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### Contents.

What is a Trustworthy Medium? ... ..	181
Dr. Slade in Denmark... ..	181
A False Communication ... ..	181
Harriet Martineau's Sensations under the Mesmeric Influence... ..	182
A Spiritualistic Funeral... ..	184
Mr. J. M. Peebles in Ceylon... ..	185
Matter and Spirit ... ..	185
Spiritualism in Dalton... ..	186
Mr. J. J. Morse's Anniversary <i>Conversazione</i> ... ..	186
Seances in Manchester. By Charles Blackburn... ..	187
Independent Slate Writing a Demonstrable Fact. By Epes Sargent ... ..	188
A Trance Communication, through Mrs. Woodforde's Mediumship ... ..	188
Poetry.—Spirit Communication ... ..	190
Correspondence.—Fortnightly Spiritualistic Meetings in Dalton—Suggestions from Cape Town—Astrology—Spiritualism in Ireland—Mesmerism—On Hearing Mesmerism Called Impious—Reincarnation... ..	190
"Nehoshan" at University College... ..	191
The British National Association of Spiritualists:—Seances for Inquirers ... ..	192
Slate-Writing Phenomena ... ..	192
The Cary Family and "The Double" ... ..	192
Answers to Correspondents... ..	192
Paragraphs.—Healing Mediumship, 181; The Mesmerising of Animals, 182; Clairvoyance, 187; To our Readers in New York, 189; The Library of the National Association of Spiritualists, 189; <i>Primitive Christianity and Modern Spiritualism</i> , 189; Sunday Morning Meetings, 191; Miss Kislisbury in America... ..	191

### "THE SPIRITUALIST" NEWSPAPER:

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

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THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe. The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.B., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Caithness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.R.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dircdnck-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Bulet; the Hon. J. I. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. O. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.R.S.; Mr. Benjamin Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. T. Yer-man (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Maryat); Mrs. Macdougall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabian Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. G. Hall, F.R.S.; Mrs. S. G. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Neworthy; Mr. William Oxley; Miss Kislisbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d.; the United States and Australia, 13s., post free.

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#### AGENDA FOR OCTOBER, 1877.

Saturday, 20th.—Trance Seance, Mr. Colville, at 4 p.m.  
Wednesday, 24th.—Enquirers' Seance, at 8 p.m.  
Thursday, 25th.—House and Offices Committee, at 5.30 p.m.  
Friday, 26th.—Seance Committee, at 5.45 p.m.  
" " Experimental Research Committee, at 6.30 p.m.  
Saturday, 27th.—Trance Seance, Mr. Colville, at 4 p.m.

#### SEANCES FOR ENQUIRERS.

A Seance for Enquirers will be held at 38, Great Russell-street, on Wednesday, October the 24th, Mr. C. E. Williams, medium. Enquirers may have tickets free on application to the Secretary. Admission to Members, 1s. each.

#### SOIREEES.

The first Soiree will be held on the 7th of November, and will be a special entertainment with music and recitations. Double tickets, 3s.; single tickets, 2s. each.

#### NEW MEMBERS.

Subscriptions paid before the end of the year by members elected after this date will clear them up to the end of the year 1878.

October 10th, 1877.

A. JOY, Acting Secretary.

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Communications should be addressed to the resident secretary, Miss Emily Kislisbury, 38, Great Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

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Will commence on Thursday, 1st November, 1877, at 8.30 p.m., when the President will deliver his usual Opening Address. All particulars may be obtained on application to

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In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

Copies of the prospectus, rules and regulations, directions "for formation of circles and conduct of seances," and library catalogue, with any further information, can be obtained on application to the honorary secretary.

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# The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER SIXTEEN.

LONDON, FRIDAY, OCTOBER 19th, 1877.

## WHAT IS A TRUSTWORTHY MEDIUM?

SOMETIMES the expression is used even by those who know much about Spiritualism and its phenomena—"We should be very careful, in the first instance, that we are dealing with a trustworthy medium." But it is now admitted that mediums are mesmeric sensitives, more or less "under influence" at *séances*, and that some of the trance and clairvoyant phenomena of Spiritualism, can be produced by the operation of the will-power of a human being still clothed in the fleshly robes of mortality.

If, then, mediums at *séances* are more or less in that state in which the sensitives of a mesmeric operator can be made to firmly believe that Professor Lankester or Professor Maskelyne is their grandmother, and if they are not good sensitives unless extremely pliant to such impressions, what is the meaning of demanding a trustworthy medium? Is it not virtually asking that the individuality of the medium shall preponderate over that of the spirits during the progress of the manifestations?

Take an illustration. An inquirer tells his friends that A. B. is a splendid medium, for his (the sitter's) departed brother communicated through him, and gave matter-of-fact evidence proving his identity beyond question. Another investigator, however, tells how some most malicious untruths, coupled with advice calculated to ruin him if followed, was given to him by an alleged spirit through the mouth of the same medium. The truth, however, is that the brother of the first inquirer was a man noted for all kinds of untruth and iniquity; he was a landlord, perhaps, who under the encouragement and support of Acts of Parliament, robbed his tenants of the proceeds of their improvements of the land by giving them short notice to quit or to pay increased rent—a mode of swindling so common in this country that almost everybody can point to a practical example. The second inquirer gets a message from the shady character already in possession of the medium, yet gives his testimony against the sensitive, simply because he proved pliant to spirit-power.

Does anybody ever think of demanding that the youths on a mesmerist's platform shall be thoroughly trustworthy, while they cannot help performing any absurdities the performer chooses to name?

This problem should be fairly faced, and other problems for consideration arise out of it. But it is illogical to demand in one breath that an individual shall be pliant to mesmeric influences, and at the same time shall not be pliant. Both Spiritualists and mediums suffer when false theories are acted upon, so the solution of this problem would be of value to all.

SIR CHARLES ISHAM, Bart., of Lamport Hall, Northampton, is writing another pamphlet on Vegetarianism, illustrated by himself. Those interested in the subject should put themselves in communication with them.

MR. BLACKBURN, speaking of some published objections to his utterances about Miss Wood, says:—"I am no enemy to her or others, unless they knowingly lend themselves to evil controls, so as to make money; for they should know and try the spirits beforehand; and, if evil, get others. Our few *séances* here are not extraordinary, except to those who have not seen manifestations before, and who have long railed at my folly; but they now go to others stating their wonder."

HEALING MEDIUMSHIP.—"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised." If this was the mission of Jesus, can His ministers have a nobler one? Why is it that the modern successors of the seventy ministers ordained by Him ignore these gifts and these duties? The gifts of healing, and of casting out unclean spirits, are most profitable as means of propagating the gospel of truth, which is the gospel of Jesus, as His works and those of the apostles attest; but the clergy of the present day not only neglect these gifts themselves, but they denounce them when exercised by others. Are they not here amenable to the charge that "They profess that they know God, but in works they deny Him"?—*Crowell*.

## DR. SLADE IN DENMARK.

MR. J. SIMMONS writes to us from Fuglsang, Denmark, Oct. 12th, 1877.

We arrived here on the night of the 4th, and are the guests of Mr. Neergaard, who is very much interested in Spiritualism. He is examining the subject very closely. Since we have been here he has had from one to three sittings a day, and has invited quite a number of his friends, some from Copenhagen, men of science, also two clergymen who live in this vicinity. Mr. Neergaard takes *The Spiritualist* regularly. We hope to leave here in the early part of next week, either for Copenhagen or Berlin—I think the latter place. M. Aksakof writes that he would like us to be in St. Petersburg about Nov. 15th. Last evening, while Mr. Neergaard was having a sitting, the keys of the piano were struck a number of times: the piano was nearly ten feet from the table at which the sitting was taking place.

## A FALSE COMMUNICATION.

PROBABLY no public medium in New England is more generally respected and considered to be above trickiness by Spiritualists, than J. Frank Baxter. There has not been a whisper or a suspicious circumstance to weaken the universal confidence in his honesty. Mr. Baxter is not one who advertises to give private sittings to individuals, although he has frequently done so. His forte is to lecture, and either in the midst of it or at the close, names, dates, and circumstances are announced purporting to be connected with some persons who "have passed through the change called death." Whether the audience was large or small, these "tests" were invariably recognised to the aggregate, it is said, of many thousands.

Last week, Springfield's papers announced the fact that a well-known public character, a negro, whose death had been falsely chronicled in 1875, and never denied, but who is yet living, came "through" Mr. Baxter, at the Spiritualists' camp meeting, Lake Pleasant, Montague, engendering a dispute in the audience as to whether he was dead or alive. A telegraphic inquiry elicited the response that he had not passed through the hands of an undertaker. The sceptic would naturally say, as has often been said, though never, as in the present instance, with a show of proof, that Mr. Baxter obtained this information from the newspapers; and were there not other evidence in favour of his mediumship, the more impartial Spiritualists might lean to this opinion. That he has given, however, names, dates, and facts that never could have been gleaned in this manner, many can testify, and no doubt can exist that he is a trustworthy medium; consequently he is entitled to a hearing, and the philosophy of the manifestations must be examined, to ascertain if any reasonable explanation of this circumstance can be offered. On the morning of the day that the "test" was given, when Mr. Baxter came on the platform, he did say, "Attica, my guide, has warned me to be careful to-day, but I don't know what she means." This, in itself, is quite remarkable, for he is not in the habit of making similar remarks. "Attica," since the occurrence, explained that Mr. Baxter had been overworked, and was therefore negative to any influence; she saw danger threatening, but did not know in what shape it might appear; she gave him warning; "the singing of a comic negro song attracted mischievous spirits, one of whom made the communication that caused the trouble." The explanation is consistent with the principles of the spiritual philosophy; and the views of the sceptic are also reasonable, except when the character of the man is taken into consideration. So, too, in the light of the teachings of Spiritualism, the result is what might be possible at a gathering like that at Lake Pleasant the present year. Every other tent almost holds a public medium, as the signs indicate at least fifty or seventy-five; while some of them are genuine, and ladies and gentlemen as well, there are also in the camp many exposed frauds and doubtful characters. If Spiritualists do not observe the teachings of their own philosophy, and guard their mediums from all unfavourable conditions, and if mediums cannot learn the lesson constantly being taught them that they cannot enter every influence without being affected, it must not be a matter of surprise that the critical observers detect that which will bear other and as reasonable interpretations adverse to Spiritualism as any that can be advanced to defend it.—*Boston Sunday Herald, Aug. 26th.*

At the future *soirées* of the National Association of Spiritualists, a small portion of the time will be devoted to public speaking on matters of interest connected with Spiritualism, but not sufficient time will be so occupied to destroy the social character of the gatherings.

### HARRIET MARTINEAU'S SENSATIONS UNDER THE MESMERIC INFLUENCE.

THE following particulars are extracted from a scarce book, long out of print, Harriet Martineau's *Letters on Mesmerism*: Moxon: London, 1845:—

On Saturday, June 22nd, Mr. Spencer Hall and my medical friend came as arranged, at my worst hour of the day, between the expiration of one opiate and the taking of another. By an accident, the gentlemen were rather in a hurry—a circumstance unfavourable to a first experiment. But result enough was obtained to encourage a further trial, though it was of a nature entirely unanticipated by me. I had no other idea than that I should either drop asleep or feel nothing. I did not drop asleep, and I did feel something very strange. Various passes were tried by Mr. Hall; the first that appeared effectual, and the most so for some time after, were passes over the head, made from behind—passes from the forehead to the back of the head, and a little way down the spine. A very short time after these were tried, and twenty minutes from the beginning of the *séance*, I became sensible of an extraordinary appearance, most unexpected, and wholly unlike anything I had ever conceived of. Something seemed to diffuse itself through the atmosphere—not like smoke, nor steam, nor haze—but most like a clear twilight, closing in from the windows and down from the ceiling, and in which one object after another melted away, till scarcely anything was left visible before my wide-open eyes. First, the outlines of all objects were blurred; then a bust, standing on a pedestal in a strong light, melted quite away; then the opposite bust; then the table with its gay cover; then the floor and the ceiling, till one small picture, high up on the opposite wall, only remained visible—like a patch of phosphoric light. I feared to move my eyes, lest the singular appearance should vanish; and I cried out, “O! deepen it! deepen it!” supposing this the precursor of the sleep. It could not be deepened, however; and when I glanced aside from the luminous point, I found that I need not fear the return of objects to their ordinary appearance while the passes were continued. The busts reappeared, ghost-like, in the dim atmosphere, like faint shadows, except that their outlines, and the parts in the highest relief, burned with the same phosphoric light. The features of one, an Isis with bent head, seemed to be illumined by a fire on the floor, though this bust has its back to the windows. Wherever I glanced, all outlines were dressed in this beautiful light; and so they have been, at every *séance*, without exception, to this day; though the appearance has rather given way to drowsiness since I left off opiates entirely. This appearance continued during the remaining twenty minutes before the gentlemen were obliged to leave me. The other effects produced were, first, heat, oppression and sickness, and, for a few hours after, disordered stomach; followed, in the course of the evening, by a feeling of lightness and relief, in which I thought I could hardly be mistaken.

On occasions of a perfectly new experience, however, scepticism and self-distrust are very strong. I was aware of this beforehand, and also, of course, of the common sneer—that mesmeric effects are “all imagination.” When the singular appearances presented themselves, I thought to myself, “Now, shall I ever believe that this was all fancy? When it is gone, and when people laugh, shall I ever doubt having seen what is now as distinct to my waking eyes as the rolling waves of yonder sea, or the faces round my sofa?” I did a little doubt it in the course of the evening: I had some misgivings even so soon as that; and yet more the next morning, when it appeared like a dream.

Great was the comfort, therefore, of recognising the appearances on the second afternoon. “Now,” thought I, “can I again doubt?” I did, more faintly; but, before a week was over, I was certain of the fidelity of my own senses in regard to this, and more.

There was no other agreeable experience on this second afternoon. Mr. Hall was exhausted and unwell, from having mesmerised many patients; and I was more oppressed and disordered than on the preceding day, and the disorder continued for a longer time; but again, towards night, I felt refreshed and relieved. How much of my ease was to be

attributed to mesmerism, and how much to my accustomed opiate, there was no saying, in the then uncertain state of my mind.

The next day, however, left no doubt. Mr. Hall was prevented by illness from coming over, too late to let me know. Unwilling to take my opiate while in expectation of his arrival, and too wretched to do without some resource, I rang for my maid, and asked whether she had any objection to attempt what she saw Mr. Hall do the day before. With the greatest alacrity she complied. Within one minute the twilight and phosphoric lights appeared; and in two or three more, a delicious sensation of ease spread through me—a cool comfort, before which all pain and distress gave way, oozing out, as it were, at the soles of my feet. During that hour, and almost the whole evening, I could no more help exclaiming with pleasure than a person in torture crying out with pain. I became hungry, and ate with relish for the first time for five years. There was no heat, oppression, or sickness during the *séance*, nor any disorder afterwards. During the whole evening, instead of the lazy, hot ease of opiates, under which pain is felt to lie in wait, I experienced something of the indescribable sensation of health, which I had quite lost and forgotten. I walked about my rooms, and was gay and talkative. Something of this relief remained till the next morning; and then there was no reaction. I was no worse than usual; and perhaps rather better.

Nothing is to me more unquestionable and more striking about this influence than the absence of all reaction. Its highest exhilaration is followed, not by depression or exhaustion, but by a further renovation. From the first hour to the present, I have never fallen back a single step. Every point gained has been steadily held. Improved composure of nerve and spirits has followed upon every mesmeric exhilaration. I have been spared all the weaknesses of convalescence, and carried through all the usually formidable enterprises of return from deep disease to health with a steadiness and tranquillity astonishing to all witnesses. At this time, before venturing to speak of my health as established, I believe myself more firm in nerve, more calm and steady in mind and spirits than at any time of my life before. So much, in consideration of the natural and common fear of the mesmeric influence as pernicious excitement—as a kind of intoxication.

When Mr. Hall saw how congenial was the influence of this new mesmerist, he advised our going on by ourselves, which we did till the 6th of September. I owe much to Mr. Hall for his disinterested zeal and kindness. He did for me all he could; and it was much to make a beginning, and put us in the way of proceeding.

I next procured, for guidance, Deleuze's *Instruction Pratique sur le Magnétisme Animal*. Out of this I directed my maid; and for some weeks we went on pretty well. Finding my appetite and digestion sufficiently improved, I left off tonics, and also the medicine which I had taken for two years and four months, in obedience to my doctor's hope of affecting the disease—though the eminent physician who saw me before that time declared that he had “tried it in an infinite number of such cases, and never knew it avail.” I never felt the want of these medicines, nor of others which I afterwards discontinued. From the first week in August I took no medicines but opiates, and these I was gradually reducing. These particulars are mentioned to show how early in the experiment mesmerism became my sole reliance.

On four days, scattered through six weeks, our *séance* was prevented by visitors or other accidents. On these four days, the old distress and pain recurred; but never on the days when I was mesmerised.

From the middle of August (after I had discontinued all medicines but opiates), the departure of the worst pains and oppressions of my disease made me suspect that the complaint itself—the incurable, hopeless disease of so many years—was reached; and now I first began to glance towards the thought of recovery. In two or three weeks more, it became certain that I was not deceived, and the radical amendment has since gone on without intermission.

Another thing, however, was also becoming clear; that more aid was necessary. My maid did for me whatever, under my own instructions, good-will and affection could do;



but the patience and strenuous purpose required in a case of such long and deep-seated disease can only be looked for in an educated person, so familiar with the practice of mesmerism as to be able to keep a steady eye on the end through all delays and doubtful incidents. And it is also important, if not necessary, that the predominance of will should be in the mesmerist, not the patient. The offices of an untrained servant may avail perfectly in a short case—for the removal of sudden pain, or a brief illness—but, from the subordination being in the wrong party, we found ourselves coming to a stand.

This difficulty was abolished by the kindness and sagacity of Mr. Atkinson, who had been my adviser throughout. He explained my position to a friend of his—a lady, the widow of a clergyman, deeply and practically interested in mesmerism—possessed of great mesmeric power, and of those high qualities of mind and heart which fortify and sanctify its influence. In pure zeal and benevolence this lady came to me, and has been with me ever since. When I found myself able to repose on the knowledge and power (mental and moral) of my mesmerist, the last impediments to my progress were cleared away, and I improved accordingly.

Under her hands the visual appearances and other immediate sensations were much the same as before; but the experience of recovery was more rapid. I can describe it only by saying that I felt as if my life were fed from day to day. The vital force infused or induced was as clear and certain as the strength given by food to those who are faint from hunger. I am careful to avoid theorising at present on a subject which has not yet furnished me with a sufficiency of facts; but it can hardly be called theorising to say (while silent as to the nature of the agency) that the principle of life itself—that principle which is antagonistic to disease—appears to be fortified by the mesmeric influence; and thus far we may account for mesmerism being no specific, but successful through the widest range of diseases that are not hereditary, and have not caused disorganisation. No mistake about mesmerism is more prevalent than the supposition that it can avail only in nervous diseases. The numerous cases recorded of cure of rheumatism, dropsy, cancer, and the whole class of tumours—cases as distinct and almost as numerous as those of cure of paralysis, epilepsy, and other diseases of the brain and nerves, must make any inquirer cautious of limiting his anticipations and experiments by any theory of exclusive action on the nervous system. Whether mesmerism, and, indeed, any influence whatever, acts exclusively through the nervous system is another question.

A few days after the arrival of my kind mesmerist I had my foot on the grass for the first time for four years and a half. I went down to the little garden under my windows. I never before was in the open air, after an illness of merely a week or two, without feeling more or less overpowered; but now, under the open sky, after four years and a half spent between bed and a sofa, I felt no faintness, exhaustion, or nervousness of any kind. I was somewhat haunted for a day or two by the stalks of the grass, which I had not seen growing for so long (for, well supplied as I had been with flowers, rich and rare, I had seen no grass, except from my windows); but at the time, I was as self-possessed as any walker in the place. In a day or two I walked round the garden, then down the lane, then to the haven, and so on, till now, in two months, five miles are no fatigue to me. At first, the evidences of the extent of the disease were so clear as to make me think that I had never before fully understood how ill I had been. They disappeared one by one; and now I feel nothing of them.

The same fortifying influence carried me through the greatest effort of all—the final severance from opiates. What that struggle is, can be conceived only by those who have experienced, or watched it with solicitude in a case of desperate dependence on them for years. No previous reduction can bridge over the chasm which separates an opiated from the natural state. I see in my own experience a consoling promise for the diseased, and also for the intemperate, who may desire to regain a natural condition, but might fail through bodily suffering. Where the mesmeric sleep can be induced, the transition may be made comparatively

easy. It appears, however, that opiates are a great hindrance to the production of the sleep; but, even so, the mesmeric influence is an inestimable help, as I can testify. I gave all my opiates to my mesmerist, desiring her not to let me have any on any entreaty; and during the day I scarcely felt the want of them. Her mesmerising kept me up; and, much more, it intercepted the distress—obviated the accumulation of miseries under which the unaided sufferer is apt to sink. It enabled me to encounter every night afresh—acting as it does in cases of insanity, where it is all-important to suspend the peculiar irritation—to banish the haunting idea. What further aid I derived in this last struggle from mesmerism in another form, I shall mention when I detail the other case with which my own became implicated, and in which, to myself at least, the interest of my own has completely merged.

It will be supposed that during the whole experiment I longed to enjoy the mesmeric sleep, and was on the watch for some of the wonders which I knew to be common. The sleep never came; and, except the great marvel of restored health, I have experienced less of the wonders than I have observed in another. Some curious particulars are, however, worth noting.

The first very striking circumstance to me, a novice, though familiar enough to the practised, was the power of my mesmerist's volitions without any co-operation on my part. One very warm morning in August, when everybody else was oppressed with heat, I was shivering a little under the mesmeric influence of my maid—the influence in those days causing the sensation of cold currents running through me from head to foot. "This cold will not do for you, ma'am," said M. "O!" said I, "it is fresh, and I do not mind it;" and immediately my mind went off to something else. In a few minutes I was surprised by a feeling as of warm water trickling through the channels of the late cold. In reply to my observation, that I was warm now, M. said, "Yes, ma'am, that is what I am doing." By inquiry and observation, it became clear to me that her influence was, generally speaking, composing, just in proportion to her power of willing that it should be so. When I afterwards saw, in the case I shall relate, how the volition of the mesmerist caused immediate waking from the deepest sleep, and a supposition that the same glass of water was now wine—now porter, &c., I became too much familiarised with the effect to be as much astonished as many of my readers will doubtless be.

Another striking instance occurred in one of the earliest of my walks. My mesmerist and I had reached a headland nearly half a mile from home, and were resting there, when she proposed to mesmerise me a little—partly to refresh me for our return, and partly to see whether any effect would be produced in a new place, and while a fresh breeze was blowing. She merely laid her hand on my forehead, and, in a minute or two the usual appearances came, assuming a strange air of novelty from the scene in which I was. After the blurring of the outlines, which made all objects more dim than the dull grey day had already made them, the phosphoric lights appeared, glorifying every rock and headland, the horizon, and all the vessels in sight. One of the dirtiest and meanest of the steam tugs in the port was passing at the time, and it was all dressed in heavenly radiance—the last object that any imagination would select as an element of a vision. Then, and often before or since, did it occur to me that if I had been a pious and very ignorant Catholic, I could not have escaped the persuasion that I had seen heavenly visions. Every glorified object before my open eyes would have been a revelation; and my mesmerist, with the white halo round her head, and the illuminated profile, would have been a saint or an angel.

Sometimes the induced darkening has been so great, that I have seriously inquired whether the lamp was not out, when a few movements of the head convinced me that it was burning as brightly as ever. As the muscular power oozes away under the mesmeric influence, a strange inexplicable feeling ensues of the frame becoming transparent and ductile. My head has often appeared to be drawn out, to change its form according to the traction of my mesmerist; and an indescribable and exceedingly agreeable sensation of transparency and lightness, through a part or the whole of the frame, has followed. Then begins the moaning, of which so much has

been made, as an indication of pain. I have often moaned, and much oftener have been disposed to do so, when the sensations have been the most tranquil and agreeable. At such times, my mesmerist has struggled not to disturb me by a laugh, when I have murmured, with a serious tone, "Here are my hands, but they have no arms to them;" "O dear! what shall I do? here is none of me left!" the intellect and moral powers being all the while at their strongest. Between this condition and the mesmeric sleep there is a state, transient and rare, of which I have had experience, but of which I intend to give no account. A somnambule calls it a glimmering of the lights of somnambulism and clairvoyance. To me there appears nothing like glimmering in it. The ideas that I have snatched from it, and now retain, are, of all ideas which ever visited me, the most lucid and impressive. It may be well that they are incommunicable—partly from their nature and relations, and partly from their unfitness for translation into mere words. I will only say that the condition is one of no "nervous excitement," as far as experience and outward indications can be taken as a test. Such a state of repose, of calm translucent intellectuality, I had never conceived of; and no reaction followed, no excitement but that which is natural to every one who finds himself in possession of a great new idea.

Before leaving the narrative of my own case for that of another, widely different, I put in a claim for my experiment being considered rational. It surely was so, not only on account of my previous knowledge of facts, and of my hopelessness from any other resource, but on grounds which other sufferers may share with me, on the ground that though the science of medicine may be exhausted in any particular case, it does not follow that curative means are exhausted; on the ground of the ignorance of all men of the nature and extent of the reparative power which lies under our hand, and which is vaguely indicated by the term "Nature;" on the ground of the ignorance of all men regarding the very structure, and much more, the functions of the nervous system; and on the broad ultimate ground of our total ignorance of the principle of life—of what it is, and where it resides, and whether it can be reached, and in any way beneficially affected by a voluntary application of human energy.

It seemed to me rational to seek a way to refreshment first, and then to health, amidst this wilderness of ignorances, rather than to lie perishing in their depths. The event seems to prove it so. The story appears to me to speak for itself. If it does not assert itself to all—if any should, as is common in cases of restoration by mesmerism—try to account for the result by any means but those which are obvious, supposing a host of moral impossibilities rather than admit a plain new fact, I have no concern with such objectors or objections.

In a case of blindness cured, once upon a time, and cavilled at and denied, from hostility to the means, an answer was given which we are wont to consider sufficiently satisfactory: "One thing I know, that whereas I was blind, now I see." Those who could dispute the fact after this must be left to their doubts. They could, it is true, cast out their restored brother; but they could not impair his joy in his new blessing, nor despoil him of his far higher privileges of belief in and allegiance to his benefactor. Thus, whenever, under the Providence which leads on our race to knowledge and power, any new blessing of healing arises, it is little to one who enjoys it what disputes are caused among observers. To him, the privilege is clear and substantial. Physically, having been diseased, he is now well. Intellectually, having been blind, he now sees. For the wisest this is enough. And for those of a somewhat lower order, who have a restless craving for human sympathy in their recovered relish of life, there is almost a certainty that somewhere near them there exist hearts susceptible of simple faith in the unexplored powers of nature, and minds capable of an ingenious recognition of plain facts, though they be new, and must wait for a theoretical solution.

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 WHOEVER says to me, "Think as I do, or God will damn you," will soon say, "Think as I do, or I will kill you." Let us beseech God to soften these savage hearts, and inspire in all His children sentiments of brotherhood.—*Voltaire*.

#### A SPIRITUALISTIC FUNERAL.

At South Portsmouth, Rhode Island, on the 12th day of September, 1877, Gertrude Minturn, daughter of Thomas R. and the late Francis M. Hazard, in the thirty-fifth year of her age, passed to the higher life.

Possessed of an expansive and highly cultivated intellect, and a superabounding wealth of sympathy and tenderness that embraced in its never-ceasing flow all of God's creatures, whether of the human or brute creation, whose sufferings she ever strove to relieve to the full extent her available means and feeble bodily strength would permit, the frail tenement, shattered at last under the unequal strain, gave way, and broke the mystic cord that bound it to life; while the glad soul winged its way to the joyous home that, under the kind providence of the Almighty Father, has been prepared for her by her departed mother and sisters in the heavenly spirit-land.

The funeral took place at Vacluse. The only services performed were the reading by her brother of passages from the twenty-third Psalm and thirteenth and fourteenth chapters of John; and, at the grave, the following beautiful lines by Mrs. Browning, closing with the Lord's Prayer, repeated by a cousin of the deceased:

Of all the thoughts of God that are  
 Borne inward unto souls afar,  
 Along the Psalmist's music deep,  
 Now tell me if there any is  
 For gift or grace, surpassing this:  
 "He giveth His beloved sleep?"

What would we give to our beloved?  
 The hero's heart to be unmoved,  
 The poet's star-tuned harp, to sweep,  
 The patriot's voice, to teach and rouse,  
 The monarch's crown, to light the brows.  
 "He giveth His beloved sleep."

What do we give to our beloved?  
 A little faith, all undisproved,  
 A little dust, to over-weep,  
 And bitter memories, to make  
 The whole earth blasted for our sake.  
 "He giveth His beloved sleep."

"Sleep soft, beloved!" we sometimes say,  
 But have no tune to charm away  
 Sad dreams that through the eyelids creep;  
 But never doleful dream again  
 Shall break the happy slumber, when  
 "He giveth His beloved sleep."

O earth, so full of dreary noises!  
 O men, with wailing in your voices!  
 O delved gold, the wailer's heap!  
 O strife, O curse, that o'er it fall!  
 God makes a silence through you all,  
 And "giveth His beloved sleep."

His dew drops mutely on the hill,  
 His cloud above it saileth still,  
 Though on its slope men sow and reap;  
 More softly than the dew is shed,  
 Or cloud is floated overhead,  
 "He giveth His beloved sleep."

Yea! men may wonder while they scan  
 A living, thinking, feeling man,  
 Confirmed in such a rest to keep;  
 But angels say, and through the word  
 I think their happy smile is heard,  
 "He giveth His beloved sleep."

For me, my heart that erst did go  
 Most like a tired child at a show,  
 That sees through tears the jugglers leap—  
 Would now its wearied vision close,  
 Would childlike on His love repose,  
 Who "giveth His beloved sleep!"

And, friends, dear friends, when it shall be  
 That this low breath is gone from me,  
 And round my bier ye come to weep,  
 Let one, most loving of you all,  
 Say, "Not a tear must o'er her fall—  
 'He giveth His beloved sleep.'"

Mr. Thomas R. Hazard writes to the *Narragansett Times*, Wakefield, Rhode Island, May 11th:—On March 31st, 1877, I held what is called a *seance* with Mrs. Katie B. Robinson, No. 2,123, Brandywine-street, Philadelphia, who has long been in the field plying her beautiful medial gift. Among many other spirit friends, my recently departed daughter took control of the organs of the entranced prophetess, and said:—

Oh, God is good, my own dear father; God is good; He taketh home the weary spirit which has suffered long in its physical body. In His beautiful world of light and love He hath a home for all who have suffered; and in every home, dear father, we find union and love.

Tell my dear sisters and brother that Fanny lives beyond the grave, and will ever come to guide them and love them as dearly as when in life she walked by their side.

Oh, my father, how I thank you for your kindness and love to me; and when your work is done we all, with mothers and sisters, will meet in love. Dear father, I now know that pure Spiritualism is beautiful, and in talking with the dear ones in spirit-life we recognise that your views in relation to it are right.

They tell me that this is the anniversary of "Modern Spiritualism," and how happy I am with mother, Anna, and the loved ones, to greet you in this way on this day. I will come again, but oh, father, as I look upon the spirit-world its climate is beautiful and fair, the flowers are always blooming there, and friends and kindred unite in love. Truly, father, I have found a sweet home above.

In conclusion, let me say that I have had, within the past six weeks, several communications from my spirit daughter, through different mediums, similar in character to the above. On two occasions, at private residences, she materialised her full form, on one occasion taking me by the hand and sitting down beside me on a sofa for a short time. On another occasion she walked by my side some yards with my arm in hers, and as she was about to retire, threw her arms about my neck and tenderly kissed my lips more than once.

As of old, some one may query, "Can these things be?" I answer: "Yes, they are so."—*Banner of Light*.

#### MR. J. M. PEEBLES IN CEYLON.

MR. J. M. PEEBLES, in the course of a letter to Mr. Luther Colby, of Boston, U.S., says:—

I think that yesterday was the most interesting day of my life, and for this reason: I spent a good portion of it at the Buddhist College—in the suburbs of Columbi, a city of 130,000—conversing and debating with the Buddhist priests. There were present the High Priest, and President of the College, sixty priests in their yellow robes, and twenty-five or thirty young laymen, studying for the priesthood. Some of these priests spoke English well. I had with me two interpreters, one of whom had been in the employment of the English Government. On very many points Buddhism and Spiritualism are in perfect harmony. They all believe in the fact of spirit-intercourse; they cast out demons as did Jesus; believe in salvation by merit, and *merit alone*; believe in the re-births or reincarnations of human beings till their errors or sins are all atoned for, and they believe in *Nirvana*—final absorption. On this, and the origin of the soul, and the mental constitution of the soul, we had a warm controversy. I can only say here that I found my match in metaphysics. Only think, when I was arguing that soul was force, this priest pushed under my face Dr. Lewis Büchner's work on *Matter and Force*. These priests have translated Bishop Colenso's *Work on the Pentateuch* into their native language, the Singalese. Recently one of these priests, the Rev. Mohattiwatthey Goonananda, held a two days' public discussion with the Methodist missionaries, and by common consent gained the victory. The Rev. Mr. Bacon, an English clergyman, engaged as a professor in St. Thomas College, Columbi, said that "these Wesleyans were not scholarly enough to meet the Buddhists in debate; only the most clever men should be sent here as missionaries." I gave these priests, upon leaving them, some forty or fifty Spiritualist and Shaker tracts, to aid them in their debates with the sectarian Christians. Oh, how much good I could do toward the downfall of bigotry and the enlightenment of the whole world, if I only had the funds.

Columbi, Ceylon, Aug. 12th, 1877.

THE MESMERISING OF ANIMALS.—The Dalston Association of Inquirers into Spiritualism has determined to follow the example of the British National Association of Spiritualists, by affording increased facilities for debating various points of interest to investigators into Spiritualism and kindred subjects. It announces the first of its Monday evening discussion meetings for the 5th of November next, on which occasion Mr. William H. Harrison will read a paper on "Experiments on the Mesmerising of Animals." Members and visitors who intend to be present are desired to "try home experiments on cats, dogs, horses, or any other animals," so as to be prepared to take part in the subsequent proceedings. Practical mesmerists are cordially invited to attend, and participate in the business of the meeting.—T. BYRON, *Hon. Sec.*

#### MATTER AND SPIRIT.

If Matter and Consciousness be two sides of one and the same medal, two products of one and the same force, differentiated by conditions as yet unknown to us, as Herbert Spencer affirms they are, may not this view, taken in connection with the doctrine of the conservation and correlation of forces, throw some light on certain obscure facts of psychology? I allude to the strange but undoubted effect of asceticism, and the decrease of mere animal and fleshly vigour producing an increased power of the higher and occult forces of the soul, as instanced by the ascetics of ancient and modern India and Egypt, and of mediæval Christendom, as well as by a class of corporeally weak and diseased persons, such as the Seeress of Prevorst, and numerous similar somnambulists, ecstasies, and others.

May not this simultaneous weakening of matter and strengthening of spirit take place in strict conformity to the law of the correlation of forces; and in all these cases may not exactly that amount of force which disappears as matter reappear as the occult forces of the soul? May not the material imponderable forces set free in the bodies of mediums by the states of sleep and trance reappear, and be made use of by spirits, in producing the "Form manifestations," as in the interesting case with Dr. Monck, so well described in the last *Spiritualist* by Mr. Colley?

I am not aware that this view of matter and spirit has as yet been presented to the readers of *The Spiritualist*, and I allude to it in the hope that some one better acquainted with the subject than I am, may be able to throw some light upon it.

Professor Tyndall, in his interesting lecture given the other day, seems to be thoroughly aware of the gulf as yet impassable by scientific methods or instruments between matter and consciousness, and is evidently on the look-out for the missing link in the chain which would unite them together. If he were candid or truth-seeking enough to read the Spiritualistic literature, or to experiment himself, he might find what he is seeking for in the spiritual body, the *Linga Sharira* of the ancient Hindus, the existence of which, it seems to me, has been proved by so many well authenticated cases of apparitions, doppelgängers, and visions of clairvoyants. The Seeress of Prevorst, in her extraordinary revelations about the spiritual body, calls it the *Nerven-Geist*, or nerve-spirit, and affirms it to be the bond or link which brings mind and body in connection with the outer world, and which remains with the soul after death, and forms the outer husk or body with which it then clothes itself. Some physiologists, I believe, particularly since Reichenbach's experiments, admit that there is some scientific evidence for the existence of some such body or force; and Petinger says: "The nerve fluid is neither oil nor water, nor air nor fire, but a thing intermediate between soul and body." This is that "inner man" of whom Tyndall speaks, who receives and answers the messages sent by the nerves, and whose existence he almost admits to be necessary in order to explain the fact of consciousness.

Spiritualists, having abundant evidence of the existence of this interior Being, will scarcely be content, as Dr. Tyndall wishes humanity to be, with "making our souls a poetic rendering of a phenomenon which refuses the yoke of ordinary mechanical laws." If he be satisfied in his "hours of clearness and vigour" with such *poetry*, let him, but we shall prefer to hold fast to *facts*, proving the existence of this soul incorporated within our fleshly organism.

In the beautiful and celebrated Vedantic philosophical poem, *Atma\*-bodha*, or "Knowledge of the Soul," which, if I recollect right, has been translated by Professor Roer, and part of which has been versified by Professor Monier Williams, occurs this passage:—

The soul inwrapped in fire-investing sheaths  
Seems formed of these, and all its purity  
Darkened like crystal laid on coloured cloth.  
As winnowed rice is purified from husk,  
So is the soul disburdened of its sheaths  
By force of meditation, as by threshing.

\* "Atma," from the same root as the German "Athmen," "to breathe." This instructive symbolism, used in so many languages, of describing the soul by the process of breathing, corresponds very curiously with the Swedenborgian idea of the soul or spiritual body, even during earth-life, being nourished by an influx-inbreathing of the divine Ether. Some other languages describe the soul by images borrowed from light, a ray of light from some hidden sun, the "Ameu-Ra" of the Egyptians.

Professor Williams explains these sheaths as follows :—

With regard to the five sheaths (*pañcā-Kosā*), it must be noted that in the *Vedānta* the individual soul, when separated off from the Supreme Soul, is regarded as enclosed in a succession of cases (*Kōśa*) which envelope it, and, as it were, fold one over the other "like the coats of an onion." The first, or innermost sheath is called the *Vignāna-maya-Kosā*, or sheath composed of mere intellection, associated with the organs of perception. This gives the personal soul its first conception of individuality. The second case is called the *Mano-maya*, or "sheath composed of mind," associated with the organs of action. This gives the individual soul its powers of thought and judgment. The third envelope is called *Prāna-maya*, a "breathing sheath," i.e., the sheath composed of breath and the other vital airs associated with the organs of action. The fourth case is called the *Anna-maya*, or "covering supported by food," i.e., the corporeal form, or gross body. A fifth case, called *Ananda-maya*, or "that composed of supreme bliss," is also named, although not admitted by all. It must be regarded as the innermost of all, and ought, therefore, when five are enumerated, to be placed before the *Vignāna-maya*. Moreover, a collective totality of subtle bodies is supposed to exist, and the soul, which is imagined to pass through these subtle bodies like a thread, is called the *Sūkātman*, "thread soul," occasionally styled the *Prānātman*, and sometimes identified with *Hiranyagarbha*.—*Indian Wisdom*, by Monier Williams, p. 123.

These soul-sheaths appear to present a curious resemblance to the mysterious soul-circles, which the Seeress of Prevorst drew, and of which she gave such curious descriptions.

If we examine the "Life Circle" as drawn and described by the Seeress of Prevorst, we shall find there also five circles surrounding the spiritual essence of man. In the middle part of the innermost circle is the seat of the spirit (*Geist*), and the three circles around it form its proper realm (*Gebiet*). Outside these three rings is the realm or sphere of the soul or spiritual body (*Nerven-Geist*), as distinguished by the Seeress from the pure spirit (*Geist*). The fifth circle is the realm of the material world, perceptible by the bodily senses. (See *Die Seherin von Prevorst*, 1st vol. p. 219. Stuttgart und Tübingen.)

Referring to the above five sheaths of the Hindus, it will be seen that the fifth sheath, the *Ananda-maya*, "composed of supreme bliss," is evidently the same as the innermost circle of the Seeress, the seat of the pure spirit. The Hindus, it will be seen, allege it to be the innermost sheath. This agreement in the number of circles (five), and the innermost being the sphere of bliss, in which the highest and most occult qualities of the spirit are manifested is, to say the least, very curious; for the Seeress knew nothing of Hindu philosophy. The Zoroastrian system also alludes to the "spiritual body," and calls it "the pure man," unaffected in essence by the sins or shortcomings of the earthly man. A. J. C.

Lucerne, October 7, 1877.

#### SPIRITUALISM IN DALSTON.

At the ordinary monthly meeting of the Council of the Dalston Association of Inquirers into Spiritualism, held at their Rooms, 53, Sigdon-road, Dalston-lane, London, E., on Thursday evening last week, under the vice-presidency of Mrs. W. E. Corner, the other members of Council present were Messrs. J. Tozeland, J. Rouse, and Thos. Blyton. The minutes of the last session were read and confirmed. The hon. secretary read letters of general interest received since from Mr. H. D. Jencken, M.R.I., Mr. W. H. Harrison, Mr. J. W. Fletcher, Mr. W. J. Colville, Mr. J. L. O'Sullivan, Mr. F. W. Monck, and Herr Christian Reimers. Presentations were laid upon the table and accepted with a cordial vote of thanks to the donors, viz., Herr Christian Reimers and Mr. Edward Maitland. A letter from Mr. James Burns was read, applying for subscription for a monthly supply of *The Spiritual Teacher's Calendar* for distribution, which was declined. The attention of the Council was drawn to arrangements for the winter fortnightly Monday discussion meetings, and it was resolved that the first should be held on Monday evening, the 5th November next, when Mr. W. H. Harrison's paper on "Experiments on the Mesmerising of Animals," would form the subject for reading and subsequent discussion. An offer by Herr Christian Reimers to discuss points connected with the production of the casts of hands and feet, kindly presented by that gentleman to the Dalston Association, was accepted for Monday evening, the 19th of November.

The proceedings were then adjourned, and the ordinary weekly *séance* afterwards took place.

Does anybody know the address of the secretary to the Liverpool Psychological Society?

"SEE to it that the tenement or house in which the spirit lives is clean, for when you drift to the other side of life you are not asked by the receivers what lies without; they ask you where is your heart? where are your acts or your deeds? and we answer as best we can."—*Spirit Message*.

#### MR. J. J. MORSE'S ANNIVERSARY CONVERSAZIONE.

LAST Wednesday night the eighth anniversary *conversazione* in recognition of the useful work of Mr. J. J. Morse, trance medium, was held at the Cavendish Rooms, Mortimer-street, Regent-street, London, under the chairmanship of Mr. Alexander Calder, President of the British National Association of Spiritualists. There was a full attendance.

The President, in opening the business proceedings of the evening, said: Ladies and Gentlemen,—I have been asked to take the chair, and say a few words on the occasion of this pleasant and cheerful gathering. We have met, as you are aware, to celebrate the eighth anniversary of the labours of one of our best inspirational speakers. Eight years ago our friend Mr. Morse commenced his distinguished career in the ranks of Spiritualism, and ever since has valiantly borne its banner aloft, disseminating with unwearied zeal and intelligence—though with the most slender pecuniary gain—the truths relating to our bright and glorious cause. Why is it bright and glorious? I shall not presume to answer so large a question; but, as the miser gloats on his hoard, and the rich man delights in the survey of his fields, so suffer me for a moment to rejoice over a few of the titles to our noble possession. Spiritualism enables us to hold and maintain with a firm grasp some of the grandest verities affecting humanity. It furnishes a new departure in life, raising us, despite the scornful opinion of the world, a step higher in the scale of being. It reduces frivolity and recklessness. It teaches the study of ourselves, and the spirit within. It frees us from that great fault of society, the fear of death. Not unduly immersed in matter and present existence, it gives us a strong and abiding sense of the reality of life in an eternal world. It assures us of a glorious spiritual future. It invites us to share in a noble warfare on earth: for, however humble and feeble, we are nevertheless the champions for the truths of the primitive Christians. While atheism is sapping the foundation of things sacred, and is unblushingly stalking abroad, led by the rash hand of some men of science and of literature, it is our high privilege to combat the noxious pestilence. While the theologian stands timid, perplexed, and well-nigh paralysed at these unholy assaults, and the world is famishing for truth, the Spiritualist is abundantly filled. In short, we have truly reason to rejoice, for, as each true Spiritualist knows, a light is thrown over his path to guide him into the ways of peace. To discourse on these and other kindred themes has now occupied a good many past years of our friend Mr. Morse; and on your behalf, as well as my own, I express the fervent wish that he may long be spared, steadily to pursue the same bright career, with ever increasing success, satisfaction, and happiness, to himself, his relatives, his many admirers and his friends. (Applause.)

The following recitations, songs, and selections of music were then given:—Pianoforte solo, minuet, symphony in E flat (Mozart), Miss Maltby; Song, "Agatha" (Franz Abt), Miss Schallehn; a recitation, Mrs. Waite; Cavatina, "M'appari tutt' amor," Marta (Flotow), Mr. Ernest A. Tietkens; Old Welsh Song, "The Ash Grove," Madame Schneegans; Pianoforte solo, "Rondo Brilliant" (Weber), Miss Holmes; Recitation, "Luke" (Bret Harte), Mr. Dietz; Duet, "O that we two were Maying" (Alice Mary Smith), Madame Schneegans and Mr. E. A. Tietkens.

Mr. J. J. Morse, who rose amid loud applause, said:—Mr. Chairman, ladies and gentlemen,—Permit me to claim your kind indulgence for a few moments. What I desire to say to you shall be presented in as few words as possible. On such occasions as the present I look upon speech-making as something very much like a necessary evil, taxing one's patience while it lasts, and inspiring a sigh of relief when it is done. However, I feel I should be failing in my duty did I not subject you to the not unmixed blessing of my "few words" to-night. The present occasion marks the eighth anniversary of my appearance as a public medium in connection with modern English Spiritualism. Eight years of hard work, but so many years of useful experiences, and in the main exciting and pleasing reminiscences. Friends I have found in plenty—east, west, north, and south—warm hands clasp mine, and many a fervent "God speed" has cheered me on my way. It is said one cannot please every one, particularly in this trial of public characters, and in their case it is most unwise to try. I have endeavoured to be true to myself in all that I have been engaged in, helping all, working for all, looking at Spiritualists in the light of their being one family, caring not so much for parties or persons, but looking rather to the cause as a whole, and to the principles it represents. If I have erred—and some of my friends say I have—who does not?—I can only say I strove to do my best. I ever feel that, as a servant of the spirits, I can best fill my place by working for all, binding myself to none. Friends, if you will permit me to call you such, for so I feel you are, by your presence and sympathy here to-night, I return you, one and all, my most hearty and grateful thanks for your support of the object of this meeting. Believe me when I say I shall take away the most pleasant and gratifying recollections of to-night. I am not at all insensible to the esteem of my fellows; on the contrary, I prize it much, and the more when I feel that I am not obtaining it "by false pretences or otherwise!" I trust I may be ever counted worthy of your regard, and that I may always be able to stand before you with a clear consciousness of having striven for the right. I experience to-night a peculiar obligation towards the esteemed gentleman who has so kindly consented to preside over us. The request that he should do so originated with my spirit-friends, and it was a most gratifying circumstance to me when his consent to be here was made known to me. I regret to add that owing to purely accidental inadvertence the name of our chairman has been omitted from the programme in your hands, and also from the final notices convening this meeting. Believe me, sir, no discourtesy was intended towards yourself. As an earnest worker, as a genial gentleman, and as the head of the British National Association of Spiritualists, Mr. Calder's presence here to-night confers a triple favour upon me, and I think I may safely



add, upon all of us as well. I tender you, sir, my grateful thanks for your kindly courtesy in presiding here to-night. (Applause.) Up to this time we have all of us enjoyed the various vocal and instrumental efforts of those ladies and gentlemen who have favoured us with contributions in that direction. I may safely prophesy that your pleasure will not abate during the execution of the second part of the programme. I embrace the present opportunity to thank the ladies and gentlemen who have so ably entertained us, and to whose presence I am in so large a measure indebted for to-night's success; when I say they have all volunteered their services, I think I give them the highest praise. Where all have done so well it were invidious to particularise. I thank them all sincerely. Friends there are whom distance has prevented from being here to-night, but I am assured in other regards of their substantial interest in the purposes of this meeting. I thank them for their practical assistance and kindly sympathy. In the company before me are many faces I am proud to see present; friends whose hands have warmly clasped mine; whose sympathy again now, as often in the past, sustains and invigorates me. There are some that are absent. The White Angel has been abroad and, clasping their hands, has led them from earth's distractions to the calmness of the higher life. Others there are who are absent whom I should have been pleased to see here to-night. And, now, friends, I have a duty, at once imperative and pleasing, that I must discharge. I am deeply indebted to the disinterested kindness of our respected and valued friend, Mrs. Maltby, whose unremitting attention and arduous labours in connection with this most pleasant meeting have so materially contributed to its successful issue. I may venture to say—and without the slightest suspicion of flattery either—that all who enjoy the favour of her acquaintance esteem her for her kindly sympathy, her warmth of heart, and her strong desire to aid all who need assistance, of which her labours on my behalf form excellent evidence, and for which I publicly tender her my most heartfelt thanks. Madam, I sincerely thank you, and trust you may be spared to us for many years to come. I desire, also, to record my thanks to the editors of our two weekly papers, who have printed the notices convening this meeting in their papers free of cost, and from time to time called attention to it in their respective columns. It is another evidence of the kindness the Spiritual journals have invariably manifested towards me, and I thank them for this further mark of their consideration. Mr. Chairman, ladies, and gentlemen, as I close let me lay aside my professional character, and stand before you as the man, rather than the speaker. I know those who are tenacious of the dignity of the speakerhood; for my part, I prefer the dignity of my manhood. The man first, then the speaker; the better the man, the more useful the worker. As the man, then; as one with failings and virtues in common with you all; as one who pretends nothing on account of his office as a medium; as one who only aspires to the regard of all worthy people who consider him deserving of it, I take my leave of you, thanking you for all you have done now and in the past, resolving to be more worthy in the future. As the worker I stand before the world. When I meet friends under circumstances such as these I come before you as the man. Mr. Chairman and friends, I thank you all sincerely, and now ask your permission to retire. (Applause.)

The following was the concluding portion of the evening's proceedings:—Pianoforte duet (Gounod), the Misses Annie and Evelyn Ward; Recitation, Miss Ella Dietz; Vocal duet, Mr. and Mrs. J. C. Ward; Song, "Evangeline" (John Blockly), Miss Schallehn; Song, "Esmeralda" (Levey), Mrs. Limpus; Song, "Good night, beloved" (Balfé), Mr. E. A. Tietkens; Song, "The Old Cottage Clock" (Molloy), Madame Schneegans; Song, Mr. J. C. Ward; Recitation, "The Northern Farmer" (Tennyson), Mr. Dietz; Finale—Duet (concertina and piano), "Zampa" (Herold), Miss A. Ward and Mr. J. C. Ward.

Where all did so well, and came voluntarily forward in support of Mr. Morse, it would be invidious to select any performer for special praise. Suffice it to say, that most of the real work of getting up this entertainment fell upon Mrs. Maltby, and that everybody present was highly pleased with the results.

On Sunday next Mr. J. J. Morse will deliver a trance address in the Mill-lane Schools, Stockton-on-Tees; subject—"Spirit Communion: its Value;" service at 6.30 p.m. On Monday evening, October 22, same place, at 8, subject chosen by the audience.

Mr. LEES, of Manchester, who, some time since, discussed the subject of Spiritualism with Mr. J. W. Mahony, at Leigh, has, in acceptance of a general challenge thrown out by the latter gentleman, invited him, through the columns of the *Ulverston Mirror*, to meet him again in a discussion on the question. Mr. Mahony objects to its taking place at Ulverston so soon after the recent one there, and proposes Barrow, and prefers that Mr. Lees should be put forward by some representative body, as at Leigh. Mr. Lees agrees to these conditions, and it now remains to be seen whether any public body in Barrow will bestir themselves in the matter.

CLAIRVOYANCE.—Mr. Henly, of 429, Oxford-street, writes to us that a meeting was held at Dr. Nicholl's Hygienic Establishment, 429, Oxford-street, London, on Saturday evening, October 6th, to receive a communication from him in reference to the formation of "a school of clairvoyance, where sensitives may be developed free of cost, and their services utilised afterwards for the purpose of spreading abroad a more general knowledge of spirit-communion." Mr. Henly says that he is a powerful mesmerist, and believes that he can develop clairvoyants—that he intends to sit daily with his pupils, and, so soon as they become fairly developed, he will invite the Spiritualists first, and afterward the general public, to attend his lectures, and witness the facts. He purposes using clairvoyance for the diagnosing of disease; and he states that he has already received promises of support from some of the medical fraternity.

## SEANCES IN MANCHESTER.

BY CHARLES BLACKBURN.

AGAIN I have Miss Cook here to show her power to my friends. The dark sittings are most convincing, because any one person can hold the medium alone, yet disturbances still go on, to their amazement and amusement. A few *séances* of this kind are the A B C to those who disbelieve, and are of great use before they are allowed to see a materialisation. Lillie, the spirit, came forth last night, led my daughter into the cabinet, and then vanished in semi-light; the medium was in a trance in a chair, and in a silk dress, whilst the spirit previously had let us feel her own white cotton dress. The cabinet was formed in a corner of my library with an iron rod, seven feet from the floor, supporting two green baize curtains with rings.

On another occasion myself and daughter decided to do without the curtains, so we took them down, and placed the medium in a large arm-chair in the corner, and turned the gas nearly out, sitting only a yard and a half from the medium. We continued talking to her to keep her conscious, for ten minutes, and when we ceased, the spirit Lillie said, in her usual small voice, "I've just put my medium into a trance, so now I can get on; but I tried whilst she was conscious." I called out, "Katie, are you in a trance?" but no reply. So we set the musical box going, and in a few minutes, although in a dim light, we saw in front of our knees, and about half a yard high, something white. I supposed it to be clothing, and shortly it elongated and became animated to the size or thereabouts of the medium. I said, "Lillie, is that you?" She replied, "Yes, but don't touch me yet." For some time she kept stroking her white clothing downwards, and then gave my daughter and myself her hands to feel that she was complete. She then passed us and went and opened the door of the room a few inches, but instantly dashed it to, owing to the great gaslight in the lobby.

I then said, "Let me go and touch the medium." She replied, "Wait a minute." I did so. She then said, "Now come." I quickly rose from my seat, and, as I approached, the form and white clothing vanished, but there in the chair was the medium, in deep sleep; and, as I touched her face, and arms, and hands, she started and moaned as if in pain. The spirit, though I could see nothing, said, "Go and sit down, and send Miss Blackburn to feel that the medium is here in her usual dress." I did so, and when we both were comfortably seated again on our chairs, out again came the white form, as perfect as before.

I said, "Lillie, I must and will have more light." She replied, "I don't care myself, but it is hurtful to my medium; but put a little on." So I went to the gas-tap, and with my eyes towards the medium I awkwardly turned a lot on. The medium instantly shrieked out; her arms and legs were moving like windmills, and the spirit again vanished. I turned down the light quickly, and the spirit called me to come and take hold of both hands of the medium for a few minutes, to sooth her. I did so; she gradually became calm, and the spirit said, "Good night." Thus ended the *séance*.

On the 11th October, on my daughter and Miss Cook retiring to bed, they asked Lillie to write something during the night; so they took a sheet of note paper, and marked it in two places, and put it, with a pencil, in a drawer. Then, after half an hour's conversation in bed, Lillie spoke and said, "Miss Blackburn, light the gas, for I have written something;" they did so, and here is the message, but of no value except as another fact:—

"To MISS BLACKBURN.—I have nothing to tell you, but I just write to show you what power I have, and to thank you for your kindness to Katie and myself. I shall give you some rough manifestations at night.—LILLIE GORDON."

Parkfield, Didsbury, near Manchester, Oct. 14th, 1877.

MISS ELLA DIETZ AT BRIXTON.—Last evening Miss Ella Dietz, of the Theatre Royal, Haymarket, assisted by Mr. Frank Dietz, gave a very interesting and successful "Evening with the Poets," at the Angell Town Institution, Brixton. Miss Dietz possesses considerable histrionic power, and her readings were marked by both force and intelligence. Her selection of pieces, too, showed her to have a cultivated taste, which the audience were not slow to appreciate. "The Lady of Shalott" (Tennyson), "The Romaunt of the Page," and "Mother and Poet" (Mrs. Browning), "The Swineherd" (Hans Christian Andersen), and three pieces by Bret Harte were given creditably.—*South London Press*.

## INDEPENDENT SLATE WRITING A DEMONSTRABLE FACT.

BY EPES SARGENT.

I AM here, on a brief visit, at our great American watering-place, to make trial of the waters and the invigorating autumnal air. Saratoga is deserted by its throng of fashionable visitors, and the large hotels are closed; but those who want to combine fine weather with benefit from the waters are wise, I think, in coming now.

As confirmatory of the account which I sent you last week of the plain, irresistible proofs of independent slate writing, which I got through Mr. C. E. Watkins on the 18th of this month, at 46, Beach-street, Boston, I herewith send, copied from *The Banner of Light* of to-day, a brief and pithy statement of his own experiences, Sept. 14th, 1877, with Watkins by my friend and neighbour, John Wetherbee.

Nothing could be more satisfactory than his test. He took two fresh, newly bought slates, of his own, placed them together, bored holes with a gimlet through the four sides of the wooden rims of each, inserted twine through the holes, and thus tied the slates firmly together. All this was done before he went to the medium. I saw the slates in this condition. Before trying them he had placed between the inside surfaces a small crumb of slate pencil. The medium *did not even touch or see* the inside of those slates, on which the writing came, till after the writing had been produced. How came it there if not by some supersensible process?

A case like this, confirmed as it is by similar testimony from hundreds of disinterested persons, must satisfy the many competent witnesses in England to the phenomena through Slade, that independent slate writing is a demonstrated fact, and that a host of Lankesters and Carpenters cannot, by their mere theories, however clever and ingenious, invalidate proofs which are now so abundant that none but the bigot can deny their force and conclusiveness.

And yet what opposition these demonstrable facts have to encounter! Our newspaper press seems determined that they shall not even have a hearing. I wrote out a brief, succinct account of my experiences with Watkins, proving this wonderful fact of an intelligent power at work independently of any known visible organism or physical brain, and sent it, signed with name and address, to one of our leading daily newspapers. It was incontinently rejected. The editor, it would seem, did not want his readers to know that such facts were even credited by any number of intelligent persons. In his newspaper he had diligently vilified Slade ever since the Lankester affair, and now, anything that seemed to prove that the medium was not the "impudent pretender" that the said newspaper had represented him to be, was repudiated as unfit for its respectable columns.

If I had sent a stack of manuscript descriptive of the last base ball match, or a graphic account of the Saratoga races, how welcome my communication would have been, and how speedily given out to the compositors! But my facts were of a kind to show that there are supersensuous powers in man; that the fact of spirit existence is more than probable; that the Haecckels, the Vogts, the Büchners, and the Feuerbachs are in the wrong, and the "babes and simpletons," who have ever regarded their departed dear ones as still existing in the human form are in the right—and therefore my statement was rejected as unworthy to appear on the same sheet with records of the last game at billiards, or a full description of the last theatrical extravaganza.

Well, every one to his taste, the editor will plead, probably, "It is the fault of the public—of my readers—they don't want any of these cock-and-bull stories about independent slate writing."

And by such ostrich wisdom—such shutting the eyes and the mind to stupendous and notorious facts—we are repulsed in our attempts to give the world the benefit of a knowledge of a great phenomenon of nature—of a subject which I agree with Mr. Frederic Tennyson in characterising as "the great subject of the age."

If the gentle public are thus to be kept in leading strings by the editors who dislike our facts, and would stamp them out, I hope that newspaper readers generally will not be

kept in entire ignorance of the tutelage to which they are to be subjected. Fortunately for the truth, the army of witnesses is daily increasing; and as well might Messieurs, the daily editors, attempt to reverse belief in the Copernican system as to check the growth of belief in these demonstrable phenomena, that belong to science, and are facts of nature which our every-day experience is verifying, and which must soon form the materials for a new psychology pregnant with the grand, inspiring fact of man's inherent immortality.

Saratoga Springs, New York, United States of America,  
Sept. 29th, 1877.

## A TRANCE COMMUNICATION.

(THROUGH MRS. WOODFORD'S MEDIUMSHIP.)

IN giving forth my medial experiences, I do so from a necessity which impels me to endeavour to be useful to others, so far as lies within my power. I say a necessity, for active usefulness is absolutely essential to spiritual health. If I could do no more than scrub a room, that others might enjoy its cleanliness, it would be necessary for me to perform even that lowly use to the best of my ability.

One mind cannot obtain all truth in infinite perfection. It takes many tiles to pave a floor, and multitudinous bits are employed in one pattern of mosaic; therefore, truth or knowledge from the spirit-world comes through many minds; and when, by perfect knowledge, we have eliminated imperfections, we shall behold much of the plan followed by Divine Wisdom in the creation of the world. To this end I present my humble contributions, imperfect as they may be.

A stranger spirit was introduced by the guardian spirits, who we were informed had never been incarnated. I was permitted to see him. Let us suppose that he showed me a form to which my powers of conception were adequate. Whatever shape he might wear to beings like himself, to me he appeared in a human fluidic body of exquisite mould and fairness. The whole face was a smile; and joy, innocence, intelligence, and benignity beamed in the glance of his eye. As I looked, two iridescent little pinions seemed to spring from his shoulders, and, suddenly expanding, wrapped the whole of his form in an airy vapour of rainbow hues.

He said to me—"I will try to teach you something. I wish that my coming may be a source of happiness to you. Call me when you will, I will come. When you are sad, when your spirit sighs under the oppressiveness of earth, then call for me. I will come and wrap you round with joy in the fresh exhilarating breeze. I love light, life, activity. Call me Aremel."

Aremel took an early opportunity to fulfil his promise, for very shortly afterwards, when I sat with a friend for communion with the spirits, he announced himself, and, putting me in the trance, gave a long address, whilst my friend wrote as from his dictation:—

"At the bidding of one greater than I am I come to give you some little instruction. I have drawn the spirit of the medium forth from her body by the power of my will, and I have entered into her to speak through her lips, to use her brain so far as I can, to tell you of things which I know. Bear in mind that spiritual ideas far transcend the power of your language to convey. Language is the effort of spirit to convey ideas from one mind to another; but from the poverty of your languages ideas suffer in transmission, and cannot be conveyed in their fulness. In our state of existence thought passes from mind to mind fully and perfectly. It would be as easy to cause the ocean to flow through a small tube, as to give the knowledge of angels through the mind of a mortal. No language is rich or full enough, no life is long enough. It will not be possible for me to give more than you can receive. I must clothe spiritual ideas in earthly language, and where I perceive they transcend your comprehension, I must either withhold them altogether, or so present them in words that they may come within the grasp of your mind.

"In the first place I will endeavour to give you some idea of my nature and state of existence. The robe of flesh I now wear, in the body of the medium, seems to me narrow and constraining; the brain is inadequate to the reception of my intelligence, and narrows its expression. I am accustomed to expand my spirit through vast spaces, to make myself responsive and sympathetic with myriads and myriads of beings. I love to know of the existence of many, and to embrace and hold much within the grasp of my comprehension and knowledge; and my spirit is of that universally diffusive nature that it is as easy to me as to a mother upon your earth to feel, know, understand, and sympathise with the necessities, perfections or imperfections of her children. Thus I become a sort of smaller spirit-father beneath the All-Father—a lesser god in the angelic department over which I hold sway. There are many employed like myself. The spirit of God entering into us and making us one with Himself, we are powers in that universe which has proceeded from Him, and are accustomed to find our great happiness in controlling the elements of the material world under the direction of His Mighty Spirit, which, from our perfect oneness with Him, has come to be like our own minds. I cannot tell whether I make this great subject plain to you; but I will try to present to you an image. God is like the sun—we are the rays proceeding from that sun. God is the central fountain of life, which continually flowing forth from Himself becomes the universe, in which we, His children, whether spirits or mortals, find the bliss of existence. Proceeding out from Him, the divine central fountain, these life-streams (I will call them) reach at last their final point, and become condensed, or solidified in what you call matter, or the world of forces. Upon this circumstantial plane are your planets—earths, where life is carried on in the more cumbrous material of perishable

bodies, which are the mere shells of spirit. Here there is constant change. Things appear to your finite senses to be destroyed, but nothing is ever lost, and one substance is being constantly transmuted into another; for it is the activity of indestructible spirit, which finding one form of expression on the material plane useless, takes at once another. Upon this ultimate plane occur those extraordinary convulsions of nature which are designed to restore disturbed equilibrium, and these are under the direction of spirits like myself. This material plane is full of the greatest interest to us higher ones. It is as a fulcrum upon which the great lever—spirit—moves; it is the plane of uses; it is a field for the exercise of what you call 'forces'—I call 'spirit,' for all is spirit or God. It is that point to which spirit tends to work out perfection, and becomes the ground for the feet of spirit (if you can understand me), upon which it treads, and from which alone it can spring back again to God. This material plane, one might say, is the necessity of God, or the spirit, in the outworking of the great plan of creation. It is its body, its continent, its field of action in the complete perfection of the ultimate, or end, for what has a beginning must have an end, an interior an exterior, or that which contains, and serves as a kind of covering, or protection: Nothing is lost to God, for from this last circumference to which spirit extends He draws all back again to Himself, and His life is continually flowing out and into the whole, preserving it in the healthful activities of His endlessly creative Spirit. No words can convey to you the grandeur and sublimity of the scene this material plane presents to us, and the inexhaustible interest it excites. You would think that to us, accustomed to the grandeur of heavenly scenes, it would be little and insignificant; but you must remember that here, too, we see God. We are also the appointed ministers for carrying out His work, and that is by no means insignificant. Following out the workings of spirit perfecting itself on the ultimate plane, tracing out the plans of the Divine mind in creation, being inspired and filled with those plans ourselves, burning with activity and zeal, or ineffable joy in the fullness of beneficent power given to us to carry out the Creator's will, in all this we learn what God is—the great Father who gave us being, and in whom we live and move. And then from His very life, of which we again are the expressions, we have the infinite happiness of helping, aiding, and inspiring those beneath us, or who are less full of divine life. It is with supreme, inexpressible joy we feel the divine power go out of us to bless and renew. I can give you in the short time allotted to me but the smallest outline of what I would convey; but I will try to give you ideas, clothed in the simplest words I can command, upon which your mind may work afterwards.

"Life in proceeding from God, the ever out-flowing but self-filling fountain, cannot return to Him without purification. It must return in beings capable of conceiving divine life, pure enough to share and enjoy it; in short, made like unto the Father. Life in proceeding from God becomes more and more gross until it becomes the opposite, or the reverse of the divine spring, from which it emanated, that is, it becomes the physical or natural world. Here the indwelling spirit clothes itself in a variety of forms—gaseous, mineral, vegetable, and human—from the lowest and most imperfect condition or embodiment, gradually assuming more and more power for the expression of spirit by all the various growths or processes through which it passes, until it reaches the human form, the highest possible embodiment of spirit. When I use the terms 'life' or 'spirit' I mean the same thing. The end of creation is the heaven of angels, beings who are like unto the Father from whom they proceeded, who are inheritors of His greatness, and to each of whom is given as much power of beneficence as he is capable of receiving. Spirit must take form; the human is the highest and the most perfect; the Divine spirit ever shows itself in heaven in the angelic human form. The highest of angels never descend into the flesh, but are spontaneous embodiments of the spirit of God, rendered necessary in the direction and government of the Universe. The beneficent power of these angels is felt to the outermost circumferences of spirit; and they infill and sway numberless other angels, who are a little less near the divine centre, as servants or agents in their God-appointed work. I belong to one of these secondary groups. These mighty ones are to us the Father, and are absorbed in Him. No eye has ever beheld, or can behold, God as He is in Himself—the one, great, everlasting Soul—the origin of all things, but in these divine human forms He is ever coming into the midst of His children. These angels form the innermost and highest circle of divine life, such as we may understand it.

"Upon the outermost circumference of spirit, or the material plane, are the systems of planets. Each system is under the guardianship of a body of angels, who form One Power. Some members of this body descend upon planets under their care, to approach nearer to the progressing souls, in order to teach them of divine life; because they are so sunk in the flesh, that if it were not for the constant care of the higher spirits, human beings in the flesh might come to lose all sense of God.

"It is difficult for the human mind to conceive how many beings can, from a condition of absolute harmony, be so infilled with the Spirit of God as to form but One Power, which is indeed to be Sons of God. One proceeding from this vast celestial company is equal to the whole in divinity of nature, and, in descending upon the earth, expresses God as well as He can be expressed to mortals. These angel-teachers ever point the way to the Father—that is, teach mortals how to subdue the animal nature, and obtain divinity, or the angelic nature. Upon this subject I can now say no more.

"I have merely given you an outlined sketch of certain spiritual truths. Another time I may be able to amplify, and fill in details.

"I will now glance at another subject, for I wish to help you to see still more beauty in the world you inhabit. I wish to teach you to look within all things for the spirit. I wish you to see that external forms are but the gross representations of the beauty of the infilling spirit. It is the nature of spirit to develop itself, and on the lowest, or outermost plane of life, it is continually growing into new forms, and into higher and more perfect life-experiences. Spirit permeates all nature, and the

forms of mineral, vegetable, or animal life you see before you are the gross external expressions of the degree of progression to which the indwelling spirit has attained. Spirit-eyes behold the indwelling spirit, and perceive how exactly the external shape is adapted to the wants and necessities of its existence on the material plane. In these forms, a wonderfully subtle and sublime wisdom is displayed, wherein we read our Father's glorious mind. This is a vast and inexhaustible theme, upon which much knowledge, I hope, may be given you from various sources.

"As the highest external form is the human, for God takes no other form in heaven to the eyes of His angels, so in all the lower types of spirit embodied in various forms on the earth, there is always more or less tendency to the human form, however unlike the external shapes may be to your mortal sight. When you have before your eyes a beautiful flower, there is an imperfect little spirit, in the infancy of development, embodied in the plant from which the flower has been plucked. From the seed-rootlet it has gradually expanded into the most perfect expression of its soul-life in matter, and can reach no higher perfection in that embodiment. The little imperfect spirit, as yet unconscious, can nevertheless receive impressions, which impressions educate or develop it a short step towards intelligence. Before advancing to a higher embodiment the plant has ripened seeds from which other plants like itself may spring, and thus it leaves behind it the means of higher development to spirits lower than itself in the scale of ascension.

"This development of spirit through repeated embodiments is the inevitable law of life on the material plane. An immensity of happiness is experienced in the progression through different forms; but as there is the reverse to every picture, vicissitudes, sorrow, and pain are also experienced. Suffering is the grand purifier, and is an indispensable agent in progression; but the higher the intelligence the more poignant the suffering.

"When spirit has completed the circle from God back to God again, when it has attained the stature of the angel, it has become, by the long road of progression, conqueror over pain, sorrow, darkness, death; and in this particular has grown to be like unto God.

"Could you behold this world of matter as we do, who are behind the veil, it would be to you a scene of fairylike enchantment, except where poor, ignorant man, self-degraded, has surrounded himself with deformity. It is true there is sorrow, suffering, and death; but from the graves of that suffering and death rises the invigorated spirit into higher existence.

"Remember, when you tend your pets, when you gather your flowers, it is so much life which God has placed in your hands, over which you have power like so many lesser gods. Let your heart, then, go forth in loving compassion to all these smaller lives. Remember, they are surely progressing to something higher; that you may be like a beneficent god to them, or, on the other hand, a cruel tyrant; for by your treatment you insensibly educate them, and aid them to reach a higher state of existence. And if ever, of necessity, their death must come by your hand, let it be done with gentle pity and tenderness."

AN undertaker of Dallas, named Linskie, disinterred the remains of a man whose family was unable to pay the funeral expenses, removed them from the casket, and reinterred them in a pauper's coffin. Linskie afterwards destroyed the casket. We have not before heard of a similar transaction. Linskie can pass up head.—*Corsicana Index*.

TO OUR READERS IN NEW YORK.—In future this journal will not be supplied to casual subscribers in New York, but to those only who take it in regularly. Those who require its continuous supply are requested to give their orders, accompanied by remittances, to Mr. Channing D. Miles, 123, West 40th Street, New York, or to send their subscriptions to one of the London offices of *The Spiritualist*.

THE LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—Several Spiritualists have promised £6 towards increasing the number of books in the Lending Library of the National Association of Spiritualists, 38, Great Russell-street, London, but have done so on condition that a sum of not less than £12 shall be contributed altogether. Others are therefore requested to enter their names as contributors. To those who wish to present works to the Permanent Library, we may state that it is especially lacking in books of reference, in foreign and English dictionaries, and in dictionaries of science, art, literature, religion, biography, dates, geography, and so on. A complete set of Beeton's various books of reference would be of considerable use. Complete sets of all the spiritual periodicals which have ever been published in Australia or America should be presented to Library for preservation, and for the permanent use of the public. A set of the English *Spiritual Times* is also wanted, likewise all the new and old Acts of Parliament, which might be called into use for the prosecution and persecution of mediums.

"PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."—Dr. Eugene Crowell's book with the foregoing title, is taking the lead in this country as the chief standard work in connection with Spiritualism. Some Spiritualists keep it for the purpose of lending it to their friends, and during the last London season there was more demand for it from the Lending Library of the National Association of Spiritualists than for any other book; the copies of it in that library were almost constantly out, in the hands of readers. Not only is the book well written, but Dr. Crowell has attended a great number of *séances*, and after first making sure of the accuracy of his facts, has drawn from them those conclusions only which they reasonably warrant; on this account the book commends itself to the scientific mind. Then, again, instead of painting Spiritualism as Vandalism prepared to upset everything, and to tear down the good and bad alike of the culture and religious sentiment inherited from past ages, he presents it as primitive Christianity divested of all the artificialities imposed upon it by man. This method tends to disarm prejudice, and has truth as its foundation.

## Poetry.

## SPIRIT COMMUNION.

Out! from darkness, gloom and sadness,  
And the weary, sinking heart,  
Into life and light and gladness  
Which celestial souls impart,  
From that land beyond the river,  
Land of God, the Beauty-Giver.

Surely earth is but phantasmal,  
Symbol of a higher state;  
Matter melts to rings all plasmal,  
We have but to search and wait  
Till death rends the veil in twain,  
And friends long lost be found again.

Not even to wait—for oft at eve  
The spirit-sphere is joined with ours,  
And those loved friends for whom we grieve  
Strew our earth-path with heavenly flowers;  
We see them, hear them, clasp their hand,  
Sure pledge of Love's immortal land.

Out! from darkness, gloom and sadness,  
And the weary, sinking heart,  
Into light and life and gladness  
Which celestial souls impart,  
From that land beyond the river,  
Land of God, the Beauty-Giver.

Lucerne, December, 1876.

A. J. C.

## 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.]

## FORTNIGHTLY SPIRITUALISTIC MEETINGS IN DALSTON.

SIR,—Will you kindly grant me a small space in your columns to invite the presence of all persons interested in the study of mesmerism, Spiritualism, and cognate matters, at the forthcoming winter fortnightly Monday evening discussion meetings, to be held at the Rooms of the Dalston Association of Inquirers into Spiritualism, on and after the 5th of November next until the end of April, 1878. In affording increased facilities for debate, without interfering with the ordinary weekly Thursday evening *séances*, the Council hopes that the opportunity now presented may meet with the general appreciation of the members, and that every effort will be made to create a lively interest in the proceedings, by the introduction of their friends and acquaintances to the meetings.

Members and others are invited to contribute original papers, reports of individual experiences, notes of experimental research, or other matter suitable for discussion at the forthcoming Monday evening meetings. Those who are willing to aid the Association in this direction during the coming winter season, are respectfully requested to communicate with the undersigned, in order that dates may be fixed as far in advance as possible.

THOMAS BLYTON, Hon. Sec.

Rooms:—53, Sigdon-road, Dalston-lane, Dalston, London, E.  
12th October, 1877.

## SUGGESTIONS FROM CAPE TOWN.

SIR,—I send you a few lines to let you know that Spiritualism progresses in this part of the world. Bishop Rickards, of the Roman Catholic Church, Graham's Town, has been ventilating the subject by lecturing on it. He acknowledges the facts and the power of communicating with spirits once in the flesh, but believes them to be the work of Satan. This lecture roused the press to opposition, which resulted in drawing the Bishop out in several letters, which he wrote to the papers.

It is amusing to see how fearfully sceptical people are. When I show some people my slate-writing, with the seals on the slates intact, and when I state the tests under which I obtained the messages, they coolly say I must have been tricked or hallucinated, and that they would not believe it should they see the same thing. Nothing in the world would convince such, so the best way is to allow them to wallow in their egotism and scepticism.

The cause in England is in a flourishing condition, and in such hands as "M.A. (Oxon)," Dr. Carter-Blake, Dr. Nicholls, and hosts of others well known as advanced thinkers and educated men, it cannot fail to progress. I should like the British National Association of Spiritualists to secure the services of a powerful physical medium for nothing but its own *séances*, and pay him, say, £250 or £300 a year to be able to live comfortably, and to be independent altogether of the outside world. By this means Spiritualism might be better promulgated. It should invite two or three influential persons, who are willing to investigate at ten or twelve sittings, on condition that should there be nothing to convince them during the sittings, they are not to consider the subject as finally settled.

A sort of "Esoteric Circle" should be formed, and candidates for admission should be introduced into the facts by passing through several initiatory stages, the managers preparing each candidate by posting him up previous to the sittings. There is plenty of influence at home to secure the presence of a few leading men whose testimony would go a good way. I will gladly give towards this object my £1 ls. a year for five years, and think every real Spiritualist (who can afford it) will do the same. Surely there are 300 to be found in England who will do this. Do, Mr. Editor, think over this idea. A good medium like Dr. Monck, Williams, or Miss Wood might be secured, for say six months or a year, and should the person selected deserve it, he or she might then

be re-engaged. The great secret of success is to get a medium who joins heartily in the plan. There should be twelve persons, including the medium, to attend, say, a series of twelve sittings in a month (three times a week), seven adepts (thorough Spiritualists), and four neophytes. Should there be nothing convincing in the twelve sittings, then try again for six more.

Every month seven other adepts might be selected with four more neophytes. This would give us on the average, say, one hundred sittings a year, and during that time surely some of the candidates would have received some convincing tests. Of course your readers would receive an official report, say every two weeks, of what took place. I hope "M. A. (Oxon)," and other influential Spiritualists, will think over my desultory ideas, and try to do something. I shall be pleased to hear the opinions of others on this subject. We must try to do something in an official way.

BERKS T. HUTCHINSON.

Cape Town, South Africa, Sept. 18th, 1877.

## ASTROLOGY.

SIR,—Allow me to direct the attention of those of your readers who have been interested in the letters under the above head in *The Spiritualist*, to an article in the September number of the *Dublin University Magazine*, entitled "Lost Elements of Ancient Lore." To those who believe that spirit underlies all matter, there will be no difficulty in believing that the earth and other planets act and react upon each other spiritually, as physical science proves they do materially. This view of the case is well put in a communication headed "Sympathy and Spiritual Affinity" in the *Medium* of the 21st September, apparently in reply to a previous communication under the same heading.

When it shall be recognised that there is a material and a spiritual side to every science—to all knowledge an outer and inner meaning—as astronomy, *i.e.*, "star (mechanical) law" is the material aspect of the science of the heavenly bodies, so may "astrology," *i.e.*, "star-speech," when properly cultivated, develop into the spiritual aspect of the same science.

H. M.

Bath, October 12th, 1877.

## SPIRITUALISM IN IRELAND.

SIR,—I have left Kilkeel, and said adieu to my warm-hearted friend, the solitary Spiritualist of the place, with his well-stocked library of books. That library contains many valuable and rare books on the occult in life and being, including Spiritualism, modern, mediæval, and ancient, side by side with Sir Walter Scott's *Demonology*, and Howitt's *History of the Supernatural*, as well as works on mesmerism, anthropology, hypnopathy, homeopathy, and such-like modern heresies. This gentleman never saw the slightest phenomenon in connection with Spiritualism or mesmerism, yet takes an intense interest in both subjects, and is thoroughly read up in them *pro* and *con*. He was delighted with the two mesmeric *séances* I gave, the subjects operated upon being his brother, his two servants, and himself.

In order to get to Newcastle (Ireland), where the next railway dépôt is, we had to ride upon a "jaunting car." The weather was fine, and the scenery beautiful. On one side of the road could be seen farmers and their people busily stacking wheat and corn, and thrashing was going on, both by machinery and by hand. Upon the other side of the road rolled in unbroken, the waves of the Irish Sea, along a shore which extended the whole length of our route. Half-way between Kilkeel and Newcastle I had pointed out to me the residence of a lady whose spirit-husband was said in the neighbourhood to visit her. She is a well-known Spiritualist.

I find that a reverend gentleman, a Spiritualist, or who at least was one, the former editor of an English periodical now dead for want of Christian support, has been in this neighbourhood, and was made fully acquainted with the above story of the ghostly visitor. He sowed some seeds of Spiritualism whilst in the neighbourhood, which I find even at this time have not been sown in vain. I also find good work to have been done by the tracts and books of Mr. John Scott, of Belfast, an agricultural implement manufacturer by business, but a writing medium by choice. This indefatigable gentleman's pamphlets, tracts, and books on the subject of Spiritualism, I have met with scattered profusely throughout different parts of England, and I find he has disseminated them with no niggard hand in this country. He must spend a fortune in this way, for he will send a large parcel of his publications to any person whom he has reason to believe will honestly distribute them. I think it is only just to acknowledge the selfless labours of this gentleman, who works for the love of what he esteems to be honest and true, without the inducement of earthly fee or reward. Ballynacree, where I am at present stopping, contains in the person of a humble farm labourer, a natural healer or mesmerist in disguise. He works charms and cures sick people by blowing, rubbing, and passes, and is wonderfully successful. He reads strange books for a man in his position, and has superior knowledge to many of his masters, the farmers. He is in great requisition as a horse and cattle doctor besides.

The following story will bear investigation. Old Dr. Corry, of Belfast, whose skill as a veterinary surgeon is of no mean order, had under his care a horse with a broken-out fetlock, bad knees, and running sores; the doctor failed to make a cure in this particular instance, and the horse, which was valued at £80 before it was taken ill, was sold by its owner to a Mr. Samuel Johnstone, farmer, in this neighbourhood, for thirty shillings. The aforesaid farm labourer was sent for by the farmer, who knew him by report, to see what he could do for the horse. He proceeded to work with a bucket of hot water and some old flannel, and he washed the sores well, eased the pain from which the poor horse was suffering, then "mesmerised" the places by "passes in contact." The inflammation subsided, the swelling became less; every three hours the first day was the treatment continued. Next day the horse was put to work with the plough, but the treatment continued as before. At the end of the week there was not a running sore to be found upon him, and



he was well able to work, but the animal was too good for field labour. It came to Dr. Corry's ears that the horse was better; he came and saw the horse, bought it again, and paid Mr. Johnstone £20 for the animal, which cost him only thirty shillings six weeks before. Dr. Corry said that what completely puzzled him was that after he, with all his knowledge, medical skill, and experience had failed, how an ignorant farm labourer could succeed, and that, too, without any medicine.

I am getting together some very interesting information concerning "elementary spirits." "Elementary philosophers," that is, those who invoke these spirits, in this part of the country, are persons who never heard of elementary spirits, or of the Theosophical Society of New York, or of the wonders of *Ghost-land*, or the visions of gnomes and elves in Cornish mines or elsewhere, as recorded by Emma Hardinge Britten or Catherine Woodforde. Neither have they heard of the "diakka" of A. J. Davis, another now well-known visionary. As soon as I have sifted this curious matter, I will forward the account to your paper.

Before concluding these hasty lines, I may mention a lady mesmerist in London, who is also known in connection with the anti-vaccination movement, has a patient here under her treatment, and as soon as she found that the patient was not in a position to pay anything she has generously continued her treatment, even forwarding her "specifics" without charging for postage. I sincerely wish success to all healers who work in this way, for no true healer can refuse a case simply because the patient is poor as well as sick. Belfast is my next stopping place.

J. COATES.

Ballynacree, Ireland.

#### MESMERISM.

SIR,—The following lines, so happily expressed, were written by an accomplished lady, more than thirty years ago, and published in the Rev. G. Sandby's book, *Mesmerism and its Opponents*, which work is unfortunately out of print. These lines were written at a time when Mesmerism was undergoing the same ordeal that Spiritualism is now passing through, viz., the reproach of Satanic agency.

#### ON HEARING MESMERISM CALLED IMPIOUS.

Call not the gift unholy; 'tis a fair—a precious thing,  
That God hath granted to our hands, for gentlest ministr'ing.  
Did Mercy ever stoop to bless with dark unearthly spell?  
Could impious power whisper peace, the soul's deep throes to quell?  
Would Evil seek to work but good—to lull the burning brain,  
And linger in some scene of woe, beside the bed of pain—  
To throw upon the o'er-fraught heart the blessing of repose—  
Untiring watch the eye of care in healing slumber close—  
And as the agony of grief fell 'neath the Spirit's will,  
O'er the wild billows of despair breathe tenderly—Be still?  
Speak gently of the new-born gift, restrain the scoff and sneer,  
And think how much we may not learn as yet around us here;  
What paths there are where *Faith* must lead, that Knowledge cannot share  
Though still we tread the devious way, and feel that truth is *there*.  
Say, is the world so full of joy—hath each so fair a lot,  
That we should scorn one bounteous gift, and, scorning, use it not,  
Because the finite thought of man grasps not its hidden source?  
Do we reject the stream, because we cannot track its course?  
Hath Nature, then, no mystic law we seek in vain to scan?  
Can man, the master-piece of God, trace the unerring plan  
That places o'er the restless sea the bounds it cannot pass;  
That gives the fragrance to the flower, the "glory to the grass?"  
Oh! Life with all its fitful gleams hath sorrow for its dower,  
And with the wrung heart dwell the pang and many a weary hour.  
Hail, then, with gladness what may soothe the aching brain to rest;  
And call not impious that which brings a blessing and is blest.  
The gladden'd soul re-echoes praise where'er this power hath been;  
And what in mercy God doth give, O "call not thou unclean."

Tottenham, October, 1877.

J. JAMES.

#### REINCARNATION.

SIR,—Wishing to send a letter to my spirit friends, John and Katie King, may I hope that you will convey it to them through the columns of your widely-read periodical?

Dear John and Katie, I send you greeting. You must recollect when, after a series of about twenty *séances*, we last met in London, it was at Dr. Perrin's, on the evening of 24th October, 1871. On that occasion I asked you, John, whether I could rely on your being the original, the real John King, who had been in the flesh as Sir Henry Morgan, Governor of Jamaica. Your reply was, "Of course I am the real John King; but I must tell you that about four centuries ago I was an Italian nobleman of great wealth and power. When we meet again I will tell you my story." Following the conversation, I asked you another question which must have displeased you, as in a stentorian voice you exclaimed, "Not a bit of it! not a bit of it!" and abruptly left the circle. And you, dear Katie, you cannot have forgotten that, when John had left, you took up the thread of the conversation, saying, "Yes, John was an Italian nobleman of the north of Italy, and it was on that occasion that he knew me, who was then a Swiss girl." Now, John, in *The Spiritualist* of 28th September last, I find that besides Sir Henry Morgan and the Italian nobleman, you have said that you lived also in the time of Queen Elizabeth, and were a friend of Sir Walter Raleigh. We thus learn from your lips that you have been on this planet three times in about three centuries. What can that mean, if not your threefold return into the flesh, and that you, aware of the prejudice this doctrine meets with in England, are thus trying slyly to insert the reincarnation-wedge, waiting for better times to knock it in further? I am not placing you on a two-horned dilemma, John, for one of the horns is so sharp that you must perforce hug the other and tell the whole truth. My experience suggests that you must be a spirit of seven or eight incarnations: you have already spoken of three, make a clean breast of it, and tell us of the others. You have worked hard to teach Spiritualism to one generation, it is now incumbent upon you to speak Spiritism to the rising one, which is thirsting for new truths. Let not the fate of gentle spirit Ronalds dismay you. You recollect how he was insulted and called a fib-teller for avowing that he was the reincarnation of a Persian Prince. No mortal who knows you would insult you, John, lest your lively speaking-trumpet, which is now made

of brass, might fall heavily upon his imprudent head. Perhaps you will require superior permission before you shake the tree; ask for it, and it will be granted, for I am sure the pear is ripe. Give a hearty shake of the hand for me to Tien-Sien-Tie, and thank him in my name for having ceased discoursing against the plurality of existences. I thought he would do so, and foretold as much. (See *Spiritual Magazine* for December, 1875, page 567.) And let me remind you and him of the saying of a great Italian poet:—

Circumstances to meet,  
The wise men alone  
May change their mind,  
When they think fit.

I expect a reply from you, either through the *Banner of Light*, or in any public way you may choose. If no reply comes from you, I and all reincarnationists will take your silence as an assent to the truth of human palingenesis.—I remain, dear John and Katie, your elder brother (you know),

G. DAMIANI.

2, Vico del Vasto a Chiaia, Naples, 9th October, 1877.

#### "NEHOSHTAN". AT UNIVERSITY COLLEGE.

AN article by "M. A., Oxon.," in *The Religio-Philosophical Journal* (Chicago, September 22nd), has found a new name for Dr. Carpenter. After pointing out the numerous scientific inaccuracies of which Mr. A. R. Wallace has convicted Dr. Carpenter, the writer says:—

Now, what will be the effect of such an indictment as this preferred against a man like Dr. Carpenter by one who signs at the foot of it a name so well known and so weighty alike in influence and in respect as that of Alfred R. Wallace? Will Dr. Carpenter justify himself? He cannot; facts are against him, and have been for the last twenty years. (So much the worse for the facts!) Will he reply? Not he! He will ignore Mr. Wallace's paper, as he has ignored many an inconvenient fact before. Will he, then, be discredited before his scientific brethren? Not he; they all row in the same boat, with a few notable exceptions. When next it occurs to him to "take up his parable" (I can't say to expound his scientific conclusion) about Spiritualism, he will be the same glorious egotist that he has always been; he will manipulate his arguments (or what does duty for them) with the same delicious disregard for all that he dislikes; he will meander on with the same *insouciance* through the flowery meads of imagination.

And "thrice he'll conquer all his foes,  
And thrice he'll slay the slain."

If a man is impervious to such censure as Mr. Wallace's, conveyed in such precise tones of sustained dignity and suppressed indignation, he is a pachyderm who must be left to history. There will come a time, and that at no far distant date, when "educated common sense of mankind" will regard such treatment of facts, as Dr. C. is not ashamed to indulge in, with amazed and not very respectful wonder. When the historian goes back to the annals of the past in order to throw light on the early story of Spiritualism, he will read with indignation the record of the manner in which the man who assumed the scientific guidance of seekers after truth, and whose crusade war against "prepossession" dealt, from his responsible position, with a phase of truth against which his own rampant prepossessions were too evidently arrayed. It is to be hoped that he will then get fairer treatment than he has meted out to others. 'Till then he must go on in his current of mischief, with such occasional interferences as those who know better than he does about psychic subjects, can put in his way. He must cling to his thrice-told story—lecture, magazine article, book—which has doubtless served its purpose of bringing grist to his mill, and for which no more appropriate motto for a reviewer could be found than that which is recorded of the brazen serpent, where Hezekiah labelled it as recorded in 2 Kings xviii. 4: NEHOSHTAN (A PIECE OF BRASS).

MR. AND MRS. CRANSTON will be in England next month, but will previously visit Paris.

SUNDAY MORNING MEETINGS.—Mr. W. J. Colville informs us that he has engaged Doughty Hall, 14, Bedford-row, London, W.C., for three Sunday mornings, October 21st, 28th, and November 4th, on which occasions services will be held, commencing at 11.15 a.m. Mr. Colville will each day deliver an inspirational discourse, followed by an impromptu poem; the listeners will be permitted to choose the subjects if they desire to do so. Every seat will be free, and a voluntary collection will be made during the service. It is to be hoped Mr. Colville will be well supported in his efforts.

MISS KISLINGBURY IN AMERICA.—Mr. Alexander Calder has received the following letter from Miss Kislingbury, Secretary to the National Association of Spiritualists:—"Albany, New York, Sept. 25th, 1877.—Dear Mr. Calder,—Yesterday I received the news from New York that a telegram had arrived giving me another month's leave of absence from England. Since I have been travelling about, I have had no letters forwarded, because I was afraid of missing them, but I have now ordered them to meet me at Niagara Falls, where I hope to arrive to-morrow. I will not, however, lose another mail, but write at once, before starting on my journey to-day, to beg you to convey my most grateful thanks for this favour on the part of the Council, and for my appreciation of their kindness and consideration. I also send my best thanks to those friends who are looking after the work in my absence, and sincerely hope that it will not entail any undue amount of trouble or labour. I am glad to tell you that I am feeling much stronger and better in health, and hope to return home quite renewed. The weather has been unusually warm and fine for the time of year; I have only had one day's rain since I left New York about three weeks ago. I hope to return there by the 1st of October, when my address will be 302, West 47th Street. With best regards to all friends, most truly yours, EMILY KISLINGBURY."

# THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SEANCES FOR INQUIRERS.

ON Wednesday evening, the 10th inst., this series of *séances* was resumed at the Rooms of the British National Association of Spiritualists, 38, Great Russell-street, London, when thirteen sitters assembled to meet Mr. C. E. Williams, as medium.

He was placed in a chair in the cabinet, and was tied thereto by a stranger, who had not before attended these *séances*, and in such a manner that it was not possible for him to raise his hands more than six inches. The gas was turned down low, and the door of the cabinet closed, but no sign was given of anything that was inexplicable. After sitting half an hour thus, the cabinet was locked, a coal-scuttle placed against the doors, all hands joined, and the gas put out. With these conditions, one of the paper tubes was thrown out through the hole in the door, two brilliant white lights were seen at this opening, and "Peter's" voice was faintly heard bidding us to sing. While singing, luminous masses of light, more or less bright, emerged from the cabinet and dived about fantastically to the distance of three feet from it. Peter announced that he was outside the cabinet, which he verified by thrumming the Oxford chimes brought from within, and which rapidly moved about in front of the sitters, and was heard to graze the ceiling. Two wooden rings which had been placed in the cabinet were thrown out and were audibly knocked on the floor near the sitters. Peter explained that he could do no more, but on a pressing request, he showed us one more star of light of about an inch and a half diameter. This we took as a signal to break up, and upon lighting we found the Oxford chimes on the top of the cabinet, and the paper tubes and rings outside, while the medium was discovered in a state of trance, his fastenings having been somewhat strained by the frequent convulsive movements he appeared to have undergone, but not bearing any evidence of their having been untied.

The sitters were much interested and satisfied, and indeed a better test could scarcely be obtained than was afforded by the long sweeping movements of the Oxford chimes outside the cabinet, while the medium was assuredly within it.

WM. NEWTON.

## SLATE-WRITING PHENOMENA.

MR. JOHN WETHERBEE writes to the *Banner of Light*, Boston, U.S., Sept. 29th:—

I was glad to have an experience with Charles E. Watkins, who is staying for a short time at No. 46, Beach-street, Boston. I will not make a long story; Mr. Watkins does not need it. His spirit-writing in Greek with the Greek professor at Lake Pleasant Camp-meeting, and the later one in the Swedish language with a Swede, who told me it was satisfactory, proves him to be a medium, and the phenomenon a spiritual one.

I followed an impression I had, and bought two new slates at a store, and had holes bored in the frames, and tied the two slates together, and sealed the knots. The slates were clean, and the medium never touched or saw the inside of them. I had charge of them, and they were never out of my sight. The room was as light as a clear afternoon sun shining into it could make it. The tied slates lay on the table before me and before him—not under table, but on the table. It took some little time, for the new slates were not in so good mesmerically charged condition as the slates in his common use are; but I felt as though I would like to have the writing on the new slates, so I was patient, and was well paid for my patience, for after a while I heard the atom of pencil that I had put in the slates before tying them together beginning to write, after which I cut the strings, and found one of the slates filled with a communication signed by the name of a well-beloved friend and relative who died some seven years ago.

Now, my good reader, I know—as well as I know that the sun has shone to-day—*first*, that, as I said, the slates were new and clean; *secondly*, that no one in the room or out of the room (the only occupants being the medium and myself) wrote the communication on the slate; and, *thirdly*, that it must have been done by an invisible, intelligent being or

beings, and could not have been done in any other conceivable way. I make this statement as strongly as I know how, and my oath shall be attached if needed: not that the medium is a Messiah, or even a worthy member of a Christian church, but neither he nor any other living man wrote a word of that communication on that slate; and I am as satisfied that it was the act of spirits—persons out of the human form—as I am that I have a wife and four children. I would be willing to be hanged, if I deserve hanging, on as square and unmistakable evidence as I possess of what I have above stated.

I had many communications besides the one described with the tied slates. I will describe one which was on his own slates, but just as good a test, for my eyes are open and my head is level. I took his two slates, and washed them clean, and laid one on the other, like a double slate, and held them out at arm's length, and three feet or more from the medium, and he never once touched them; the bit of pencil began to write; I had put it between the upper and under slates; then I opened them, and on each slate was an intelligent communication—one from a relative and one from a friend. Both, it will be seen, were written at the same time, both by different spirits and on different subjects, and the handwriting of each was very different also. It would make this article too long to note the several other messages—perhaps a dozen in all—that were given me in this way, so I will merely add that this double communication, as well as the others, was not written by any human being in the form, and I should stultify myself if, with all my experience in the manifestations, I did not say that I honestly believe—in fact, honestly know—that it was done as claimed by the spirits of the departed.

## THE CARY FAMILY AND "THE DOUBLE."

THE following instance of a double *double* being seen by the assembled family is narrated in the lives of Alice and Phoebe Cary by Mary Clemmer:—

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CHAPTER III.—Sympathy—Community of Sensations: of Emotions—Danger of Rash Experiments—Public Exhibitions of Doubtful Advantage—Sympathy with the Bystanders—Thought-Reading—Sources of Error—Medical Intuition—Sympathetic Warnings—Sympathies and Antipathies—Existence of a Peculiar Force or Influence.

CHAPTER IV.—Direct Clairvoyance or Lucid Vision, without the Eyes—Vision of Near Objects: through Opaque Bodies: at a Distance—Sympathy and Clairvoyance in Regard to Absent Persons—Retrospection—Introspection.

CHAPTER V.—Lucid Prevision—Duration of Sleep etc., Predicted—Prediction of Changes in the Health or State of the Seer—Prediction of Accidents, and of Events Affecting Others—Spontaneous Clairvoyance—Striking Case of it—Spontaneous Retrospection and Prevision—Peculiarities of Speech and of Consciousness in Mesmerised Persons—Transference of Senses and of Pain.

CHAPTER VI.—Mesmerism, Electro-Biology, Electro-Psychology and Hypnotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Dr. Darling's Method and its Effects—Mr. Lewis's Method and its Results—The Improbable State—Control Exercised by the Operator—Gazing—Mr. Braid's Hypnotism—The Author's Experience—Importance of Perseverance—The Subject must be Studied.

CHAPTER VII.—Trance, Natural and Accidental; Mesmeric—Trance Produced at Will by the Subjects—Col. Townsend—Fakers—Extasis—Extasis not all Imposters—Luminous Emanations—Extasis often Predicted—M. Cahagnet's Extasis—Visions of the Spiritual World.

CHAPTER VIII.—Phreno-Mesmerism—Progress of Phrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestion—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Snail Telegraph Founded on It.

CHAPTER IX.—Action of Magnets, Crystals, etc., on the Human Frame—Researches of Reichenbach—His Odyle is Identical with the Mesmeric Fluid of Mesmer, or with the Influence which Causes the Mesmeric Phenomena—Odyle or Mesmeric Fluid—Aurora Borealis Artificially Produced—Mesmeric Water—Useful Applications of Mesmerism—Physiological, Therapeutical, etc.—Treatment of Insanity, Magic, Divination, Witchcraft, etc., explained by Mesmerism, and Traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

CHAPTER X.—An Explanation of the Phenomena Attempted or Suggested—A Force (Odyle) Universally Diffused, Certainly Exists, and Produces in the Medium of Sympathy and Lucid Vision—The Characters—Difficulties of the Subject—Effects of Odyle—Somnambulism—Suggestion, Sympathy—Thought-Reading—Lucid Vision—Odyle Emanations—Odyle Traces followed up by Lucid Subjects—Magic and Witchcraft—The Magic Crystal, and Mirror, etc., Induce Waking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

CHAPTER XI.—Interest Felt in Mesmerism by Men of Science—Due Limits of Scientific Caution—Practical Hints—Conditions of Success in Experiments—Cause of Failure—Mesmerism a Serious Thing—Cautions to be Studied—Opposition to be Expected.

CHAPTER XII.—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Improbable State—Mr. Lewis's Experiments With and Without Suggestion—Cases—Dr. Darling's Experiments—Cases—Conscious or Waking Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method—Cases—The Magic Crystal—Induces Waking Lucidity, when Gazed at—Cases—Magic Mirror—Mesmerised Water—Egyptian Magic.

CHAPTER XIII.—Production of the Mesmeric Sleep—Cases—Eight out of Nine Persons Recently Tried by the Author Thrown into Mesmeric Sleep—Sleep Produced without the Knowledge of the Subject—Suggestion in the Sleep—Phreno-Mesmerism in the Sleep—Sympathetic Clairvoyance in the Sleep—Cases—Perception of Time—Cases—Sir J. Franklin; Major Buckley's Case of Retrospection.

CHAPTER XIV.—Direct Clairvoyance—Cases—Travelling Clairvoyance—Cases—Singular Visions of Mr. D.—Letters of Two Clergymen, with Cases—Clairvoyance of Alexis—Other Cases.

CHAPTER XV.—Trance—Extasis—Cases—Spontaneous Mesmerie Phenomena—Apparitions—Predictions.

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## HOW TO FORM SPIRIT CIRCLES AT HOME.

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

Let the room be of a comfortable temperature, but 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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