb preserves his spiritual body entire; if the spiritual limb is not visible . . . it is because the material is not capable of seeing anything but what is material. It is not, it is true, the material eye which sees; it is the spiritual eye; but as in general the spiritual eye cannot see in our world but by the medium of the material covering," &c., your readers may consult further Swedenborg's *Heaven and Hell*, No. 344; Wilkinson's *Life of Swedenborg*, p. 226; White's *Life*, pp. 222-3; *Arcana Celestia*, Nos. 1880, 9577, 9814. J. DE MAINE BROWNE.

Manchester, 19th June.

PARAFFIN MOULDS OF SPIRIT FACES, NO. 3.

SIR,—Your number of June 8th contains an account of the first manifestation of this new and splendid phenomenon—that is to say, of the first two moulds of faces we obtained; the first only as deep as the middle of the cheek (at 194 degs. Fahrenheit), the second so far back as to include the ears. I told you how wondrously beautiful were the results. Also that we were promised, so soon as our interrupted *séances* should be resumed (an interruption first caused by the absence of John King, and then prolonged by that of the medium, Firman) that we should receive what would be a great advance upon that phenomenon, namely, *whole heads and necks*, dipped before our eyes into the melted paraffin. *Six different ones* have now been promised to us. As this constitutes a new chapter in the records of Spiritualistic phenomena, which must run through a considerable time, I think I cannot do better than to journalise the succession of our experiences. This may be at once more interesting and more instructive to your readers than my mere summarising results at the close.

Tuesday, June 19.—Found Firman had at last returned last night. *Séance* held for simple consultation of John King as to the satisfactoriness of our preparations, and to our course of proceedings. He approves them, and directs us to abstain from all questions on other matters outside of the "*bathing business*" in hand. Says he is better and happier for where he has been; and where he has "*put up prayers*" for us. Asks us to put up prayers for him, and to pray to God for help for the good success of what we are about. No other manifestations than that of his voice, followed afterwards by writing. Precise directions given in both modes. We are to have the paraffin ready melted to-morrow.

Wednesday, June 20.—The paraffin bath (vertical cylinder of tinned sheet iron, 24 inches deep by 18 diameter) in front of the middle of the curtain. Small narrow table in front of that, at which we sit, in chain of hands (Mrs. Firman, Count, and J.) Basin of cold water, and large musical box on table. Begin with strong and fine electric vacuum-tube light. Presently strong raps on the cylinder, very sonorous. Directed to put out the light. Soon J. K. appears with his lamp. The cylinder filled, from two-thirds to three-fourths, with the melted paraffin at 85 degs. centigrade, 168 degs. Fahrenheit (much too hot; see *Spiritualist* of 8th). John's light not very good. He spends a full half hour or more, talking to us, showing himself from head to foot with it, touching us with it, rapping strongly with his luminous stone first on the musical box, or the cylinder, and then instantaneously on the ceiling; trying to strengthen its luminosity from the Count's influence by placing it on his head, flourishing it about with rapid shoots of movement, making with it some half-dozen times the sign of the Cross vertically in the air, or horizontally above the paraffin bath. He grasps my hand with one hand till my bones ache, pats on the head with the other, puts the other arm round my neck, and applies his face caressingly to mine. Does same to the Count. Through all this I supposed he was waiting for the paraffin to cool down to a proper degree of density (when all was over we found it had not fallen below 82 degs. cent., 163 degs. Fahr.). But at last he told us he was sorry to have to disappoint us for to-day.

He said he could not "*get up*" his light well, nor materialise heads and forms well, though he had been trying to do so. That they would have been imperfect, and he wished them to be perfect. That he thought we should succeed to-morrow, and that they meant to begin with that of *Glaucus*, of whom only one mould was to be taken (he had before told us that *Glaucus* had consented to only one). He told us not to have the paraffin much above the melting point, as it would then adhere much better and give better moulds. He told the Count that when the mould should have been taken he would place it in his hands, and that the form could then be better "*dematerialised out of it*," without liability of the mould to break in falling. He took an affectionate and solemn leave, with prayers for the blessing of God, and kind messages to the Countess, to two other ladies who have been occasional attendants. He said that Alexandrine would make *her* mould when her brother (a wealthy and distinguished Russian gentleman, now at the baths of Vichy), should be present. I told him I had ready my portrait (an ordinary *carte-de-visite* photograph), which he had before said he would give to my mother, just as he had asked the Count for *his*—which the Count promised him in a medallion—(how strangely like human life this sounds!) I said I would not interfere by giving it now unless he chose. He said I should give it to her herself. He has told the Count in reference to his, that he would prize it, and

show it to him when he (the Count) should come to their side. The good Count is the object of his most particular affection—though I am far from having any disposition or reason to complain that he does not reciprocate mine for him.

Thursday, 21st.—Nothing but John's talking, and that only after three-quarters of an hour of waiting. The weather too unfavourable. Great regret expressed at his being compelled to disappoint us. Hoped for better to-morrow. Said we want a good thunderstorm to clear the atmosphere. He wrote afterwards: "*The weather being so warm, the hot paraffin in the close room makes it so hot that we cannot possibly hold together. I had Glaucus materialised several times, but the moment I tried to materialise in one place, he melted, as it were, in another,* until I felt quite discouraged. We must try and keep on until we get it.*"

Friday, 22nd.—Pretty much as yesterday. We had a basin of freezing mixture on the floor (pounded ice and salt) to cool the confined room, and a large tub of iced water, to receive the mould after its formation. John seemed quite distressed at having again to disappoint us. The Count suggested putting off till Monday. John said he would come early to-morrow, and "*be about,*" and judge whether it would be worth while to try; and that he would write whether to bring in "*that big thing—that barrel I suppose I may call it—of the paraffin.*" If we should make the attempt, he said it must be done very quickly, and that he would try with the spirit he could best form.

Saturday, 23rd.—Curious and instructive experience. John first wrote that the weather was still very bad, but we might as well try. He soon spoke and showed his light, but it was only the ghost of it, as it were. We could barely see the white outline of a figure behind it. He called our attention to the poorness of his light, and said that was a measure of "the power." I did not see the face, but we heard several quick splashing dips, followed each time by the sound of the copious dripping of the liquid paraffin back into the vessel, as the head was withdrawn. We were pretty copiously splashed with it, especially I. (The table no longer intervened between us and the cylinder.) It was placed on one side, and we sat in close contact with the cylinder.) The face was evidently dashed quickly down on and into the surface of the paraffin, and besides raising the liquid stuff nearly up to the edge of the vessel, it dashed out a considerable volume of it in a direction which was unfortunate for me as I happened to sit. We asked John if it was Glaucus. No; he was not here to-day. Was it the same one as before? No, it was another young lady; we should know her when we saw the mould. But he presently asked us when our Russian friend, who had been here some time ago, and was at some baths, would be back? We answered that it must be pretty soon, as he was to stay only a month at Vichy. "*Well, it was Alexandrine, his sister, and she made this trial now so as to know how to do it for him when he arrives—to accustom herself.*" Presently he added: "*It is only half a head; no use trying for the whole head till the weather is better.*" The Count meanwhile had received it into his hands as before (see your number of 8th inst.), and had deposited it in the tub of iced water to harden.

And there we found it, when we lighted the candle. It was indeed Alexandrine, as we well knew her. At the first glance it seemed a splendid success; closer examination showed it to be a partial failure. Yet the success and failure, blended in the one mould, involved double instruction. Viewed in profile, and in one aspect in front, it had a celestial beauty similar to, while different from, the former moulds. The face was larger than the former, as we had always seen it to be. The hair was built higher up on the top of the head, in elaborate *coiffure*, than in the case of the other. It included one ear. A long curl hung down on one side, as we were accustomed to see it in Alexandrine's materialisations. Yet, on closer and continued inspection, we found something strangely wrong. On the upper part the head was unnaturally twisted to one side. The ear stood out almost at right angles, instead of resting flat on the side of the head. Below there was, not exactly a double neck, but the neck almost doubled in breadth. The lower part of the right cheek, or jaw, was magnified out of all proportion to the left. It would seem that the first materialisation, formed for the first quick dip, or rather rapid dash into the liquid, had failed, or melted out of form after its model had been taken, and had then been rapidly reconstituted for the next and the next dips; but reconstituted *with change*—unintended, but real change. Possibly, it might have been that she plunged hastily at different angles of incidence. It is certain that there seem to be *two faces there blended into one*; divinely beautiful on the one side, and precisely Alexandrine, as we have so often admired her, but wholly out of form on the other, and in the *ensemble* as a whole. She evidently acted with precipitation, with a sort of fright. To get a good result she ought to have dipped steadily and deliberately, and without any dash and splash, as was done on the former occasion; and so she, no doubt, will do the next time, now that she has had the experience of a first lesson, when her brother will be here for the definitive operation. But the Count has taken the present mould to be cast as it is, because it is even more curious and instructive than would have been a perfect, unblemished success at the first attempt. John afterwards wrote: "*On account of the weather, we could not hold well together, so the face fell in where we could not hold out. We have to do these things almost in a moment, and that is how we could not keep together. She got frightened and disturbed, and that caused the splashing.*" Something curiously like this occurred in our first moulds of John's light, or stone, which came out, not exactly round, as we always see it, and as it always came out afterwards, but distorted quite out of its proper circular shape.

I make no apology for giving these details. It is in them that the value of instructiveness chiefly lies—at least so far as regards all speculation as to the *modus operandi*. We are told to try again to-morrow; and that it will be with another spirit, the same one whose two exquisite moulds we already have. John says: "*I will try her*

whole form, but if the weather is not better, I had better only give the half again." He evidently does all he can with the amount of "the power" available on the occasion. My humble function is simply that of keen observer and accurate recorder, for the purpose of giving to the outside world what I regret to thus occur under the eyes of only three. I try to make your readers as much as possible witnesses of what we see. But, I repeat, try these things yourselves. Through Williams, in London, if you will work as we do, with patient perseverance, I see no reason why you, too, should not equally succeed. Probably, too, through Firman's mother in Manchester, Mr. Reimers would get the face and head of that spirit, "Bertie," whose hand and foot he has already got. Is there not something curiously kindred in the mediumship of Firman and of his mother?

Sunday, 24th.—Still another disappointment to-day, for a reason not worth explaining. The spirit of whom we have our two moulds, and who was to have tried to-day for the whole head, if possible, wrote that she could not come to-morrow, "*having to go on a mission,*" but would on Tuesday; that to-morrow "*my own dear friend will try again.*" That means Alexandrine, who yesterday made the experiment which was half a success, half a failure, as above set forth. She evidently means to prepare herself well by practice for complete success for her brother.

Monday, 25th.—A perfect success with the face of Alexandrine, as far back as the ears. Extremely beautiful. The paraffin just about at its melting point; which is the best temperature. John King could not "*get up*" his light, though he kept us some time waiting his efforts to do so. He asked if we were willing to have it done in the dark; "*you have already seen it, and will do so again.*" We answered that he should do as he pleased, and as he could; it was now all the same to us. But we were enabled to follow the course of proceedings, by hearing what he would be saying to the spirit, almost as well as though we had seen—such things as, "*Now. Now; don't be afraid—don't splash!*"—"Courage, courage."—"Now again."—"Once more. Courage."—"And now once more, and that will be enough. Courage. Courage." Such were the expressions we could hear him speak, in a low tone, evidently addressed, not to us, but to her. We also exhorted her to courage. Coincident and corresponding with them, we would hear the dips of the face alternately into the paraffin and the cold water, followed always by the dripping back into the respective vessels, as the face would be withdrawn. "*I'm sorry you can't see,*" said John, in his usual voice, to us; "*but you have seen, and shall see again to-morrow.*" We replied that it was almost the same as seeing, as we could follow every step so clearly, by what we heard. At last it was finished, having occupied perhaps two or three minutes. "*Will you take it into your hands, or shall she leave it in the cold water?*" The Count received it into his hands (as before), and lowered it into the water. After leave-taking as usual, and on the light being struck, there it was floating, beautiful indeed! When we turned it over so as to make it float outside upward, it reminded us of the familiar engraving of the Christian martyr (the girl floating down a river). There are no two blended into one as on Saturday. The head is slightly inclined to one side. She afterwards wrote, hoping that we had been pleased; she had done her best; and adding, naively, "*I turned my face a little, so as to give myself a little grace.*" All this is practising, and accustoming herself, for when her brother arrives from Vichy, when she is to dip vertically and completely.

Both John King said, and she wrote, that to-morrow the other spirit of whom we have already two moulds, meant to dip for the *whole form*, and under-light (which happened to fail us to-day; probably all "the power" was absorbed in the materialisation).

In this case it is evident that only the front half of the head of Alexandrine was materialised (*formed* as you call it), and that it was let down horizontally and carefully into the paraffin, for the surface of the paraffin, is some eight or ten inches below the rim of the cylinder, while the length of the mould, from the top of the copious hair to the root of the neck, is just about the diameter of the cylinder; so that she could not have bent over to dip, as might have been done, if the liquid had been up to near the top of the vessel.

So far as can be judged from the outside of the mould, not yet cast, I do not think that ideal Greek art ever produced a more beautiful face. It is longer and larger than the other one, a circumstance which has been before mentioned as having been always noticed by us. This does not seem at all below the full size of nature (I mean our human nature). I am rather inclined to think that the neck may have been less carefully and perfectly formed than the rest, less condensed, as it seems to be a little too large. We are quite certain that in the various materialisations we have so often seen of the same spirits, the face is sometimes larger, sometimes smaller, than at others. It would seem to be a question of degree of *condensation* at different times, in the same forms and proportions.

Tuesday, 26th.—SPLENDID SUCCESS of the attempt promised yesterday. The whole head and neck obtained, with two or three inches of the expansion from the root of the neck towards the shoulders. The same exquisitely lovely girl-spirit of whom we have already two face moulds. Will not some of the more thoughtful inquirers think it worth while to come to Paris expressly to see for themselves, and then ponder over the problem how that beautiful head, on which the mould had formed itself by the adhesion of the liquid paraffin (at temperature of 122 degs. Fahr.), ever got out of the orifice left by that delicate neck? And how that elaborate *coiffure* of hair ever detached itself from the liquid paraffin hardened upon it by the action of cooling it in iced water? Present, the Count and Countess de Bullet and myself, besides Mrs. Firman. Interesting particulars next week. The next mould promised, after an intermission of rest after the "great effort," is that of Glaucus.

Paris.

J. L. O'SULLIVAN.

SIR,—I give your readers a few theories of my own from some experiments I made in paraffin moulding at the time when Professor

* Compare this with some of our former observations of imperfect and partial materialisations. (See *The Spiritualist* of May, 1877, page 207, second column.)

Denton's success in America was first reported. 1st. Hot water under the wax is worse than useless, as it will stick to the hand and scald it. It does this in virtue of its being a good conductor of heat and its not solidifying at ordinary temperatures. The wax on the other hand will solidify in a thin film around the hand, and this film will act—as long as it lasts—as a non-conductor of heat. If, however, the hand be kept too long in the molten wax, the film will melt and it will be scalded. It is necessary, therefore, to dip the limb into the wax and withdraw it as quickly as possible, and to repeat this process until a sufficiently thick layer has adhered.

2nd. Now, having dispensed with the hot water, let us see to the temperature of the wax. I found that paraffin evaporates at a great rate if raised to a heat much above its melting point, and that by this evaporation the temperature was kept down to what might be called its boiling point, just as in the case of boiling water. It is impossible, therefore, to make the wax too hot for taking moulds, if the dipping process be properly managed; and it is not absolutely necessary to have a vessel of cold water near by, in which to cool the mould. John King has found out that hot water is not necessary, and says that it gets mixed up in drops with the wax, thus spoiling the mould. This is no doubt true, but I think the other matters of consideration so important as to demand further investigation. H. M. M.

THE LATE PROFESSOR GREGORY'S WORK ON MESMERISM.

SIR,—The constitutional conditions of human nature vary so much, both as regards body and mind, that it is very difficult to arrive with certainty at any general conclusions. This, every thoughtful physician will readily acknowledge: for instance, the medicine that will cast one person into a profound sleep will excite another to an unusual wakefulness; in fact there seems to be nothing more uncertain than medicine, except it be "the glorious uncertainty of the law." Hence the difficulties in regard to all experiments and tests in respect to the nature of man, as we have seen in the investigations of mesmerism, clairvoyance, phrenology, Spiritualism, and even in the latest attempts of Dr. Ferrier in regard to the functions of the brain—phrenomesmerism being the only special and available influence in that research.

My late friend Professor Gregory says he found that many mesmeric sleepers had a great "unwillingness to name any person, place, or object," and that these would seek to describe, rather than use, the appropriate name." If this were a very general fact it would be most remarkable and interesting, but in all my experience I never observed any such disinclination. In all cases the language of the sleeper was just what it was when awake, except in those instances of passing into a state of loss of identity, and even in such cases the language used was not essentially different; certainly there was no unwillingness to name others, though they may have forgotten their own. I think, therefore, that investigators had better compare notes before they generalise and write books, but Dr. Gregory's work is quite the best on the subject, and seems to have closed the mesmeric era before the advent of Spiritualism. My *Letters to Miss Martineau* were published in the same year (1851), but took a wider range in respect to method and the nature of man; it did not relate only to the phenomena of mesmerism. Every real student and investigator of the science of man and mind—let him term himself physiologist, philosopher, psychologist, or Spiritualist—will find Professor Gregory's work indispensable to his labours, and important to his conclusions, as the fullest and best summary of the whole subject on which it treats.

HENRY G. ATKINSON, F.G.S.

Boulogne.

CLAIRVOYANT SEANCES IN BRIGITON.

SIR,—The following is a pendant to the letter I sent you recently. Insufficient notice was given at the time to the war scenes in Asia, and the Turkish spirit again presenting himself at a short sitting on Sunday evening and reaffirming the actuality of the scenes, the clairvoyantes were called on to describe again what they had seen, which, in brief, was as follows:—

They first saw Russian troops, horse and foot, crossing a stream or small river, and then lost sight of them for a time. They next saw, by the light of a village apparently on fire, the Russian troops, distinguished by their dark uniform, surrounding a smaller force, having as part of their uniform something white—either a scarf or a cape—of which at the time they took no more notice, but which we now know to be the distinguishing badge of Circassian troops. An engagement began by firing, which continued some time, when suddenly the Russians closed on the Circassians, and a desperate hand-to-hand conflict ensued, with much gleaming of bayonets and flashing of swords in the ruddy glare of the burning houses. The sights which the clairvoyantes now witnessed were so horrible and sickening that they could bear to look no longer, and the scene was withdrawn. As before stated, the Turkish spirit positively affirmed that the events were actually transpiring in Asia. Now the important point is this:—These scenes were witnessed and described by the clairvoyantes in England on Thursday, May 31st, between half-past ten and eleven p.m., and on the following Monday, June 4th, appeared in the *Daily Telegraph*, by telegram from its special correspondent, the first account of the surpris and massacre of the 4,000 Circassians on the very date and in the very manner described.

At the same short Sunday sitting we were informed that the wedding, of which intimation had been given, was to come off on the next Thursday at 5 p.m. A little before the time one of the clairvoyantes went and locked herself in her room where she was entranced for more than an hour, and on returning to *terra firma*, affirmed that she had been taken to see the ceremony, of which she gave a description. Later in the evening, at our usual time, we held a *séance*, and two of the clairvoyantes were speedily transported to the scene of the wedding festivities. Dancing was at that time actively going on, in which, strange perhaps to relate, they joined. They gave minute descriptions of their partners

and of the festivities. The ball-room was decorated with flowers, which entirely covered the walls; the music was behind a beautiful screen of flowers; the room was lighted up by large stars; and flying unrestrained about were birds with plumage of lovely colours. Among the dancers was a little boy with large blue eyes and golden hair, named Sunbeam (the spirit of an infant known to some in the circle), with a suitable partner. There were many rooms, with very varied company, amounting to several hundreds, including both ancient and modern personages. The scenes were very beautiful, but require a lady's pen for their description.

On their return to the circle the clairvoyantes were taken for a short time into a sphere of a different nature, to be shown the home of a spirit who had previously visited the circle. The following is the description of the scene given by one of the clairvoyantes in her own words:—"Undine's grotto was one of the most exquisite places I ever saw. There was a beautiful grotto ornamented with shells, and seaweeds, and corals, and leading from the entrance was a path down to another grotto of like appearance. Between the two was a seat carved out of the rock. Growing on each side of the path were lovely seaweeds, with shells of various hues, and branches of crimson and white coral, the colours of all of which blended harmoniously together. On the seat was Undine herself, clad in a pale green dress of some shining material, trimmed with sea-weed of different colours, and having also sea-weed in her fair hair. On each side of the entrance to the grotto was a beautiful branch of crimson coral and sea-weed, with large shells of pearl. Round the entrance in the rock were rows of tiny pearl shells and little white pebbles, and the floor was strewn with pebbles as white as snow. The aural atmosphere around every object was of a pink colour."

An Egyptian high-priest next appears, with robes and breastplate. He holds in his hand a roll, inscribed "Occultism," and is attracted to the circle by the interest which one of the members takes in that subject. He is unable, however, to communicate, except in ancient character, through the hand of one of the mediums. He is succeeded by the Turk, and the clairvoyants are taken to Batoum, in Asia Minor. They see the environs, the port, and the shipping. The Russian forces are some distance from the town, on the land side. There is cannonading; the people in the streets are running about in great confusion; a priest is standing at the door of a mosque, looking calm and unconcerned. Notwithstanding the firing and disorder, nobody seems to be hurt, nor damage of any kind to be done. Are the clairvoyants at fault? Is the Turkish spirit reliable? We are mystified, and can obtain no explanation. It is late, and the circle breaks up. This was on Thursday: in Saturday's *Daily Telegraph* a telegram clears up the mystery:—On the night, or evening, of our sitting, the Turkish Pasha at Batoum had ordered a false alarm, and the commander of the war ships had been making experiments with his cannon to ascertain the range of certain parts of the fortifications, with a view to certain eventualities. This fully accounted for the anomaly in the clairvoyant's description of firing and confusion in the streets, and yet no hurt or damage of any kind being perceptible. The time (not specified in the telegram) with us was between ten and eleven; if the difference in longitude is to be taken into account, it would, of course, be considerably earlier there.

The above was written and ready for posting last evening, when a thunderstorm drew two of the clairvoyants down to the parade on the cliff, to view the play of the lightnings over the sea. While standing there they witnessed an exceedingly bright spirit emerge from a dark cloud, and pass with lightning speed across the sky; and, a few minutes after, a diagonal line of dark spirits in the clouds. A heavy fall of rain then forced the clairvoyants in-doors, and put a stop to their observations. A. SNOW.

18, Atlingworth-street, Brighton.

WM. DINNING.

2, Eastern Quadrant.

DR. SLADE'S offer to Professor Lankester will be published as an advertisement in *The World* next week.

MRS. WELDON'S CONCERT.—At a concert given at the Langham Hall on Thursday afternoon, last week, the "Sea of Galilee" was declaimed by Mrs. Weldon with customary effect, and Dr. Bernhard's St. Cecilia Choralists rendered successfully some of his pretty and quaint compositions. Miss Masson deeply impressed the audience by her touching rendering of Tennyson's "Dora," and Mr. Geo. Grossmith, jun., kept the listeners in fits of laughter with his account of "Private Theatricals at Thespis Lodge." The attendance was large and fashionable. The programme will be repeated on Thursday afternoon, 5th July.

SPIRITUALISM IN LIVERPOOL.—Last Sunday evening, June 24th, Mrs. F. A. Nosworthy was the lecturer at Meyerbeer Hall. She took for her subject—"The Identity of True Christianity and True Spiritualism," and pointed out, not only the striking analogy, but absolute sameness of the religion of Christ and the daily life of each real Spiritualist, when practically devoted to truth, justice, goodness of heart, and self-sacrifice for the welfare of others. The wisest and best teachings of the angel-world, as she proved by excellent illustrations, were always consistent with those beautiful utterances of the spirit divine attributed to Jesus of Nazareth. Mrs. Nosworthy then proceeded to criticise the facts and fallacies of each sect now comprising the religious world. This part of her discourse elicited the unanimous approbation of the large body of intelligent listeners. She concluded an eloquent peroration by urging upon Christians and Spiritualists to show by spirituality of heart and life, that lovers of God and humanity were practically possessed of the graces of soul exemplified in the character of the Great Spiritual Teacher. It is hoped that Mrs. Hardinge-Britten will occupy the platform of Meyerbeer Hall, on Sunday next, but, in her absence, Dr. William Hitchman will deliver a scientific lecture, on the "Physiology of Trance," in its spiritual and natural aspects, both in ancient and modern times.

SPIRITUALISM IN FOREIGN COUNTRIES.

BY MISS KISLINGBURY, AND C. CARTER BLAKE, DOG. SCI.

THE *Messenger de Liège* contains an appeal from the Vicomte de Torres Solanot, president of the Spanish Association of Spiritualists, to Spiritualists in all parts of the world to send representatives to a great international conference in Paris, next year, during the time that the Exhibition is being held there, between the months of May and October. The *Messenger* concurs heartily in the idea, and declares that the Belgians will be ready to furnish their contingent. England must not be behindhand in this work, and will doubtless be ready to join in it when the moment arrives.

It had been intended to hold a national meeting at Ostend this year, but in consequence of the death of the lamented Dr. Dupuis, a Spiritualist of only three years' standing, but an ardent defender and zealous apostle of the cause, both in speech and writing, it has been decided to change the place of meeting, and Brussels will probably be selected.

At Louvain, the *Etudiant Catholique* has published an article ridiculing the astronomer Flammarion on account of his relations to Spiritualism. France has also its Carpenters seeking to drive nails into its Crookeses.

The *Moniteur*, the new organ of the *Fédération Belge*, has, much interesting matter in its eight little pages, and bids fair to become a useful journal. The following is an extract from its report of M. Riko's paper on Spiritualism, read at the Hague:—

Spiritualism was necessary, for men had made so horrible a picture of existence after death that all but a few refused to believe in it; our relations and friends were exiled after death to such remote and inaccessible regions that no one liked to dwell upon the subject; in fact, one left off thinking about them, because, according to this doctrine, one dared not believe that they could be near us on earth. Their reappearance was feared, and the thought of entering into communication with them made one shudder. Even religious people had persuaded themselves into a denial of the action of spiritual beings in nature, and into rejecting the belief in the inspiration of spirits as mere self-deception and unworthy of the attention of thinking and reasonable beings. For all these reasons spiritual manifestations became necessary.

Dr. Van Dooremaal, of the Hague, had previously given a lecture against Spiritualism and Mesmerism, which was published as a pamphlet. For its population and area, Belgium perhaps stands first in the march of progress. Though a Catholic country, it has five journals more or less devoted to Spiritualism, viz.: *De Rots*, *Le Messenger*, *Le Moniteur*, *Le Chercheur*, and *Le Galiléen*.

Among the French publications we have to notice a book of communications obtained through a writing medium of Bordeaux, Madame de Krell, entitled *Rayonnements de la Vie Spirituelle*. The communications, varying from one to five or six pages in length, and signed by names more or less illustrious, consist of advice to mediums, especially on the subject of healing, and of homilies more or less edifying. Some of these teachings, rendered into English, would be invaluable for reading at Sunday services, should such ever be established on a devotional plane. The French and German Spiritualist literature abounds with these moral, exhortatory addresses, but they are comparatively unknown in England. A part of the *Rayonnements* is devoted to poems received in the same manner as the prose; some of these, especially those signed A. de Musset, are really beautiful, and have considerable merit as compositions.

Psychic Studies (Leipzig) has, among other papers, an interesting article by an Evangelical clergyman on the levitation of one of the saints of the Romish Church, Joseph von Copertino.

Allan Kardec's *Mediums' Book* has just been published in a German translation at Leipzig, the work of Mr. Franz Paolicek.

A private society of Spiritualists at Vienna has addressed an invitation to Dr. Slade to hold a series of *séances* in the Austrian capital this autumn. Dr. Slade's decision in the matter is as yet unknown.

The *Criterion Espirista* (Madrid), for May, contains, under the head "Spiritual Propaganda," an editorial article, in which it is pointed out that more than fifty organs now exist, devoted to the Spiritual movement. This is followed by an elaborate translation of the proceedings of the British Association for the Advancement of Science, on Professor

Barrett's paper, under the head of "Spiritism Classified as a Science," from the *Revue Spirite*. A note is inserted, addressed to ourselves, stating that the Spiritualists of Spain are by no means literal followers of all the teachings of Allan Kardec. "They respect the master, but hope to correct and improve his work." We feel it only just to explain that we had no intention to impute any disparaging observations to our able contemporary, and that we are now for the first time aware that the Kardecian doctrines are undergoing a process of solvency in Spain. At the same time we are bound to observe that our expression "have the disadvantage," is, to our mind at least, unnecessarily harshened into "tienen, por desgracia, la enorme desventaja." We repudiate the offensive construction which such words convey. The general news in the *Criterion* is excellently prepared, and we are always gratified to read the first and best of the Spanish periodicals.

The *Revista Espirista* (Monto Video) for February is before us. The articles therein, with the exception of the first, have already appeared in the chief continental spiritual journals. The selection, however, has been well made, though we regret the unnecessary importation of so much irritating theological and controversial matter. The science of Spiritualism can afford to dispense with any extraneous subjects whatever.

The *Ilustracion Espirita* (Mexico) for May is devoted to articles on "Spiritualism and Rational Socialism," and a most amusing article on "Lycanthropy," in which the various histories of the men who, under abnormal conditions, have declared themselves to be, or have been declared by others "were-wolves," or *loups-garous*, are collected with great care and bibliographical acumen. The rest of the magazine is devoted to an address in favour of the principles of homeopathy.

The *Ley de Amor* (Yucatan) for May 1st, is before us, and contains the usual information from the Peralta Club.

We have never yet seen the *Revelacion* (quarterly) published at Buenos Ayres, the *Aurora*, of San Paulo in Brazil, the *Echo d'Altem-tumulo* (echoes from beyond the grave) a monthly at Bahia, or the *Tiempo* of the province of San Germain in the same empire. We should be glad to receive these periodicals in exchange. We also hear that a paper termed the *Revista Espiritista* is about to be published at Santiago de Chile.

THE Inquirer's Circles of the British National Association of Spiritualists, at 38, Great Russell-street, London, which were interrupted by Mr. Eglinton's illness, are now being continued weekly, with Mr. C. E. Williams as medium.

A SUPERNATURAL BEDFELLOW.—The *Liverpool Daily Post* of June 15th quotes the following from the *Montreal Gazette*:—The good people among the hills of Morris County, N.J., have found excitement in the case of a young girl said to be "grievously vexed of the devil," and whose condition is as unaccountable as it is deplorable. The girl is a daughter of Elijah Nichols, blacksmith, of the Glendon Iron Company, at Hurdstown. She predicted evil against her fifteenth birthday, which befell on the 13th of October last, and since that date she has been bedridden and paralysed. At times there appears under the counterpane of her bed a presence as of a rat, a rabbit, or a cat swiftly moving from place to place and eluding detection. In vain is the bed stripped, or the patient removed to another place; the "presence" is only powerless to act when the mother sleeps with the child. The physicians, no less than the clergy, and the common folk of all the country-side are baffled. Crowds come daily to see the mystery. On one recent occasion Mr. Richards, Mayor of Dover, held his stiff hat above the "presence," and the hat received a blow that crushed it. Violent blows have been given to the hand, to a cane, and to other objects held out over the place where the "presence" was, and, needless to say, attempts to grab the "presence" have failed. All the while the girl lies moaning as if in terror or pain, and her position in the bed would be plainly such as to show that the mysterious movements were not caused by her. The girl has been known to abstain from all food for the space of fifteen days, and for some weeks past she has only received a little milk daily, yet her face is fair, and, when the visitation is not nigh her sleep is apparently healthful. Her parents are plain and honest people, who view this as an affliction not to be turned to account for notoriety or money. The neighbours, unable to account for it in any other way, have solemnly decreed witchcraft against an old woman living among them, and charms are in active demand.

ANSWERS TO CORRESPONDENTS.

S. P., Liverpool.—As the subject is in your mind, why not start it yourself?

Southport.—An inquirer into Spiritualism wishes to come into communication with others in Southport interested in the subject.

* * *, Barrow.—We do not, as a rule, desire to publish any anonymous letters about manifestations through professional mediums.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and The Spiritualist Newspaper and publishing business are not in any way connected with each other.]

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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 cooler 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 tilt 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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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.