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LONDON, FRIDAY, SEPTEMBER 14th, 1877.

MESMERISM, AND HINTS FOR BEGINNERS.

BY CAPTAIN JOHN JAMES.

As some of the readers of *The Spiritualist* interested in the subject of mesmerism may wish for information respecting the best method of inducing the mesmeric sleep, perhaps a few observations on that point may prove acceptable.

Many English writers have given valuable instructions for beginners, but as most of their works are out of print and difficult to obtain, it possibly may not be considered a work of supererogation to offer the experiences of one who has devoted many years to a study of the subject. It may, however, be useful to inquirers to draw their attention to two books lately republished, viz., the invaluable work of Dr. Gregory, late Professor of Chemistry at Edinburgh University, and the lectures of Dr. J. Bovee Dodds.

In the following observations on some of the methods used by practitioners for the production of the mesmeric sleep, it should be understood that the writer merely gives the results of his own experience when he recommends any particular procedure. Other methods, used by other mesmerisers, have been found equally successful, and it is probable that the real *desiderata* or requisites for a successful operator are patience, perseverance, and an earnest desire to succeed; the best frame of mind on the part of the patient is, if possible, a state of perfect passivity.

The beginner will probably soon find that he must occasionally vary his method of mesmerising, according to the habit or idiosyncrasy of each patient, and that any particular formula, however efficacious in the generality of cases, sometimes requires to be supplemented by other methods.

It is recommended that the mesmeriser should direct his patient either to place himself in an easy-chair, or to lie down on a couch, so that he may be perfectly at ease. The mesmeriser then, either standing or seated opposite his patient, should place his hand, with extended fingers, over the head, and make passes slowly down to the extremities, as near as possible to the face and body without touching the patient, taking care at the end of each pass to close his hand until he returns to the head, when he should again extend his fingers and proceed as before. It is also useful after making several of these passes to point the fingers close to the patient's eyes, which procedure, in many cases, has more effect than the passes. This simple process should be continued for about twenty minutes at the first *séances*, and may be expected to produce more or less effect according to the susceptibility of the patient. Should the operator perceive any signs of approaching sleep, he should persevere with the passes until the eyes close, and should he then observe a quivering of the eyelids, he may be pretty certain that his efforts will be successful.

Many experienced mesmerisers have come to the conclusion that the will plays an important part in the production of the sleep and in relief of pain. Whether this be the case or not, it is recommended that the operator should concentrate his energies, and earnestly will, or wish that his patient should derive benefit from his exertions. Some very susceptible subjects, in the course of ten minutes, or even less time, will suddenly fall back, apparently insensible, in which case the following tests will prove whether or no the real mesmeric coma has been produced. Raise the patient's hand, and should it fall immediately as a dead weight it is a good sign; then raise one of the eyelids, and should the eyeball be observed to be turned upwards and wandering in its orbit, there can be little doubt of the operator's success. In some rare cases the eyeball will be found in its natural position but with the pupil much dilated, no contraction taking place on the approach of a lighted candle. Even at this early stage the patient may bear the prick of a pin on the back of his hand without betraying any symptom of pain.

Sometimes slow breathing, or placing the hand on the forehead will deepen the sleep, but the beginner should, as a rule, avoid concentrating the mesmeric force on the head or region of the heart, and confine himself as much as possible to the passes "*aux grands courants*," as the French writers term them, i.e., the long, slow passes from the head to the feet. Should the above described signs of mesmeric coma not declare themselves at the end of twenty or thirty minutes, the mesmeriser should ask the patient whether he felt any peculiar sensations during the process, and if so, whether they were more apparent during the passes, or when the fingers were pointed at the eyes. By these inquiries he will soon learn the best method of mesmerising, applicable to each particular case, and he should not be disheartened if he does not succeed in producing marked effects at the first or even after many successive *séances*. Pain may be removed and diseases cured or greatly alleviated without the production of sleep, and many patients succumb at length, who have for many weeks been apparently unaffected and proof against all the resources of their mesmerisers.

Supposing sleep to be at length induced, the next and very important question is, how to awaken the patient. With most sensitives this is a very easy process, for merely blowing or fanning over the head and face with a few transverse passes will at once dispel the sleep. Should, however, the patient experience a difficulty in opening his eyes, then with the balls of his thumbs the operator should rub firmly and briskly over the eyebrows from the root of the nose outwards towards the temples, and finish by blowing or fanning, taking special care, before leaving the patient that—judging from the expression of his eyes and other signs—he has evidently returned to his normal state; no patient should be left until the operator is perfectly satisfied that he is wide awake. Should the above methods fail, and there be a difficulty in arousing the patient, the mesmeriser may frequently bargain with him as to how long the sleep is to last, and should he promise to awake in the course of one or two hours, he will generally fulfil his promise by waking almost at the very minute named. The mesmeriser may also insist that his patient should awake at a certain time, and will in many cases be obeyed, but of course this does not answer with all patients.

This power of acting on or impressing the patient's mind may be carried into and continued in the normal or waking state, and might be used with good effect in the treatment of dipsomania and other morbid habits, so that the patient would in many cases, in consequence of impressions made during his sleep, be led to entertain an actual disgust at the mere smell or taste of any alcoholic liquor.

The patient during his sleep can frequently give valuable directions to his mesmeriser, both as to the best method of mesmerising him, and the most effective means of terminating the sleep. In some rare cases the sleep is so prolonged, in spite of all the operator's efforts to dispel it, that he is alarmed, and the patient becomes infected by his fears. Above all things, the mesmeriser should preserve his presence of mind, and he may be assured that the longest sleep will end spontaneously.

It may as well be observed in this place that the patient should not be touched by any one but his mesmeriser, unless he wishes it, or at least gives his consent. He can, perhaps, bear the touch of certain individuals, and may express a repugnance to be touched by others, and this quite irrespective of attachment or repulsion with regard to those individuals in his normal state. With most sensitives it is quite immaterial who or how many people touch them; but there are occasionally cases when by so touching them a very distressing state, called "cross mesmerism," is produced, and the more particularly in the cases of patients who are natu-

rally highly nervous and, perhaps, hysterical. It is in these cases of cross mesmerism that we most often find a difficulty in determining the sleep.

The best plan for a beginner or investigator is to witness the procedures and practice of some experienced mesmeriser; it is much better than relying on written instructions. Before I tried to mesmerise anybody I observed what others did, then closely imitated them, and had many successful cases before I opened a book on the subject.

The treatment of patients during the different stages of the mesmeric sleep must be learnt by practice and observation, and such treatment is almost impossible to be taught solely by books, although certainly many valuable hints may be gleaned from them. The fact is, that scarcely two cases are exactly alike in every particular, and each patient is more or less a separate study. This it is that makes it so difficult to lay down any arbitrary or direct rules to be followed in all cases. For instance, slow breathing on the top of the head or on the forehead, in some cases produces a most beneficial effect; in other cases it may produce excitement, to be relieved by fanning or blowing over the head, and by passes drawn from the head down to the feet; the same is the case with breathing over the heart, a most valuable treatment in the majority of cases where there is palpitation or other disorder of that organ, but in some instances it may produce rather distressing symptoms, also to be dissipated by the fanning or demesmerising process. Should there be pain, or spasmodic contractions, rigidity, or catalepsy, steady breathing at the junction of the head with the back of the neck, should be tried, in most cases the relief is almost instantaneous. But the long passes to the very ends of the fingers and toes are likely to be the best. Passes at right angles from the seat of pain are often excellent, as if the operator were extracting the pain out of the part into the air.

It is not, however, to be supposed that the untoward effects above alluded to are by any means of common occurrence; but it is the duty of any one pretending to give advice on this subject, to caution beginners to be as careful as possible in their treatment of patients who place themselves under their care. The patients themselves can in many cases act as guides to their mesmerisers by telling them the immediate effects of the different methods employed, and this, quite irrespective of the natural shrewdness or dulness of the sensitives, or whether they be educated or uneducated.

As a general rule, a mesmeriser when treating a serious case of disease should not attempt to elicit any of the higher mesmeric phenomena, but content himself with exerting all his energies to benefit his patient. Should, however, the faculty or power of "introvision" declare itself, then he may enlist the assistance of that faculty, as frequently very marked and extraordinary benefit has been derived from the sensitive's lucid description of the nature and seat of his disease, and his clear instinctive knowledge of the best remedies to be applied.

It is, however, strongly recommended that when serious disease exists, the patient's ordinary medical attendant should be consulted before mesmerism is employed. All the important medical cases I have attended were undertaken with the consent or at the express desire of a medical man.

There are certain other methods of producing the mesmeric coma, the most common of which may be called "the thumb pressure and staring process," employed by Monsieur Lafontaine, a well-known French mesmeriser who came to this country many years ago on a lecturing tour. He seated himself opposite the patient, and taking his hands pressed the balls of his thumbs with his own, at the same time gazing fixedly into the patient's eyes, a method which frequently produced a powerful effect. Mr. Braid, a surgeon then practising at Manchester, having observed the effects produced by Monsieur Lafontaine, tried a series of experiments, the success of which led him to believe that he had discovered the secret of mesmerism.

Mr. Braid found that by fixing the patient's gaze upon an object above the level of vision, a pencil case held up, or a cork fixed on the mid-forehead, he could induce a peculiar condition which he called "Hypnotic, or nervous sleep." During this state he elicited many wonderful phenomena,

and had great success in the treatment of disease. In my opinion—and I have witnessed many experiments exhibited on public platforms by the followers or imitators of Mr. Braid—the hypnotic state is not identical with the mesmeric coma, and, in fact, Mr. Braid himself is said to have acknowledged afterwards that his was a new discovery, and not merely an explanation of mesmerism. There are many phases of the hypnotic condition that widely differ from mesmerism; for instance, Mr. Braid observed that all the senses, with the exception of sight, were wonderfully exalted; so much so, that he found by measurement that the hearing is about twelve times more acute than in the natural condition. "Thus, a patient who could not hear the ticking of a watch beyond three feet when awake, could do so when hypnotised at the distance of thirty-five feet, and walk to it in a direct line without difficulty or hesitation. Smell in like manner is so wonderfully exalted that a patient has been able to trace a rose through the air when held forty-six feet from her." Now, every experienced mesmeriser knows that during the true mesmeric sleep the functions of the different senses are, as a rule, temporarily suspended, and that the sensitive only smells, feels and tastes in sympathy with or through his mesmeriser, and that in most cases he is completely deaf to all sounds save that of his mesmeriser's voice. Again, during the "Hypnotic" state it is easy to infect the patient with any delusion the operator may wish, so that he may fancy a pocket-handkerchief to be either a child or a serpent.

During that phase of mesmeric sleep, called the sleep-waking state, such delusions could seldom if ever be produced, for during that condition the mind of the sensitive is remarkably acute; but, of course, if by touching the phrenological organs, or by other means, a state of suggestive dreaming is induced, the sensitive may then be persuaded that the glass of water he is drinking is wine or brandy, and he will soon be as tipsy as if he had really imbibed so much strong alcoholic liquor.

Probably, however, both these states, induced artificially, together with natural somnambulism, cataleptic trance, and the products of disease are all intimately connected, and it is a great desideratum that medical men should study the subject, because from their education and training as physiologists, they should be able to turn it to good account in their treatment of many forms of nervous disease. Of course, it cannot be expected that medical men should themselves be operators; that is quite out of the question; they could not afford the time; but, as is the practice in some of the northern countries of Europe, they might superintend one or more mesmerisers who could act under their directions.

Dr. Esdaile, who was so successful in the Government hospitals in India, employed a staff of native operators, as he soon found that in that climate his own health could not stand the fatigue of mesmerising. In his report to the Government he stated that "out of 261 operations, 215 of which were extirpations of tumours of all sizes, varying in weight from ten to one hundred and three pounds, not one patient had died from the direct effects of the operation. The deaths that took place amounted to five per cent., and happened days and weeks after the operation, from fever, dysentery, and exhaustion."

The Governor-General, Lord Dalhousie, marked his sense of Dr. Esdaile's services by promoting him to the rank of "Presidency Surgeon." It is evident that Dr. Esdaile could never have achieved such remarkable success had he not employed a large body of assistants.

There can be little doubt that after Dr. Esdaile's triumphant success, and the numerous and well-authenticated cases of successful operations performed under similar conditions, both in England and France, that had it not been for the discovery of the use of ether and chloroform in surgical operations, mesmerism would at this day be in general use, not only as an anæsthetic, but also in the treatment of all forms of disease. There is still one great advantage which the mesmeric coma possesses, in comparing it with the effects of ether and chloroform in severe and difficult operations, and that is the power of the mesmeriser to prolong the state of insensibility to almost any length of time without danger, and that all the subsequent dressings can

be carried on during the sleep, without pain or exhaustion, or inconvenience to the patient.

The majority of the members of the medical profession appear to have hastily and erroneously concluded, that because chloroform can be used in all cases—except where there is heart disease—and that the use of mesmerism as an anæsthetic is limited to a comparatively small number of patients, who can by its means be rendered absolutely insensible to pain, therefore, as some of them express themselves, “there is no further use for mesmerism now we have got chloroform.” They have completely ignored the fact that numbers of their professional brethren have recorded cases of almost every form of disease cured or greatly relieved by means of mesmerism, and that if people would only devote a portion of their spare time to the practice of what, without exaggeration, may be called “the medicine of nature,” the same success would undoubtedly attend their labours.

Many ingenious, but perhaps not ingenuous people, are accustomed to assert that all that is true in Spiritualism is nothing else than mesmerism, and it is really quite surprising to find the number of individuals who avow their belief in the latter, when they wish to depreciate the claims of the former science. They are in the habit of exclaiming “Oh! we always believed in mesmerism;” but it is to be suspected that, in former days, when the hostility to mesmerism was almost as bitter and unscrupulous as it is to-day against Spiritualism, that at least some of these *soi-disant* believers were amongst the most active of its opponents.

Tottenham.

THE SECRET OF SECULARISM.

BY J. T. MARKLEY.

THE Bradlaughites not seldom sit in judgment upon the spiritually inclined, and define the non-materialist belief with dogmatism. Why should we not “turn the tables” upon the too confident atheists? Anyway, we have a psychological advantage in our comparative study of character; and modern secularism is a tempting theme for the thoughtful and impartial student. Let us not confound the aggressive infidelity of Mr. Bradlaugh, Chas. Watts, Harriet Law, Annie Besant, and other brilliant platform prophets with the reverent, half-religious scientific materialism of Professor Tyndall, Herbert Spencer, Harriet Martineau, and the highly refined semi-Pantheistic school of thought, of which intellectual society is warmly proud, and from whose cold and beautiful isolation of belief “men of faith” never receive a vulgar insult.

Secularism, as popularly understood, is an image-breaking crusade, moving with almost savage haste. Scientific materialism is a slow denial of cherished creeds, mellowed with refined religious tenderness, inspired by the contagious awfulness of gradually unfolding truth. Secularism is an eloquent, impassioned appeal to the incautious, half-informed city crowd. All the olden ideas of God-worship are too quickly repudiated with horse-play argument, amid the intensified creedal hatreds of the great unwashed. Thus Bradlaughism, as a popular faith, becomes as suddenly a firm prejudice as the most inveterate of the fossilised sects. On the other hand, Tyndallism and the moral *cultus* of the higher Positivists appeal to the deeper mind-agonies of natural emotion in all persons of *spirituelle* temperament. They may not formally declare, or admit, the holy presence of a God. But verily this poetic form of experimental and reflective materialism deduces a grand unblooded religion from a profound study of all the phenomenal activities of nature. Sentiments the most hallowed arise from such investigation, even when the creedalists are in slumber; and a passion as prayerful as the emotion which moved Keble and the ascetic Churchman, compels an everlasting love of humanity and goodness; and, perchance, a solemn pause for the welcome approach of historic Deity. This may be called salvation without a Calvary; albeit that the scientific materialists, too cruelly, request the theologians to ring in a new Christ. The Tyndallites scorn tradition, and refer to rocks, trees, oceans, stars, creeping ferns, and stormy sunsets as intelligent chapters in the only Bible to which they make reference. Yet, as truth-seekers, even the poetic materialists, at times, unconsciously concede the position Spiritualism professes to have established by tangible evi-

dence; and we seem to hear reverent sceptics cheerfully whisper:—

There is a land no mortal map hath noted,
Lying remote—a sunset Land of Ease,
Whereto the voyager is softly floated
Across Lethæan seas.
It is a region over whose existence
The shades of doubt and disbelief are cast;
A realm that lies obscure by night and distance,
Vague—visionary—vast.

But secularism, as interpreted by its iconoclastic advocates, knows and cares little for this tender feeling of hopeful emotion. Its most refined, eloquent, and appreciative modern prophetess, Mrs. Annie Besant, through an unavoidable contact with shouting artisan crowds, seems to have abandoned for a time those individual traits of *spirituelle* inspiration which were the possible accompaniment of earlier intellectual training. Her thoughts too suddenly contrast. The fervent “amen” of so fine a woman to most of the maxims of Charles Bradlaugh, proves that, in rare cases, the most brilliant minds are capable of following a leader whose words are dramatically sustained with a bold mesmeric emphasis. Now, in finally pointing out the psychological “secret” of the secularist temperament and propaganda, let me reproduce a representative remark from Mr. Bradlaugh. The passage is from the *National Reformer* of August 8th, 1875. Reviewing a book of verse, the editor says:—“We do not know enough of poesy to criticise even an ordinary poem; and transcendental poetry is out of our latitude altogether. Mr. Sinclair has, here and there, some very fine lines, and we look at them curiously, as we might do at rare jewellery. The setting is often weird; but perhaps some one who gets the book will understand it better than we do.” In this confession lies the hidden psychical secret of secularism. The reviewer is no mean scholar; and his masculine oratory has already become historic. But, like the majority of secularists, he lacks the emotional and imaginative faculty; or, rather, the stern reasoning and combative sentiments are abnormally developed at the expense of the humbler and affectionate attributes of domestic character. He would make an excellent Spiritualist, in so far as his naturally positive temperament would prove a counterbalancing check to the over credulity of his brethren at *séance* experiments; but being by nature and cultivation unpoetic, he would frighten the ghosts, rather than be frightened by them himself. In fact, secularism is chiefly a matter of temperament. The affections are too much ignored. The glamour of art fails in its beautiful imaginative softness of appeal to melt the exclusive reasoner. Poetry and the pathos of religious music approach timidly your stern, unemotional thinker. The Niobes of Spiritualism exist not, or but rarely, among the secularists. Hard, cast-iron, unrelieved facts, and a disregard for the romance of history and the religions, constitute popular infidelity. The contagious affection and poetic intuitions of the non-materialists are pointed at by the secularists as a sign of lunar inspiration. Each party—and they are difficult to classify—diverges towards the extreme most in harmony with the individual temperament; and personal training assists circumstantial association to complete the unfortunate contrast. That there are noble thinkers and workers in Secularism, I must readily admit; but this does not explain away the psychological doctrine of the temperaments.

In thus analysing the non-spiritual disposition and training of the average Atheist, the writer of this article would not unfairly contrast individual temperaments, honestly-held beliefs, or organised systems of intelligent opinion. Many Secularists are men and women of superior character. The negations upon which they build an indefinite creed may, in many cases, be excused as a manly protest against the orthodox sourness of a God-slandering theology. Not a few of the anti-Christian writers and speakers are estimable people. They do much good as critics of the established and inflexible programmes of cut and dried thought. Herein is their majesty and their might. But, psychologically considered, they lack through natural and acquired cultivation, affectionate, poetical, and emotional tenderness. With the intellectual and social intrepidity of the French Revolution they find themselves in almost sympathetic accord. With the conservative romance and easy spirituality of the Lake

poets or the High Church divines, they—the Spiritualists—find little in common. In fact, the sterner mental faculties are too severely developed at the expense of the domestic emotions, albeit that our infidel brethren are mostly good examples in the performance of the duties of parentage, wifehood, and the usual family ties. But the imagination is too much neglected; dry facts become the only indispensable current mental ballast. It is true that Voltaire, Gibbon, and the great literary free-thinkers revelled in a warm, glowing eloquence, and sometimes in exemplary tenderness of written appeal; and the style of Mrs. Besant and other leading Secularists recalls the mellow richness of an Indian summer, so alluring is it, and so refined. But if you want promptness of sympathy with, and a tender affection for the glamour of history, the poetry of legends, the preachments of ruins, the sweet madness of music, or the marvels and mystery of the olden religions, you must inquire of the cultured, Bible-loving devotee, or the more enlightened modern Spiritualist. The Secularist, to all seeming, is chiefly out of sympathy with those quick spiritual intuitions which underlie, and have for centuries controlled the romance, the failings, and the wonderful sway of the great Christian Churches in all lands. Therefore, we offer no studied insult to those who fail to discern things affectionately as well as intellectually, where the two worlds meet and whisper a dreamy alliance.

Peterborough.

NOTES FROM LAKE GEORGE.

UNDER the above heading a correspondent of *The Presbyterian* gives an account of the last sickness and the burial service of the late Robert Dale Owen, from which we make the following extracts:—

On the eastern shore of Lake George, about two miles from the Fort William Henry Hotel and five minutes' walk from Crosbyside, is the residence of the late Robert Dale Owen. It is a sequestered spot, approached by the lake on one side, and by a circuitous walk among the woods on the other, almost invisible to the passer-by, withal commanding a clear outlook upon the magnificent panorama before and around it—such a retreat as commends itself to the true lover of nature, such a home as the poet, and the one weary of the bustle and strife of life would love. Here it was that he wrote the fascinating papers of his autobiography, which he did not live to finish, though Scribner has in hand the three last chapters written by him, to be published in due time. Here it was he spent the last year of his mortal life; here he passed from the dreams of life to the realities of the eternal world. Though infirm from feeble health for some time, he was not sick in bed more than one week. He suffered great physical anguish, but endured it without a murmur of complaint. His mind was clear to the last, making arrangements for his funeral, and looking forward with strong hope to the great future. When he died he had been married to the lady to whom his autobiography is dedicated just one year and two days. Mr. Huntington, of the Presbyterian Church of Caldwell, had performed the ceremony, and when speaking of his funeral, Mr. Owen remarked, "Mr. Huntington married me, and may as well bury me; 'tis true we do not think alike on all theological points, but we worship the same God, and hope to live in the same heaven." So a few days ago, after the arrival of his two sons and daughter from their far distant Western homes, the simple funeral services were held in this beautiful cottage-home upon the lake. Only twenty or thirty neighbours were present, and the services were conducted by Mr. Huntington, assisted by another Presbyterian minister. Two hymns were sung, one of them beginning with the line, "Guide me, oh, Thou Great Jehovah," was declared to be Mr. Owen's special favourite. The procession moved slowly round the head of the lake, to the western side, back to the village of Caldwell, and the remains were deposited in the quiet little burying-ground. It was an impressive occasion; everything in accord with the simplicity of the character of the man. It was a scene for an artist. As the casket was being lowered into the grave we looked up to take in a glimpse of the surroundings. In the company were persons representing various conditions of

life. Here was a believer, there an infidel, yonder several Christian neighbours, and beyond these a group of Indians, watching with wonder every movement. The beautiful lake stretched out before us in full view; upon its bosom was the new steamer coming rapidly towards us, the sun gilded the tops of the distant mountains, and its light reflected from a thousand wavelets. From the grave you can see his former home; from his home you can behold some of the most pleasing aspects of nature; from nature, as she is here revealed, you may, if pure in heart, see God!

SPIRITUALISM IN BRIGHTON.

THE *Brighton Daily Post* thus reports Mr. W. J. Colville's trance lecture in Brighton last week:—

Last night Mr. W. J. Colville, a Spiritualistic medium, gave an impromptu address at the Town Hall, Brighton, entitled, "Of what Practical Use is Spiritualism?" The subject of the address was suggested by one of the audience. Mr. W. M. Gill took the chair.

Mr. Colville, at the commencement of his lecture, said there were results produced by Spiritualism which were of benefit to the individual man and to men collectively. Objections were raised to the phenomena of Spiritualism on the ground of their being trivial and unimportant. The vast majority of humanity who had not carefully and calmly investigated the phenomena of Spiritualism did not in reality know what they were. If they thought them to be mere table-tilting, and that there were no higher results to be obtained than the moving of visible objects without physical contact, or human beings lifted in the air, and if all the knowledge they could gain by investigation into modern Spiritualism was simply that which they could gain through observing these phenomena and nothing more, then undoubtedly Spiritualism would be unworthy of their research, and would be of little or no practical good to humanity at all. But they contended that Spiritualism was something grander, and if they were to have a revelation beneficial to all, they must have one adapted to the needs and interests of each one, and therefore they wanted ostensible proofs to convince those who would not believe without. Granted that the physical means used in Spiritualism were trivial, the results attained were not so, and whatever means were used, provided they were not sinful, were justifiable, provided that the results were of paramount benefit to humanity. Such results were obtained through the physical manifestations connected with modern Spiritualism, and they would lead them to search further into what constituted the mysterious force; therefore they would say that, however small and apparently unimportant the means used, the importance of the results attained was such that the means should not be termed small or trivial. Every new truth was always opposed, and every new revelation was always scouted. Spiritualism was taught in the Bible, and spiritual gifts were promised by Jesus Christ to all who believed. All those who calmly investigated the phenomena of Spiritualism had found them worthy of their investigation. From whatever standpoint they regarded Spiritualism it was worthy their investigation. If it were humbug and delusion, was it not for them to expose it, and thereby render an incalculable service to humanity? Therefore it was the duty of every one to investigate modern Spiritualism, and prove whether it was beneficial or the reverse. There was, undoubtedly, a counterfeit Spiritualism which was imposture, but there were thousands of intelligent persons who had investigated the phenomena of Spiritualism and found them true. Thousands had been converted to a knowledge of the immortality of the soul through the means of modern Spiritualism, and if through the motion of physical objects any man could be convinced of the immortality of the soul, then the phenomena were of practical use to humanity, because they were the means of making men lead better lives on earth.

After the address, Mr. Colville answered a number of questions on the subject, and delivered an impromptu poem, entitled, "The Fatherhood of God, and the Brotherhood of Man," which was loudly applauded. The proceedings then came to an end.

INVESTIGATORS into Spiritualism residing in or about the neighbourhood of Hackney, Clapton, Dalston, Kingsland, and Stamford Hill, would do well to join the Dalston Association of Inquirers into Spiritualism, whose new premises are conveniently situated for those localities. Full particulars of the advantages of membership of the Association will be supplied on application to the honorary secretary, by letter or otherwise, at the rooms, 53, Sigdon-road, Dalston-lane, London, E.

THE LAST ILLNESS OF ONE OF THE DAVENPORT BROTHERS.—It appears from the *Banner of Light* that William H. Davenport lies utterly prostrated and worn down at Sidney, New South Wales (whither he went from New Zealand), awaiting the coming of the angel of release, whom men call death. His physicians have given up all hope in his case, and warn him that any attempt on his part to make the journey back to the United States would result in his decease *in transitu*. He has been a medium for the past twenty-three years. In company with his brother Ira, under the name and style of the "Davenport Brothers," or "Boys," they have traversed nearly every quarter of the globe; Europe, the East and West Indies, South America, Australia, New Zealand, and other widely separated points being marked on the chart of their wanderings, while there is scarcely a town of any size in the United States where they have not given practical witness of the gifts they possessed.—*Religio-Philosophical Journal*.

EMPLOYMENT FOR WOMEN.

A LETTER written by a Spiritualist to the *Freeman's Journal* (Dublin) says:—

"Helen" asks if any of your correspondents have ever sought work for themselves. I have, and step by step, as "Helen" herself, tried first one thing then another. Even my articles to newspapers (for which I have received a good sum abroad), at home are, like "Helen's," "declined with thanks." A young lady who lived with me twelve years ago, a ward of a leading merchant in this city, did also as "Helen" did—she left no avenue untried before crossing the Atlantic. She was a first-class pianist. The money I was paid for her board I spent in her lessons by professors in singing and piano. Her capacity for teaching was unquestionable in these branches. She played the piano exquisitely and brilliantly. She could get no remunerative employment—the crowd of teachers at ridiculous pay was pitiable. Coming home one day to me, her eyes swollen with tears, she declared she would make one woman less in Ireland, as she found so many in heart-rending need for daily bread. The teachers are in as sorrowful a state as the 500 workers "Helen" quotes. The girl I speak of was an orphan, left in the care of her guardian, her fortune dependent on her pleasing him (not herself) in a husband, and she is now earning, not a fortune to be sure, but a good living by her musical talent in America. She not only maintains herself, but two children and a mother-in-law, her husband being a poor man, not gifted with a heavy load of brains or push. Had she remained in Ireland, under the same circumstances, she would be in the poorhouse.

The respected editor of this paper surprised me greatly last week by a leader on "Immigration," the sum and substance of which was, "Work as hard at home and you might get on as well." He was very severe on Miss Rye and her *protégés* (of whom I know absolutely nothing); but what I do know, from actual and personal experience of the United States, California, and Peru, is summed up in a short sentence, "It is absolutely one's own fault if you cannot get on and make a fair competence in these countries, always supposing you are a woman with good health and fair intelligence, and that you do not carry out with you a crushing share of our 'Irish' pride and immense gentility." If eleven years' experience of life abroad be any use, it is freely at the service of struggling Irish ladies, who are oppressed with brain power here for which they can obtain no market. And as it seems impossible to dislodge half the men from the paying positions in woman's work, why, give up complaining (a sign of weakness ever). Parents with girls doing the genteel *réle*, barely making ends meet in a shabby little way, go abroad; "girls" without providers here go abroad; families with ambition go abroad; but I say, Don't go abroad without first putting the tombstone over intemperance, laziness, thriftlessness, and fine notions. With a great belief in early rising and cold water, a hand ready to help, a heart true to truth and friendship, a spirit clear of doing conscious wrong, ever ready to shut off the valve on slander and gossip, you will reach a goal in fairer climates of which this over-populated country is incapable.

INTERFERENCE WITH LIBERTY OF OPINION.

THE following remarks are from a recent number of the *Daily Telegraph*:—

A somewhat singular case of obtaining money by false pretences has been decided by the magistrates of South Molton, in North Devonshire. There lives, it seems, in the neighbourhood of Barnstaple, an old man aged 86. His name is Harper, he calls himself an herbalist, and he is known—regardless of the proprieties of gender—as the "White Witch." His practice is to apply to the body of his patients various rods of metal marked with the names of the different planets. An old woman named Elizabeth Saunders, the wife of a labourer in the neighbourhood, had been ill for many days, and doctors had been unable to afford her relief. Her husband sent for Mr. Harper, and the "Witch," having felt the patient's pulse, remarking that he was only a humble instrument in the hands of God, and assuring her that he did not know whether he could do her any good or not, applied his metallic rods to her body, first asking her age, and making a sort of rude attempt to cast her horoscope. The old woman died, and Mr. Harper was charged before the magistrates with using certain subtle crafts, means, and devices, by palmistry or otherwise, to deceive and impose upon her Majesty's subjects. In the course of the evidence it was stated that he demanded 25s. for his services, that he stayed in the house five hours, and that he had a glass of rum-and-water and some biscuits. Such was the case for the prosecution. For the defence witnesses were called who alleged that Mr. Harper, by the use of his metallic rods, had cured them of rheumatism and of divers other aches and pains, while it was also urged that, at the outside, he was a mesmerist, and that mesmerism was, if not an orthodox, at any rate a recognised process of the medical profession. The magistrates thought otherwise, and have sentenced the old man to a month's imprisonment. Under the statute it may very well be that the sentence is justifiable. Notice, however, of appeal to the Quarter Sessions has been given, and the case will doubtless cause as much excitement and interest in the neighbourhood as did the Slade affair in London. It may be that "white witches," such as Harper, are mischievous persons, who deserve to be punished. At the same time it is a serious question how far an old statute ought to be revived for the sake of repressing practices which it was never intended to prohibit. It may also reasonably be urged that the application to the body of a patient of metal rods marked with the signs of the zodiac and the planetary symbols can hardly be called a subtle craft, means, or device; and that people who believe in such appliances in lieu of medical treatment, and who submit to them of their free will, can hardly claim that they have been imposed upon.

Harper may be and, no doubt, is a quack, but it ought also to be borne in mind that his patients seem to have sought him out willingly, and that, on the grounds on which he has been convicted, it might be possible to convict homeopaths, hydropaths, the gentlemen who manage total abstinence hospitals, and a vast number of other practitioners whose views on medical treatment have the peculiarity of differing, more or less, from those recognised by the Royal College of Physicians.

WHAT CHANG WAU HO SAYS.

WHILE in California I visited a joss-house, or, rather, a heathen church. In it were several ugly idols. These idols were all gaudily painted. They were made of paper puffed out with wire. Some of them had many eyes, several hands, and now and then one had a double head. They had eyes in their knees, eyes in their stomachs, and eyes in the tops of their heads. Some had hands all around them, and all had long fierce-looking beards. A little child in our party was too frightened to look at these idols. She kept saying—

"Oh, mamma, it is so ugly! Take it away!"

The heathen priest was a very clever man. I found afterward that he had been a great reader. In this joss house he stood in front of the gods with his people, and they all worshipped and prayed together. They were thoroughly in earnest, and I believe every Chinaman believed his eternal salvation depended on his worship.

I found the priest Chang Wau Ho, I say, to be a man of great learning. After the service I went in behind the gods with a young interpreter—a young Chinese graduate from Yale, and had a long talk with him.

"I see you have many gods?" I commenced.

"No," he replied, through the interpreter, "we only worship one God."

"Then these are idols," I remarked.

"No, the Chinese do not worship idols. These are images to represent God—one God. We have many images, so that all the people can see at once, but each image represents the same God."

"Then you do not worship the images?"

"Oh, no. They are only to remind us of God. You Christians pray before the crucifix, and the Catholics even have an image of Christ and the Virgin Mary, just as we have these images. We do not worship the images."

"Why do you have such ugly, deformed images?" I asked. "Why do they have double heads, many ears, and many eyes?"

"Well, God, you know, is omniscient, potential, and omnipresent. We represent these attributes by the images. The many hands denote that God is omnipresent. The many eyes denote that He is omniscient—that He sees everything."

"But why do you make such ugly-looking images?" I asked.

"Oh! that is the Chinese antique. They are not ugly to us. They made them so in the time of Confucius, and our people don't like to change. It is our religious form. I see you Christians preserve religious forms, too. You have religious architecture—the Gothic. You have stiff angels after Fra Angelico, and angels quite deformed, after Sassaferrato and the old religious artists. Why can't we Chinamen preserve our antique religious art, even if it is ugly, as well as you?"

I found Chang Wau Ho, the Chinese priest, very radical. He defended himself and his faith splendidly. Sometimes he was dreadfully irreligious, and often, to me, sacrilegious. Once he replied—

"Heathen! who do you call heathen? To me," he said, "every one is a heathen who does not believe in our religion."

"Do you believe in religion, Wau Ho?"

"Yes, he said, 'we are all alike. We all have the same God. We all pray to Him the same—the Chinaman, Turk, Englishman, and South American. He is the same God all over the world, only each nation spells His name differently. We call Him Joss; the Hindoos call Him Bramola; the Greeks call Him Theos; the Italian, Deus; the American Indian, Great Spirit; the Frenchmen, Dieu; the German, Gott; the American, God; and so on. Every nation has the same God, only they spell it different. The same God in twenty-six different nations has the same attributes—omniscience, omnipresence, potentiality. Every nation prays to Him the same. You and I, though you call me a heathen, worship the same God. We believe precisely alike, except when we come to the prophets, and then all the nations disagree.'"—*New York Times*.

Mr. W. J. COLVILLE will deliver inspirational trance discourses and poems at the ordinary weekly *séance* of the Dalston Association of Inquirers into Spiritualism, to be held at the rooms, 53, Sigdon-road, Dalston-lane, London, E., on Thursday evening next, at eight o'clock. Members will be admitted on payment, and visitors by tickets, obtainable from members or from the honorary secretary prior to date of the *séance*.

A SEANCE AT DALSTON.—Mr. J. William Fletcher favoured the Dalston Association of Inquirers into Spiritualism with a visit on Thursday evening last week for the benefit of the Association. The attendance of members and visitors was numerous. In the absence of the president and vice-president, Mr. Thos. Blyton was elected circle president for the evening, and Mr. Fletcher having been introduced with a few brief remarks as to observance of certain necessary conditions, the *séance* opened with an interesting and instructive trance discourse through his mediumship. Then a number of communications of a more or less private family nature were made to some of the members and visitors present, several of whom at the close of the *séance* expressed their satisfaction at the nature of the communications made to them. A cordial vote of thanks to Mr. Fletcher for his welcome visit was proposed by Mr. E. Newton, seconded by Mr. G. R. Tapp, and carried unanimously.

SLATE-WRITING PHENOMENA UNDER TEST CONDITIONS.

SLATE-WRITING manifestations are becoming common in America, and will, doubtless, be as frequent here before long, thereby giving a severe lesson to those of the public who have been duped by untrustworthy assertions that such phenomena are not real. The *Banner of Light* (Boston) of August 25th says:—

Mr. Charles E. Watkins, of Cleveland, Ohio, the slate-writing medium, is taxed to the utmost by eager applicants. . . . The phenomena unmistakably occur under conditions that preclude the possibility of fraud on his part, and that indicate spiritual origin. On Friday Mr. Watkins gave a test of slate-writing upon the public platform. Two slates were purchased on the ground of H. A. Buddington, were kept in the possession of Dr. Beals, the president, and by him carried to the platform. A committee, consisting of Eben Ripley, of Leverett (Spiritualist), Gen. D. B. Wiley, of the Boston Custom House, and F. L. Sargent, of Templeton (the two latter sceptics), were called from the audience. The medium put a grain of pencil between the slates, which were then laid together and held by the committee and the medium. Soon the scratch of a pencil was heard, and on taking the slates apart a message of fifty words was found on one of them, the committee affirming the impossibility of any substitution of slates, or of chemical writing.

On Sunday, Mr. Timayenis, a native of Greece, and professor of Greek in the Collegiate Institute, Springfield, called upon Mr. Watkins, and received upon a double slate, locked, what he testifies to publicly as follows:—

Mr. Watkins has written in the original Greek, with modern Greek letters, the name of my grandfather. He has besides written for me, in Greek, three lines. The words were correctly spelled, the accents or breathings were correctly placed.

(Signed) T. T. TIMAYENIS.

THE LATE ROBERT DALE OWEN.

THE following is a *verbatim* copy of a communication received through the mediumship of Mrs. Nettie C. Maynard, of White Plains, N.Y., from an influence purporting to be the late Robert Dale Owen. It was given July 25th, in presence of S. R. Fanshaw, of Morrisania, N.Y.: "I apprehend that the columns ever open to me while I was on earth, will as freely open to me now that I come to declare the reality of that life in a world I was led to believe in through observation and the teachings of modern Spiritualism. To the outside world I have nothing to say at present, but to my many old and true friends I have much to communicate. On leaving my worn-out body, I found myself in the presence of a large company, from whom I seemed to have parted but yesterday, so natural were their unforgetten faces, so real and firm their hand clasp of welcome. I pass over my meeting with the loved members of my family who had reached this beautiful home before me, saying only to those still on earth, *I found them all*, and, thank God, they are still my own! Among the first of old-time workers to meet me with the olden warm clasp of friendship was our good brother, Wm. White, late associate publisher of the *Banner of Light*; and I need not assure those on earth who knew him that he is still true and devoted to the work of putting the proofs of the truth of spirit-communion before the people. I will not use the time so generously given me by naming the many who came to renew our olden friendship, but pass on to say that my anticipations of the spirits' home were more than realised. I have no language to express its beauty, no power to convey a knowledge of my realisation of joy and peace in this "Land o' the Leal;" but, while unable to give more at this time than the truth here recorded, I would assure my wife and family that I am conscious of and grateful for the tender care that gave my mortal life a peaceful close. For the many kind words written and said of me since my entrance into spirit-life, my thanks are due; but it is mainly to correct a misstatement concerning me that I write this letter. It has already been corrected by my kind friend Dr. Crowell, and it will be gratifying to him to receive this assurance from me in this public manner. I refer to the statement that I "recanted" my "belief in Spiritualism before my death."

This statement is *untrue*. On the contrary, my belief and trust never faltered, but lighted the "dark valley" with a glory that never faded from my otherwise dimming vision until "faith was lost in sight," and belief became a living reality. I find I can still work here for the truth so dear to me; and rest assured, Mr. Editor, I shall not be an idler in the vineyard. As I become accustomed to my new life, and find I can impart any knowledge here obtained that will benefit my fellow man on earth, I shall as fearlessly give it utterance, if I find opportunity, as I was free to give my views in the old life. Fervently thanking God that I am thus permitted to declare my immortality, it but remains for me to ask that you kindly give this imperfect letter room in your columns.—*Banner of Light*.

THE DEATH OF THOMAS DE QUINCEY.

IN the course of a book on *Thomas de Quincey, His Life and Writings, with Unpublished Correspondence*, by H. A. Page (John Hogg and Co., 1877), the following statement by Miss De Quincey is quoted:—"My sister at once pulled off the heavy blankets, and wrapped a light shawl round his feet. 'Is that better?' she asked. 'Yes, my love, much better; I am better in every way—I feel much better. You know, these are the feet that Jesus washed.' As the night wore on, our kind friend, Dr. Warburton Begbie, came and sat with us as my father's life slowly ebbed away. Twice only was the heavy breathing interrupted by words. He had for hours ceased to recognise any of us, but we heard him murmur, though quite distinctly, 'My dear, dear mother, then I was greatly mistaken.' Then, as the waves of death rolled faster and faster over him, suddenly out of the abyss we saw him throw up his arms, which to the last retained their strength, and say distinctly, as if in great surprise, 'Sister! sister! sister!' The loud breathing became slower and slower, and as the world of Edinburgh awoke to busy work and life, all that was mortal of my father fell asleep for ever."—(Vol. II., p. 305.)

MRS. EMMA HARDINGE-BRITTEN is now lecturing in San Francisco.

MR. C. E. WILLIAMS, the medium, has visited Mr. and Mrs. De Veh, at Interlaken, Switzerland, where they had some excellent *séances*. He is now in Holland, but will resume his *séances* in London next week.

PROFESSOR DENTON says that mesmerism, psychometry, and Spiritualism within the last fifty years have shed a flood of light upon the nature of man, and almost infinitely enlarged our ideas of his possibilities. What men in their ignorance attributed to the gods and heaven-created angels, we have learned are accomplished by human beings in and out of the body.

AUTHORITY IN RELIGION.—Not any seer, and not any theologian, and not any mortal man or immortal spirit is the spokesman for the Unspeakable One. The creature who says to you that you must believe what he says about God and a future life or be damned, is a fanatic, a blasphemer, and a pretender. Some truths he may speak, but this is not a truth. The responding faculty in your own reason and your own heart which whispers, "This is divine—this is true," is the only oracle to whose mandates you can accord a rightful obedience.—*Epes Sargent*.

THE WORK OF THE SPIRIT-WORLD.—The spirit-world endeavours to lead the mind above sectarian tenets and ideas; to free the soul from the chains which sectarianism has forged and bound it with. When this is done, then we are freed from the chains of humanity upon us, but so long as mankind seek to enslave their fellow men, so long will the spirit world contend for the right. The growing tendency among men to analyse that which is claimed to be from the Infinite, proves how far we have succeeded in awakening the world to a sense of the position in which they are placed. But the field is large, and the labourers are few. A few faithful souls are to be found who love the truth, and despise the false and untrue.—*Theodore Parker in the "Voice of Angels."*

TRYING HIS OWN SPECIFIC.—"A." writes from Great George-street, Westminster, under date of Friday.—"In the *Times* last week I read of the cures effected on some of the pilgrims to Lourdes, and of nuns given up by the doctors for consumption afterwards chanting the 'Magnificat.' I read again that a telegram from Lourdes to the *Univers* says:—'The national pilgrimage leaves Lourdes after witnessing twenty attested miracles.' In the *Times* of Thursday I also read 'that the Pope's physician, Dr. Cesarelli, has been telegraphed for on account of an aggravation of the malady from which His Holiness suffers, through which the swelling in the legs has now increased to such an extent as to prevent his being moved.' My suggestion is that either the Pope should be taken to Lourdes, or Lourdes brought to the Pope. It is a pity that a dignitary of such importance should remain in such suffering and merely receive the secular treatment of a physician when he might so easily be cured by the spiritual treatment so easily obtained at Lourdes."—*Times*, Aug. 27th.

NEW BOOKS.

A FEW weeks before Christmas, a work suitable for a gift-book will be published at *The Spiritualist* Newspaper Branch Office, containing some collected choice inspirational and normal poetical and prose writings by Spiritualists, or given through mediums. The selections will deal chiefly with the religious aspects of Spiritualism, and some of the best gems of Spiritual literature will be republished in the book, the chief object of which will be to furnish a practical answer to the common but unfounded assertion that *all* spirit messages are rubbish. The work will be elegantly bound and gilt, that it may be suitable for presentation as a gift-book at Christmas.

The second edition of Professor Gregory's *Animal Magnetism* has been out for some weeks, and for good quality in every way, is an earnest of our intention of introducing first-class books into Spiritualism.

Mr. Harrison found himself unable to complete this season his large work, in two volumes, on Spiritualism, but in a fortnight will issue some of his collected comic and serious poems and prose essays, under the title of *The Lazy Lays*. They are intended for general circulation, and contain nothing about Spiritualism. This work will be most handsomely bound and gilt, to serve as a gift-book. Some of the poems—for instance *The Angel of Silence*, and *The Converted Carman*—have appeared in these pages.

The first two volumes of *The Spiritualist* will shortly be issued, bound in one, as the second volume contains but few numbers. The pages of *The Spiritualist* were at that time about the size of those of *The Illustrated London News*, well printed on thick paper, and as the journal was at first issued fortnightly, the two volumes will contain historical records relating to the movement extending over a period of three years, and many articles of exceptional historical value by well-known writers. This large book will be issued strongly bound in half-calf; very few copies of it will be obtainable: indeed, there will probably be too few to meet the demand. The price will be twenty-five shillings each, and copies will be issued in the rotation in which the orders come in. In future years those only will possess complete sets of *The Spiritualist* who now obtain the two first volumes, which, as time goes on, are likely to rise considerably in price, as the first volume of the *Spiritual Magazine* has done.

Mr. O'Sullivan suggests, in another column, the desirability of the publication of a book on the important subject of Spirit Identity, enough good cases being quoted, with names and addresses attached, to prove the point. Unquestionably, such a book would greatly promote the public interests of Spiritualism, and, to bring Mr. O'Sullivan's suggestion to a practical issue, we are willing to collect the materials, and to bring out such a book, if some of the expenses are guaranteed, by not less than 250 copies at 7s. 6d. each being ordered before the work is commenced. This number will not be readily reached by means of orders for single copies only. The book would be got up somewhat in the style of Professor Gregory's *Animal Magnetism*. We have all along foreseen that, in time, strong contention must arise over the "identity" question, and that by means of a small minority of spirit messages, now large in number in the aggregate, the evidence in favour of identity in exceptional cases is overwhelmingly strong. To facilitate the collection of such cases when the time for so doing should arrive, we have headed them "Spirit Identity" in these pages for the last eight years.

Mr. J. J. MORSE, the medium, intends to devote a portion of his time to practical phrenology.

SPIRITUALISM IN SOUTH AFRICA.—Mr. T. Berks Hutchinson writes from Cape Town, August 20th, 1877:—"The Spiritual movement is in a healthy state here, but we have no good medium. We have proved to the general public that the phenomena are true; thus the first point has been gained." Some of the Cape Town newspapers sent us by the last mail are irate that Spiritualism is spreading in spite of their opposition to it.

MR. J. W. COLVILLE is now giving trance addresses at the Rooms of the National Association of Spiritualists, 38, Great Russell-street, London, every Saturday afternoon at four o'clock. Members, and friends introduced by them, are admitted on making a small payment. The *séances* are interesting, and questions put by the listeners are answered through the organism of the medium while he is under influence.

MEDIUMS TESTED BY EGOTISTICAL PHYSICISTS.

JO COSW tells of a sceptic who subjected a medium to the following "test conditions":—

A plaster made of gutta percha and beeswax was placed over her mouth; a bandage of six handkerchiefs was put over her eyes, tied at the back and sealed, and her ears were filled with cotton wool soaked in mucilage. Both hands were filled with flour. One of them was fastened to the top of her head with fine cambric thread; the other was firmly bound to her side with tarred rope. Her feet were secured to a block of oak wood twelve inches long, eight wide, and three thick, with a strongly-riveted, hardened steel chain. She was then completely enveloped with forty-two yards of cotton drilling, which was sewed at every crevice with a patent noiseless, double back action sewing-machine. After that she was put in a strong coffee-bag, which was tied at its mouth with three hundred yards of shoe-thread. The bag was then put in a chest, and the chest lid fastened with six padlocks, every key different, and rendered doubly secure by strips of leather glued upon the outside lengthways, breadthways, and sideways. It was then suspended by wires in a copper-fastened cabinet lined with corrugated sheet iron, and the cabinet deposited on a high shelf in a recess of the stone wall of a room that had been unoccupied for twenty years. In the front of this recess was drawn a gauze screen, which was glued, tacked, sealed with red wax, and marked with a No. 1 Faber lead pencil belonging to the sceptic, which he knew to be free from fraud, and which he brought with him so that he might be protected at all points from deception. A number of the sceptic's friends were posted in various places to prevent collusion between the medium and confederates. One was in the back area, concealed behind an ash barrel; one stood at each window, one sat on the top of the chimney, and one held his hand over the keyhole of the front door. Thus all things were ready, and the careful investigator took a position where the least indication of imposition could be instantly detected. He held one hand ready to grasp the medium should she walk out and assume the guise of an angel, and with the other he held a note-book, in which to record in detail the last "great exposure of Spiritualism." Suddenly a strong unseen hand clinched as a vice his outstretched digit. The note-book took to itself wings and flew away. Voices were heard; half-a-dozen forms as natural as life walked around him, and one whom he afterwards admitted to be "a pretty good imitation of his mother" came and laid a hand on his head. These vanished. Then up he rose to the ceiling, till with his nose he could write his name on the plaster; then down to the floor, with double the speed he went up. A broad hand, which he could not see, dealt him a rather smart blow on one side of his face, then on the other. Some power then stood him on his feet and marched him around the room at a speed which "Goldsmith Maid" never thought of attaining, and the perspiration poured from every pore until he was as wet as a No. 1 mackerel in the home of its childhood. But all this did not convince him. He went home declaring that the medium did it all; that he should prosecute her for assault and battery (with intent to kill), and that she ought to be indicted for "obtaining money under false pretences." His wife wrote to a friend the day following, relating the circumstances, and added, "I don't think my dear, kind husband would believe even if one rose from the dead."—*Banner of Light*.

A NEW edition of Miss Theobald's useful pamphlet, "Spiritualism in the Bible Compared with Modern Spiritualism," has just been issued.

THE Baron and Baroness von Vay left London for Paris early last Tuesday morning. During their visit to this country they spent most of their time with relatives in Ireland. This being the middle of the dead season, when many Spiritualists and some of the mediums are out of town, the opportunities for observing the spiritual phenomena, so prevalent in London at other times, were not numerous.

SPECULATION AND STRAPS.—A Brooklyn painter named Boyce has not been happy in his domestic relations. His wife charges him with strapping her over the shoulders till they are black and blue, and in his defence he excuses himself for his unkindness on the ground that she is a Spiritualist, who never will let him alone, but nags him incessantly about the Summer-land, the sixth zone, and the visions of Mr. A. J. Davis, the great seer of Orange. Mr. Boyce is not a Spiritualist; to him the Summer-land is as naught, and when spoken to on the subject of materialisation he wags his strap and says "Aha!" and soon resorts to ulterior measures. Disclosures in court have made it evident that he is a base materialist, with a sensitive but not aspiring nature.—*N. Y. Daily World*, Aug. 2.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Last Tuesday night, at the ordinary monthly meeting of the Council of the National Association of Spiritualists, Mr. Alexander Calder, president, occupied the chair. The other members present were the Rev. W. W. Newbould, Mr. Morell Theobald, Mr. St. George Stock, M.A., Mrs. Lowe, Mrs. Desmond Fitz-Gerald, Miss Houghton, Herr Christian Reimers, Mr. Cornelius Pearson, Mr. R. Pearce. The report of the Finance Committee, read by Mr. Morell Theobald, showed a balance in hand of £46 14s. 11d.; it recommended payments to the amount of £22 5s. 5d., and estimated the outstanding liabilities of the Association at £5. Presents to the Association were acknowledged with thanks from the Baroness von Vay, Capt. James, the Rev. W. Whitear, Mr. Reimers, and Mr. H. Lacroix. Mr. E. T. Bennett moved, and Miss Houghton seconded, that the monthly agenda of the Association be continued for three months, on condition that Mr. Bennett paid the expenses. This was agreed to, on the understanding that the Council in accepting Mr. Bennett's liberal offer should not be considered morally bound to continue it at the expiration of the three months. A vote of thanks was then awarded to Mr. Bennett, and the proceedings closed.

Poetry.

A WISH.

WHEN the last moan is made,
When I to rest am laid,
And finish'd is the tale of earthly sorrow;
O friends give thanks for me,
That my life's history
Will not unfold a page upon the morrow.
Thanks, in that I, no more
Need cast an eye before,
To pierce those mists, that fill'd my soul with ruth;
Thanks, that I've reach'd the goal,
Where every tired soul
Has ceas'd its wanderings in the quest of truth.
Peace now for heart, and brain;
No more with steadfast pain
To seek for anchorage on things below;
No more to waste the years,
In bootless hopes, and fears,
And ceaseless mental wrestlings to and fro.
Peace to the troubled soul!
No further need of dole,
The last of earthly debts is duly paid;
Let no stone leave a trace,
To mark the resting-place
Of one whose memory had better fade.

B. M. P. G.

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.]

ASTROLOGY.—"PROSPERO'S" PREDICTION IN THE "PALL MALL GAZETTE."

SIR,—I have rarely seen anything at once so inaccurate, and, for his purpose, so singularly unfortunate, as the reference of your correspondent "Life Beyond the Grave" to the above prediction, which is to be found in *The Spiritualist* of July 27th, copied from the *Pall Mall Gazette*.

Your correspondent says "It is only a few weeks since an astrologist, signing himself 'Prospero,' predicted terrible disasters to the Russian troops about the 12th of August last, but we do not find that anything of importance happened at that time." Just compare this with "Prospero's own words." After noting the planetary conjunction for the 13th Aug., and the rule of application, he says, "This rule would make Mars signify Russia, and Venus Turkey, but the evil prognostics are so fairly balanced that it is impossible to assign a decisive advantage to either. The aspects of Mercury and the Moon to Venus, however, may indicate advantage in the way of travel or of communication, which would be consistent with the cutting off the communications of the enemy, as by the rupture of the Danube bridge, or by a strategic movement. On the other hand, the evil position of Mars in the fourth house is such as to lead one to anticipate trouble to the assailants of fortifications, ditches, or strongholds. . . . If we find obstinate and sanguinary battles to ensue next month, with no remarkable advantage to either party, although the balance of evil is against the invader, call me 'Prospero.'" The italics are mine. The letter is dated July 13th, and I think any one who has followed the course of the war in the newspaper, and who also remembers what was the popular estimate of the relative strength and prospects of the belligerents early in July last will agree that a more singular coincidence of prediction and fulfilment "Prospero" himself could hardly desire. Sanguinary battles might of course be anticipated, but that there would be no reasonable advantage to either party, while assaults on fortified positions would be usually unsuccessful, and that the balance of evil—during August remember—would be against the invader, and that communications would be endangered by strategic movements, are really statements that summarise the events of the war during last month, and could hardly have been foreseen by sagacity unaided by science. Indeed, I have been hoping to see a further communication from "Prospero" in the *Pall Mall Gazette*, calling attention to this most remarkable evidence of the value of astrology. Your correspondent must have taken lessons in accuracy of statement and in treatment of evidence from Dr. Carpenter.

C. C. M.

9th Sept.

SIR,—In reply to your correspondent "Life Beyond the Grave," I can only say that my knowledge of professional astrologers—those who take fees and can be consulted by the public generally—is limited, but from what I have heard, some of them are very unreliable, and, in fact, "set up" for prophets before they have learnt their business. However, I have seen nativities calculated by the gentleman who has assumed the title of "Raphael," and stepped into the shoes of the deceased author of that name. I believe he will be found accurate. Communications may be addressed to him at Mr. Millard's, 79, St. Paul's-churchyard, London. I think your correspondent is hardly fair in the remarks anent "Prospero," whose predictions in the *Pall Mall Gazette* were reproduced in your columns. On referring to *The Spiritualist* containing his letter, I there find it distinctly stated, as the summing-up—"If we find obstinate and sanguinary battles to ensue next month with no remarkable advantages to either party, although the balance of evil is against the invader, call me 'Prospero.'" This letter bears date July 13, 1877, and the horoscope was cast for noon on the 13th of August. If this prediction was not fulfilled, I have not read the daily papers. The fighting in the Shipka Pass commenced just as the "portentious combination" occurred, and for the whole of the month the fighting continued. A leader writer in a morning paper of the 29th August, says,

"The fighting in the Shipka Pass has now continued a week, and has grown to the dimensions of a great battle. . . . Enough has been done to make this struggle in the Shipka Pass the most obstinate of any hitherto maintained in the present campaign." Elsewhere in the same journal (*Daily News*) a correspondent from Poreidin telegraphing on the identical day of the evil culmination, says, "To-day news has arrived that the Turks are driving the Russians back on the road to Tirnova." In the same paper is recorded the great Turkish success at Kuruk Dara, in Asia, where a sanguinary battle was fought. It will be noticed that in no case was there a thorough defeat—nothing in the nature of a rout. I need not dwell on this matter further beyond stating that though knowing nothing of "Prospero," I must admit his prediction to have been exceedingly correct.

I think your correspondent gives me credit for admitting more than I am inclined to do, on the subject of prayer. It is put thus—"prayer can modify the destiny which astrological science marks out for us, a fact which should afford immense consolation to a man with an evil destiny." I thought in my previous letter I allowed the efficacy of prayer only in the case of mediumistic persons. If the man with the evil destiny did not happen to be mediumistic, then his prayers would be thrown away. Besides, he would constantly be praying without knowing exactly what he was aiming at, and I don't think that we have many instances on record of prayers being answered constantly in favour of the same supplicant. But perhaps I am prejudiced. I have heard the parson praying for rain too often, when the stars gave an adverse aspect, to be very enthusiastic in any belief as to the efficacy of prayer. As your correspondent seems to take some interest in astrology, allow me to suggest the advisableness of purchasing a few books and giving the subject a little attention. All these misconceptions need not then occur.

Your other contributor "P," asks whether a child born at the same time as the First Napoleon, in the next room, but of poor parents, and afterwards brought up among peasants, would simply, owing to the planetary constellation at the time of birth, become the equal of the Napoleon in military talents. "This is what I infer," says the writer, and accordingly he won't waste time in the study of the science, which is "still more ridiculous when physiology is brought to bear upon it." How perversely wrong people will go! Why should "P" infer anything of the kind? What astrology does teach is that the two children would be started in the world together with exactly similar good and evil influences to affect them through life; that in all the ups and downs of earthly existence they would both be benefited, and both be afflicted at the same time; that when one was in the hey-day of prosperity, though he were a king, the other, though of less degree, would likewise revel in the smile of fortune. If the boy in the next room had been (let us say) taken over to England immediately after birth, brought up under military tuition, and then in later years placed at the head of a British force to face Napoleon, it would seem to me that on neither would such a measure of success descend as would injuriously affect the other—or else the malignant planets would destroy the hopes of both. It is highly improbable that such an event would happen, but granting its possibility I see nothing to prevent its resulting in the way I have shadowed forth. In the astrological records there is, however, as the lawyers term it, a case in point. On the 4th of June, 1738, King George III. was born. On the same day, at nearly the same minute, in the same parish of St. Martin's-in-the-Fields, one Samuel Hemmings came into being. He was apprenticed to an ironmonger, and afterwards grew prosperous in trade, commencing business when his majesty came to the throne. On the 8th of September, 1761, he was married, on the same day as the king; and finally, after other events of his life had resembled those which happened to the king, he died on Saturday, the 29th of January, 1820, on the same day and at nearly the same hour as his Majesty. I do not quite understand how astrology can look ridiculous in the light of physiology. I am not altogether unacquainted with the last-named science. Perhaps "P" will be good enough to explain, and in the meantime refrain from drawing inferences which his limited experience does not justify.

ALDEBARAN.

SIR,—I think "Aldebaran" has written tolerably correctly respecting astrology. The planet Saturn was in mid-heaven at my own birth, and my life has been greatly chequered with vicissitudes, disappointments and losses. Even now I fear poverty in my last days, unless my kind spirit friends can serve me.

W. X.

September 8th, 1877.

SPIRIT IDENTITY.

SIR,—For the benefit of those who are desirous of accumulating tests, not only of the genuineness of materialisation phenomena, but also of the separate individuality and continued identity, at various times and places, of the controls who manifest, I should like to mention that at our private *séance* the other evening I was gratified by hearing and distinctly recognising the voice of "Peter" (who attended at our circle on this occasion, quite unexpectedly to any of the sitters, in response to an invitation from our controls, to assist them in the development of the direct voice), as identically the same as that which I heard at a *séance* in London on the evening of the 13th June, when Mr. Herne was present, and on which occasion Peter conversed with us for some time.

Every one who has heard the voice will remember its thin, high-pitched, piping, almost indescribably peculiar tone, distinguishable from all others.

Our medium has not been in London for many years, and, to my absolute knowledge, has never been in the way of hearing the voice.

To me the test is most valuable and complete, for at present I can perceive no other interpretation of the facts than that Peter is the separate and altogether independent individuality he represents himself to be.

A. J. SMART.

Cardiff.

IDEALISM AND MATERIALISM.

SIR,—It is very natural, and therefore very common, for persons to suppose that those who differ from them in opinion on any question must be either ignorant or stupid. And here we find our Mr. Massey writing about the "so-called scientific materialism, which, in its metaphysical ignorance," &c., Mr. Massey himself being an idealist, but of what exact shade or colour I do not know. He is welcome to his opinions, whatever they may be; but, surely, it is going a little too far to charge with metaphysical ignorance such men as Professor Tyndall, Clifford, Huxley, Herbert Spencer, Bain, Lewes, Carpenter, and Owen; men who are content to accept facts in the order in which they find them; and they find that there is a sensitive substance first and as the essential basis of sensation.

But if it is affirmed that there is nothing else but sensation, then isolation is the consequence, and we are really and truly "Of such stuff as dreams are made of, and our little life rounded with a sleep." The only way to deal with idealism is to show its inconsistency and absurdity, as Hume did, or press on further to absolute nihilism and negation. Metaphysical speculation never led to anything of value, except in the pleasure of the speculation itself, much as we hunt the fox just for the pleasure of excitement. Idealists mostly refer to colour, rather than to form, weight, density, number, and durability. A sensation has no permanence; the earth has. If life, in one sense, is a dream, as Shakespeare puts it, he has given the other side, the real source and nature of things, in those famous lines in the *Timon of Athens*, beginning, "Common mother thou," &c. (matter). Milton, again—"One first matter all;" and it will hardly be said that Shakespeare and Milton were ignoramuses, or that Bacon did not understand the sceptical argument, although on it he would not waste time, and open fruitless questions. What we want is a more correct analysis of perception and its illusions.

HENRY G. ATKINSON, F.G.S.

Boulogne, France.

AN ALLEGED EX-MEDIUM WHO HAS SEEN THE ERROR OF HIS WAYS.

SIR,—Dr. Lynn being in Edinboro', I was pressed by a gentleman to accompany him to see the performance by the so-called "ex-medium who had seen the error of his ways," to use the lecturer's expression, and to judge for ourselves between jugglery and mediumship.

Dr. Lynn requested some Spiritualists, if there were any present, to examine the cabinet and secure his medium. No one making a move, my friend at the back of me urged me to go, seeing which Dr. Lynn suggested that he did not wish for any one under thirty years of age, he wanted experienced persons. I saw in a moment that he did not want me, so up I jumped and informed him and the audience that I was thirty-five years of age, and having had some experience with mediums, I wished to see and take part in the securing his man. Dr. Lynn at once said that he should not have thought I was over thirty, but he would take my word for it, and putting the best grace on the matter possible, added that I was just the man he wanted. No other Spiritualist coming forward, Dr. Lynn eventually induced several of the audience to mount the platform.

Now for the tying. The ex-medium, as he was called, produced a piece of stout silk braid—which will slide easily—about three-quarters of a yard long, and Dr. Lynn had two pieces of rope about the same length. The black silk braid had a knot at each end. "Now," said Dr. Lynn, "tie that round his wrist! Tie it hard! I do not mind if you stop the circulation," so a gentleman worked hard at one wrist. Now, "You tie a knot! and you! and you!" said the Dr., and during the clatter he was making, and the different individuals each tying a knot, the ex-medium deliberately facilitated business by gently tying the other wrist himself, and seating himself in the chair, his arm of course behind him, and over the back of the chair. "Now, gentlemen," said Dr. Lynn, "Tie his legs securely with these ropes. Don't be afraid." I objected. I said that his medium's arms were not secure, and that there were at least six inches of tie between each wrist; I wanted it more securely done. "Oh! do it! do it!" said he; but of course, I could not get the medium to move an inch. After much more talk on Dr. Lynn's part about my wasting time, he appealed to the audience. I appealed also. I said that I wanted the medium to stand up, as I desired to tie his wrists close together back to back. Dr. Lynn coolly told the audience that it was impossible for a man to be put in that position, whereupon I turned my back to the audience and showed them what I wanted. "Do it! do it!" said he, but, of course, the ex-medium would not stir from the chair. Dr. Lynn then coolly asked if the audience knew me, and he submitted that I was wasting their time, which statement was received with a few hisses. He appealed again to them, saying that the medium's arms were secured, and it only remained for the gentlemen to use that strong cord and secure his legs. I told the audience I was satisfied that the medium was not secured at all, and that could I fill his hands with flour and tie him up with strong thread, it would be fifty times more secure. Whereupon Dr. Lynn said that he thought that if I wanted to get up an entertainment on my own account, I was at liberty to do so, but should not waste their time. Of course I did no more. I retired from the stage, the curtains of the cabinet were drawn, and the medium, whose arms are not tied to the chair, and who with one hand easily undid the tie on the other, stood up, put his hands over the curtains, sat down, and the farce is supposed to be an imitation of spiritual manifestations.

Later on Dr. Lynn borrowed handkerchiefs, and the medium's arms were tied to the chair, and the tie of the wrists was also secured by a handkerchief to a back rail; but what was the use of that when one wrist was six inches from the other, and easily undone, and the ends of the handkerchief which tied the arms were left in close proximity to the medium's mouth. Only let Mr. Serjeant Cox secure him with the handcuffs he put on Everett, and tie him properly to the chair, and we shall have no more Spiritualists calling it the result of mediumship.

I can assure you, Mr. Editor, that in the Newcastle Society of Spiritualists there are one or two amateur conjurers who would (and have done it) put in the shade all that Lynn's performance included. I have seen mediums secured in all imaginable ways. I have over and over again taken part in tying them myself. I have read in *The Spiritualist* the different means taken to secure other mediums, but among them all I never saw such a sorry affair as that at Dr. Lynn's the other evening. Of course it is only due to him to say that he uttered no abuse of Spiritualism. I wanted to secure his medium my way, he, of course, did not like it. I am satisfied, and if I am as a Spiritualist expected to accept the manifestations of that evening as mediumship, then mediumship also produced the globe of water and fishes from the empty cloth.

J. T. RHODES.

26, Albert-street, Leith-walk, Edinboro'.

MATERIALIZATION OF SPIRIT HEADS.—NO. 11.

SIR,—September 9.—I have little worth writing to you this week, but yet, as my further stay in Paris will be short, I note for you two or three things, though of no great importance.

On the 6th Colonel X—(mentioned in my last) was present, and a veiled figure appeared at the middle opening of the curtains, just in front of him. Evidently a young woman. Her arms (bare) and hands were extended towards him, and one hand rested on his head. She appeared for but a few moments; perhaps half a minute. In the dark he received various soft caresses about his head. As shown by other evidences, what they call "the power" was weak. The veil (contrary to what is usual) was not so transparent as to allow any idea of the face behind it. We were afterwards told (by John King) that her face could not get formed so as to show it to him, but he hoped it would to-morrow.

The next day (7th) Colonel X— returned, and brought a photograph of her, that we too might judge of resemblance. But nothing took place. "No power." Whether this veiled figure was his wife, "Adrienne," or not, we cannot do more than conjecture. He has not since attended, having been summoned compulsorily away from Paris for a few days.

On the 7th, after having thought myself quite cured of my suffering in the back, and having even arrived at Firman's in entire comfort, I got suddenly attacked there with a violent revived pain, so that I could scarcely either lie, recline, or sit. I was conscious at the time that (after feeling quite well and restored) I had made a sudden movement to one side in my chair; which gave me an instantaneous sharp stab of pain at the weak point—a sort of crick, or strain—which brought back, and in a persistent way, all the suffering which I had thought to have quite departed. It was with great effort and pain that I went in to take my seat in the *séance* room, which I did only in the hope that I should there again receive the relief, as before, of the mesmerisation by the kind invisible spirit physician. And there I sat suffering acutely.

I have told above how the form purporting to be that of Mrs. X— could only show, thickly veiled, for a few minutes, and how there was "no power." After waiting some time, I thought I was not going to get mesmerised. The familiar hand did, however, at last begin the attempt, but evidently had no force to continue it. It raised me up (as before described) twice from my chair, then thrust me back into it. It then began the manipulation on my spinal column, at the top, near the neck, moving downward, but had scarcely got a fourth of the distance down towards the seat of pain, when it ceased, and there was nothing more. After a few minutes further of waiting—I expecting the mesmerising to be resumed—we were dismissed by John King saying that there was "no power," and giving us his usual farewell. I was afterwards, by writing, told to go home and stay there by a good fire, or it would become worse, and to wear the mesmerised paper (see my last letter). After half an hour on a sofa I experienced considerable relief, and managed to drive home.

The next day (8th) I was much better, and was able to go to a *séance*, which proved to be absolutely null. The day was rainy, and the "atmosphere" so bad that we had not even the sound of John King's voice. Only, he afterwards wrote to me calling me a "madman" for having come out—telling me to go home immediately and stay there by the fire, and threatening me with consequences if I did not "obey orders." Now "obeying orders" is not my *forte*. I acted with reasonable judgment in attending to some business outside, and took care of myself indoors, without the commanded fire, but wearing the mesmerised paper; and to-day (9th) I have a mere trifle of pain left, scarcely more than a sensation, and attended the *séance* in spite of the scolding I expected for it. Here is certainly a very curious phenomenon, which I have now experienced on three different occasions of illness and suffering—the first two several months apart, the present after the lapse of more than a year. The spirit operating in the way before described is certainly not John King, because the latter is sometimes speaking inside the cabinet, while the other (purporting, and believed to be Glaucus) is manipulating me outside. And it was very curious how he was unable to keep up the muscular operation, on a day when "the power" was weak, after having begun it with the evident purpose of continuing it down to the affected part—just as we have on various occasions witnessed the sudden failure of the power in the stoppage of John King's voice, sometimes in the middle of a sentence. We have sometimes, too, observed his voice vary greatly in strength and fulness at the same *séance*. To-day, for instance, it dropped into a faint distant sound, without interruption of what he was saying. I said, in a whispered aside to the Count, "Observe the great change in his voice." He presently asked, rather sharply, "What was that you said?" I told him; adding that he knew I always liked to notice the small details of phenomena, as tending to throw light on this strange thing—materialisation. "Yes," he answered, "I could not keep my voice up."

Didn't you notice, too, how soon my light faded out?" And such had been the case. He told me to put a glass of water on the table to-morrow, and Glancus would mesmerise it for me.

August 10th.—I am afraid it will be some time before we get further moulds. John King said to-day he thought we had better wait till colder weather. Good materialisations of Nathalie and Alexandrine. The tumbler of water was taken from the table into the cabinet. John King presently said, "*Somebody is putting something into it. He is poisoning it. Won't you be afraid to drink it?*" "Oh, no, it is divine poison." "*Anyhow, you can't accuse him, for you can't identify him.*" "*My gratitude identifies him well enough.*" Presently the glass was placed on the musical box in front of me. "*Drink it at once.*" And so I did. "*You haven't left any for me. But I did take a little before I gave it to you.*" There was no difference in the taste.

The Count received yesterday from M. Boyard, of Brussels (see my last letter), a spirit photograph taken by M. Boyard himself, in the presence of Dr. Slade. It was not, as these photographs generally are, a picture of Slade with a spirit form near him. Dr. Slade did not pose at all. It presents simply the picture of a child, rather vapoury, but with distinct and pleasant features. It was taken on M. Boyard's own plate, and by himself alone. I will prompt him to send you a copy. This is an incontestably genuine spirit photograph.

J. L. O'SULLIVAN.

THE REAL IDENTITY OF SPIRITS.

SIR,—In the excellent paper by Mr. Stainton-Moses in your number of last week (Aug. 31st), he deals with the subject of the real identity of the spirits communicating with us, with the departed relatives or friends they profess to be. He says that he has about a hundred cases recorded going far to establish a "moral certainty" of that real identity, difficult as it confessedly is to establish it with perfect conclusiveness of "proof." It is impossible to prove, beyond the same "moral certainty," the existence of God. How can the finite "prove" the infinite? Hair-splitters and wood-thrashers can make out that nothing is, or can be proved, outside of mathematics. But I will not stray into that field of discussion, for fear of having the metaphysicians down on me. I only desire to suggest that the most valuable and the most welcome book that could now come to enrich the already splendid literature of Spiritualism will be one devoted to the sole object of collecting the cases of good evidence of the real identity. This would be a book wholly narrative, and mainly of compilation from volumes, magazines, and newspapers already printed. Public invitation would also attract the statements of numbers of cases never yet published. The cases supported with names, dates, and particulars would, of course, be the most valuable. But a second category of cases might be included, in which the Editor could vouch for the facts certified to him, confidentially, by trustworthy parties, whom various motives entitled to respect might restrain from venturing into the blaze of publicity. I wish I had the possession of the materials and the time to devote to such a compilation. Mr. Stainton-Moses would no doubt contribute his hundred cases. I could contribute one, but a very good one, if I could overcome the considerations which have hitherto prevented me from printing it, though often doubting whether I was not weakly shrinking from a duty. One does not like to pin one's heart upon one's sleeve for daws to peck at. There are some things too sacred to be laid open to the scoffs of coarse hostility. Anyhow, I will at least leave the narrative in manuscript to be printed after my death, as we call it. I will only say about it now, that I had known of the phenomena of Spiritualism for over a year, and knew it to be a reality and a truth. But I was conscious (as are so many Spiritualists) of the weakness of the evidence of real identity. Mesmeric rapport—thought-reading—invention of invisible spirits (very conceivable) other than those which had been incarnate in fleshly humanity—hitherto unsuspected psychic forces or faculties in ourselves—in all or some of these there seemed a possibility of explanation of the incontestable phenomena. At the same time I recognised that the simple and straightforward Spiritualist theory was in itself a very credible and reasonable one; and that once granted (what could not be honestly denied), the existence of intelligent invisible beings about us, it was at least as easy to believe them to be what they all professed to be, and what they went far towards proving themselves to be by their knowledge of particulars which would naturally be in the knowledge of our disembodied relatives and friends, as to believe them to be all "elementary" impostors. And yet so recalcitrant against evidence is the prepossessed and adverse human mind (and mine was both), that I never accepted with fulness of "moral certainty" the fact of real identity until the experience came to me to which I refer. And it came to me through that fine (rapping) medium Mary Marshall, whose eclipse, total as it unfortunately appears, is a great loss to Spiritualism in England. I will not now give the particulars, I have often narrated them orally and confidentially to a worthy listener, and all have evidently been deeply interested in them. I will only say that they involve, necessarily, conclusive evidence that the spirit communicating with me (my mother—that point I may mention):—

1. Knew a matter the most secret and the most sacred, connected with the occasion of her own death-bed.

2. That though the main central fact given was within my own knowledge, and so far might have been presumed to have been taken out of, or reflected from, my own mind, yet there were so many points quite at variance with—quite opposite—what I was expecting, and what was in my mind and wish—that the evidence was demonstrative that the communications were no reflections from my brain or my knowledge.

3. That there was an extraordinary manifestation of a peculiar trait of temperament, which had characterised her in the life of the flesh, in a very remarkable degree, well known to all her family and friends, and which still attached to her in the spirit life (a phenomenon familiar to experienced Spiritualists).

The combination of these three things (and whenever it is printed it will

be found to be perfect), which took me entirely by surprise, was, I submit, conclusive of the real identity. And from that time dates my full and entire and vital conversion to Spiritualism. No one to whom I have ever narrated it has ever hesitated to admit that such a personal experience must make any man a Spiritualist. And once thus made a Spiritualist, what can any man thenceforth care whether for present unpopularity, or sacrifice of material interests, or for the scoff of ignorant incredulity, whether unlearned or scientific—honest ignorance, or base and disloyal ignoring.

For honest ignorance and consequent incredulity, I have more than tolerance, more than indulgence, sincere respect. Did not I pass through the same state and phase of mind? And was not I more and longer recalcitrant? did not I more and longer "kick against the pricks" than I ought to have done? But if it is lawful for us to despise anybody (which I do not think *is* lawful, any more than to call any man, *Raka*, thou fool), it can only be those who from the pride, and vanity, and self-interest of priestcraft, whether theological or scientific, wilfully ignore a truth so grand and so momentous to all humanity. I am not sure but that that is the mysterious "sin against the Holy Ghost."

And to return to that which was the object with which I started, I repeat that I do hope that some capable person will undertake the volume above suggested. W. H. Harrison could do it, or Stainton-Moses, or, better still, the two in collaboration; or, better still, those two in collaboration with some American writer, more familiar with the American records of the facts—say Epes Sargent, Emma Hardinge Britten, or Dr. Crowell (and there are others). Such a book would be invaluable, and just at this time; for after all the pearl of great price in Spiritualism is its demonstration of the immortality of the soul, through our continued communion with the spirits of those we have known in the flesh, under circumstances and conditions which establish their real identity.

J. L. O'SULLIVAN.

2, Rue Solferino, Paris.

THE PARLIAMENTARY LUNACY LAW COMMITTEE.

SIR,—Will you kindly insert the following letter and a few comments from me thereupon:—

House of Commons, Tuesday, 3rd July, 1877.

Madam,—I am directed by the Select Committee on Lunacy Law to inform you that when the committee entertained the idea of calling you again before them, it was before the evidence furnished by your own pamphlets and letters had convinced them you had been under insane delusions. The production of these documents has, in fact, altered the case. The committee understand that you now wish to raise the question whether a person who was the author of these pamphlets ought not to be considered of sound mind. This is, in their opinion, entirely foreign to the purpose for which they were appointed, and therefore, not wishing to express any opinion on your present state, they consider that they would not be justified in reopening this question, and that they must consider your case as closed.—Your obedient servant,

C. E. AUSTEN LEIGH.

Now, sir, I will remark first that what is here styled "entertaining the idea of recalling me" was a formal and official concession by Mr. Stephen Cave, chairman of the committee, of my demand for a rehearing in order to refute various allegations against my character and sanity made by the various doctors who had respectively certified me a lunatic, and been my jailors. As these gentlemen's evidence was taken publicly, and so got into the papers, and since I, as a married woman, cannot prosecute for libel, I felt then, and feel now, that my claim to be heard in defence was imperative. That a committee of the House of Commons should have disallowed that claim—more especially when by so doing they also disallowed the act of their chairman, and that right hon. gentleman should have continued to preside over a body that had thus repudiated his engagement—can only be taken as proofs of the prejudice, I might almost say virulent hatred, entertained by our rulers against Spiritualism and its emancipating doctrines. Of the documents alluded to by Mr. Austen Leigh, I only put in two pamphlets, which have long been before the public, and certainly contain no trace of insanity, unless the abstract belief in "Passive Writing" be accounted such. What other papers may have been put in by others without my cognisance, I cannot tell, having twice applied to the committee for copies, or, at any rate, for a description of these "documents," and had my request ignored. They are probably some mediumistic trash, such as is so common in the earlier stages of development, as writings of that description were in my possession under lock and key before my incarceration, and were surreptitiously abstracted in my absence. I mention this circumstance specially as a warning to passive writers dwelling among anti-Spiritualists not to allow inferior mediumistic communications to subsist even for a day, since such, by being represented as the passive writer's "delusions," may at any time be made available in shelving the medium as a lunatic. It is now more than ever certain that no medium or even Spiritualist so shelved will ever be released by superior authority. In 1871 the Lunacy Commissioners gave forth their ever memorable judgment—"All Spiritualists are mad." Since then Dr. Forbes Winslow's pamphlet, declaring that "all who see or talk with a spirit should be taken care of by their friends," has appeared, and been, I believe, endorsed by a large portion of the medical profession; and now this most dangerous doctrine has been further recognised and acted on in my case by a Select Committee of the House of Commons. Happily that committee has dissolved without making any report, and there is yet time before its probable reappointment next session to take such action as may prevent the report being injurious to Spiritualism. Mr. Austen Leigh's letter, given above, is official, and therefore affords sufficient ground for action. I would suggest that all the associations of Spiritualists throughout Britain should severally be invited to memorialise the Home Secretary for a *judicial inquiry* into the question which the Select Committee has declared not to be of its

cognizance, viz., "Whether a person who was the author of certain pamphlets ought not to be considered of sound mind." How the committee can hold this to be "quite foreign to the purpose for which they were appointed" is perplexing enough. They were appointed expressly "to inquire into the operation of the Lunacy Laws as regards the security of personal liberty," and certainly to the unofficial mind nothing would seem more cognate to that end than the inquiry whether a certain "supposed lunatic" was really insane when incarcerated or not. But the fact is that the Select Committee, in inquiring into "cases" at all, undertook what it had not the means of doing satisfactorily. No evidence is taken before it on oath, nor is any tested by cross-examination deserving the name. It is clearly impossible for a committee of the House of Commons to elicit truth where conflicting statements are made. Any further inquiry should be *strictly a judicial one*, wherein the usual laws of evidence would be rigorously observed. That such an inquiry would result in so far establishing the reality of passive writing and other Spiritualistic phenomena as to check persecution in mad-houses, and prosecutions in law courts on account of them, I cannot doubt.

LOUISA LOWE, Hon. Sec.
of the Lunacy Law Reform Association.

64, Berners-street, W., August 10th, 1877.

SPIRITUALISM IN BIRMINGHAM.

SIR,—Miss Keeves and Miss Record, of London, have kindly promised to give some *stances* in Birmingham. The arrangements are as follows:—

Mr. Gray's, 71, Pershore-road, Sept. 16, at 7 p.m.
Mr. Perks', 312, Bridge-street, West, Sept. 17, at 8 p.m. prompt.
Mr. Groom's, 166, St. Vincent-street, Ladywood, Sept. 18 at 8 p.m.
Mr. Sunderland's, photographers, Bull-street, Sept. 19, at 8 p.m.
By inserting this notice in your next issue, you will greatly oblige
C. W. ANDERSON.

60, Bristol-street, Birmingham, Sept. 11, 1877.

AUTOMATIC WRITING AND SPIRIT-RAPPING IN THE SEVENTEENTH CENTURY.

It cannot but be interesting to the readers of these pages to trace the historical continuity of those manifestations of spirit which are specially characteristic of its recent activity. Spirit-rapping and automatic writing are popularly supposed to be modern forms of fraud and delusion; the appropriate treatment of the first, a prison; of the second, a madhouse. I have therefore translated some passages from the autobiography of Madame Guyon, published at Cologne in 1720, in which that saintly mystic records her own experience of these phenomena. It is of course natural that she should, according to the ideas of her age and of her life, attribute them to Divine or to demoniac agency. We are only concerned with the facts.

"Thou hast done me the favour, my God, to put my affairs in a very great order, and so, that I was myself surprised by it, and by the letters which Thou causedst me to write, in which I had scarcely any other part than the movements of the hand; and it was at that time that it was given me to write by the spirit and not by my mind, a thing which I had not before experienced. Moreover, my style of writing was altogether changed, and people were astonished at the facility with which I wrote. I was not myself at all astonished at it, but that which was vouchsafed to me then as a trial has been given to me since with much greater force and perfection, as I shall presently relate. Thou commenced by taking from me the power of writing humanly."—(P. 2.)

"As soon as I commenced reading the Sacred Scripture, it was given me to write the passage that I read, and immediately afterwards the explanation of it was given me. In writing the passage, I had not the least thought about the explanation; and as soon as it was written, it was given me to explain it, writing with an inconceivable rapidity. Before writing I knew not what I was going to write; in writing I saw that I was writing things which I had never known; and during the manifestation the intelligence was given me that there were in me treasures of science and knowledge which I had not been conscious of possessing. Had I written? I did not remember what it was that I had written, and neither an idea nor image of it remained to me. . . . Thou madest me to write so much at dictation* (*avec tant de pureté*) that I was obliged to cease and to resume as Thou didst will. Thou triedst me in all ways; suddenly Thou madest me to write, then immediately to cease, and then to resume. When I wrote in the daytime I was often suddenly interrupted, and left the words half written, and Thou

gavest me afterwards that which pleased Thee. What I wrote was not in my head; my mind was entirely vacant. I was so disengaged from what I wrote, that it was, as it were, foreign to me."—C. 21, p. 221 *et seq.*

Now, for the more objective phenomena. After describing how the "Demon" appeared to her in a horrible shape, and how she rid herself of the apparition by a calm and courageous contempt (not even condescending to make the sign of the cross) she proceeds "this contemptuous treatment made him far more spiteful, thus he no longer appeared in that manner (visibly), but he went into such a rage that every night, at midnight, when I was going to bed, he came at that hour, and made terrible noises in my room. After I had laid down it was still worse; at times he shook my bed; then he fell upon the paper sashes, which he broke, and every morning, while that lasted, the sashes were found broken. I had no fear, not even any tremor of the senses. I rose, lit my candle, and looked all round the room, and at the sashes when the demon knocked upon them more loudly than usual. But as he saw that I feared nothing, he left quite suddenly, and attacked me no more in person."—C. 5, p. 43 *et seq.*

The automatic writing of the Scriptural passages and explanations was in the year 1684—the other experiences apparently belong to an earlier date. C. C. M.

MR. WILLIAM H. HARRISON has acceded to a request to read a paper before the Dalston Association of Inquirers into Spiritualism towards the close of the autumn of the current year.

THE FIJI ISLANDERS' BELIEF.—Mr. J. M. Peebles has visited the Fiji Islands. He says that the Fijians believe in God and a future existence, and multitudes of demons, there being one bad king-demon above all hosts whom they call *Taboro*. To him they pray. God they denominate *Kalo*. He resides in the sun, whispers in the winds, and manifests his displeasure in the hurricane. They hold converse with spirits. They fast, and in an ecstatic state they profess to see their dead relatives, and to foretell the future. They also cast out bad spirits.

CONTRADICTIONARY SPIRIT MESSAGES.—Our sources of religious knowledge are not in the affirmations of any man or any spirit, but in a devout study of the works of God, of the moral order of the universe, and of the phenomena of life, natural and spiritual, and of all great thoughts from whatever sources. The very contradictions and absurdities which come to us from the spiritual world convey a stupendous truth, showing what a blind guide the dominant theology has been; they show that the change produced in us by death is not so great that we grow at once from dunces into wise men, from villains into saints, from misanthropes into philanthropists, or from sneaks into gentlemen. These confusing, contradictory, and very illiterate communications, so shocking to the æsthetic sensibilities of the *dilettanti*, show that man is still man after he has thrown off this mortal envelope, and that no magical presto change uttered by theology in his behalf on his accepting an atonement, or acquiescing in a peculiar interpretation of certain old books, or putting himself in the hands of a priest, is going to transmute him, by the mere process of physical death, from a very poor creature into an angel of light.—*Epes Sargent*.

TEMPTATION.—In the old burying ground adjoining the Goshen-hoppen Reformed Church, in Upper Hanover township, is a tombstone which bears the inscription, "A. D., Rosina Schultz, murdered June 14th, anno 1750. Aged 29 years. For death is come into our windows. Jer. ix. 21." The Scriptural quotation has an actual significance. The story of the affair is now told as a tradition. Her husband was away from home, and she lightly punished a slave for some offence. He made up his mind to kill her, but a better spirit prevailed, and he went to work in the field. The old story says that while there an apparition in the form of a white man appeared before him and said, "Don't kill her!" It disappeared, and a black man came, who whispered, "Kill her!" These two spectres confronted him alternately all day, until nightfall, when the white man disappeared, leaving the black man alone, who still kept telling him to kill her. At midnight he seized a butcher's knife, and, getting into her room through a window, stabbed her and fled. Thus it was that death came to her through her window.—*Norristown Herald*.

SPIRIT MUSIC NEAR A DYING WOMAN.—The *Salem (Mass.) Gazette* says:—"The following phenomenon was witnessed at the death-bed of an old lady who recently died in this city, and was related to the writer by two members of the party present. Between the hours of four and five in the morning, while four women were watching in the chamber of death, loud knockings were heard by all of them on the head-board of the bedstead. Soon beautiful music was heard outside of the back window, which approached nearer and nearer, until it entered the room and filled it with melody. After these sweet sounds had entered the room, one of the ladies asked another if she heard anything. 'Yes,' said she, 'I heard beautiful music.' The two other watchers heard it distinctly; so did the dying one, who feebly spoke and said, 'Sweet music; sweet music.' Could these women have deceived themselves, and merely imagined that they heard the angelic host? Would not a man be hanged for murder on less positive evidence?"

* This is an awkward rendering, but it appears to express the meaning, viz.: that what was written was entirely without admixture from her own mind.

"THE ORACLE."

THE following is one of the *Poems of Progress*, given through the trance mediumship of Miss Lizzie Doten :—

Like the roar of distant cataracts,
Like the slumb'rous roll of waves,
Like the night wind in the willows,
Sighing over lonely graves,
Like oracular responses,
Echoing from their secret caves,
Comes a sound of solemn meaning,
From the spirits gone before,
Comes a terrible "Awake thou!"
Startling man from sleep once more,
Like a wild wave, beating, breaking,
On this Life's tempestuous shore.

In Earth's desolated temples
Have the oracles grown dumb,
And the priests, with lifeless rituals,
All man's noblest powers benumb;
But a solemn voice is speaking,
Speaking of the yet to come;
There will be a chosen priestess,
Springing from the lap of Ease,
Hastening to the soul's Dodona,
Where, amid the sacred trees,
She will hear Divine responses
Whispered in the passing breeze.

She will be a meek-faced woman,
Chastened by affliction's rod,
Who hath worshipped at the altar
Of the spirits' "unknown God;"
Who, in want, and woe, and weakness,
All alone the wine-press trod,
Till the salt-sea foam of sorrow
Whitened on her quivering lips,
Till her heart's full tide of anguish
Flooded to her finger tips,
And her soul sank down in darkness
Smitten by a dread eclipse.

"Pure in heart" and "poor in spirit,"
Hers will be that inner life
Which earth's martyr-souls inherit
Who are conquerors in the strife.
Born of God, they walk with angels,
Where the air with love is rife—
Men will call her "Laureola,"
And her pale, meek brow will crown;
But with holiest aspirations
She will shun the world's renown,
And before the Truth's high altar
Cast earth's votive offerings down.

Men will sit like little children
At her feet, high truths to learn;
And for love, the pure and holy,
She will cause their hearts to yearn.
Then the innocence of Eden
To their spirits shall return.
Very fearless in her freedom,
She will scorn to simply please:
But the fiercest lion-spirits
She will lead with quiet ease;
Calm, but earnest, firm, and truthful,
She will utter words like these:—

"Wherefore, O! ye sons of sorrow,
Do ye idly sit and borrow
Care and trouble for the morrow,
Filling up your cup of woe?
Leave, O leave your visions dreary!
Hush your doleful *miserere*!
See the lilies how they grow—
Bending down their heads so lowly,
As though heaven were far too holy,
Growing patiently and slowly
To the end that God designed,
In their fragrance and their beauty

Filling up their sphere of duty—
Each is perfect in its kind.

"Deeper than all sense of seeing
Lies the secret source of being,
And the soul with truth agreeing
Learns to live in thoughts and deeds;
For the life is more than raiment,
And the earth is pledged for payment,
Unto man for all his needs.

"Nature is your common mother,
Every living man your brother,
Therefore love and serve each other,
Not to meet the law's behest,
But because through cheerful giving
You will learn the art of living,
And to love and serve is best.

"Life is more than mankind fancies,
Not a game of idle chances,
But it steadily advances
Up the rugged steep of Time;
Till man's complex web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

"More of practice, less profession,
More of firmness, less concession,
More of freedom, less oppression,
In your Church and in your State.
More of life, and less of fashion,
More of love, and less of passion—
These will make you good and great.

"When true hearts divinely gifted,
From the chaff of Error sifted,
On their crosses are uplifted,
Shall your souls most clearly see
That Earth's greatest time of trial
Calls for holy self-denial,
Calls our men to do and be.

"But, for ever, and for ever,
Let it be your soul's endeavour,
Love from hatred to dis sever;
And in whatso'er ye do,
Won by truth's eternal beauty,
To your highest sense of duty
Evermore be firm and true.

"Heavenly messengers descending
With a patience never ending,
Evermore their strength are lending,
And will aid you lest you fall.
Truth is an eternal mountain,
Love a never-failing fountain
Which will cleanse and save you all."

List to her, ye worn and weary,
Hush your heart-throbs, hold the breath,
Lest ye lose one word of wisdom,
Which the answering spirit saith.
Hear her, O ye blood-stained nations,
In your holocaust of death,
Lo, your oracles have failed you
In the dust your idols fall,
And a mighty hand is writing
Words of judgment on the wall:

"Ye are weighed within the balance,
And found wanting," one and all.

Mournful murmurs, direful discords,
Greet you from Destruction's night,
For life's lower stratum heaving
Brings long-buried wrongs to light.
And your souls shall find no refuge,
Save with the Eternal Right.

In one grand unbroken phalanx,
Firm, united, bravely stand,
Faithful in the way of duty,
Ready at the Truth's command,
And for ever let your motto
Be this—"God and my Right hand."

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*, 38, 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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WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

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PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 5s.

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ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell). 7s. 6d.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens: these sensitive thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitive as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The reviewer further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

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

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

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

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

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

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

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

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

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