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No. 266.—(VOL. XI.—No. 13.)

LONDON: FRIDAY, SEPTEMBER 28, 1877.

Published Weekly; Price Twopence.

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

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The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER THIRTEEN.

LONDON, FRIDAY, SEPTEMBER 28th, 1877.

THE WAVE-MOVEMENT OF NEW IDEAS.

New ideas move in waves. When they enter into the world in advance of their time, they are now and again driven back, to return with fresh strength. There has recently been some recession in the wave of Spiritualism, in consequence chiefly of the misconduct of certain physical mediums in Europe and America; some of them have imposed upon the credulous by mixing the false with the true; others have turned "exposers," and presented genuine mediumship as conjuring; others, again, have given trouble by their attacks upon their rivals out of jealousy. All these things will lead to a much more stringent watch being kept upon them in the future, and are bringing home to the public knowledge that they are not the prophets of a latter day dispensation, but mesmeric sensitives, who require study of the same nature as that given to the condition of irresponsible sensitives upon the platform of a "biologist." In the middle of the present depression, we should be doubly grateful to those physical mediums who, in the midst of their trials and temptations, have not been guilty of misconduct.

But while the wave of Spiritualism is gathering fresh strength for another rush, the wave of Mesmerism is in the ascendant. "Mesmerism is true, and we always said so," shout the orthodox men of science of to-day, oblivious that if further questioned they know nothing whatever about it, and never made any attempt to learn. But while men of science own Mesmerism to be true, and Spiritualists and the public own it likewise, the older mesmerists, with the exception of Captain James, make no sign. Now is their time to come forward; now is the time to invite mesmeric lecturers to speak from all our platforms, and now is the time to, above all, encourage the healing of diseases by psychological methods. The philosophy of mediumship will never be understood until Spiritualists by experiments at home, and by other means, gain a practical knowledge of the facts of Mesmerism; and mesmeric phenomena can just now be used with advantage to prepare the public mind more completely for the phenomena of Spiritualism.

WHAT IS DEATH?

THE following is a communication from a spirit, given through the mediumship of the late Mrs. Juliette T. Burton:

We wish to speak of what you call death. This thing, death, is the decay of corporeal substances, the transmutation of the material into the elements of its origin.

When death came to me, as you call it, I found life holding the light in reality to show death out, and I saw the shroud thrown as a curtain to hide from the human sight the back scenes of the grandest drama it is possible for the economies of the universe to realise.

Life is the attendant of death, for as the forces of animal matter decay, the soul springs up from its ashes and plays in tune to a stronger pulsation than ever throbbed to music of arteries, vein, or cerebellum. When the rottenness of decay, the effluvia from the surface of matter, arise in the nostrils of friends waiting around the corpse, there is an aromatic body gathered, out of which is shaped another order of body. The substance only being removed, the shadow comes, some say; but we say the shadow is laid, and the substance which is exuded is the real body, the interpretation. The corona being laid low, out of it arises a corolla of beauty, that stretches its aroma until it reaches immortal height, breadth, and depth; and it is eternal.

When I died, and as I grew stronger, I saw the forms of spirits about me; gradually I saw more clearly not only forms, but the meaning of those forms, their correspondencies; and not only their correspondencies, but their origin;

not only their origin, but their causation and their attributes, consequences, and results. This happened in the third quarter of thirty-six hours, and I was also aware of the matter lying in stiff state, and saw tears, and heard sighs, and groans, and moans, and prayers, and text; and I witnessed the gradual decomposition, and for all that I was mystified, and could not exactly solve what had happened to me, and not until the full thirty-six hours had passed did I realise that I had passed the transition state, that the butterfly had left the chrysalis, and was free, light, and varied from its old body only by its elasticity, all aching, and pain, and heaving secretions gone.

I was emptied of corruption, was everlasting. My joints seemed to sit in sockets that were as free to move as notes in the sunbeam. I was uplifted from the *corpus materia* and placed in *spiritu* untrammelled.

JUDGE INCREASE SUMNER.

A VERY STRANGE STORY.

THE following circumstantial narrative was printed in the early part of this year in *The Religio-Philosophical Journal* (Chicago), and other American periodicals, who claim it to have been taken from the *St. Petersburg Medical Weekly Journal*. Will M. Aksakof be kind enough to sift the story to its roots, and let us know the result:—

Orenburg is a town of European Russia, situated in the Ural Mountains, near the Asiatic border. About a year ago Abraham Chorkov, a wealthy Jewish inhabitant of that town, was lying dangerously sick with typhoid fever. On the 22nd day of September, at midnight, a crisis set in which seemed to take a fatal course; the man suffered and struggled, and his physicians called it the agony of death. A number of Jews were called in, prayers were offered, wax candles were lighted, and behold! the patient, who was supposed to be in the last stages, commenced to breathe freely, opened his eyes, and looked with astonishment at the surrounding scene. But the sequel has no precedent. The man soon after fell into a sleep which the physician declared to be a healthy one. In the morning he awoke, saw wife and children around him, who, partly in anguish and partly in joy, were waiting for his awakening. His wife, overwhelmed with joy, wanted to throw herself upon his neck, but by signs he repelled her, and demanded something in a language which none of them understood.

It should be mentioned here that Abraham Chorkov is a man of sallow appearance, tall and lean, looking like a genuine Russian Jew, with long black whiskers and beard, black eyes, and a long Oriental nose, and that before his sickness he understood no other languages than Hebrew and a little Russian, being one of those illiterate Jews found in such large numbers in that part of the world. Now the man began to speak in a language unintelligible to all around him. The physician who was summoned did not understand him. With contempt he pushed away his wife and children whenever they attempted to come near him, and the doctor gave it as his opinion that in consequence of the typhus the fellow had become insane. The despair of the family lasted for many days. His wife had, in the meantime, sent to Tambov for his parents, but on their arrival Abraham would not recognise them, did not understand their language, and appeared to be angry that no one understood him. After a week he rose from the bed, and his wife gave him his clothes as worn by him before his sickness, the usual habits of the Russian Jews. He examined them closely and laughed heartily. He wanted to run out, but the people quickly shut the doors, fearing he would take cold. He remained in the room, pacing it with meditation. Pass-

ing a looking-glass he beheld his figure in it. He stopped before the mirror amazed, touched his curls, his big nose, his long beard, and burst out laughing, but then, all of a sudden, became quiet and earnest and in deep meditation.

His wife and parents, who had witnessed this strange behaviour, looked at each other with astonishment, and it now appeared to them that the man before them was not their Abraham Chorkov, but a stranger. But Abraham's forehead bore still the black line with which he was born, so that even the physicians who had attended on the patient for nearly two months had to laugh at the idea.

Abraham Chorkov looked often out of the window, and seemed surprised at the country about him, and one day he made strong efforts to run away. The family now decided to call in the Government physician and other doctors, who, after a careful examination, pronounced him thoroughly sane. Although they did not understand the tongue in which he spoke, they recognised it as a regular language, well articulated. Thinking that he could make himself understood in writing, Abraham wrote a few lines on a piece of paper, which the physician read, but without comprehending their meaning. The writing is in a plain, good hand, in Latin letters, but the language was unintelligible to all, and no one could make out how Abraham Chorkov came to use Latin characters.

So things went on until it was agreed to take Abraham to St. Petersburg to the medical university, to hear the opinion of the prominent scholars. As soon as Professor Orlow heard the language of Abraham he recognised it forthwith as English. Abraham expressed immense pleasure at being enabled to make himself understood, and, after some conversation, Professor Orlow pronounced Abraham to be a very intelligent Englishman.

"But, for God's sake!" cried his wife, "how does my husband come to be English, and how did he forget his Hebrew language?"

Professor Orlow listened with astonishment to the story of Abraham's life, and would not believe that he had been a common illiterate Russian Jew. He asked Abraham in English who he was and whence he came, and Abraham replied in the same language, "I am from British Columbia, in North America; my native town is New Westminster. I have there a wife and one child living, and God only knows how I came here, or to this woman."

It is easy to imagine the great amazement on all sides. The Professor declared the parties to be frauds, or that a man abduction had taken place. He called upon the Government to have the matter investigated, and the family physician of Abraham, his neighbours, and others were officially examined, the examination lasting for weeks. But nothing came of the examination, the matter remained as deep a mystery as ever, and the physicians contented themselves with declaring it to be a psychological puzzle, a revelation of the human soul which could not be explained. Abraham told the Professor that although his name is Abraham, it is not Abraham Chorkov, but Abraham Durham, and that he had no other desire than to go back to his family.

One morning, when his wife arose, she found his place empty—he had disappeared. The marvellous story soon reached the ears of the Russian Emperor, who forthwith ordered diligent search to be made after the lost one; but all of no avail, the man could not be found; and at last it was generally believed that he had been insane, and in his insanity had sought his death in the river Neva.

In the spring of the year 1875, Professor Orlow, of St. Petersburg, visited Philadelphia, at the request of his Government, to arrange the preliminaries of the Russian department of the Centennial Exhibition. One day, reading a newspaper, the following arrested his attention:—

"In New Westminster an occurrence recently took place which caused great sensation throughout the whole territory of British Columbia. On the 22nd day of September, 1874, a fur dealer of said city, was in a dying condition, suffering from typhoid fever, and no one, not even his physicians, seemed to entertain any hope as to the possibility of his recovery. Nevertheless the patient rallied and fully recovered. But, wonderful to relate, the patient, who was an intelligent Englishman, had forgotten his mother tongue, and speaks a language which is understood by no one around him, but

which at last is recognised by an inhabitant of this city to be a jargon of bad Jewish-German. The patient, a short stout fellow, refuses to recognise his wife and child, but insists that he has a wife and child somewhere else. The man is believed to be insane. All at once a European traveller arrives, marked with a genuine Hebrew face, and claims to be the husband of the wife of the fur dealer. He speaks to the woman in the same language her husband was wont to speak to her; he gives her, and even his parents who reside in said city, but who, of course, do not recognise him as their son, the most detailed and minutest description of bygone events, and insists upon being the woman's husband and the parents' son. The poor woman is almost in peril of her reason by the effect of the trying ordeal. She incessantly asks, 'Who is this fellow? How does he come to claim to be my husband?' When she hears him speak and does not look at his figure, she is ready to think that he is her husband; but as soon as she looks at him the spell is broken, for, surely, this stranger with the Jewish face cannot be her husband whom she had just nursed in his sickness. But the man continues to press his claim, and tells her the most secret and delicate facts, evidently known only to husband and wife."

Professor Orlow now recollected all about the occurrences last fall, and to solve this "psychological phenomenon" he decided upon going to New Westminster. To his great surprise he really found there the same black Abraham whom half a year ago he had seen at St. Petersburg. He asked the blonde fur dealer in the Russian language whence he came, and was answered, "From Orenburg;" and when asked for the name of his wife, he gave the name of a Jewish woman who had called upon him with her husband, now before him, in St. Petersburg. When asked what his name was, he answered, "They call me here Abraham Durham, but my right name is Abraham Chorkov."

Professor Orlow was struck with a strange idea. He reasoned in this way: A man abduction could not have taken place; the bodies have not been changed; one is short, stout, and blonde, the other thin, long and dark; and then New Westminster is 2,000 German miles away from Orenburg. Metempsychosis must have taken place.

It must be remembered that on the 22nd day of September, at the midnight hour, both were lying between life and death, the soul of each one must have flown into the body of the other, and thus a complete metempsychosis has taken place; that at the midnight hour of the 22nd September begins the shortening of the days; that the inhabitants of the two cities are antecians—that is, if a spike were driven through the centre of the globe, entering at Orenburg, it would come out at New Westminster, and that when, at Orenburg, it is 12 o'clock at midnight, the time in New Westminster is just 12 o'clock noon.

Prominent men of science are now occupied with this most marvellous occurrence. Professor Orlow has taken the blonde fur dealer with him to St. Petersburg, whither the woman Chorkov of Orenburg will also be brought, and further developments are now expected.

MR. J. M. PEEBLES IN CEYLON.

MR. J. M. PEEBLES, formerly American Consul at Trebizond, and who is now making his second tour round the world to observe the progress of Spiritualism in various countries, was recently announced by the *Harbinger of Light* to have left Australia, but that journal strangely omitted to tell its readers where he had gone to. The *Banner of Light*, received by last mail, says:—

Mr. J. M. Peebles has finished his work in Australia, and departed for Ceylon per Peninsular and Oriental Company's steamship *Bengalese*. We are indeed pleased to learn that Mr. Peebles's stay in the island-continent was marked by a continued ovation, crowded houses being drawn by his discourses, and that his arguments received good treatment at the hands of the local press. At the close of his four months' lecture course a large audience of over two thousand persons assembled July 1st at the Opera House, Melbourne, where an address to him was presented by the committee, and a purse of gold containing upward of one hundred pounds, a large number of valuable books, an album well stocked with friendly faces, a watch and chain, an elegant dressing-gown, and other presents were given him. The Children's Progressive Lyceum also presented him with an address; both this and the one from the society are beautifully engrossed and illuminated.

The following are extracts from the address read to Mr. Peebles in

the Opera House, Melbourne, Australia, at the conclusion of his last lecture:—

"In again welcoming you to this city we avowed ourselves assured of the progress made since your previous visit. . . . Interested and enlightened audiences have crowded this great building on every occasion of your appearance; the sectarian press has been almost just, and its secular contemporaries even generous; the pulpit itself bore its deprivations quietly, while the character and conduct of the meetings have been invariably favourable.

"Aware that to your eloquence and earnestness this signal triumph is due, we desire to add to the unreserved commendation of the public, thus decidedly expressed, the more familiar tribute of our sincere and unanimous thanks.

"Your wide experience of many lands, your geniality and social qualities, have contributed in no small degree to extend the respect accorded to your unblemished character for integrity and purity of life and purpose. . . . The reward you have sought and so well won in the intellectual and moral culture of your listeners, will, in its enduring effects, remain a living monument to your memory. . . .

"In leaving, you resume the pilgrim's staff, and sow on other shores such seeds as you have plentifully scattered here."

After visiting Ceylon Mr. Peebles will go to Madras in India, and thence back into the interior to see the Fakirs and wonder-workers.

MR. EDWARD MATTLAND has recorded some of his psychological experiences in a book entitled *The Soul, and How it Found Me*, published to-day.

MR. CHARLES FOSTER, the celebrated American medium, contemplates visiting England, and his powers are said to be so strong that they cannot be neutralised by any amount of opposition or scepticism. His presence in this country would be very useful to the movement.

To scepticism we owe that spirit of inquiry which during the last two centuries has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge; has awakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has chastised the despotism of princes, and has even diminished the prejudices of the clergy.—*Buckle*.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM. — Next Monday evening, the 1st proximo, the septennial anniversary meeting of this Association will take place at the Association's Rooms, 53, Sigdon-road, Dalston-lane, London, E. The hour of assembling is fixed for seven o'clock, the chair to be taken at eight, which will afford an opportunity for inspection of photographs and other objects of interest prior to opening of the proceedings of the evening. The programme will comprise a few short congratulatory addresses, vocal and instrumental music, recitations, readings, and character sketches, contributed by members and friends of the Association. Members who have not already expressed their willingness to take an active part in the proceedings, but are kindly prepared to do so, are requested to communicate particulars to the hon. secretary on or before the evening of the meeting. An inspirational discourse was delivered by Mr. W. J. Colville, hon. member, at the Association's Rooms, on Thursday evening last week; Mr. G. R. Tapp presided. The subject of the discourse chosen by the audience was "What Evidence can be adduced that the Phenomena of Spiritualism are produced by Disembodied Human Spirits?" The discourse was listened to with marked attention, and after an impromptu poem had been given upon a subject also chosen by the audience, a cordial vote of thanks to Mr. Colville for his welcome services was proposed by Mr. R. A. March, seconded by Mr. F. M. Parkes, and carried unanimously.

THE BRITON PSYCHOLOGICAL SOCIETY.—On Wednesday, September 19th, the first discussion meeting of this society since the vacation took place at their head-quarters, 6, Loughborough-road-north, Brixton, London, under the presidency of Mr. Desmond G. Fitz-Gerald. Besides a good attendance of members, several visitors were present, including Mr. Thos. Blyton, secretary of the Dalston Association, and Captain E. Corner. The subject was, "Should Cabinets and Dark Séances be given up by Spiritualists?" After a few remarks from the chairman, insisting upon the importance of this question, and of the issues involved in it, Mr. G. R. Tapp argued—1st. That the real question before Spiritualists is, "Can cabinets and dark séances be dispensed with?" and, secondly, that if materialisations be desired, it appears at the present time absolutely necessary that dark séances, or some kind of arrangement constituting a cabinet, should to some extent be employed. On the other side it was attempted to be shown that materialisations sometimes take place in the broad light; but the "ghosts" which in all ages certain observers have testified to seeing frequently in the clear moonlight, and sometimes in the daylight, may not really have been materialisations at all, the observers being simply clairvoyants. The speaker (Mr. Tapp) remembered no case within, or even—he thought he might say—outside of his own experience, in which a form became materialised without at least some preliminary darkness more or less complete; in fact the vibrations which constituted light seemed to make the process of materialisation almost, if not quite, impossible, although the form, when completed, might for some time withstand the action of light. The other speakers, including Mr. J. W. Gray, Mr. E. P. Ashton, Mr. T. Blyton, and Mr. F. Barrett, generally concurred in the above view; but the latter speaker urged that endeavours should be made to dispense, if possible, with darkness and cabinets. Mr. Gray insisted that it was quite possible to make arrangements to secure conclusive evidence of phenomena, which perhaps may of necessity occur only in the absence of light. The opinion of the meeting being taken by a show of hands, it was resolved—1st, that it is inexpedient at the present moment that dark séances and cabinets should be wholly relinquished by Spiritualists; and 2ndly, that nevertheless efforts should be made gradually to dispense with them if possible.—EMILY G. FITZ-GERALD, *Hon. Assist. Sec.*

HEAVEN.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF LIZZIE DOTEN.

Oh, where is heaven? Is it far away,
Where our loved ones dwell in eternal day—
Where the song of birds through the forest rings,
As they flash in the light with their golden wings—
Where the bright, green plains are by angels trod,
And the flowers bloom fair in the smile of God?

Shall we look for those happy homes on high,
'Mid those shining worlds of the azure sky—
When the night comes forth with her starry wings—
When her smile of beauty o'er earth she flings—
Can we look from this world of grief and care,
And feel that our loved and lost are there?

Oh, what is heaven? Is its fulness of peace,
Where the cares of the world and its troubles cease—
Where the spirit floats in its gladness, free
From the fetters of death and mortality—
Where the forms of those whom we loved are near—
And their gentle voices shall greet our ear?

Will shadows ne'er come o'er the face of day?
Will the moon ne'er shine with her silver ray?
And the music that floats o'er the crystal sea,
Ne'er lose the charm of its melody?
Shall we ne'er grow cold at the icy breath
And the chilling touch of the hand of death?

There were those who went forth in their hour of bloom,
At the call of death, to the silent tomb;
The young and the gentle, the brave and gay,
Like the flowers of summer they faded away;
And oh! it was hard—it was hard to part,
For love is the life of the human heart.

Oh, when we go forth from this world of ours,
From its sunny hills and its leafy bowers,
When our spirits shall rise to that better world,
Where the banner of life is for ever unfurled,
Shall we find them there in that home above,
With their gentle smiles and their eyes of love?

Oh, no human footstep has ever been
Through the silent valley that lies between;
Its songs of gladness we scarce can hear,
They fall so soft on the human ear;
But we know that world is all bright and fair,
For the home of Eternal Love is there!

Banner of Light.

THE SELF-EDUCATION OF MEDIUMS.—Mr. John Wetherbee says in *The Banner of Light*:—"I am always glad when I hear an inspirational speaker give evidence that he studies to keep up with the education of the times, so many are indolent, and their eloquent loquacity needs the sediment of thought that study alone gives. The influence of bright spirits illuminates a speaker; but the speaker himself has his work and study to do, or his flowing words are milk without any cream. The illuminated student never has to repeat himself. Theodore Parker, who was a first-class medium without knowing it, had no fellow to exchange with, hence preached every Sunday for fifteen or twenty years to the same audience, and did not then exhaust himself into thinness. I think there are but few of our speakers who could do that."

WEALTH.—What is money? Look at it; little circular pieces of dingy copper, or shining silver, or gaudy gold. Can we eat it? or drink it? or make a garment of it? or warm ourselves at its glitter? No, a handful of stones picked up by the wayside would answer these purposes just as well. No, it is hard and cold as the hearts of those who heap it up merely to gaze upon it, and count it in secret, day by day, without a thought of making one fellow-creature the happier for all their hoard. Money lying idle is like man lying idle—lumber, only lumber. But now let us look around and see what it can do when sent forth to work at the bidding of man, and we shall acknowledge a mighty magician; for who can count the good and pleasant shapes in which it will return to its owners? Food and raiment, fire and medicine, books, houses, horses, cattle, schools, ships, railroads, pictures, music, parks, gardens, museums; all that may help us to climb the hill of progress, to adorn this beautiful earth, or to multiply the graces of life. Money bears the good tidings of the gospel message over land and sea, to soften savage hearts, and draw closer the bonds of universal brotherhood. Money feeds the hungry, clothes the naked, heals the sick, strikes the fetters from the limbs of the slave. Money is knowledge, power, freedom, beauty. Why, then, does St. Paul tell us that the love of money is the root of all evil? Alas! the reason is not far to seek. Turn your eyes from the sunny side of the mighty magician, and see the mighty shadow he casts upon the earth. Once more money has gone forth on man's errand, and what are its transformations now? War, conquest, bloodshed, oppression, slavery, the gaming-table, the betting-ring, drunkenness, and all their ghastly train. Behold it in the garb of the serpent, tempting the housebreaker and the murderer to their deadly deeds, lighting the gin-palace in the city, filling the village ale-house, emptying the home fireside. Behold it severing the dearest ties of kindred and friendship, listen to it whispering the voter to betray a public trust, watch it luring men and women into unhallowed marriages wherein love has no part.—*Leisure Hour*.

CONTINENTAL PRIVATE MEDIUMS.

BY F. CLAVAIROZ.

SINCE the raps in the presence of the Fox sisters have drawn attention to the phenomena of Spiritualism, thousands of mediums have appeared upon this new field, and occurrences of the most extraordinary nature have disturbed fixed ideas. Laws unknown to science have been revealed, modifying what had previously passed for truth. This sudden irruption of soul into a world which delighted in the thought of there being nothing but blind forces, this light from God traversing the darkness into which the *savans* had plunged humanity, created great confusion at the outset, but gave also infinite comfort. Honest and sincere souls, suffering from doubt, have welcomed with hopeful tears this blessed ray shining upon their sorrows; others, more cautious, have confessed, with ineffable satisfaction, that the proof of immortality is taking so decided a character that it is gradually becoming evident that the day is not far distant when it will be an admitted fact. On the other hand, science is divided into two camps, one consisting of the conceited men whose pride will not allow them to admit anything new which, contradicting their theories, sends them—the princes of knowledge—to school again; and the other consists of investigators who, sceptical from over-prudence, dare not give their names, their reputation, and past celebrity, to the chances of an affirmation which is not in accordance with their original belief. Some, indeed, have listened to the voice of conscience, when it spoke louder than that of self-love; they have not hesitated to recognise the immensity of the revolution agitating the world, and to sanction with their avowal a truth that must transform it. Glory be to them, for it is not impossible to get astray in the midst of the snares of all kinds which human cupidity and ignorance have spread on the road. Since mediumship has been admitted into the category of forces, advantage has been taken of it. Spiritual phenomena are more attractive than a *séance* of prestidigitation, and probably the curiosity which they excite enters into the designs of God to attract the attention of men, and make the truth shine forth. But this novelty offers a large field for imposition, and it was to be expected that the prevalent positivism would seize so convenient a handle. As mediumship is the result of certain fluidic conditions inherent in the individual, it is exceptional, and among the persons endowed with this faculty there are a great number who, instead of considering it as a sign that they have a mission to fulfil, have only thought of utilising it as a gain-producing instrument; this is much to be regretted, and is liable to lead to fatal consequences. The paid medium has become a stumbling-block. Mediumship is a lovely flower grafted by God himself upon the tree of universal sensitivity. The privileged beings who possess it are specially endowed. They possess a sacerdotal function, and their persons ought to be considered sacred; they ought to be regarded as the source whence spring regenerating truth, and be treated with care and attention. As, however, these faculties, notwithstanding that they result in spiritual manifestations, are dependent on material conditions, it follows of necessity that there is a mixture of impure elements. Mediums are fallible like everything human, and low aspirations possess them in the same degree as those whose organisms do not admit of communion with the invisible world. The power being in proportion to the fluidic composition of each individual, medial gifts are divided into infinite varieties. All may be utilised, but all are not of the same quality, and some even may be counterbalanced by a tendency capable of perverting the power. It would be a great advantage to be able to separate the tares from the grain; to class the mediums in spiritual categories; to give each medium his rank according to his elevation, inspiration, utility, and, above all, morality; by this means the respect of the public would be insured. For this it would be necessary to have an examining committee, composed of the most eminent men among the Spiritualists, whose names would be a guarantee to the public. Their verdict should be a sufficient credential, and if, afterwards, any medium should become unworthy of such a favour, his name should be struck off the list by those who placed it there. Public

confidence would thus be protected against the avalanche of cupidity which is likely to pervert spiritual manifestations. If it is impossible not to pay mediums, one would at least know that from the fact of their conduct being vouched for the temptation to err would be less. This then, although not much, would be something gained. We must come sooner or later to the total suppression of remuneration to mediums for the *séances* they give.

Let us not forget that we are engaged in a desperate struggle between spirit and matter, and that the present condition of the world is concerned. If spirit gets the upper hand, its impulse will make the world progress at once to a superior level, but if matter gains the day, we may be again sunk for centuries in an abyss of brutality and hopeless selfishness. Why, then, cannot all we Spiritualists who are fighting for the truth with all the strength God has given us, why cannot we collect the necessary funds for providing those mediums who are recognised as worthy of the name with the means for carrying on their holy ministry? Every religion has its priests, who are paid either by the state or its adherents, and are we, who say we are numbered by millions, incapable of finding among ourselves what is necessary for the maintenance of our priests, the mediums, who occasionally prove, at the cost of their lives, the great truth of the communion of the visible with the invisible?

Let us acknowledge it. Corruption has sapped human society, and it is with grief that each surgeon examines the probe he extracts from the wound. Nothing seems more easy of application than the idea I have just put forth, and nothing, I think, could be more desirable, and yet there is nothing more difficult, and why? Because Spiritualists are wanting in that force which nothing can resist, namely faith, for faith is able to triumph over mental inertia. To carry out this idea, it would be necessary to combine to form committees wherever Spiritualists are to be found, to find men capable of judging mediums, and then for them to cover them with the protection of their names, to appoint commissions to undertake the financial departments, receive subscriptions and disburse them, organise *séances*, and admit no phenomena that cannot be produced in a manner free from all doubt, and perfectly unassailable. This should be done all over the world, and the results thus officially stamped should be published for the edification of those who desire to know the truth. But where are the devoted organisers ready to consecrate themselves to such a labour? Where are individuals to be found capable of inspiring every one with a confidence that no one dare dispute? What I have just outlined is perhaps the picture of organisations of the future, for one is compelled to acknowledge that the formation of such an organisation at the present day presents such difficulties that one's courage fails, and the idea is sorrowfully renounced. This is an additional reason for bringing forward all the true mediums whom God has raised up. These mediums are to be found everywhere, irrespective of those who are paid, and who are too often subject to suspicion. As, however, they act in modest retirement, avoiding the light of publicity, they pass on unperceived, and their gifts, unless they are searched for and published—are unknown. There is then a real utility in throwing light on these hidden treasures, and making known to the world that it is not always necessary that *séances* should be paid for, since there are other mediums besides those whose position renders it necessary for them to live by the altar, and the experiences of such powerful intermediaries it will be interesting to catalogue. If each private circle brought its tribute of research, supported by personal attestation, we should soon have so large a collection of facts, that the only difficulty would be to publish them. I will now begin a review of unknown mediums, which I hope will be found interesting. By the side of paid mediums I place those who are unknown:—

ANNA ENNEMOSER.

Anna Ennemoser has just died at Trieste at the age of forty-two. Her uncle, Dr. Ennemoser, was a homœopathic physician and a great mesmerist. One day, when passing through Méran in the Tyrol, he went to see his brother, and found his little niece, then six year old, so seriously ill that the doctors had given her up. He began to mesmerise her,

in order at any rate to relieve her sufferings, but to his great astonishment the child fell into a somnambulist state and indicated a remedy which would cure her. Her prescription was followed and she was cured. Afterwards her lucidity steadily increased. The generous and compassionate Anna allowed all sufferers to profit by her gift, and under the direction of Dr. H., a physician as wise as honourable, and full of faith, she has made numberless cures.

Mesmerism and Spiritualism are so nearly connected that it is difficult to separate them. Anna, like many other somnambulists, herself felt the pains of those who consulted her; her diagnosis was clear, precise, and free from hesitation, but it was not at the time she was *en rapport* that the treatment was shown her; it was at night, during sleep, that the psychical operation took place—probably a medial revelation—and the next morning, upon awakening, she perfectly remembered the prescription that had been given her over night. She saw the spirits, and when examining invalids she perceived the influences, good or bad, which affected them, and by which the spirits were able to act upon their organisms. One day, being in a carriage, she distinctly saw the apparition of a cousin, who had been dead some time, throw himself at a horse's head and suddenly stop him. At the same time the carriage she was in came to a cross road, when a horse who had got his bit between his teeth came down the road at right angles at full gallop, and at the very moment he was about to run against her carriage, he suddenly stopped as if by enchantment. No one could understand what caused this sudden stoppage. Anna was a pious person, of great sincerity and extreme modesty; it is impossible to doubt her word. I can give no proof of the reality of the apparition, but it is certain that Anna saw it before she was aware of the danger she was running, and that the danger was obviated. Is there not great consolation in the thought, supported by this occurrence, that we have invisible friends who watch over us without our knowledge?

Anna married an honourable professor of music, and she herself gave lessons in music and languages. Her knowledge was varied and extensive, accompanied by a simplicity that doubled its value. She died a victim to her zeal in alleviating the sufferings of her fellow creatures, and during her career was loved, respected, and regretted. It is a consolation to Spiritualists who have known her to feel sure that they will meet her again hereafter.

GIACOMO LORBEER.

At the commencement of this century, in the vicinity of Marburg, Giacomo Lorbeer was born of poor parents, of whom he was bereft at an early age. Rescued from being burned to death in a small house—all that was left him by his father—he was brought up by some charitable neighbours, who clothed and fed him, and sent him to school. He showed no taste for reading or writing, but bestowed all his efforts on music, and became a tolerable violinist. One day, while walking in the fields, he saw a person approaching him, whom he recognised as an old comrade at whose funeral he had assisted two years previously. He was so frightened that he felt inclined to run away; his friend, however, induced him to remain, and made an appointment to meet him next day on a neighbouring mountain. He took care to be at the rendezvous, where he found his friend, who advised him to continue his musical studies, and told him that in a short time he would have dictations direct from God put into his head, which he must write down. Lorbeer went to live at Gratz, and never saw the apparition again. Many years passed away, and Lorbeer became a drunkard. The unfortunate habit he had contracted, although morally degrading, brought into greater prominence the phenomena of which he was the subject. It was during the eclipse of his intelligence in 1840 that he began to write medially. He is probably the oldest writing medium in the history of modern Spiritualism, and no one at that epoch suspected the evolution of which Lorbeer was one of the precursors. In this way he wrote many volumes, some of which have been translated into Italian. Here are the titles:—*History of the Spiritual and Material Creation* (published in Germany, and translated into Italian); *The Infancy of Jesus Christ* (published in Germany, and translated into Italian); *Instruction Concerning Eternal Love and Wisdom* (published

in German); *Description and Spiritual and Material Explanation of the Earth* (published in German); *The Three Days Passed in the Temple by Jesus* (published in German, and translated into Italian); *Material and Spiritual Description of the Moon, with an Essay on the Mesmeric Fluid* (published in German); *Material and Spiritual Description of Saturn*; *Material and Spiritual Description of the Sun*; *Correspondence between Jesus and Abgar*; *An Epistle of St. Paul*, which has been lost; *Explanation of the Gospel of St. John*, and a great number of communications explaining different phenomena of nature.

I need not say that these writings were all above the intelligence of Lorbeer. I do not know whether this early medium was an intuitive or mechanical writer, but the multiplicity of questions treated, and, in fact, the whole of these writings prove beyond doubt the intervention of an intelligence superior to that of this poor fiddler, gaining his daily bread by the lowest branch of his art, and seeking forgetfulness of his miseries in habitual drunkenness. Lorbeer died before arriving at old age.

GOTTFRIED VON MAJERHOFER.

In 1862 Dr. Weidele was senior surgeon of the Military Hospital, at Trieste. He had a son of eight or ten years of age, who fell ill suddenly and died in a few hours. In the greatest despair Mr. Weidele rushed out of the house in search of fresh air, when he met at his door one of his intimate friends, an officer of artillery, who gave him a letter, saying: "I have just come from Gratz, on my way to Venice; one of my friends, Giacomo Lorbeer, charged me to give you this letter." Mr. Weidele did not know Lorbeer. He opened the letter, and read with astonishment the directions which Lorbeer gave him, by God's order, telling him at the same time that he is about to lose a dearly beloved son. Lost in astonishment, Weidele flew off to his friend Majerhofer to tell him of this extraordinary occurrence. Who was this friend? Gottfried von Majerhofer, born in 1807, at Munich, was the son of Martin de Majerhofer, lieutenant-general of artillery in Bavaria. Having entered the Military School of Munich, he became sub-lieutenant in 1828, lieutenant in 1830, and first lieutenant in 1830, when he was appointed aide-de-camp to General Heydeck, with whom he served in Greece. He became Captain in 1835, and six months later major-general on the staff. His military career gave promise of a brilliant future, but it was doomed to be prematurely interrupted. A marriage contracted with a young Greek woman of striking beauty caused him to retire from the army. Noble was the countenance of Majerhofer, and his was a grand soul, that found itself surrounded by many human corruptions at a time when even nations, forgetful of their past glory, allowed themselves to sink in the social scale, apparently debased by a moral incubus peculiar to the epoch. At such a time it was pleasant to meet with pure souls, warm hearts, and superior intelligence. Majerhofer possessed all these. He spoke five different languages, was a distinguished astronomer, an excellent landscape painter, eminent chemist, and had a smattering of all the sciences. The study of mesmerism had disposed him to receive the germs of the new spiritual discovery. He listened to Weidele with interest, made himself acquainted with the writings of Lorbeer, which he read with great avidity, and eight years afterwards he became himself a writing medium. It is remarkable that those who have read the writings of both Lorbeer and Majerhofer are unanimous in attributing the same style and inspiration to each. A great number of these later communications have been translated into Italian, but none have yet been published. Great merit is attached to them. Majerhofer soon became the chief of a circle interesting themselves in Spiritualism, all of whom held him in profound veneration. He was a seer; he beheld the spirits, and he was even able to counteract the evil intentions of the lower ones, as I have often witnessed. He possessed, besides, a faculty which, as far as I know, no one else has as yet possessed. He saw the faces of those he was in conversation with change according to the latent feeling that animated them. Although the features retained their ordinary expression to every one else, to him was visible the real feelings which their owners

thought were surely disguised. Majerhofer has made a great number of medial cures. His mesmeric power and his faith were immense. He is dead, esteemed, loved and regretted by all those who knew him.

Trieste, Sept. 22nd.

(To be continued.)

DEATH OF ONE OF THE DAVENPORT BROTHERS IN AUSTRALIA.

MR. W. H. H. DAVENPORT, one of the brothers whose performances [spirit manifestations] have created for them a world-wide reputation, died at the Oxford Hotel, King-street, on Sunday morning, from pulmonary consumption. The brothers arrived in Sydney three weeks ago from New Zealand, where they had been giving a series of performances, but while there William Davenport broke a blood-vessel, and came to Sydney under the advice of his medical attendants. He seemed to be recovering his health after his arrival here, and was in excellent spirits; but broke a second blood-vessel again last Thursday week, and another one yesterday morning. This last proved fatal. He was attended here by Dr. Markey, who, however, with Dr. Halkett, held out no hope that he would ever recover, the disease having taken a firm hold of his system. He had been suffering from phthisis for some years. He leaves a young widow, having been married five months ago. His funeral took place yesterday afternoon.—*Sydney (N. S. W.) Evening News*, July 3rd.

The *Banner of Light* says: The above in a few words states the departure from the field of labour of one who has (in company with his brother Ira) been instrumental in accomplishing a great and extended work during the brief term of years allotted him. Himself and brother have in years gone by appeared successfully before the kings, queens, and great ones of the Old World, and have created among them a marked impression, which has in some instances been outwrought in action; they have sowed seeds of truth in the minds of the common people which have borne fruit, in many cases, of more than an hundred fold, thousands having been converted through their mediumship to a belief in spirit-return, and a knowledge of the future life awaiting every human soul. The opposition, uncharitableness, and suspicion of the world have drifted by the departed like a cloud, and he has now gone to his reward in the land where all wrongs are righted.

MISS WOOD'S MEDIUMSHIP.

Miss Wood is a strong physical medium, through whose powers musical instruments fly about in a dark room like bats, while she is secured by binding, or otherwise, in a variety of ways. This phenomenon in her presence had been well tested at Newcastle for several years, when upon one occasion some people put wet paint on the musical instruments, and at the close of the *séance* some of the paint was found on her hands, whereupon a great cry of imposture was raised.

But before this, experiments and observations in London and America had shown that the temporarily materialised hands which form in the presence of certain physical mediums are nearly always the duplicates of the hands of the mediums, and that they come from and return to the bodies of the mediums in some mysterious way. While the hands of Mrs. Fay were attached to the terminals of a reflecting galvanometer in the laboratory of Mr. William Crookes, so that she could not quit her hold of the fixed terminals, or substitute anything else of the same electrical resistance as her body, without the act being detected by the indications of the instrument, Mr. Serjeant Cox, Mr. Crookes, Mr. Harrison, and others present saw perfect duplicates of Mrs. Fay's hands and arms coming from an opening in the cabinet several feet away from where the hands and arms of Mrs. Fay were "electrically tied." In the case of Florence Cook also, the strong general resemblance of the materialised faces and hands to those of the medium, but with occasional striking points of difference, had been published in these pages over and over again. Further, the painting of instruments had been tried in America long before the Miss Wood case, and a boy condemned as an impostor because the colours were afterwards found on his hands. A

gentleman present, however, was not satisfied with the condemnation, because he had seen the boy put his hands under a shawl upon a table, and in the partial darkness other living hands and arms formed under the shawl, and finally thrust themselves into view about a yard further than the hands of the boy could reach—a very good manifestation for Miss Wood to sit for regularly henceforth, since it would quite clear her from all the charges brought against her. The gentleman already mentioned tried quiet experiments at home with the boy, after the "exposure," and discovered that when truly materialised hands grasped painted objects, the colouring matter remained upon various parts of the body of the medium when the mysterious hands returned whence they came. Full descriptions of the experiments were published in *The Banner of Light* at the time, and we should feel very grateful to any American reader of these pages who would obtain and send us a copy of that article for publication here, for the facts narrated therein are of permanent scientific interest.

Yet in spite of all this antecedent experience, when in Miss Wood's case results were obtained in accordance with the laws governing the genuine phenomena, she was abused as an impostor, because the Spiritualists present had not made themselves acquainted with the results of previous painstaking researches, and required that the facts should agree with their erroneous theories, rather than that they should adopt true theories applicable to the actual facts.

Lately, at Blackburn, Miss Wood has found herself in trouble again. An alleged materialised spirit was seized, and discovered to be Miss Wood, who protested that she was an unconscious instrument temporarily in the hands of an evil power. In this case there was undoubtedly imposture somewhere, either on the part of the spirits or of Miss Wood, and those of the public who do not believe in spirits at all, will naturally enough unhesitatingly condemn her. But in this case, before the *séance* began, why did not those in charge inform inquirers that it had been well proved that when living forms appeared at such *séances* they were almost invariably duplicates of the form of the medium, and that a few months previously the phrase "materialisation manifestations," had been changed to "form manifestations," by the National Association of Spiritualists, at the wise suggestion of Mr. W. H. Coffin, because persons experienced in these phenomena bore witness that the powers controlling such mediums had the power (as miraculous as any power need be) of taking them out of the securest bonds in the twinkling of an eye, and putting them back again afterwards. Moreover, the spirits occasionally do not scruple to use this power to deceive the sitters, the intelligences at the root of the marvellous phenomena being frequently of a low moral order. The law is, "The lower the spirit, the greater is its direct control over common matter," and it is a fact that, generally speaking, as the lower physical phenomena are left behind and trance and clairvoyance obtain, the messages are higher and purer in their nature. Scarcely any of the original messages given through strong physical mediumship, will bear printing in their own religious or intellectual merits, which statement we make after having listened to hundreds of them. If these plain and previously published truths had been told to the sitters before the *séance* with Miss Wood began, they would have very much modified the subsequent conclusions of the sitters.

During several evenings in advance of the eventful night, Miss Wood had given form *séances* in Blackburn, and, according to the somewhat meagre reports which have reached us, had been secured by tapes by a committee, so that she could play no tricks, had had her sleeves sewed to her dress, in fact had been most carefully bound, yet was always found in the same condition at the close of the *séances*, the fastenings untampered with. If this were the case, it proves that she was in the hands of some strong abnormal power for several evenings in succession, and if so, great weight is given to her assertion that she was in the hands of that same power on the last occasion also. In fact, as much responsibility rests upon those who secure mediums as upon the mediums themselves. If Miss Wood's committee secured her properly, they ought to publicly testify in writing that during several evenings she was proved to be under the control of some abnormal power, consequently that there is

strong presumptive evidence that she was, as she states, in the hands of that power on the last occasion. If they did not secure her with efficiency, they are responsible to the other sitters for having wasted their time, and for having given a guarantee of security when none existed; they are also responsible to the medium for not being able to partially protect her by advancing the presumptive evidence of her good faith, which those previous early *séances* might have afforded had they done their duty.

As regards the last *séance*, a letter sent us by the gentleman who tied her, tends to show that she was not freed by abnormal means; the tapes were considerably stretched, as if to free her hands, and apparently could not possibly have been replaced as at first. This *séance* then differed materially in its details from the others, because at the close of the others she was always found as at first. Is there no other explanation than that of imposture on the part of the medium? When Dr. John Purdon, late of the Isle of Wight, but now with H. M. Forces, in India, first saw the manifestations in Florence Cook's presence, he carefully tested them, and at last publicly admitted their genuineness. Still they were so at variance with all previous experience as almost to make reason reel; he, therefore, with her consent, in his own home, sewed her up in a tight strong canvas jacket, sewed her hands behind her back, nailed the bottom of the jacket to the floor of the cabinet, and applied straps and buckles in a truly scientific manner. A living face, draped in white, came to the aperture of the cabinet, and the medium screamed out that she was being freed. On opening the cabinet it was found that the lower part of the jacket had been cut all round with some sharp cutting-instrument. In great tribulation of mind he recorded the facts in these pages in a letter very damaging at the time to Miss Cook. But the more he thought over it, the more troubled in mind did he become. With her arms secured, how could she get at any cutting instrument, even if it were in her own pocket, and how could she reach the skirts of the jacket? Moreover, there, in his own house, in broad daylight, things were taking place which she could not do, and which he could not explain. So, after taking further time to consider, he wrote a second letter to this journal, saying that whatever the explanation might be, he could not, after considering all the bearings of the facts, but acquit Miss Cook in his own mind of having attempted any tricks. After he had fully "made friends" with the spirits, they gave him the most marvellous tests of their power, to his heart's content, and he has ever since been one of the firmest of Miss Cook's friends. The truth is, that with rude rough hand, he attempted to wrest some of the greatest wonders from the spirit world, but received evidence that that world did not exist to submit to his authority, or to that of residents in Blackburn and elsewhere.

Who is to say that the same conditions did not exist at the *séance* at Blackburn, but that nobody like Dr. Purdon being near Miss Wood to patiently bring subsequent investigation to bear upon the facts for weeks, and Miss Wood being an unprotected professional medium, has fallen a victim to circumstances?

We do not say that this is so, but hold that it is a view of the case which deserves consideration. Conditions should not be made too easy for physical mediums, and when clear cases of imposture occur, the mediums should be drummed out of our ranks. In America Spiritualism has suffered most severely because Spiritualists have not been sufficiently strict with their mediums, and there has been too much of a tendency to swallow everything presented as a manifestation, and the credulous have had too much public ascendancy over those with wiser heads. We have received a letter censuring Mr. Blackburn for condemning Miss Wood, the grounds of censure being that a Spiritualist should not cast the first stone, and that Miss Wood should have a fair trial. But as regards the facts, there is nothing to try; they are admitted without dispute by everybody, the medium included. Miss Wood was presented as a ghost, either with or without her own knowledge, so there was deception somewhere. We raise the question whether this case was not like that witnessed by Dr. Purdon. The newspaper reports show that there was a strongly inharmonious and disagreeable spiritual atmosphere in the room, and that the exacting requirements of the

observers at Blackburn had been successfully met on several occasions, without a full and honourable and well-earned written certificate being given in return, so may not the final result have been intended to show those present that the powers of the next world are not to be subjected to the authority of everybody who is quite ready to take in hand the reins of government? At the same time, why should the mediums suffer for the sins of others?

Looking at the past career of Miss Wood, the severe way in which she has been tested by hard-headed committees at Newcastle for years, looking also at the doubts hanging over the present case and the grievous trouble it has brought upon her, we think that she had henceforth better sit for day light manifestations only, and that nothing about her future manifestations should be recorded, except those which it is beyond her power, or that of anybody else to produce artificially. Indeed, it is not certain that the latter rule would not be a good one to enforce with all physical mediums.

One last word. All form manifestations are in but a partially developed stage, often surrounded, when genuine, with suspicious-looking conditions, and they exhaust the mediums terribly for the time. They are, therefore, more suited at present for private quiet experimental investigation by experienced people, than for presentation to the uninformed public, with whom they always do more harm than good. Even when the tests are faultless, the phenomena are too wonderful to be believed at first by a beginner, therefore, those who try to present these advanced manifestations to a raw audience, will but involve themselves in trouble, expense, ridicule and failure. Simple and good phenomena in strong daylight should be presented to the public in their own homes, and the more simple and unanswerable manifestations are encouraged at present, the better; otherwise the movement will soon find itself in a quagmire like that in which it is floundering in America, owing to sufficiently keen watch not having been kept by Spiritualists on the tricks and the jealousies of the more untrustworthy physical mediums.

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 INFORMATION of a private nature has reached us, of the alleviation of the most intense suffering in a dangerous case of illness in which drugs had failed, by home practice of Captain James's recent instructions, "How to Mesmerise." The family doctor was convinced by the results of the efficacy of mesmerism.

MRS. EMMA HARDINGE-BRITTEN is now lecturing in San Francisco. Mrs. Tappan-Richmond has returned to Chicago from New York. Mr. Home is in St. Petersburg. Dr. Slade is at Brussels, with Mr. and Miss Simmons, and Miss Slade still with him; they were recently visited by Mr. Algernon Joy.

ON Sunday next, September 30th, Mr. J. J. Morse will deliver a trance address in the Mill-lane schoolroom, Stockton-on-Tees; subject, "Mediumship: What is it?" Service at 6.30. This meeting is the inaugural one of the first series of Sunday services in the interest of Spiritualism in the above town.

THE title of Mr. W. H. Harrison's forthcoming paper before the Dalston Association of Inquirers into Spiritualism is "Experiments in the Mesmerising of Animals," and he will give some conclusions deduced therefrom. Will the members of the Association try some home experiments on cats, dogs, and other animals before the paper is read, and will friends who cannot be present furnish him with authenticated letters for future publication, on their experiments in the same direction?

MADAME BLAVATSKY'S BOOK.—Dr. G. Bloede, in the course of an article in *The Banner of Light*, gives some extracts from advanced proof sheets of Madame Blavatsky's book on Spiritualism. He says:—"Under 'Elemental and Elementary' Spirits—a highly commendable distinction—we read, 'Elemental Spirits—the creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the Cabalists Gnomes, Sylphs, Salamanders, and Undines. They may be termed the forces of nature, and will either produce effects as the servile agents of general laws, or may be employed by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe, and in every age. Shall we, then, concede that all who have met them were hallucinated? These elementals are the principal agents of disembodied, but never visible, spirits, at *séances*, and the producers of all the phenomena except the subjective. Elementary spirits are properly the disembodied souls of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Once divorced from their bodies, these souls (also called astral bodies), of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved atom by atom in the surrounding elements.'"

## Poetry.

## SOLDIER, REST.

THERE was a Russian came over the sea,  
Just when the war was growing hot,  
And his name it was Tjalikavakaree-  
Karindobrolikanahdarot-  
Schibkadirova-  
Sanalik-  
Danerik-  
Varagobhot.

A Turk was standing upon the shore,  
Right where the terrible Russian crossed,  
And he cried, "Bismillah! I'm Ab El Kor-  
Bazaroukilgonantosgobross-  
Gotfinpravadi-  
Kilgekosladi-  
Gravino-  
Blivido-  
Jenikodosk!"

So they stood, like brave men, long and well,  
And they called each other their proper names  
Till the lock-jaw seized them; and where they fell  
They buried them both by the Irdosholames-  
Kalatalustehuk-  
Misehtaribusteeup-  
Bulgari-  
Dulbary-  
Sagharimainz.

Banner of Light.

## THE PERMANENCY OF THE AFFECTIONS.

OPPRESSED with grief, through blighted love,  
To ease my heart of cruel pain,  
I strive to think, "It matters not,  
For life is short, and joy is vain.  
We must lie down and feed the worm,  
The light of love fade from each eye,  
The lips grow pale and cease to burn  
With passion's feverish ecstasy!"

But still an inward voice I hear,  
Try as I will, to still its cry—  
"The thing that loves, unhappy man,  
That is the part which cannot die.  
Th' implanted spark, th' undying worm,  
The flame no crystal waters cool,  
The hungering, thirsting, craving soul,  
That is the thing which loves, O fool!"

Alas! for me, my heart grows faint—  
Can I embrace the raving wind,  
Or fragrance of the roses sweet,  
And hope in them response to find?  
For she was false, as she was fair,  
And fickle as the foam-clad sea,  
And to win back the love she swore  
Were just as hard and sad for me.

L. F. S.

## A JEU DE MOT PERHAPS A JEU D'ESPRIT.

IN Heaven the word "beatitude,"  
The burden of an angel's song,  
Dwindled on earth to "attitude,"  
By echo clipped and borne along.  
And thus on earth it lost its life,  
Becoming but an empty form;  
A source of ritualistic strife,  
Of bows and postures multiform.  
For "attitude" is poor indeed  
Divested of its right to "be"  
A poor, uprooted, worthless weed,  
A rootless, lifeless, withered tree.

T. H.

## HANS CHRISTIAN ANDERSEN.

DEAR Andersen is dead!  
To his beautiful soul God said:  
"Arise, and come  
To your eternal home!"  
Thus in the dusk of even,  
Soft as the sweet dew falling,  
He heard Him calling;  
As wide the bright gates swung,  
A glorious angel sung,  
"Of such is the kingdom of heaven!"  
So his wonderful spirit fled.  
Bow, oh, lily, and weep!  
Mourn, oh, sea-born shell!  
Sigh, wet winds from the deep—  
Sing melody sweet and low!  
Wave, ye vines that creep!  
And toll, oh, sad harebell!  
Forever sound asleep,  
Held by the Mighty Spell,  
Lies the voice that blessed,  
The hand that caressed,  
And the great child-heart in the manly breast.  
BUT THE SPIRIT NEVER DIES!  
Lift up, oh, lily, lift up  
Your snowy or golden eup!  
Smile, oh, daisy, with eyes

Of purple or winsome blue!  
Anemone, lighting the dell  
Through delicate tears of dew,  
Think of his sweet surprise  
At the star-flowers of the skies—  
At the immortelle  
And the asphodel,  
And the blossoms of Paradise!

Weave, oh, sweet child-souls,  
Your loves to aureoles  
Around his deathless name  
Who was as pure as you!  
Pure as the flower-held dower,  
Pure as the star-fed flame  
In the Northern blue!  
Dream of the holy delight  
That fills his loving eyes,  
As he walks in the fields of light;  
Hear him as he cries:  
"Dear Anderson is come  
To the children of Paradise—  
To the Christ-Child in his home!"

C. H. WOODMAN, in the "Wide Awake."

## 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.]

## REINCARNATION.

SIR,—I send you a letter from a friend on the Continent on the subject of reincarnation, which I think merits a place in your liberal and unprejudiced journal. He says he can write more freely, and with less reserve, a private letter than one intended for publication, as the people in England are so prejudiced that the truth cannot be spoken to them right out. Is this reproach from a foreigner a just one? Perhaps it is. Some American mediums have told me that their guides have taught them that reincarnation is a true theory, with the injunction not to proclaim it yet in England. It does, I think, look as if some of the spirits engaged in teaching us know more about this than they think it wise to say.

Tien Sien, upon an occasion when his medium was in Paris, found himself confronted with a party of French gentlemen who came to meet him on my invitation, for the purpose of learning from him his reasons for denying the necessity of a succession of existences on earth. This eloquent and enlightened spirit declined to give his reasons, or to go into the matter at all. This appeared a strange proceeding on his part, and was disappointing, and the only conclusion we could draw was, that, like the needy knife-grinder, he had "none to give." John King has told us that he lived in the reign of Charles II. as Sir Henry Morgan, and also in the reign of Queen Elizabeth, when he was an intimate friend of Sir Walter Raleigh. To have lived in these two reigns involves two incarnations. He does not like, however, to be questioned on the matter, and shirks giving any explanation.

It is interesting to find any one who undertakes to furnish evidence of his different existences. The writer of the letter I send you is prepared, if encouraged, to produce some on this subject, which it is generally considered impossible to do. Certainly the account related by Prince Wittgenstein is a near approach to evidence, and exceedingly interesting. He says that in the presence of a writing medium and himself, an ancient medal suddenly fell on the table (an *apport*), and that the medium began to write under the influence of a spirit then attached to a body which at that moment happened to be asleep many miles away, therefore was not prevented from remembering and relating some occurrences through this medium of a previous existence—as a nun, I think—when this identical medal had belonged to her. This spirit, now a lady in the flesh, is a friend of Prince Wittgenstein, and he took the opportunity when meeting her to put the medal in her hand without saying anything about it. She was curiously affected upon taking it, and said that she had an indistinct recollection of having seen it somewhere before.

I suppose the unwillingness on the part of many Spiritualists to accept this theory, so explanatory of the phenomena of life, arises from the fact of its not having been inculcated in childhood. But better late than never. If one could come to the consideration of this question with one's mind a *tabula rasa*, putting aside the religious ideas our parents—for want of knowing better—have so carefully instilled into us, we should be better able to see this matter in its true light. This, of course, is difficult, if not impossible. If there is any one who does not think there is any sense in my friend's letter perhaps he will say so, and point out where it is unreasonable. It must be conceded, I think, that the theory of reincarnation is sufficiently important to warrant discussion, which may have the effect of throwing some light on the subject.

J. H. GLEDSTANES.

Morignae, Bordeaux, France, Sept. 20th, 1877.

"MY DEAR FRIEND,—You wish me to say something about reincarnation, and I am very glad you give me the opportunity of telling you my mind, with that freedom which I cannot use when writing to journals whose readers are prejudiced against the subject. No Spiritualist was more reluctant to accept that theory than I was, till about four years ago, when such evidence was forced upon my reason and my senses, that had I resisted it any longer I should have been unworthy of any revelation of truth. The limits of a letter forbid me to relate the hundredth part of my experiences in that direction, and how varied and convincing they have been. I have committed those experiences to writing, and my lucubration may one day appear in some willing English periodical, when the subject gets less unpopular, and when other investigators (and

they are not few in England, I know), will support me with their evidences, which cannot but be similar to mine. Indeed, one-tenth part of what I have experienced would suffice to make any reasonable mind look upon reincarnation as upon truth itself.

"You observe, 'How is it that some spirits deny reincarnation?' They deny it to those who are not willing or capable of receiving the fundamental truth. My constant experience has been that spiritual food is given according to the strength of the spiritualistic stomach; and as I promised to be candid with you, I will tell you that from the reluctance both in America and England to even investigate the subject, I have come to the conclusion that the receptability of spiritual truths is not very great in the Anglo-Saxon race, which seems to delight principally in physical manifestations and materialisations. I well recollect when in England ten or twelve years ago, how the English Spiritualists used to inquire into the subject of reincarnation. 'I say, dear spirit, what about this reincarnation business?' 'All French folly,' was the suitable reply. Why is it the Tyndalls, the Leweses, the Huxleys, the Carpenters, the Lankestons, and the Donkins get nothing at *séances*? Simply because they do not go after truth, but after error. Let me say, in extenuation of the strange conduct of these gentlemen, that they are incapable of swallowing one atom of spiritual food. We reincarnationists know the reason of this incapability. These men of science, so-called, are youngsters, requiring at least one half dozen more reincarnations before they can understand spiritual things, for the present they can only delight in matter. You say there would be less difficulty in accepting the theory were there complete unanimity on the subject among the inhabitants of the other side. Wait, and ere long you will have unanimity of teaching. Rome was not built in a day. Our first lesson of astronomy was about the moon being a green cheese. Would it be well if astronomers were all unanimous with nurses? The apparition at Lourdes, to which you call my attention, is a capital illustration of the adaptation of teaching to the intelligence or preconceptions of the recipients. A spirit personating the Virgin Mary, or—for what we know—the Virgin Mary herself, appears among Roman Catholics to rekindle their waning faith. The spirits of Socinus, Luther, or Calvin would have met there with the same reception as St. Januarius or St. Philomena at 15, Southampton-row. You say there is a *groupe* of Spiritualists at Bordeaux who know all about their previous incarnations; this is no news to me, who have been informed through different mediums, from different localities, and perfectly unknown to each other, of my fourteen returns to the flesh, and who have been allowed to see clairvoyantly my relations and the scenes of my past existences, sights of interest and delight unspeakable. Been deceived? By whom? Why? and wherefore? What interest can disembodied intelligences have in bamboozling unoffending mortals? What purpose can it serve spirits to inform me that I have been clad fourteen times with that vest of Nessus called the flesh? That forty centuries ago I was a savage babe-eater in Saturn; that I have been six times a woman, and that I once lost my head on the block as a traitor? Surely, if spirits come for nothing else but to deceive us, we had better give up Spiritualism altogether, and throwing ourselves at the feet of the first greasy monk we meet, cry '*Mea culpa*,' and promise never to deal again with sulphur and brimstone. They are not aware, in England, of the progress the spiritual philosophy is making on the Continent. True, our materialisations and startling physical phenomena are few, but we approach inquiry unbiassed, and get rewarded with ever progressive teachings. Persuaded as we are that reincarnation is the very foundation of the spiritual philosophy, we cannot but look upon a cumbrous literature of Spiritualism which ignores the plurality of existences, as upon a gigantic pap for spiritual nurslings.

"When I speak or write on reincarnation, I carefully avoid taxing any man's belief. My watchword is 'Investigate, and you will find the truth.' "X."

#### PROBLEMS.

SIR,—At the request of, and by the favour of, the author, I have great pleasure in sending you the following problems for publication, from the pen of the pioneer lecturer and editor on Spiritualism in America.

ROBT. H. FRYAR.

8, Northumberland-place, Bath, Sept. 18th, 1877.

To "M.A. (Oxon)."—SIR,—I do not suppose it necessary to apologise to you for this address. True, it is from a stranger, in a distant part of our planet, but with subjects on which your facile pen has been somewhat prolific, I have for many years been familiar. In the *Magnet*, a monthly journal I published in New York forty years ago, you will find some of the facts stated in your papers in *Human Nature* for May and June, 1877. I commenced my observations of medial phenomena in the Fox family, and from that day to this have had the most ample means and opportunities for investigation, have myself witnessed all the phases of mediumship which I have seen described in the papers, and I here freely and fully admit all the phenomena alleged to have been evolved through human mediumship. Fifty years in the field of psychology has given me a taste for this investigation. But I know very well that one brain is not large enough to monopolise all that is to be known on any one given subject, and now, by the editor's favour, allow me to submit a few points to you on which I am still in want of "Light! More Light!" I think I understand what is meant by "faith," "saving faith," or faith in the unknown; and how this is to be distinguished from trust in humanity, in the laws of nature, and the constitution of things.

But here are my "Problems":—

A. In respect to mediumship, ancient or modern, between humanity and the unknown, the motive force of which is faith, inspired by odd, enigmatical phenomena—

1. How is it proved that there has been any failure in humanity to make such a mediumship essential to man's highest good?  
2. How is it to be accounted for that man had existed so long on this earth before any such mediumship had been thought of?  
3. How is it proved safe and wise to build practical theories of the unknown on mystical phenomena?

4. Mediumship depends upon an idiosyncrasy found in a very very small fraction of the race. And how does it appear that these "spiritual manifestations" are not confined to a corresponding small class of invisibles on the other side? Can a being who is in the highest sense "spiritual" come in contact with the "physical" at all?

B. In respect to Spirits—

1. How do you demonstrate the personal sexual identity of an invisibility?

2. You suggest that we should "Try the Spirits." To what kind of responsibility do you hold an invisible personage? And what "tests" can in any place be applied to "spirits" other than such as evince the spirits' clairvoyance, and force or chemical skill?

3. In the Wesley family this skill was shown, as it has been elsewhere since, in presenting the forms of animals and other physical bodies; also in presenting the forms of infant faces, and any other suggested shapes, so that nothing can be determined from such appearances in favour of personal identity.

4. Without human mediumship, how do you demonstrate that "spirits" do or can know any more of this external world than we know of that spirit world without it. Are not the medium's eyes, ears, and speech the spirits' also, so far as we can know?

5. It is assured and taught by Spiritualists that their trances and "spirit controls" are analogous to what occurs in mesmerism. How, then, is it proved that there is or can be, in any case, more than one spirit, through each medium? When that "spirit" is sufficiently clairvoyant, tests are given. Hence the reading of sealed letters, and the favourable conditions for so doing.

C. Of man's nature and destiny.

1. The past and the future are hidden from our sight, while all the essentials for our well-being are within our reach. Humanity is complete in itself. What necessity can be shown for any revelations from any other world, except, indeed, such as are brought by the meteor from the skies?

2. Man is constantly outgrowing his memory of this physical world, as is shown in sleep and dreaming, so that we may have already forgotten even more than we now know. How does it appear that our personal identity cannot be extended beyond death, without a memory of this external world, a memory we do not carry with us in our sleep at night, and one we did not bring with us from the "portal state."

LA ROY SUNDERLAND.

Quincy, Mass., United States of America.

#### THE OCCASIONAL TRICKS OF SITTERS AT PUBLIC SEANCES.

SIR,—It strikes me, as a matter not to be overlooked, that at public *séances* deception may be practised by the sitters instead of the medium.

In fact, I have witnessed trickery of which the medium, I am sure, was wholly innocent.

Such an occurrence must have very evil results, if observed by a non-Spiritualist, not only in its effect on his own mind, but in providing him with a pretext for jeering at the credulity of Spiritualists. Further, it might lead to unjust suspicions being thrown on the medium.

Should you think it worth while to introduce the question into *The Spiritualist*, it might prevent persons from stooping to this mode of imposture.

E. M. B.

#### PRACTICAL PHILOSOPHY.

SIR,—True philosophy must be founded on science, and be judged by its fruit as a verification. If the argument of the idealist "admits of no reply and produces no conviction," I think that Professor Tyndall is right in setting it aside as Bacon did. But that Tyndall is quite aware of the nature of the position you may see by his allusions in his Belfast address and essays. In his essay on "Scientific Materialism," Dr. Tyndall says—"Partly through mathematical and partly through experimental research, physical science has of late years assumed a momentous position in the world. Both in a material and in an intellectual point of view, it has produced immense changes, vast social ameliorations, and vast alterations in the popular conception of the origin, rule, and governance of natural things. By science, in the physical world, miracles are wrought, while philosophy is forsaking its ancient metaphysical channels and pursuing others which have been opened or indicated by scientific research. This must become more and more the case as philosophical writers become more deeply imbued with the methods of science, better acquainted with the facts which scientific men have won, and with the great theories which they have elaborated." Then turn to his essay on "Matter and Force," and you find this—"After many trials it became evident that man's capacities were, so to speak, the complement of nature's facts, and that, within certain limits, the secrets of the universe were open to the human understanding." Now I hold this to be sound philosophy and common sense, and the genesis of the human mind in its relation to the objective world observed in the order of its occurrences is most simple, and the science of the mind itself becomes a physical science. We find no place for metaphysics except in abstractions, for in fact there is no such thing, or we are really of "Such stuff as dreams are made of," and all else is sheer illusion.

Professor Huxley, like the late Mr. Mill, has tried to find some middle way, some sort of compromise, but it is all in vain. You must be logical and thorough one way or the other, let it be Tyndall and Bacon, positive philosophy, or Hegel's absolute idealism, ending in absolute scepticism and negation, or, in a word, ending in a *reductio ad ab-*

*surdum*. Newton's warning was well put, "Physics, beware of Metaphysics!" But this is no reply to Mr. Massey, for the argument would be endless and most unprofitable. HENRY G. ATKINSON, F.G.S.  
Boulogne-sur-Mer.

#### THE EFFECT OF LIGHT IN MESMERISM.

SIR,—The recent articles of Captain James in *The Spiritualist* induce me to mention a curious feature of mesmerism, which has shown itself in the case of a mesmeric patient whom I have recently treated curatively. The patient is sometimes in a clairvoyant state, and can read (slowly) with her eyes shut, if the type is large. When in this state, if the room is well lighted, she complains of its being dark, but if the gas is then turned down she at once remarks that the light has increased, and she then reads with less difficulty. If I put her into the mesmeric state in the evening, just before darkness sets in, the invariable result of lighting the gas when she is under mesmerism is to throw her into a state of extreme rigidity, and she then complains of a painful sensation in her arms and legs, which continues till the rigidity passes off. It is not gaslight only which produces this effect. The light from a match has the same result.

W. SANDERSON.

10, Hill-street, Galashiels, August 16th, 1877.

#### A CASE OF IMPOSTURE AT PHILADELPHIA.

THERE is great public excitement at the present time in Philadelphia about the discovery of wholesale imposture in connection with some *séances* in that town. A medium of shady and immoral antecedents, whose name is Bliss, began giving *séances* for physical manifestations in 1874, and for two years obtained phenomena under tolerably satisfactory conditions. But in the spring of 1876 he and Mrs. Bliss moved to new premises, No. 1027, Ogden-street, and began to meet the public demand for the marvellous with a wholesale supply of materialised spirits. The conditions were of a most suspicious nature, the large cabinet being "carpentered up" as a fixture on their own premises, and containing a second, or inner chamber, and when away from their own premises they could not obtain the same phenomena that they did at home.

In England such conditions would not be tolerated, and it will be at once noticed how they differ from the materialisations obtained by such mediums as Mr. Williams and Miss Florence Cook (Mrs. Corner), who have obtained the phenomena in the homes of scientific investigators whither they went without luggage, and were either held hand and foot, or secured by tapes sealed with signet rings, while the manifestations took place.

We are indebted to Dr. Rhodes, of Philadelphia, for early particulars of the Bliss case. The *Philadelphia Times* narrates how Mr. and Mrs. Bliss began materialisation *séances* on their new premises in 1876. At first one spirit appeared, named Blue Flower, the Indian maiden:

Shortly afterwards Mrs. Bliss, Thomas Evans, formerly a spirit-photographer, at 403, Vine-street, approached Mr. Bliss and proposed to enter into the materialising business on a large scale. He said that his wife and his daughter were accomplished "spirits," and that he could secure the services of a mechanic, who would construct suitable apparatus and manage the *séances* secretly. After agreeing upon money matters, Bliss accepted the proposition. Evans' friend then constructed the cabinet and other necessary accompaniments. The cabinet was built in the north-eastern corner of the parlour of Bliss' house, in Ogden-street. It is much larger than such structures generally are, and besides a door, it has two apertures—one more than is generally provided—as the "new departure" contemplated having spirits in the room at the same time that faces appeared at both openings. The sides of the cabinet reach from floor to ceiling. Within, in the north-eastern corner, is a small sub-apartment, built of frame-work, covered with mosquito-netting. It is provided with a door, and within sits the medium, Mrs. Bliss, upon a chair, the door having been locked upon her. There is nothing else to be seen but the solid floor, the solid walls, and the solid ceiling.

The cabinet constructed, the Blisses began materialisation on a large scale, Mrs. Bliss, Mr. Evans, and the latter's wife and daughter personating the spirits. Bliss and Evans quarrelled, however, and in consequence the Evans family left the Ogden-street house, but their places were soon filled, and from that time until the present the working force of the establishment consisted of Mr. and Mrs. Bliss, Evans' old friend, a young lady who plays the organ and who prides herself upon her curls and her long flowing hair, a young woman who attends to the domestic arrangements of the house, and a young lady who represents a multitude of spirits. This latter is Bliss' main support. She is smart and quick, and a wonderful mimic. The performances which this combination gave were really wonderful, and seemingly gave convincing proof of the truth of the Spiritualist's doctrine. The Bliss *séances* were heard of all over the country. The circle was always presided over by Bliss. He never materialised. The audience having assembled he would select the most ardent Spiritualists and place them upon the front row of chairs, ladies and gentlemen alternately. Mrs. Bliss would then be locked within a framework apartment in the cabinet, which is perfectly dark, and, the lights having been lowered, the spirits would begin to put in an appear-

ance. The performers so thoroughly understood their business, the paraphernalia was so perfect in all its details, that even sceptics, who had not their imaginations heated with Spiritualistic doctrines, were frequently awe-struck. Many converts were made, and Bliss was making money.

The number and variety of spirits to be seen at the Bliss *séances* were really wonderful. The greatest favourite is Mrs. Mollie McCarty, better known as Old Mother McCarty. She is a little old Irish woman, dressed in black. The smart young lady represents her. When she retires to the cabinet she is seen to fade away into thin air. This is done by her gradually stooping down, and finally Evans' old friend, who is nearly always posted in a corner of the cabinet, throws a black shawl over her, making it appear as though she had melted into the darkness of the cabinet. Mrs. Bliss still represents Blue Flower, her original character. She has added to her repertoire the Persian Princess, an airy-looking spirit, who dances before the audience; she only talks, if at all, in whispers, as Mrs. Bliss cannot get rid of her Spanish accent. The Parsee Priest, who worships the sun, but who in the *séances* must satisfy himself with the feeble flashes from almost extinguished gas-lights, is also Mrs. Bliss. Billy, the Bootblack, is a great favourite. He walks among the audience, and picks up quarters and half dollars from his admirers. Mrs. Bliss is Billy. He only talks when he has retired to the cabinet, and he does not talk then, for Evans' old friend speaks up for him, as Mrs. Bliss could not talk like a bootblack for all the spirits in the country. Sister Agatha, a sister of charity, is personified by the smart young lady, who recites a prayer in Latin. The Quakeress, the spirit of a young lady who died in New Jersey, is also materialised by the smart young lady. The Silent Doctor is also her work. This mysterious spirit has been fully recognised by Mrs. —, as the shade of her departed spouse, who died about a year ago. The Doctor never speaks except to his wife, and then only in subdued whispers.

Lizzie Delarue is an exceedingly tall, beautiful young lady spirit, with long, waving hair, a present by nature to the smart young woman. She walks among the audience, and allows them to cut off small locks of her beautiful tresses, which they may keep as mementos of spirit-land. One night a prominent visitor cut off a lock of the spirit's hair fully one foot long, and when the smart young lady retired to the cabinet she muttered terrible imprecations in the most spirited manner. Miss Clara —, although the smart young lady knows better, is supposed to be the sister of —, a young Hebrew Spiritualist. Miss — died seven years ago, when quite young, and her increased stature is explained on the ground that she has grown in the spirit-land. — fully identifies her as his sister. Katie —, the spirit-daughter of a former United States Minister to Switzerland, is also managed by the smart young lady. She played an important part when Bliss was presented with a little son some time since. He determined to have a spirit christening, and Katie — was selected as the spirit godmother. Mr. —, and Mr. —, it is said, sent quantities of wine to the christening, and it is also charged that Mr. Bliss, in consequence, enjoyed himself royally. "Big Injun," Swift Water, is a formidable looking spirit warrior, seven feet high. The smart young lady can walk around a room on her toes, and a bunch of tall feathers in her hair makes her fully seven feet high; when he retires, his squaw, Bright Eye, emerges from the cabinet, the smart young lady making the change very rapidly.

Bliss pretends to have a mortal fear of "Big Injun," as that feminine warrior drags him around the room by the hair of his head. In all masculine characters neither of the female performers utters a word aloud when before the audience. When they retire to the cabinet, Evans' old friend speaks for them. The favourite spirit of Colonel —, and his wife, is a colonel who was killed, after losing an arm, in the rebellion. He is said to be a relative of Colonel —, and is fully identified by that gentleman. The smart young lady does this. The smart young lady again adds to the spirit list by the shade of Captain Davis, a privateer in the war of 1812; and the same able person, it is related, also personates the spirit of the daughter of Mr. —. Mr. —, it is said, also recognises his sister's spirit, when the smart young lady fixes herself up properly in the cabinet.

Some time since a brother of one of the circle, after attending a Bliss *séance*, said it was "wonderful if true," and accordingly he induced his brother to ask that he be permitted to take a look in the cellar beneath the cabinet. When this request was made Bliss went under control, and Captain Hodges, the leader of the spirit bands, then spoke through him. He upbraided the man for his little faith, and bade him good-bye for ever. Billy, the Bootblack, and "Big Injun," and all of the guardian angels followed suit, and tearfully bade him farewell. The worthy gentleman could not withstand all this pressure, and he accordingly begged the spirits' pardon, and promised never to doubt them again. On another occasion the same gentleman presented "Big Injun" with a fine red Mackinaw blanket.

Some time since a Mr. —, representing the Spiritualists of New Orleans, came to this city for the purpose of investigating the Bliss *séances*. He was granted a private sitting. He saw, and was convinced that everything was right and wonderful. His departed wife came to him, and even called him by the pet names he was accustomed to. The smart young lady was so smart this time that she succeeded in making Mr. — himself mention the pet names, and then by repeating them made him imagine that they originated with her. A lawyer of this city, a scientist, it is said, after a private sitting, pronounced the Bliss materialisation the greatest of all spiritual manifestations. Together with his wife he had a private sitting, and it is said fully recognised his mother, his mother-in-law, and other departed relatives. After all *séances*, it must be understood, the audience is permitted to thoroughly examine the cabinet, and upon no occasion has anything been found wrong, and soundings upon walls, floor, and ceiling only served to show that they were as solid and firm as could be.



Bliss was making money rather rapidly. His tri-weekly circles netted him from 10 dols. to 35 dols. per night. For private sittings he charges 10 dols., although it is said Mr. — and Mr. — paid him 100 dols. for one sitting. For *séances* in one's private parlour he charges 20 dols., although the only outside spirit visible on such occasions is Blue Flower. Besides, he has received costly presents. One gentleman presented a fine music-box to the spirits, and elegant bouquets were being almost constantly received.

Mr. Philip Diesinger, a commission merchant and hardware dealer doing business on Sixth-street, above Market, attended a Bliss *séance* about three months since, and although he detected no trickery, yet he was thoroughly convinced that a fraud was being perpetrated upon many very worthy people, and he resolved to ferret it out. Since that time he has almost constantly attended the *séances*, and grew so rapidly in favour that he was appointed a director of the Spiritualist camp-meeting that ended on Sunday last. A *Times* representative also started out to solve the mystery, and worked with Mr. Diesinger with that end in view. Although the cabinet floor was apparently solid, the cellar was evidently the first place to be looked after, as it is a singular fact that when Bliss holds *séances* in Circle Hall, where he has no cellar handy, Blue Flower alone comes out of the cabinet.

A time, too, must be selected when Mr. and Mrs. Bliss were absent from home. The opportunity came on Saturday, when the two started for the camp meeting, intending not to return until last evening or this morning. Evans' old friend and the housekeeper were left in charge of the dwelling. It was accidentally learned that Bliss's landlady, a Mrs. Smiley, in order to drain the adjoining property, desired to run a pipe through the cellar of 1027, Ogden-street. She sent plumbers to the house, but Bliss refused them admittance to the cellar, promising, however, that when he returned from camp meeting they could perform their work. On Sunday the plumbers, Fricka and Buschner, doing business at No. 1319, North Seventeenth-street, were visited. They were informed of the condition of affairs, and being sharp, intelligent men, they appreciated the situation. Being told that Bliss was absent from home they agreed to visit the house on Monday morning, and at once employed the newspaper man as an assistant plumber. Early yesterday morning the *Times* representative, with a shovel upon one shoulder and looking like a demoralised rough, walked with Fricka and Buschner up the alleyway of Bliss's house and into the yard. Evans' old friend and the housekeeper strenuously objected to a visit being made to the cellar, but upon being told that the work must be done, the cellar door was finally unlocked. Down into the cellar, the door shut and a candle lighted and the investigation began. The plumbers shovelled away, attending to their work and making considerable noise. The newspaper man hunted around with the candle, and this is what he found.

The cellar windows were darkened by pieces of matting. In the centre of the cellar, beneath the parlour, was a structure of wood reaching to the ceiling, and firmly built, no rays of light having a chance to filter through cracks between the boards. A door opened into it. When the candle lit up the scene within, a sight was presented that would have made the most confirmed Spiritualist open his eyes in amazement. Hung upon the nails, and lying upon the floor, were a nondescript collection of dresses and wreaths and shawls, and everything that goes to make up a first-class spirit. There was the heavily padded coat of Swift Water, that made the smart young lady look indeed a "Big Injun." Sister Agatha's black gown, Mother McCarty's faded costume, the shawl that the Persian Princess weaves out of thin air, Blue Flower's azure apparel, the Quakeress' drab dress, were all hung up or thrown on the floor, together with the other costumes that add variety to the Bliss programme. On two shelves were a copy of the *Banner of Light*, a Boston Spiritualistic publication; the red, black, and white feathers that make "Big Injun" so tall and terrible-looking; beautiful wreaths of artificial flowers, probably presented by infatuated believers to some favourite spirits; the dark lantern that enables Captain Hodges to appear "in his own light," and an array of paints and powders, used by the spirits of the noble red man or the shades of sickly young girls. Above the little room was nothing but the uncovered joists and flooring. There was no trap-door. A look around discovered, in a well-covered corner of the room, a black curtain. This lifted, and the candle placed beyond, and the mystery of Bliss' great materialisation was solved. The second apartment was hung around with black curtains. A little step-ladder, lying in one corner, had its steps cushioned in black. Upon a table was a small, soft cushion.

Directly above the table was a trap-door; the door through which had passed all the spirits that enabled Bliss to drain the pockets of his dupes. It was a very ingenious contrivance. An ordinary trap-door, when being pounded and trampled upon by investigators above, would either shake or creak, or slightly give way beneath the feet, or send forth a hollow sound. This one did neither of these. It was, in fact, the most solid portion of the cabinet flooring.

A double lever screw, with its lower part working upon an iron bed, forced up the trap-door so firmly that the upper part of it formed the most substantial part of the floor of the cabinet. The reason that the edges of the trap-door were not seen was that three of them were under the walls and partition of one end of the inner cabinet, the fourth edge alone being visible, and indistinguishable from one of the ordinary cracks between the boards.

After the publication of the above details, Bliss sued the editor of *The Philadelphia Times* for libel, and certain other persons for conspiracy to libel, and two of the defendants were bound over by the magistrate's court to take their trial.

Mr. Diesinger then charged Bliss and his wife with conspiracy, and with obtaining money under false pretences. A "Captain" Harrison swore that he assisted to make the trap-door, and that at first he and other persons acted the ghosts; as Mr. Diesinger's grandmother he had been fully recognised, and as another man's father, grandfather, uncle, and two of his sons. Miss Helen F. Snyder also gave evidence to the same effect, and that she had personated numbers of spirits. A bagful of dresses and wigs was produced in court; the head-gear of Swift Water, the wig of Mother McCarty, the mocassins of Big Injun, glass bugles which had been described as "heavenly jewels"—all were there.

The counsel for the defendants argued that Captain Harrison and Miss Snyder were confessedly conspirators, and that, even if what they said were true, they ought to be prosecuted with Mr. and Mrs. Bliss. Magistrate Smith said that the Commonwealth having decided to place two of the conspirators in the witness-box, the proceedings against them were quashed. The two defendants were then committed for trial, and bail for their appearance was found by Mr. Jonathan Roberts. The Court was crowded, and the matter has caused great excitement in Philadelphia.

#### WITCHES AND OTHER NIGHT FEARS.

THE following is from the *Essays of Elia*, by Charles Lamb:—

We are too hasty when we set down our ancestors in the gross for fools, for the monstrous inconsistencies (as they seem to us) involved in their creed of witchcraft. In the relations of this visible world we find them to have been as rational, and shrewd to detect an historic anomaly, as ourselves. But when once the invisible world was supposed to be opened, and the lawless agency of bad spirits assumed, what measures of probability, of decency, of fitness, or proportion—of that which distinguishes the likely from the palpably absurd—could they have to guide them in the rejection or admission of any particular testimony? That maidens pined away, wasting inwardly as their waxen images consumed before a fire; that corn was lodged, and cattle lamed; that whirlwinds upstirred in diabolic revelry the oaks of the forest; or that spits and kettles only danced a fearful-innocent vagary about some rustic's kitchen when no wind was stirring, were all equally probable where no law of agency was understood. That the prince of the powers of darkness, passing by the flower and pomp of the earth, should lay preposterous siege to the weak fantasy of indigent old—has neither likelihood nor unlikelihood, *a priori*, to us, who have no measure to guess at his policy, or standard to estimate what rate those anile souls may fetch in the devil's market. Nor, when the wicked are expressly symbolised by a goat, was it to be wondered at so much, that *he* should come sometimes in that body, and assert his metaphor. That the intercourse was opened at all between both worlds, was perhaps the mistake; but that once assumed, I see no reason for disbelieving one attested story of this nature more than another on the score of absurdity. There is no law to judge of the lawless, or canon by which a dream may be criticised.

I have sometimes thought that I could not have existed in the days of received witchcraft; that I could not have slept in a village where one of those reputed hags dwelt. Our ancestors were bolder or more obtuse. Amidst the universal belief that these wretches were in league with the author of all evil, holding hell tributary to their muttering, no simple justice of the peace seems to have scrupled issuing, or silly headborough serving, a warrant upon them, as if they should subpoena Sataul Prospero in his boat, with his books and wand about him, suffers himself to be conveyed away at the mercy of his enemies to an unknown island. He might have raised a storm or two, we think, on the passage. His acquiescence is in exact analogy to the non-resistance of witches to the constituted powers. What stops the Fiend in Spenser from tearing Guyon to pieces? Or who had made it a condition of his prey, that Guyon must take assay of the glorious bait? We have no guess. We do not know the laws of that country.

From my childhood I was extremely inquisitive about witches and witch-stories. My maid, and more legendary aunt, supplied me with good store. But I shall mention the accident which directed my curiosity originally into this channel. In my father's book-closet, the *History of the Bible*, by Stackhouse, occupied a distinguished station. The pictures with which it abounds—one of the ark, in particular, and another of Solomon's temple, delineated with all the fidelity of ocular admeasurement, as if the artist had been upon the spot—attracted my childish attention. There was a picture, too, of the Witch raising up Samuel, which I wish that I had never seen. We shall come to that hereafter. Stackhouse is in two huge tomes; and there was a pleasure in removing folios of that magnitude, which, with infinite straining, was as much as I could manage, from the situation which they occupied upon an upper shelf. I have not met with the work from that time to this, but I remember it consisted of Old Testament stories, orderly set down, with the *objection* appended to each story, and the *solution* of the objection regularly tacked to that. The *objection* was a summary of whatever difficulties had been opposed to the credibility of the history, by the shrewdness of ancient or modern infidelity, drawn up with an almost complimentary excess of candour. The *solution* was brief, modest, and satisfactory. The bane and antidote were both before you.

To doubts so put, and so quashed, there seemed to be an end for ever. The dragon lay dead, for the foot of the veriest babe to trample on. But, like as was rather feared than realised from that slain monster in Spenser, from the womb of those crushed errors young dragonets would creep, exceeding the prowess of so tender a Saint George as myself to vanquish. The habit of expecting objections to every passage set me upon starting more objections, for the glory of finding a solution of my own for them. I became staggered and perplexed, a sceptic in long-coats. The pretty Bible stories which I had read, or heard read in church, lost their purity and sincerity of impression, and were turned into so many historic or chronologic theses, to be defended against whatever impugnors. I was not to disbelieve them, but—the next thing to that—I was to be quite sure that some one or other would or had disbelieved them. Next to making a child an infidel, is the letting him know that there are infidels at all. Credulity is the man's weakness, but the child's strength. Oh, how ugly sound Scriptural doubts from the mouth of a babe and a suckling! I should have lost myself in these mazes, and have pined away, I think, with such unfit sustenance as these husks afforded, but for a fortunate piece of ill-fortune which about this time befell me. Turning over the picture of the ark with too much haste, I unhappily made a breach in its ingenious fabric—driving my inconsiderate fingers right through the two larger quadrupeds—the elephant and the camel—that stare (as well they might) out of the two last windows next the steerage in that unique piece of naval architecture. Stackhouse was henceforth locked up, and became an interdicted treasure. With the book, the *objections* and *solutions* gradually cleared out of my head, and have seldom returned since in any force to trouble me. But there was one impression which I had imbibed from Stackhouse, which no lock or bar could shut out, and which was destined to try my childish nerves rather more seriously. That detestable picture!

I was dreadfully alive to nervous terrors. The night-time, solitude, and the dark, were my hell. The sufferings I endured in this nature would justify the expression. I never laid my head on my pillow, I suppose, from the fourth to the seventh or eighth year of my life—so far as memory serves in things so long ago—without an assurance, which realised its own prophecy, of seeing some frightful spectre. Be old Stackhouse then acquitted in part, if I say, that to his picture of the Witch raising up Samuel—(O that old man covered with a mantle!)—I owe—not my midnight terrors, the hell of my infancy—but the shape and manner of their visitation. It was he who dressed up for me a hag that nightly sate upon my pillow—a sure bedfellow, when my aunt or my maid was far from me. All day long, while the book was permitted me, I dreamed waking over his delineation, and at night (if I may use so bold an expression) awoke into sleep, and found the vision true. I durst not, even in the daylight, once enter the chamber where I slept, without my face turned to the window, aversely from the bed where my witch-ridden pillow was. Parents do not know what they do when they leave tender babes alone to go to sleep in the dark. The feeling about for a friendly arm, the hoping for a familiar voice, when they wake screaming, and find none to soothe them, what a terrible shaking it is to their poor nerves! The keeping them up till midnight, through candle-light and the unwholesome hours, as they are called, would, I am satisfied, in a medical point of view, prove the better caution. That detestable picture, as I have said, gave the fashion to my dreams—if dreams they were—for the scene of them was invariably the room in which I lay. Had I never met with the picture, the fears would have come self-pictured in some shape or other—

Headless bear, black man, or ape—

but, as it was, my imaginations took that form. It is not book, or picture, or the stories of foolish servants, which create these terrors in children. They can at most but give them a direction. Dear little T. H., who of all children has been brought up with the most scrupulous exclusion of every taint of superstition, who was never allowed to hear of goblin or apparition, or scarcely to be told of bad men, or to read or hear of any distressing story, finds all this world of fear, from which he has been so rigidly excluded *ab extra*, in his own "thick-coming fancies," and from his little midnight pillow, this nurse-child of optimism will start at shapes, unborrowed of tradition, in sweats to which the reveries of the cell-damned murderer are tranquillity.

Gorgons, and Hydras, and Chimæras dire, stories of Celæno and the Harpies, may reproduce themselves in the brain of superstition, but they were there before. They are transcripts, types, the archetypes are in us, and eternal. How else should the recital of that, which we know in a waking sense, to be false, come to affect us at all?—or

—Names, whose senso we see not,  
Fray us with things that be not?

Is it that we naturally conceive terror from such objects, considered in their capacity of being able to inflict upon us bodily injury? O, least of all! These terrors are of older standing. They date beyond body, or, without the body, they would have been the same. All the cruel, tormenting, defined devils in Dante, tearing, mangling, choking, stifling, scorching demons, are they one-half so fearful to the spirit of a man as the simple idea of a spirit unembodied following him—

Like one that on a lonesome road  
Doth walk in fear and dread,  
And having once turn'd round, walks on,  
And turns no more his head;  
Because he knows a frightful fiend  
Doth close behind him tread.\*

That the kind of fear here treated of is purely spiritual, that it is strong in proportion as it is objectless upon earth, that it predominates in the period of sinless infancy, are difficulties, the solution of which

might afford some probable insight into our antemundane condition, and a peep at least into the shadowland of pre-existence.

My night-fancies have long ceased to be afflictive. I confess an occasional night-mare; but I do not, as in early youth, keep a stud of them. Fiendish faces, with the extinguished taper, will come and look at me; but I know them for mockeries, even while I cannot elude their presence, and I fight and grapple with them. For the credit of my imagination, I am almost ashamed to say how tame and prosaic my dreams are grown. They are never romantic, seldom even rural. They are of architecture and of buildings; cities abroad, which I have never seen, and hardly have hoped to see. I have traversed, for the seeming length of a natural day, Rome, Amsterdam, Paris, Lisbon, their churches, palaces, squares, market places, shops, suburbs, ruins, with an inexpressible sense of delight, a map-like distinctness of trace, and a daylight vividness of vision, that was all but being awake. I have formerly travelled among the Westmoreland fells, my highest Alps, but they are objects too mighty for the grasp of my dreaming recognition, and I have again and again awoke with ineffectual struggles of the inner eye, to make out a shape in any way whatever, of Helvellyn. Methought I was in that country, but the mountains were gone. The poverty of my dream mortifies me. There is Coleridge, at his will can conjure up icy domes, and pleasure-houses for Kubla Khan, and Abyssinian maids, and songs of Abara, and caverns,

Where Alph, the sacred river, runs,

to solace his night solitudes, when I cannot muster a fiddle. Barry Cornwall has his tritons and his nereids gambolling before him in nocturnal visions, and proclaiming sons born to Neptune, when my stretch of imaginative activity can hardly, in the night season, raise up the ghost of a fish-wife. To set my failures in somewhat a mortifying light, it was after reading the noble dream of this poet, that my fancy ran strong upon these marine spectra; and the poor plastic power, such as it is, within me set to work, to humour my folly in a sort of dream that very night. Methought I was upon the ocean billows at some sea nuptials, riding and mounted high, with the customary train sounding their conchs before me (I, myself, you may be sure, the *leading god*), and jollily we went careering over the main, till just where Ino Leucothea should have greeted me (I think it was Ino) with a white embrace, the billows gradually subsiding, fell from a sea-roughness to a sea-calm, and thence to a river motion, and that river (as happens in the familiarisation of dreams) was no other than the gentle Thames, which landed me in the wature of a placid wave or two, alone, safe and inglorious, somewhere at the foot of Lambeth palace.

The degree of the soul's creativeness in sleep might furnish no whimsical criterion of the quantum of poetical faculty resident in the same soul waking. An old gentleman, a friend of mine, and a humourist, used to carry this notion so far, that when he saw any strippling of his acquaintance, ambitious of becoming a poet, his first question would be, "Young man, what sort of dreams have you?" I have so much faith in my old friend's theory that when I feel that idle vein returning upon me, I presently subside into my proper element of prose, remembering those eluding nereids, and that inauspicious inland landing.

A SOMNAMBULISTIC writer, in the August number of the *Revue Spirite*, says, "The Romance of the Future" is one of those strange problems which have no reasonable solution except through Spiritualism. M. Bonnemère's account of it is, in brief, as follows: "I saw quite often a lady (designated), Mme. X., who, after great suffering which she was called upon to endure in 1861, was prostrated by a nervous affection, which produced the most marvellous phenomena. Every night during her sleep her mouth became convulsively closed, and nothing could open it. About five o'clock, summer and winter, she arose, and seizing a pen, wrote in the most rapid manner, and without hesitating an instant for an idea, a phrase, a word. It was an inspired flood, and it took me double the time to copy that it took Mme. X. to write it. Endowed with a wonderful lucidity, she would announce the hour when she could again speak—her teeth remaining clinched sometimes for sixteen hours. More than twenty-one thousand pages have thus been written in seven years of time. This includes fifty or sixty romances and novels; a treatise on hygiene; a history of her life, her malady, her intellectual development; a theory of liberty; an explanation of all the phenomena of somnambulism, of typtology, of Spiritualism; a treatise on natural religion; a sort of new Genesis under the title of *La Planète*, mixed with medical consultations, formulas of pharmacy or perfumery, and receipts of all sorts, induced, perhaps, by the conversations of the day. In 1863 she wrote: 'I live two existences simultaneously, and what is singular is, that while I am myself, and while I feel that I am controlled by others, I have two very different characters. In my natural life I am the most feeble of creatures; in my hidden life (*ma vie cachée*) I am nearly (or quite) strong. In religion, that which I believe in the first is not at all that which I believe in the second. . . . Sometimes a month or two beforehand the name of a romance is announced to me which I am to write. . . . Sometimes, when writing, as a diversion from my sad souvenirs, I feel the presence of a friend dead a number of years since; I converse with him interiorly; it is a deep *intime* penetration of my being; I am as a sponge imbibing his thought.'"

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\* Mr. Coleridge's *Ancient Mariner*.

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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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City Publishing Office, E. W. Allen's, 1, Ave Maria-lane, London, E.C.

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