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Friday, 6th.—Library Committee, at 6 p.m.
Tuesday, 10th.—Correspondence Committee, at 5.45 p.m.
" " Finance Committee, at 6 p.m.
" " COUNCIL MEETING, at 6.30 p.m. Business: Ordinary; Arrangements during Secretary's absence; Mr. Joy's deferred motion on altering hour of Council Meeting from 6.30 to 5.30; Reports of Committees.
Friday, 13th.—Seance Committee, at 5.30 p.m.
" " Experimental Research Committee, at 6.30 p.m.

The Experimental Research Committee will meet every succeeding Friday in the month, at 6.30 p.m.

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VOLUME ELEVEN. NUMBER ONE.

LONDON, FRIDAY, JULY 6th, 1877.

PROFESSOR TYNDALL'S "EVIL EYE."

DURING the latter part of the Royal Institution session just closed, Professor Tyndall delivered a long series of deeply interesting lectures on heat, illustrated by experiments made by the aid of the extensive stock of scientific apparatus which has accumulated on the premises during half a century. He separated the invisible from the visible rays of the sun, and with the invisible rays set fire to zinc foil, and performed a number of experiments, proving their potency in mundane phenomena. Not satisfied with this, he committed aggressive acts in relation to those not working in his somewhat narrow materialistic groove, in which groove he is as perfect as a most excellent blacksmith, who executes with "mechanical veracity" duly appreciated by the observers, any order given to him by an architect more related than himself to the ideal, the spiritual, and the eternally real. To a mind of his order—which has done its best to forge a materialistic religion as a blacksmith would forge a horse-shoe—it is disappointing to be obliged to beg the question of the foundations of the belief, by attributing certain characteristics to alleged ultimate atoms which nobody has ever seen, and which may possibly not exist at all, except as a fetish. Professor Tyndall's latest vagary was to gaze down the conical cap of his thermo-pile, when the heat radiated from his eye, two feet off, caused the iron galvanometer needle connected with that most delicate instrument to swing round. "Now," said he, "if I chose to adopt the example of certain people who are active nowadays, I might say that that motion of the needle is due to the occult power of my eye, but it is due simply to the heat; I am not breathing on the pile." This, of course, was a rap at Spiritualism, respecting the phenomena of which he has such deplorable want of knowledge, and is such an untrustworthy guide. To show how mistaken he is as to the calibre of Spiritualists, when he brings his "evil eye" to bear upon bars of antimony and bismuth, he may be reminded that some time ago he asked a Royal Institution Friday evening audience to look at the "black smoke" arising from an alcohol flame into the path of a beam of light from the electric lamp, and he harped upon the same fact half the evening. One Spiritualist present turned to another and said: "What does he mean? That is not black smoke! The apparent blackness is due to the dispersion by the flame of the floating particles of dirt in the air, which particles reflect light wherever they are present." Towards the close of his lecture Professor Tyndall stated this to be the true explanation, but the assertion which he thought calculated to mislead for half an hour a highly cultured Royal Institution audience, was too transparent to be received by some of the Spiritualists present.

DR. CARPENTER AGAIN.

A WELL-WRITTEN article by Mr. William Crookes appears in the *Nineteenth Century*, convicting Dr. Carpenter of misquotations, and pointing out to the public that he knows scarcely anything of the nature of those psychological phenomena about which he speaks so fluently to applauding audiences consisting of the ignorant who trust in his authority. We have shorthand notes of Dr. Carpenter's last lecture delivered in Finsbury Chapel, but have not thought them worth printing; to those acquainted with the subject, his utterances there were so much behind the age as to afford no materials for rational controversy, and it is perhaps as well, in all cases, to avoid contention. Our plan with Dr. Carpenter, and others like him, has been to get on record in these pages the documents or utterances whereby their names are committed to a denial of the eternal facts and phenomena of nature, so that when their lives fall into the

cold impartial grasp of posterity, their historical reputations shall have justice meted out to them. We know perfectly well what the verdict will be, and in the meantime they had better make the most of the popular applause of the ignorant which they are gaining by the way in which they use their "little brief authority." In many respects we greatly admire Dr. Carpenter, who is a great physiologist, and an interesting and entertaining lecturer upon subjects he understands, among which psychology cannot be included. After leaving a lecture of his on Spiritualism, the informed listener emerges into the fresh air with all the feelings of relief incidental to emerging from the Catacombs of Egypt, as the ideas and the supposed facts put forward by him belong to a past age, and are everywhere steeped in the atmosphere of the grave. The very books on psychology he recommends for perusal have been so long dead and buried, that his disinterment of them provokes a pitying smile.

A NEW BOOK BY THE COUNTESS OF CAITHNESS.—We have just received from the Countess of Caithness, a new book written by herself, entitled, *Serious Letters to Serious Friends*. It popularises the doctrines of Allan Kardec, and deals extensively with some of the religious aspects of modern Spiritualism. The book meets a public want, that is to say, meets the requirements of those who wish by means of a comparatively brief outline, to learn without much effort to themselves the nature of the religious ideas so prevalent among Spiritualists in France, and in some other parts of the Continent. Mr. Trübner, who has done so much to make known in this country, without prejudice or the colouring of priestly bigotry, the best aspects of the religious ideas sincerely held by all the nations of the earth, is the publisher of the work, the contents of which well deserve careful consideration.

THE DIVINING ROD.—By the way, I found out the other day that the belief in divination has not yet wholly died out of the Cornish mining districts. Instead of using a divining rod, however, when you want to find out where a mine is, you get a short forked stick, and placing your jaw in the fork the stick will gradually bend down when you walk over a part of the earth which is rich in mineral treasures. There is a certain gentleman in Cornwall somewhere who, although a scientific chemist, and up to every wrinkle of the nineteenth century civilisation, is ready to swear that he just discovered through this magic a mine which he is about to work. You must know that when, on finding your mine, you have dug some distance into the earth, you ought to find a large piece of stone. This is called a "horse," no doubt as a sort of pun on the "lode" of metal underneath. I can vouch for having heard the story above first-hand, though as to the mysticism you had better write to *The Spiritualist* to learn the truth of it.—*The Pictorial World*.

"THE HEATHEN CHINEE."—It appears that Ten Wing Tze Way Shin Shuo Shing Tze Way Shing Show Tan Tze Way Keo Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo is the sonorous name of a Chinese savan who has lately been holding forth to intelligent audiences in New York City, lecturing on the subject of Buddhism, Christianity, and the immortality of the soul, and who seemingly sustains his side of the question against all opposition. He enthusiastically says:—"The Chinese invented the art of printing, made the first compass, the first porcelain, the first gunpowder, the first cannon, the first system of laws. You must not judge the Chinese from those who emigrate to America. They are the lowest part of the Chinese population. There are ten times as many murders in the United States as in China with ten times the population. The best and most highly educated men are selected for rulers. They are not selected by ballot, but are trained for their places, and are chosen only after a thorough competitive examination, which eliminates all the inferior material. The religion of China is not heathenism; it teaches immortality and obedience to a supreme spirit. It has all the essentials of Christianity. There have never been any religious persecutions in China, while thousands of men, women, and children, have been slaughtered in Christian countries on account of differences in religious belief. 'A tree is known by its fruit.'" We rejoice that Ten Wing, &c., is making an effort to reform this country. In China the best and most highly educated are selected for rulers, while in this country, the bummer, the gambler, the knock-down politician and disreputable saloon keeper, are often placed in a position where they can swindle the people. We hope that Ten Wing Tze Way Shin Shuo Shing Tze Way Shing Show Tan Tze Way Keo Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo will come to Chicago and establish a missionary society. He should have a tabernacle erected at once, and should go in like Moody, on his voice and muscle.—*Religio-Philosophical Journal*.

THE EGYPTIAN RITUAL OF THE DEAD.

IN an article in the last number of the *Dublin University Magazine*, Dr. Keningale Cook gives a most interesting summary, from *The Book of the Dead*, of the belief of the ancient Egyptians as to the processes and trials the freed spirit has to pass through in the next world after the death of the body. The narrative is a long one, and we make from it the following quotation:—

The scene now enlarges itself, and the action becomes higher. We approach the Hall of the Two Truths, and the majestic drama of the Judgment.

The Great God, Osiris, the Lord of Truth, sits on a lofty throne, wearing a mitre of gold with long feathers attached to each side, and balancing either way; he holds a sceptre, the crosier of authority, and the Tau cross, or emblem of life; and the flabellum of justice rests upon his shoulder. Mystic serpents are in the canopy above him. He is mild-faced, but inexorably calm, as Rhot-amenti, or judge of the unseen life, of the hidden being; he is the great prototype of the deity known to the Greeks as Rhadamanthus.

Before the divine Judge are placed sin offerings, and near him are seated the four mediators, or daimonic genii of the dead. Beneath his footstool is the dark cavern of descent to the world of chastisement. The deceased man holds up his hands in prayer, and is supported by the sister goddesses, Isis and Nephthys, the spirits of the upper and lower heavens respectively; each wears on her head the emblem of truth. In front of the Judge is the dragon (the Cerberus of the Greeks), guarding the mouth of the regions of death, and taking the part of accuser or diabolos. Ranged around the Judgment Hall are forty-two assessors, whose prerogative it is to examine the prisoner and report, each having his special province and function.

A large pair of scales is in the midst, presided over by attendant deities. In the one scale is placed the conduct or character of the deceased, typified by the heart (or the funeral vase that held it); in the other is the ostrich feather, or the figure of the Goddess of Truth—Thmei, the Greek Themis, the Hebrew Thummim. A small weight is moved along the beam, to make a balance, and so determine how much the heart falls short of its standard. Horus, the redeemer and divine son, takes the suppliant shade by the hand, and pleads his merits before the calm Osiris. Thoth, the deity of letters, as recording angel, inscribes on his tablets the actions of the deceased, and presents them before the Judge. The door of entrance is guarded, retreat is impossible; the trembling creature is before the tribunal of infallibility, with his heart all open to view, and his every action weighed in the balance. Osiris was president over judgment rather than judge; the recorded actions spoke for themselves; there was no impugning facts in the pure spiritual light; the conscience of the awakened spirit saw itself in the true bill of the jury, and in the verdict of the balance.

The sentence of doom being favourable, the spirit is designated the *makhru*, or justified, a word which is presumably the origin of the Greek *makar* or *makharios*, which comes down to us in the epithet of the Beatitudes, which we have translated "blessed." The virtuous soul is now admitted to the heavenly regions, before the entrance to which sits Harpakrut—Horus the child, the Greek Harpocrates, the type of youth and renewal of life; his finger on his lip, in symbol, not of secrecy, but of infancy.

Of these heavenly regions there were extended and varied ideas; there was within those realms a field of rest extending itself at the word of "the Majesty of the God;" there plants grew, and the name of the field was Aalu, which is familiar to us in the word Elysium.

On the sarcophagus of Oimenepthah there is a representation of this judgment of the dead. The soul of a wicked man is being sent to inhabit the body of a pig; the Egyptian view as to which animal is manifest from the phrase found in the Ritual, "the abomination of a great pig." On a papyrus a soul is similarly portrayed as being sent into the body of a ram. Here we see an appreciation of the law that underlies the theory of transmigration, that the human spirit assimilates its form to its own ideal. The spirit is

impure, it takes a swinish shape. This belief was probably not unknown to the Jews; indeed we have proof that they discussed the question of the effect upon the condition of a man's life of his pre-existent qualities. It would seem not unlikely, then, that the doctrine may have had to do with the growth of the strange legend of the Gospel of the flight of a flock of demons into the bodies of a herd of swine. If in Egypt a man accidentally touched a pig, we are told by Herodotus that he straightway rushed into the river to cleanse himself.

When the soul, unworthy of the mansions of the blessed, has been dismissed at the Judgment to an incarnation suitable to his propensities, the communication between him and the place he has left is shown to be cut off by the presentment of a figure hewing away the ground with an axe; which may remind us of another physical symbol, the "great gulf fixed," designating the same truth of severance.

The sins of which the spirit under trial has to justify himself, "when he has been made to see the Faces of the Gods," are on many and various moral planes. A few may be cited from the Ritual. "Oh, ye Lords of Truth, I have brought you Truth. Rub ye away my faults. I have not privily done evil against mankind. I have not afflicted persons or men. I have not told falsehoods in the tribunal of Truth. . . . I have not made the labouring man do more than his task daily. . . . I have not been idle. . . . I have not made to weep. . . . I have not done fraud to men. I have not changed the measures of the country. I have not injured the images of the Gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. . . . I have not withheld milk from mouths of sucklings. . . . I have not netted sacred birds. I have not caught the fish which typify them. . . . I have not stopped a God from his manifestation." To each assessor he proclaims a separate quality of innocence. The proclamation of the virtue of the justified soul is full of beauty, and may remind us of familiar scenes in our own sacred tradition. "Let the Osiris go; ye know he is without fault, without soil, without sin, without crimes. Do not torture, do not anything against him. He lives off truth, he is fed off truth, he has made his delight in doing what men say and the gods wish. The God has welcomed him as he has wished. *He has given food to my hungry, drink to my thirsty ones, clothes to my naked, he has made a boat for me to go by.* He has made the sacred food of the Gods, the meal of the spirits. Take ye them to him, guard ye them for him."

The passage we have italicised, and indeed the whole action of the Judgment, we may consider in relation to the august circumstances of the Great Assize as portrayed in the Gospels (Mat. xxv. 31 and seq.) The deputy King there says to the justified souls, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye received me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. . . . Verily I say unto you, inasmuch as ye did it unto the least of these my brethren, ye did it unto me." With this latter part may be specially compared the converse thought of the Egyptian prophet: he that gives food to the hungry, clothes to the naked, "has made a boat for me to go by;" in other words, has made ready the way of the Lord, or been the channel whereby the goodness of God is borne in unto man. In one we have the divine assurance, In feeding the hungry, ye fed me; in the other, In feeding the hungry, ye enabled me to feed them.

Before the acquitted spirit may leave the Hall of Judgment, his knowledge or virtue is repeatedly made proof of. Each part of the hall, its door, sill, and lintels, refuse to open to him, or to let him pass over unless he tells their name and meaning. The pure floor will not let him tread upon it without the name or purport of his feet being given. Finally, says the doorkeeper, "You have not passed yet, unless you tell me my name." "Toucher of hearts, Searcher of the reins," is the reply; and the spirit, by the aid of Thoth, here called the Reckoner of the Earth, is introduced to the regions beyond; past the roads of darkness, and far from the abode whose ceiling is of flame, and its circuit of undying basilisks.

HOW TO TRY REMARKABLE EXPERIMENTS AT HOME.

INQUIRERS into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery, are proved to be untrue by the fact that manifestations are readily obtainable by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half-a-dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors, who knowing to the contrary, may hereafter tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus learning how egregiously those are duped who trust in worthless authorities.

Conjurers and their scientific partners cannot produce their results in a house from which they are excluded, but private families commonly get the real thing with no strangers present, consequently those who say that the phenomena are imposture, do not tell the truth.

One or more persons possessing medial powers without knowing it, are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, 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 of no importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. 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.

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

6. 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.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual very sensitive to mesmeric influences.

Some of the above instructions are quoted from *The Spiritualist* newspaper (Established 1869), price 2½d post free, published weekly by E. W. Allen, 11 Ave Maria Lane, London, E.C.

The Judgment, it would seem, is but the introduction to the spiritual regions, where the new comer has yet to learn to dwell. The purificatory process is represented as continuing; there is a Basin of Purgatorial Fire, guarded by apes, near the openings of the secret doors of the west. The spirit is empowered to come in and go forth at will, severed as he is from earth, with faults obliterated and sins dissipated that detained him. By reason of this purity, "His soul is as a smoke against the devourer of bodies of the dead, flying over the dead, hidden from the suffocaters." Onward "the deceased passes; open ye the gates of the gateway, prepare ye his hall when he comes. Justify ye his words against his accusers. There is given him the food of the Gods of the Gate. There has been made for him the head attire which belongs to him, as dwelling in the hidden place, as image of the great waters, true soul of a created spirit."

There follows "The Passage to the Sun," "the book of vivifying the soul for ever." "The Osiris serves the Sun, . . . there are no shades where he is. . . . He does not walk in the Valley of Darkness, he does not go in the Pool of the Damned. He is not in the fissure a moment. He knows no terror in the place in which he is." He daily overthrows the seductive serpent of evil, by the aid of the deity of redemption, and the goddess of the vault of heaven, who strengthens him with the water of life and celestial food.

He is made to approach to see his house in Hades; he is like the Sun, and is seen as the Sun's boatman. The beings of light protect him; when attack is made against him, and his heart fails, support is given to him. His enemies are gods, spirits of the dead; "he makes way, he tows thy boat, his actions are thy actions (the Sun's)," so that there is nothing of earth for God or Spirit to attack, nothing of death for the dead souls to draw down to themselves. The disk of the sun is often represented as his eye, and similarly the spirit of the individual is regarded as an eye. [Compare, "If thine eye be single thy whole body shall be full of light."] "His eye [his spirit] is at peace in its place . . . the person of the Eye is then before the Gods. The person shines as he did at first . . . The eye having been veiled before the Lord of that Land (the land of Eternal Birth) it has been made full, and at peace."

There is held festival of the names of the gods, which the spirit has to learn; and he is prepared to know Osiris in every place, under his different names or signs. In the House of Osiris are seven halls, and the names of these must be known, as they only admit of entrance to certain qualities of spirit. The descriptions are pregnant with meaning. The first is typified as the overthrower of numerous forms; perhaps signifying that every shell and subterfuge has to be thrown away, and the inner spirit to be clearly manifested as it is. The name written on the hall is Babble; which doubtless many for long fail to pass. On another is the legend, "Great Stopper of the Vain."

IS IT TRUE?—*The Religio-Philosophical Journal* (Chicago) of June 16th, says:—Dreams are often prophetic, and such must have been caused by spirit power. In all ages of the world prophetic dreams have been common. It appears from *Harper's* that there is in Swaffham Church, in Norfolkshire, England, a monument to a tinker, who died two or three centuries since. This man dreamed thrice that if he went to London and stood on London Bridge he would receive information of value. Struck by the dream he packed up a few clothes, journeyed to London—a severe undertaking in those days—and took up his station on London Bridge, where he kept watch three days. At the end of the third day he was accosted by a passer-by, to whom, in mortification of soul, he imparted his dream. The stranger smiled and said: "You had better go home, and hereafter pay no attention to your dreams. I myself, were I disposed to put faith in such things, might even now be making a journey to a place called Swaffham, in Norfolk; for I dreamed three times in this week that under an apple tree, in a garden on the north side of that town, I should find a lot of money; but I have something better to do than to pay attention to such fancies. Better go home and attend to your business, my friend." The tinker went home, repaired to the spot indicated, dug, and unearthed an iron chest full of money. On the chest was an inscription, which, being deciphered, read—

"Where this stood
Is another twice as good."

It is needless to say that the tinker dug again, unearthed a pot twice as large as the first, full of good coin, became a leading citizen of the place, and built a new chancel to the church.

THE GRADUAL DEVELOPMENT OF MEDIUMSHIP.*

BY S. E. DE MORGAN.

THERE are several circumstances connected with the development of each form of mediumship, and each individual medium, which have, I think, not been observed or regularly formulated. These show that, like everything else in creation, development takes place from within outwards—from centre to circumference.

I will take the raps. When a medium's power first shows itself in this form, the sounds are very faint and weak, sometimes almost like creaks, as if mixed with movements, and close to the hand or person of the medium, who often feels something like a small shock at each rap. They then assume a more distinct form, becoming more clear and resonant, and sounding farther off. This goes on till at length they pass through the medium almost without his or her consciousness, and are heard in every part of the room.

The writing, which is generally the next phase, follows the same law. The hand is moved, and the guiding influence gets control; but at first the hand-writing is that of the medium, and the phraseology and expression unmistakably his or hers. After a time, as the control gains strength, the manner of the spirit is more recognisable, the spelling is more characteristic, and the hand is more easily moved. But this is not all. As in the case of the raps which are heard at last at a distance from the medium, the writing is thrown off from him, is seemingly (not really) more independent of his brain, and becomes what is called *direct*. Yet, even in this degree, and with this supposed independence of the medium's influence, enough of his own individual character may be seen to show that his mind and habits of thought contribute to form the external of the communication. In the direct writings obtained by Baron Guldenstübbe on a monument in St. Denis, and elsewhere, one peculiar manner of spelling a Greek name proves that the Baron's own brain was called into use. In the instances of the "direct" Greek writing obtained by Mr. Hensleigh Wedgwood and Mr. Dale Owen through Dr. Slade, although I am unable to conjecture how, in each case, the minds of those gentlemen acting harmoniously with the direct medium, modified the writing—its difference affords presumption that it was so modified—and it would be interesting to trace in the case of each, what form predominated in the whole influence, so as to give the message the particular shape it assumed.

In the writing, as in the raps, we see the influence first concentrated in the medium's person, and then gradually externalised so as to appear independent.

The same process may be traced in speaking. At first the medium's organs are used, and it is difficult to believe that he or she is not articulating. Afterwards this difficulty disappears, for the organs of speech are sometimes quite still, and the voice issues from what looks like a statue. The transition from this to the "direct," or externalised voice is often very rapid; but even in the direct voice the medium element may be perceived, especially if the grammar and forms of expression are not habitually perfect.

I have never had the satisfaction of seeing materialisation, except under questionable circumstances. But I have read and heard many descriptions of these from persons of whose truthfulness no doubt could be entertained. And all concur in proving that the same order is followed.

First, the spirit takes possession, and entrances the medium, and causes him or her to appear at the opening, declaring that the form presented is that of the spirit. Under favourable circumstances and with increased power, the influence gathered from the medium, and the circle is formed into a new shape, and becomes temporarily the body of the spirit. As far as I can learn these form manifestations vary very much in completeness, but this is what might be expected from the process being a much more delicate and complicated one than in the other forms of mediumship. What I wish to suggest is that the development of spirit power from within until it is absolutely projected from the medium is the same in all cases.

The law of transmission in accordance with the moral and mental power of the medium's brain, seems to hold good in all the different phases of manifestation, but this is a distinct branch of the subject.

THE Emperor of Brazil, with his physician, went over St. Thomas's Hospital on Wednesday morning. His Majesty was received by Mr. F. Mason, surgeon, and other hospital authorities, and expressed much pleasure at the state of the institution. Dr. Carter Blake acted as interpreter.—*British Medical Journal*.

MR. W. LAWRENCE.—Those who have read the evidence in relation to materialisation phenomena tested in his own house by Mr. William Crookes, F.R.S., and published by him, will see that no proof was placed before the court which condemned Mr. William Lawrence, that what took place in the presence of that medium was not the same. Evidence about the nature of the phenomena was not permitted to be given, so Mr. Lawrence in all probability fell a victim to prejudice and ignorance. He has sent us the following letter:—"No. 7, Heath-street, Commercial-road, E., June 27th, 1877. Sir,—I was liberated at nine a.m. this morning from my imprisonment, and am, through God's goodness, in good health and cheerful spirits, and hasten thankfully to perform my first duty of acknowledging the kindness of those who have contributed to the support of my wife, children, and self during these eight months of continued persecution. May He whose attributes are all love and charity, return these services performed in His name a hundred fold by renewed blessings.—W. LAWRENCE, *Trance and Physical Medium*."

* A paper read before the National Association of Spiritualists.

SPIRITUAL INFLUENCE ON MEN OF GENIUS.

(From the "*Denkwürdigkeiten aus Meinem Leben*," vol. ii., pp. 91—97.)

SPEAKING of the facility of her composition of her romance of *Agathokles*, she says:—"When a thought of this kind has seized upon me, it acts wonderfully on my interior being. In this case I was conscious of no real thinking out of my subject—no invention. I might say that my thought, my whole condition was passive. It was continually as though the whole plan or future carrying out of my work lay already in my mind. It required only the taking up and making more palpable; and I can compare what went forward in my soul to nothing more than the revival of an old picture in it. This is already at hand, and one has no more to do than, through the proper means, to freshen it up, so that it may become recognisable. At first the main outlines present themselves, and then, by degrees, the lesser forms become obvious; then, gradually, the colours show themselves; and, finally, the picture in all its features, the drawing, the colouring, &c., stands before our eyes, reveals itself, without one further conscious effort. Thus it was with my work. The whole came forth as of itself in my mind, and appeared to me continually as something given, not invented by myself.

"This process which takes place in the moment of intellectual conception—whether the ideas spring to life in word or in act, in picture or expression—has always had for me something mysterious, something inexplicable, and which seems to point to the higher future of our souls; to the connection with the general spirit-world. The men to whom Nature has given endowments of another kind, can form no conception of that which takes place in the mind of a poet; and it resembles what Fenelon, in one of his remarks on the inner life of a pious soul, says—namely, that men of the world regard such a phenomenon as a dream, or a fancy. There are many such enigmas; and one of them, perhaps one of the most wonderful, is the capacity for music and composition. In an article which I wrote for a periodical I gave my ideas on this subject. I don't recollect the particular details, but I can repeat in general what I then asserted, and which succeeding experiences have confirmed.

"There is something wonderful and mysterious in this faculty for harmony, and still more in the facility to dictate harmonies and melodies. This shows itself often in men who, except in the region of their heavenly gift, manifest little intellectual ability, and have little education. They themselves have no clear comprehension of their endowments, and as little of the process which goes on in their spirit when they endeavour to make palpable the creations which are fermenting in them, or to express in musical sound some foreign poetical production. Mozart and Haydn, whom I well knew, were men in whose personal intercourse no striking force of intelligence, scarcely any kind of intellectual culture, of higher tendency, or scientific aspiration, showed itself. A common-place turn of mind, empty jokes, and, in the first, a frivolous course of life, was all that you saw in their daily behaviour and converse; and yet what depths, what worlds of fancy, harmony, melody, and feeling lay hidden in these dull outsiders! Through what inner revelations did there come to them that intelligence? How must it have seized on them in order to produce such powerful effects, and to enable them, in tones, to express feelings, thoughts, passions, so that the hearer was compelled to feel with them, and his mind was affected with the profoundest sympathy?

"I knew Schubert, too, and what I have said of these great composers applied equally to him. He, too, produced the beautiful and the moving in his compositions almost unconsciously. And I may here give an anecdote which I had from a celebrated singer, Vogel, namely, that a very beautiful song, which a few weeks before had flowed from the depths of his feeling, Schubert no longer recognised as Vogel pointed it out, and he praised it most cordially as something of another man's! So unconsciously, so involuntarily, do these things originate, that we cannot avoid thinking of mesmeric conditions, and of those mysterious capacities of the chrysalis, in which the wings of the butterfly lie folded and concealed till the chrysalis bursts open and they unfold.

Here, in their narrow conditions, they are aware of those higher powers only in particular moments, when they become conscious of them; and these are the moments probably of which Fenelon speaks, and which men of the world ridicule because they never knew them.

"Some days after I had written these remarks, I came upon an assertion of Goethe's, in Eckermann's *Conversations*, namely that the knowledge of the world is born with the true poet. That he himself had written his *Gotz von Berlichingen*, 'without having seen or experienced what he described, and that he was afterwards astonished at the truth of these representations.' He said that he 'must have possessed these revelations through *anticipation*;' yea, he protested that 'had he not carried the world in himself, all his researches and experiences would have been a dead and vain endeavour.' Does not one rather confound these mysterious experiences of the soul, as elucidations of this world, with those of a higher one, and that what Goethe bluntly and drily calls *anticipation*, we may more properly term *inspiration*? These intuitions are inspired; they are given to the poet without his knowing where or wherefore they come; and on their clearness and breadth depend really the greater or less force of the poet. Probably it is fundamentally indifferent whether we represent these mysterious operations in the soul of the poet by the word *anticipation* or *inspiration*; but I was pleased to find that this great man had had these perceptions, and that he and I were of the same opinion regarding them."—W. HOWITT, in the *Spiritual Magazine*.

SOME REMINISCENCES OF MESMERIC PHENOMENA.

BY CAPTAIN JOHN JAMES, LATE OF THE NINETIETH LIGHT INFANTRY.

I have read with much interest Mr. H. G. Atkinson's letters on Mesmerism in *The Spiritualist*, of June 29th, and wish to make a few remarks on the one relating to Dr. Gregory's work.

Mr. Atkinson has perhaps as much experience in mesmerism as any other person living, and, therefore, I am much surprised that he has never observed the fact, that sensitives are frequently unable to call things by their proper names. In some cases we may call it an unwillingness, as when they have to allude to dead bodies and certain other subjects.

Mr. Atkinson's testimony is another proof to me that different mesmerisers produce different effects, instances of which abound in my own experience.

One of my sensitives—my cook—many years ago presented the phenomena of sympathy of taste and sensation, and a facetious friend once observed to me, that it was quite right and proper that a cook should have sympathy of taste with her master.

This sensitive could describe so graphically the nature of anything I tasted, without being able to say what it actually was, that everyone in the room—except herself—could tell the name of the substance I was eating, and by placing her *en rapport* with other people, she was often equally successful with them, but sometimes failed with certain individuals. For instance, a lady put something into her mouth, and holding the hand of the sensitive, asked what it was she was eating. The girl replied, "I don't know the name of it, but it is made of flour, is sold by the baker, has holes in it, and master eats it with his wine and sometimes with cheese." Of course every one in the room knew that it was biscuit. Again, another visitor put something into his mouth, and the girl said, "It is something very nice; I always flavour 'Charlotte Russe' with it, and Mrs. —, (my housekeeper) has taken some of it to Littlebourne. I cannot tell the name of it." When she awoke I asked her what Mrs. — had taken to Littlebourne. She immediately replied, "Only some Vanille, Sir." On another occasion, an officer quartered at Dover attended one of my *séances*, and before entering the drawing room he went down into the kitchen, where he cut a small piece of meat off the joint roasting at the fire. On taking the sensitive's hand she tasted and said, "You are eating roast beef." Now it happened to be roast mutton, which the girl herself had placed before the fire.

At other times she could readily give the names of things tasted, however little flavour they might possess.

I always took the precaution of requesting my friends to

stand behind the sensitive, and to turn away their heads when they tested sympathy of taste, so as to preclude the possibility of the substance tasted betraying itself by the scent.

I have observed in other sensitives an apparent inability to guess, or to combine their ideas. Alexis Didier, the famous French clairvoyant, a few days after his first arrival in England, gave a *séance* at my house in Dover, and during his sleep, a young lady, a stranger to me, was introduced by a mutual friend. She asked Alexis to tell her Christian name. He replied, "You have two Christian names. I will try and give you the first. There are nine letters in it. I see H, E, N"—he then stopped, and said he could not make out the remaining letters. I need not say that every one present knew, that if he were correct as to the first three letters, the name must have been Henrietta, and so it was. He was then asked to try the second name. He said he saw two C's, an I, and an L, and then complained of being tired, and gave it up. The second name was Cecilia.

I fancy I hear the sceptic exclaim, "What nonsense! If Alexis could make out three letters, why could he not make out the whole word; and if one word, why not a whole sentence?" All I can say in answer to this profound question—which in fact has often been put—is, "I don't know;" but if I could *satisfactorily* explain any one of these apparently contradictory phenomena, I should not only consider myself, but probably would be considered by others, to be a remarkably clever individual.

You will observe that in the above experiments with Alexis, there was evidently "mind reading;" indeed, he constantly requested his visitors to *think* of the word or words they had written, and his favourite exclamation was, "*pensez-y-bien*," and then he would sometimes say, "*Ah! maintenant vous pensez bien*," and seizing a pencil, would write the word required.

It must be remembered, however, that Alexis frequently read through the cover of books, fresh from the publishers, and with the leaves uncut.

I have played billiards with him at the Dover club, when he was asleep, and after his eyes had been carefully bandaged by sceptical investigators, who, to make assurance doubly sure, filled up the interstices formed by the projection of the nose with jewellers' cotton wool. I have also played at *ecarté* with him when he was in the mesmeric sleep. A fresh pack of cards was sent for, and, on its arrival, he eagerly tore off the cover, and, without looking at their faces, began to throw out the small cards, occasionally discarding a seven, but instantly rectifying his mistake. He then dealt the cards, naming beforehand the turn-up card, told me my cards before I had looked at them, and played his own with the faces downwards. Surely these feats could scarcely be set down to "mind reading."

The fact is, that certain sensitives have the power of reading the minds of those *en rapport* with them, and also give numerous proofs of the possession of pure clairvoyant powers, where "mind-reading" cannot possibly account for them.

In the first part of this letter I observed that different mesmerisers frequently produce different effects, and I consider that the peculiar types of phenomena observed in different cases are quite as much due to the distinctive idiosyncrasy of the operator as to that of the sensitive.

Dr. Law, formerly chaplain to the Factory at St. Petersburg, wrote to me to say that although he was very successful in the treatment of various forms of disease, such as gout, palsy, rheumatism, and epilepsy, he *never* could produce sleep.

A barrister, in London, wrote to me many years ago that *all* his patients remembered, when awake, what had passed during the mesmeric sleep. On the contrary, my patients remembered nothing of what had passed, the two states being perfectly distinct.

The same correspondent also stated that in none of his cases had he witnessed sympathy of taste or sensation, although other operators who followed him with the same sensitives produced both sympathy of taste and feeling.

Some practitioners never could produce clairvoyance, whereas, my friend Major Buckley had more than a hundred cases of reading mottos and verses enclosed in nuts, as mentioned in Dr. Gregory's excellent work on *Animal Mag-*

netism, and what is very remarkable, the majority of his sensitives were made clairvoyant in their normal state.

It appears to me to be probable that the will has something to do with these effects, and that operators may get just those phenomena they are most anxious to obtain, their will-power increasing by constant exercise.

As the above instance of Alexis's clairvoyance and other cases occurred many years ago, I may state for your satisfaction that I have not relied on my memory in the narration of the facts, but have now by me the notes taken at the time of their occurrence.

In conclusion, I trust that others of your contributors may give some of their experiences of mesmeric phenomena. Tottenham, 2nd July.

SPIRITUAL PHENOMENA.

PASSAGES bearing on Spiritualism occasionally turn up in unexpected quarters. Here are one or two from a very popular book, the writer in which probably never heard of Spiritualism in its modern development, and would have regarded it with nothing but horror. In *Memorial of a Quiet Life*, under date June 2nd, 1831, we read—"We have a curious case in the village just now, of a poor woman named Mary Browne, who was seized while she was peeling potatoes with what she calls the *Dreads*, fancying an evil spirit came over her, and she has now taken to her bed for three weeks, constantly tormented by this spirit, which, she says, tells her she will never be forgiven; tries to hinder her praying, and puts all sorts of bad thoughts into her head whenever she tries to think of God or Heaven. She seems perfectly *sane*; but so very miserable, it is quite sad to see her. . . . It is a very singular case, certainly. She is a woman that a year ago, in an illness, I found it impossible to make any impression on. Now she has these *tempts* come over her that God will not forgive her. It makes her in a sweat all over." Was this depression, impression, or obsession? It appears to have lasted till her death, two years later: the writer was evidently much perplexed, observing at the end, "Hers was a very extraordinary case, I cannot quite make it out."

Another remarkable account is worth extracting; it goes with several other instances to show that not only human kind are interested in Spiritualism:—"Devonport, May, 1832.—When the *Crocodile* sailed for Sydney, one of the crew had been left in hospital there, with a dog that was much attached to him. On they sailed, and no one thought anything more of the man, till one night the sentinel came to the officer on watch, while they were off Van Dieman's Land—"Very strange, sir, but M—— has just walked up the gangway, and his dog with him." Then came one of the seamen—"A curious thing has happened, sir; I saw M—— just now standing between these two guns." This became the common talk of the ship, and they found on their arrival at Sydney that the man had been buried on the evening he was seen; and what is a curious coincidence, the dog had been missing at the time for two or three days. This last fact was mentioned by Colonel Lindsay, in whose hospital the seaman had died, and who came on board to inquire into the story."

THE Boston *Sunday Herald* of June 17th, announces that M. Leymarie, formerly editor of the *Revue Spirite*, is about to visit the United States.

A SUPERSTITION.—A correspondent who signs himself "A Constant Reader," referring to a paragraph in the "Notes from the North," of June 16th, says:—"Though the custom is not in itself very pleasing, it is yet interesting, by reason of its antiquity and as having been once widely spread. I refer to the anecdote about 'the wise woman.' The miracle related by St. Mark viii. 23 adhered, as was the case with many others, to the forms prescribed by popular belief. By Persius, the Latin satirist, spitting is mentioned as a charm to counteract the evil eye. In a note on that passage Jahn explains the fact of 'spitting at a person being in all countries a gesture implying contempt, whereas, spitting on a person is—equivalent under certain circumstances to performing the work of a witch or wizard.' He says that counter charms become terms of reproach combined with insult (instancing this custom) as though the person or thing to whom the gesture, or the words implying the gesture, are applied, is thereby cursed, as a person or thing of evil omen. The passage in Persius to which I have referred is in the Second Satire, I believe; but not having the Satires by me at the present, I cannot make sure.—*The Pictorial World*.

MR. DUGUID'S TRANCES AND DIRECT SPIRIT-PAINTING.

BY ROBERT S. WYLD, LL.D., F.R.S.E.

WE have very few opportunities in Edinburgh of prosecuting researches in Spiritualism, or of forming any judgment regarding it. I regret this much, because, though I have bestowed a good deal of honest, though limited, labour on the subject both in London, Newcastle, and Edinburgh, and freely admit its supreme importance, yet I do not, with all my care in investigating, feel justified in proclaiming myself a confirmed believer. I require further experience before I can with confidence do this. I may mention that I have attended in all only twenty *séances*. Of these—

Four were failures: nothing was done.

Four appeared to me doubtful and suspicious.

Nine were seemingly genuine; the parties were respectable, some of them highly so; the phenomena surprised and puzzled me; indeed, I was impressed with the genuineness of most of them, at the time, but as I could devise natural means by which similar results could be produced, I have removed them from the category of *things proven* to that of *things requiring strict re-examination*.

Three phenomena only have I witnessed which have hitherto defied all my efforts to account for by any natural means, or even to suggest how they could possibly be produced. One of these last is Duguid's direct spirit-painting, which I am about to describe.

I need hardly say that I have attended Messrs. Maskelyne and Cooke's amusing *travestie* of Spiritualism, and I can say I have never seen any conjuring tricks more transparent. They can only amuse those who are willing to pay a shilling for the sake of a good laugh.

Such being my position with regard to Spiritualism, I was very glad when my friend Mr. Tod, of St. Mary's Mount, Peebles, informed me that he had arranged for an evening *séance* in Glasgow with Mr. David Duguid, trance and painting medium there. We went last Friday (22nd June) and at eight o'clock we found assembled in Mr. Duguid's small parlour Mr. Tod and myself; Mr. Bowman, photographer, Glasgow; Mr. Steir, a mercantile gentleman; and Mr. Nisbet, publisher, a friend and patron of Mr. Duguid.

As the *séance* was one that thoroughly surprised me, I shall, with your permission, endeavour carefully to give the details; for without minuteness of detail descriptions of supernatural results are entirely valueless for unbelievers, or for any other class of persons.

We sat, then, thus in a small room:—The medium sat with his back to the corner at the window end of the room. About a yard behind the back of his chair was a press. I took the liberty to lock this, and put the key in my pocket. I sat at the medium's left hand; next me, to the left, was Mr. Bowman, who held both my hands in his right hand; Mr. Steir, to the left, had Mr. Bowman's left hand in his right, and Mr. Tod held Mr. Steir on one side, and both Mr. Nisbet's hands in his left hand. We thus formed a connected semi-circle which stretched completely across the room, and of which segment of a circle I was at one end and Mr. Nisbet at the other; the latter gentleman was fully four yards from the medium. The door of the room was behind us, and we saw it carefully locked before we sat down; the window-blind was down, but we had excellent daylight during the first and least surprising part of the performance.

Mr. Duguid is a decent looking young man, apparently of about thirty years of age, employed, I understood, as a cabinet-maker during the day in Messrs. Lockhead and Wylie's extensive premises. When all was tolerably still, the medium, after a few minutes, seemed to fall into a trance, and his eyes closed. In this state he remained, say for a minute, as if sound asleep. He then seemed to rouse up, and turned his head as if looking about him and recognising an invisible company of friends, for he smiled, and moved his mouth as if speaking, though he uttered no sound. At this time he repeatedly rubbed his eyes as if to improve his vision, though all the time his eyes remained closely shut. This gazing about and addressing of invisible beings continued for some minutes, and no saying how long it might have lasted had not the medium, under the title of

Jan Steen, been urged pretty strongly several times to try to give the strangers a specimen picture. At last this urgency seemed to make an impression, and after a few moments, as if spent in premeditating a subject, he seized a lead pencil and drew a few of the principal lines of a landscape very rapidly on the cardboard, which measured ten inches by seven. He then took hold of a good broad brush, dipped it boldly into one colour, then into another, mixed and blended them on his pallet to the required tone, and within, I imagine, little more than a quarter of an hour, produced a good, bold and effective, though rather rough landscape, consisting of land and water, trees on the one hand and a castle on a cliff overhanging the sea on the other.

So much for what was evidently the production of the medium, for we saw this painting executed. But whether it was the work of his own unassisted genius, or was prompted or conducted through the agency of his spiritual friends, we shall leave others, more experienced than we, to decide. Thus ended the first and least surprising part of the performance.

Part second purported to be direct spirit painting. For this we closed the shutters, lowered the curtain, and lighted the gas. The medium, still under trance, then arranged his paint-box, pallet and brushes on the table before him. The pallet had already a considerable variety of moist colours arranged on it in the usual way. The medium then produced a bundle of cards. On inspecting these, it was evident, from the printing and engraving on their backs, that they were Mr. Bowman's photographic cards, a little bigger than the ordinary size of visiting photographs. These had been prepared for receiving the paints, by having had a wash of gum spread over their surface, which was, when we examined it, perfectly dry. The medium first tore off a small piece from the corner of one of these cards, and handed the morsel and the card to me. I put the fragment into my pocket and marked my initials on the back of the card. He did the same with another card, and handed the fragment to Mr. Tod. This was to enable us, by the best of all tallies, to identify our cards after the pictures were finished.

The next process was thoroughly to secure the medium. His wrists were accordingly first tied close to each other with a silk band, and the knots were sealed by wrapping a strip of gummed paper round and round several times, till it was as hard and firm as a piece of wood. His elbows were then tied close to the back spars of his chair; his ancles were separately tied in like manner to the fore legs of the chair, and all the knots were sealed as above described. He was thus trussed as tight as a pigeon prepared for the stew-pan, and was all but helpless for any purposes of voluntary motion. We were entirely satisfied of this. All being then ready, we took time from a watch, then quickly shut off the gas, and sat in total darkness. We sang "Ye Banks and Braes o' Bonny Doune," and in nine minutes we had loud rappings on the table, to "light up." The medium's hands, I should mention, were fully three feet back from the table. On striking a light and turning on the gas two cards were discovered on the table, with very prettily finished paintings on their surfaces. One of these was on Mr. Tod's card, as proved by the piece he had in his pocket fitting exactly to the corner; the other card was entire, i.e., the corner had not been removed as we had only expected two paintings; the paint on this card, as on the other, was perfectly moist. But where was my card? On inquiring of the entranced medium, he laughingly said: "Look behind the picture over the top of the door." A chair was then placed, and one of the party—I forget which one—removed the picture from the nail which fastened it to the wall, and lo! behind it was my card, with the corner torn off, and with my initials on the back. I observed all this with lynx eyes. On applying my tally it fitted to a hair. On the front of the card was a really beautiful little landscape; land and sea, a rocky crag with a castle a top, on the right hand; a clump of trees on the left, growing on a sloping bank; the foreground with warm browns; the middle distance a smooth sea, reflecting the warm light of the setting sun, and in the distance a range of hills tinged with a still more delicate glow. The idea in my picture was

evidently the same as that painted twenty minutes before by the medium's hand, but the execution was infinitely more careful and beautiful, and to give an additional interest to the piece, a wrecked vessel with three spars lay stranded in the little bay beneath the ruined castle. The colouring was clean, pure, and tender, and a delicacy of touch characterised the whole piece. How had these pictures been painted? Certainly not by a mortal hand, *i.e.*, in the ordinary way, for the medium was tied hand and foot, the room was in total darkness, and the three pieces were completed within nine minutes, *i.e.*, three minutes for each painting. How were the colours selected, mixed, and toned to the strength required in the dark? How were the hundred sharp touches which formed the foliage of the trees put on? The first idea which occurred was, could the three paintings have been prepared before the *séance* and stamped on our cards in a moment? No; and for this reason: every touch of the brush was visible—the strong touches on the foreground, the long-drawn strokes on the water, and the innumerable touches at every variety of angle, to bring out the proper shades on the uneven surface of the distant hills. Observe, also, that on the ridge of each hill is visible that raised thread of paint which a full brush always leaves on the canvas; the minute furrows formed by the camel-hairs are even visible when we examine carefully. These paintings were, therefore, *not stamped*, nor could they be produced by mortal hand in any way known to me. Then, again, how was my card lifted and placed on the top of the door, eight or ten feet from the bound medium? Had Mr. Nisbet or Mr. Bowman done this part of the trick? Impossible! We were sitting all the time with our hands never for a moment parted. I have thought over this wonderful part of the *séance* and I am quite unable to suggest any way in which the results could be brought about except by the operation of what is called supernatural agency. I, however, hereby beg to announce that if any person can suggest a more rational and more natural explanation, I shall be exceedingly glad to hear from him, for I wish in every instance truth to prevail.

Edinburgh, 25th June, 1877.

A DISCUSSION ON Spiritualism has begun in *Saunders's News Letter*, Dublin.

NEW WORK BY MADAME BLAVATSKY.—*Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology*, is the title of a new and expensive work in two volumes, about to be published at New York. The authoress, Madame H. P. Blavatsky, is corresponding secretary of the New York Theosophical Society, and has had unusual opportunities for investigating the subjects which will be treated in the book, for, according to the prospectus, Madame Blavatsky is "a native of Asia—her childhood passed among the Calmucks, Tartars, Persians, and other Eastern peoples; her maturity among Hindus, Cingalese, Thibetans, and Egyptians—Oriental traditions, languages, literature, and mythology, have long been her chief study and occupation. The immense fund of information stored up during years of thoughtful study and observant travel in all lands, enables her to throw more light upon the esoteric philosophy of Eastern nations than perhaps any other writer who has contributed to the literature of this important subject. The work is divided into two volumes: one devoted to science, one to religion."

THE UNSEEN WORLD.—The following is an extract from a sermon recently delivered by Bishop Simpson:—"The very grave itself is a passage into the beautiful and glorious. We have laid our friends in the grave, but they are around us. The little children who sat upon our knee, into whose eyes we look with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the visible. And the fathers and mothers who educate us—that directed and comforted us—where are they but just beyond the line of the visible? The associates of our lives, that walk along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away, but now it may be very near us. Is there anything to alarm us in this thought? No. It seems to me that sometimes when my head is on the pillow there come whispers as of joy, which drop into my heart thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow, and communed with my heart to raise my affection towards the other and better world. . . . The invisible is not dark; it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we recognise them not. The veil of the future will soon be lifted, and the invisible shall appear."—*Religio-Philosophical Journal*.

'IN THE VAULT.'

BY FLORENCE MARRYAT.

In the vault at night, and alone
In the vault, so dark and still,
Where the air is damp and chill
And the green mould clings to the stone.

No place in which beauty to lay,
Yet beauty and love lie here;
Beauty that lived but a year,
And love that bemoaned it a day.

Lie quiet, oh! ice-fettered heart—
Tremble not, bosom of clay;
He comes not to weep or pray,
In his life thou hast lost thy part.

Oh! dull leaden eyes, remain sealed,
And mouldering limbs, be still;
A balm is found for the ill,
The incurable wound is healed!

How long since he left thee to sleep,
Left thee with sobbing down here:
Since his blame could cause thee fear,
Or his praise excite thee to weep?

Cans't thou count the time thou hast lain,
Wrapt in a rest so profound?
I tremble to know no sound
Could rouse thee to joy or to pain!

Oh! marvellous shimmer of gold,
Encircling a sculptured head—
Rare pallors by death bespread,
Can such memories e'er grow cold?

Sweet eyes that shall ne'er again see;
Dimmed violets, sunk and shut;
I marvel he could forget,
E'en though he forgot them for me!

Which of us has he served the worst?
He laid thee in Death's embrace,
Then, fickle forgot thy face,
But he rendered my life accursed;

On my conscience he placed a ban,
He robbed me of peace and rest,
And killed the heart in my breast
By destroying my faith in Man.

Arouse thee, then, for my relief,
Freed spirit, avenge my pain,
Thy loss—which begat my gain,
And haunt him with mem'ries of grief.

No answer! The solemn closed eye,
The cold hands folded in peace,
Tell of all passions' surcease,
If thou cans't forgive, why not I?

I kneel to thee, angel at rest,
I stifle my sobbing prayer,
I breathe a holier air,
Diffused by thy silent behest.

We shall meet him, sister, above,
To stand as we live, alone,
Where none will strive for his own,
But be lost in Infinite love.

Where hearts shall be purged of unfaith,
And resting on what is sure,
Sleep on, thou, sweetly secure,
And I will be patient for death.

From the "*Belgravia Annual*."

THE *Religio-Philosophical Journal* says:—"In view of the fact that David danced before the Lord, taking steps not dreamed of in our philosophy, it is not strange that the boys in the senior class at Michigan University have fallen into a state of righteous indignation in consequence of the order of the faculty prohibiting dancing in the University Hall. They should overwhelm the professors with quotations from Scripture."

Poetry.

THE STORY OF THE FAITHFUL SOUL.

The following is one of Miss A. Proctor's poems:—

The fettered spirits linger
In purgatorial pain,
With penal fires effacing
Their last, faint earthly stain,
Which life's imperfect sorrow
Had tried to cleanse in vain.

Yot, on each feast of Mary
Their sorrow finds release,
For the great Archangel Michael
Comes down and bids it cease;
And the name of these brief respites
Is called "Our Lady's Peace."

Yet once—so runs the legend—
When the Archangel came,
And all these holy spirits
Rejoiced at Mary's name;
One voice alone was wailing,
Still wailing on the same.

And though a great Te Deum
The happy echoes woke,
This one discordant wailing
Through the sweet voices broke;
So when St. Michael questioned,
Thus the poor spirit spoke:

"I am not cold or thankless,
Although I still complain,
I prize Our Lady's blessing,
Although it comes in vain
To still my bitter anguish,
Or quench my ceaseless pain.

"On earth a heart that loved me,
Still lives and mourns me there,
And the shadow of his anguish
Is more than I can bear:
All the torment that I suffer
Is the thought of his despair.

"The evening of my bridal
Death took my life away;
Not all Love's passionate pleading
Could gain an hour's delay;
And he I loved has suffered
A whole year since that day.

"If I could only soo him,—
If I could only go
And speak one word of comfort
And solace,—then I know
He would endure with patience
And strive against his woe."

Thus the Archangel answered:
"Your time of pain is brief,
And soon the peace of heaven
Will give you full relief;
Yot if his earthly comfort
So much outweighs your grief,

"Then through a special mercy
I offer you this grace,—
You may seek him who mourns you
And look upon his face,
And speak to him of comfort
For one short minute's space.

"But when that time is ended
Return here, and remain
A thousand years in torment,
A thousand years in pain;
Thus dearly must you purchase
The comfort he will gain."

* * * * *

The lime-tree's shade at evening
Is spreading broad and wide;
Beneath their fragrant arches,
Pace slowly, side by side
In low and tender converse,
A bridegroom and his bride.

The night is calm and stilly,
No other sound is there
Except their happy voices;
What is that cold bleak air
That passes through the lime trees,
And stirs the bridegroom's hair?

While one low cry of anguish,
Like the last dying wail
Of some dumb, haunted creature,
Is borne upon the gale;
Why does the bridegroom shudder,
And turn so deathly pale?

* * * * *

Near Purgatory's entrance
The radiant angels wait;
It was the great St. Michael
Who closed that gloomy gate,
When the poor wandering spirit
Came back to meet her fate.

"Pass on," thus spoke the angel;
"Heaven's joy is deep and vast;
Pass on, pass on, poor spirit,
For heaven is yours at last;
In that one minute's anguish
Your thousand years have passed."

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.]

HEALING MEDIUMSHIP.

SIR,—My wife was afflicted for some considerable time with skin disease over the whole of the body; she had no rest night or day, and was under several medical men for a very long period. They could not promise her recovery at all, and said it might take two or three years to perform a cure. I was at last induced to try the effect of spirit healing through the mediumship of Mr. Walter Isaac, of 71, Rishton-street, Everton, Liverpool. She was thoroughly cured in three weeks. You may publish this to the world.

EDWARD G. IRVING.

56, Towson-street, Everton, Liverpool, June 27, 1877.

SWEDENBORGIANISM V. SPIRITUALISM.

SIR,—I see that Mr. C. W. Pearce and I differ as to the meaning of the term "raising an issue," by which I understand propounding or suggesting a certain question. In this sense Mr. Pearce will scarcely contend that I, either directly, indirectly, incidentally, or inferentially, "raised the issue whether the Scriptures condemn open intercourse with spirits." I, on the contrary, simply protested, and continue to protest, against its having been raised by another person with the object of inducing us to abandon Spiritualism, inasmuch as, whichever way decided, it is not calculated to produce any effect in that direction on the mind of any Spiritualist.

I further perceive, however, that Mr. Pearce belongs to the category of those Spiritualists "who are, in consistency, bound to read, and, if they can, to answer, Mr. Smithson's pamphlet." In this instance he has fallen into the error technically termed *ignoratio elenchi*, i.e., more vulgarly, he has got off the scent of the hare started by me, and has started a fresh one on his own account, which, moreover, I had already declined to hunt, as being an unprofitable and unreal phantom, and no true hare at all.

A. JOY.

THE IDEAL OF SPIRITUALISM.

SIR,—Allow me to thank Mr. J. De Maine Browne for his word of admonition addressed to myself, and to assure him that I bear well in mind the scriptural maxim, "the wise man heareth reproof" (or to that effect).

At the same time, I submit to him that it is hardly correct to compare the ideals set before themselves or others by such men as he has named with the ideals of the sects or churches which they respectively are or were nominally representative of, and it is with these latter that my comparison is instituted.

These men tower high above the rank and file of the bodies with which, through circumstances and early training, they happen to have been connected; they are far more unsectarian than sectarian; and stand upon a platform of broad and liberal thought where Spiritualists can on many points fervently shake hands with them.

Viewed in this light, my assertion that Spiritualism presents ideals infinitely more lofty than those of any sect or church in Christendom is hardly so rash or extravagant.

A. J. SMART.

Cardiff.

PIANO-PLAYING IN THE LIGHT WITHOUT MORTAL CONTACT—SPIRIT IDENTITY—STRONG PHYSICAL MANIFESTATIONS.

SIR,—I believe it is your rule to publish no accounts of dark *séances* unless under strict test conditions, or of *séances* in the light if the medium is not in full view so as to preclude every possibility of trickery, illusion, or unconscious deception. It is not always possible to obtain such favourable conditions when phenomena take place, and when an inquirer or investigator does get them, I consider it his duty to record his experiences for the benefit and encouragement of other pioneers whose experience is in a different field.

On Monday, the 18th inst., I left Newcastle-on-Tyne with a friend of mine, for Glasgow, *via* Burnley, Lancashire, where we arranged to have a sitting with Dr. Monck (the great impostor, if we are to accept the evidence of prejudiced people) to try for some phenomena that would dissipate any shadow of doubt in our minds as to his genuineness. I met Dr. Monck for the first time in my life that day, and arranged to have our sitting at a private house, the residence of Dr. Brown, 40, Standish-street, Burnley. It took place in his dining-room in full *gaslight*. I will not give full details, as they are of little interest to any but myself. The medium remarked that he saw a female spirit and a little girl. I asked the little girl, if related to me, to show a flower as a symbol of her name. The answer was in the affirmative by a movement of the head, and a white lily was presented as the symbol. I then said, "Quite correct," without adding what her name was. I then suggested that we should try "slate writing," so that I could get her name and day of her death, which I had forgotten. I went out that moment, about 8.45 p.m., to a place six doors off, and bought four brand new slates; I tied them up with string, and then sealed them with my masonic seal, in the presence of my friend. I next put them on the top of the table, and held them myself (Dr. Monck not touching them), and saw the slate the whole time. In about five minutes I distinctly heard writing and felt the vibration of the action of the pencil, which kept in motion for about ninety seconds. Bear in mind that I saw, felt, and

heard—the three most important senses being brought into play; and to show that my hearing the writing and feeling the vibration were not imagination, on cutting loose the two slates, I found written, “Lilly’s love. Died Feb. 4.” This was the name of my little girl, whom I lost at the Cape just before I left, and who communicated with us almost instantly after her dissolution, through my own wife, and promised to give us tests whilst in England, *if possible*. I repeated a few verses of some poetry we received through a sister of mine from this same “Lilly,” and at this the medium said, “Yes, it was sent twenty-four hours after her death—was given through a lady—and that was her aunt.” This answer was correct to the letter, and at once convinced me my child had fulfilled her promise, viz., to give me tests whilst in England. (I had three or four other good tests from her and my other friends, whilst in London.)

After this, I asked her to materialise, and, in order to obtain a better view, was told by the medium, who was entranced, to turn down the gas to make “darkness visible.” We did so, but *could see, feel, and hear* the medium, who sat next me. I had hold of both his hands. I then saw a little white form appear in front of my face, and three or four feet off, but could not recognise the features. She had no power to articulate, but took a small bell, at my request, out of my hand, to convince me I was not beholding a phantom whose image was an emanation from my own not excited, but calm, mind. The image I saw was no phantom, but had the attributes and functions of a human being. My little girl was quite capable of answering me and doing what I asked her, had she been in the flesh. I asked the figure to touch me with its hand, which it did, and to ring the bell three times if it were my Lilly. This was done at once, and after a few minutes I asked her to hand me the bell again. From a spiritual and philosophical point of view she could not approach near enough to me, owing to the emanations eliminated from my body, causing a disintegrating action on the highly sensitive materialised figure. After this I had some questions answered by signals given, by the table (about ninety lbs. in weight) rising up three times for “yes,” and once for “no.” Each time it rose at least ten or twelve inches from the ground in good light, as I had just before turned up the gas.

Dr. Brown remarked that on the previous night they had had a sitting, and he actually saw and heard the piano playing without mortal contact, in his own parlour. I at once suggested that Samuel, one of Dr. Monck’s old earth friends, and now his familiar spirit, would give us the same evidence. He at once said he would see if it was light enough to try, and went to the door, and found it quite light. He went upstairs, and we followed him into Dr. Brown’s private parlour. I was asked to take off the medium’s boots, as they might injure the piano. The medium having been requested to sit on top of it, he sat down, just as one might sit down on the floor, having both legs parallel with each other, the lid of the piano being then down. We all heard it sound, but to make doubly sure I asked leave to open the cover, so that I might see, hear, and feel, and all at once I opened it, and there saw the notes move, and heard the sound. I also remarked the synchronous action between the movement of the keys and the vibration of the strings which were also in accordance with the note struck. If a C or any other note moved I heard the proper sound, bass or treble. Not to leave one test out, I asked to feel the force moving the notes, and did so; so did my friend. I had hold of the medium’s feet, and my friend both his hands, so that no one could or can say I did not take every precaution. I then suggested that Samuel might like a tune and a song, and saw the medium laugh, and say “Yes.” I at once loosed the medium, and began singing a favourite and pathetic song, playing my own piano accompaniment, and, before I had been at it thirty seconds, the piano began to play and quite put me out of time and tune, Samuel laughing all the time through his medium.

Now, Mr. Editor, if this is not evidence, then nothing ever will be. The facts were witnessed by three gentlemen, a lady (Mrs. Brown), and her daughter. I have the “direct slate writing” with the seals intact, as vouchers that it is no fancy, on my part. We saw, felt, and heard the phenomena, and noticed the synchronous action of the notes struck and sounds heard—all, mind, in good daylight. We afterwards examined the piano, to make sure there was nothing automatic like Mr. Maskelyne’s Psycho or Zoe, both marvellous pieces of mechanism, but done by mechanical and other aids.

I am well known as an advanced Spiritualist, but that does not alter my position in regard to any medium or friend, as I always use my own judgment and take what precautions I think the exigencies of the case require, and am quite as capable (I flatter myself) as a Professor This or Professor That, or Dr. Lankester or any other living man, of knowing what is genuine, or appears not to be so. I became a Spiritualist through investigations carried on at my own house, in Cape Town, South Africa, without any public medium (there being none in Africa), but through the mediumship of relatives, who I developed myself, and then obtained phenomena which were inexplicable to all but myself and a few others, who were determined to find the truth out for ourselves, or explode the “great delusion.” I have read in many issues of your paper things quite as astounding, but not under more favourable conditions for arriving at a definite conclusion; so can say that, phenomenally at least, Spiritualism, so-called, has been proved, for I maintain, that one fact proved beyond a doubt proves the thing for ever, as one fact is as good as a million.

BERKS T. HUTCHINSON (of Cape Town, Cape of Good Hope).

Newcastle-on-Tyne, June 28th, 1877.

The old king of Gaboon, in Africa, is dead, at the age of nearly one hundred. His eldest son, Adaube, at once, on succeeding him, cashiered the hundred women of his father’s harem, liberating fifty slaves, and abolishing the sacrifice of human beings at religious rites.

THE THREE DOCTORS OF MACARTHY’S ISLAND.

FROM “SAVAGE AFRICA,” BY THE LATE W. WINWOOD READE.

MACARTHY’S ISLAND, in the River Gambia, is situated about a hundred and eighty miles from the sea. It is six miles long, by two broad. There are two factories there, a village of liberated Africans, and a garrison of forty men, one subaltern, and two surgeons.

In the dry season this island presents an agreeable aspect, and is not unhealthy. But before the rains set in, the two hot months (May and June) occur. I was there in January, and although I had passed days under the line in an open boat without awning or umbrella, it was there that I suffered from heat for the first time.

What the heat of the hot months may be I cannot understand. A surgeon, who had travelled a great deal, told me that it possessed a close stifling character which the thermometer could not express, and that it was of a different kind from those which he had experienced in Australia and the two Indies.

It must be remembered, too, that they have not the “doctor,” as the sea-breeze has been well called. It is this sea-breeze which, blowing at noon and eve, preserves the vigour and the lives of the residents upon the coast.

At the commencement of the rainy season of 1860, Mr. Beale, a staff assistant-surgeon, was seized with malarious fever. The *Dover* arrived soon afterwards, bringing a Mr. Campbell to relieve him. The relief came too late. Mr. Beale was taken on board the *Dover*, shook hands with the captain on deck, went below, and expired almost immediately.

Mr. Trestrail, his colleague, sat down to write out the case. It is still preserved in the medical report-book at the surgeons’ quarters. Towards the end the handwriting changes its character, becomes uneven, and sometimes scarcely legible. A few hours afterwards Trestrail was a corpse. The two surgeons were buried together.

Mr. Campbell wrote out a report of Mr. Trestrail’s case. He slept alone in the surgeons’ quarters, in the same bed in which the two others had died.

A palisade was being erected around their grave.

Mr. Savage is a mulatto trader on the island. A few days afterwards Campbell came to him and asked him to give him a bed. Savage complied with his request.

“Don’t you like your quarters?” he said.

“No,” replied Campbell. “I have seen Beale. And Savage,” he added, “I shall never see my poor wife and children any more.”

As the palisade round the grave was finished Dr. Campbell also died. He was buried outside it. No importance was attached to his words, *I have seen Beale*. It was supposed at the time that it was merely a dream of which he had spoken. The words themselves would have been quite forgotten, had it not been for that which afterwards occurred.

The commandant’s quarters, a detached building, stands about fifteen yards from the surgeons’ quarters, also a detached building. A sentry is stationed over each. Captain Wilcox and Dr. Bradshaw were sitting one evening in the piazza of the commandant’s quarters, when they heard a shriek from the direction of the other building. A few moments afterwards a soldier livid with fright and without his musket, rushed into the piazza. Captain Wilcox, supposing that he was drunk, put him under arrest.

The next morning, being examined, he declared that while on guard at the surgeon’s quarters a gentleman dressed in black, had come towards him. He had never seen him before. He challenged him, and received no answer. The gentleman continued till he was close to him. He (the sentry) threatened to run him through if he did not answer the challenge. Receiving no answer he thrust, and saw the bayonet pass through the body. The figure gibbered at him, and turned away. It was then that he had shrieked, dropped his musket and run away. Examined by Dr. Bradshaw he described the figure closely; the face, height, and dress tallied precisely with those of Dr. Beale, whom the sentinel had never seen.

Doctors Bradshaw and Hind slept in the building in separate rooms. They heard noises, the cause of which they

did not understand, but to which they paid little attention at the time.

Doctors Macarthy and Fox came up. They heard nothing. Dr. Macarthy remained there a month, and during that month he had a severe fever. He went to Bathurst, and returned afterwards in company with Dr. Duggan. Both of them were in good health at the time. Neither of them had heard the ghost story. They slept each in an end room (there were three *en suite*), and Dr. Duggan's servant, a boy of about sixteen, in the centre one.

Dr. Macarthy (from whom I received these particulars) now heard peculiar noises in the night. In the piazza or passage outside there was a table, on which they placed their tea things after they had done with them. He would hear the cups and saucers clashed together, and the plates, as it seemed to him, dashed forcibly to the ground. Several times he went out in the morning, expecting to find everything broken; but in no instance had the position of the plates, cups, or saucers been altered in the least. He ascribed these noises to some mischievous fellow who had climbed into the piazza without having been observed by the sentry below.

He also heard noises in the middle room as if heavy pieces of furniture were being moved about.

And often all night long he would be annoyed with a pattering sound upon the floor all round his bed. He thought at first that these were bats which had fallen on the floor, and which had been unable to rise. But he could never find them in the morning. Then he supposed that they were mice.

One night, instead of going to bed, he kept his candle alight, and sat on a chair, with a stick across his knee waiting for these mice to come out.

He heard a sound at the farther end of the room. It was like that of a man walking cautiously on tiptoe: The sound came towards him. He strained his eyes, but he could see nothing. *Then the footsteps passed before him, close to him; and he could see nothing.*

Doctors are essentially materialists. Dr. Macarthy knew that the strangest sights and sounds can spring from a disordered stomach or a checked secretion. But when he mentioned his hallucination to Dr. Duggan, and when Duggan replied that he had been troubled in the same manner, they became perplexed. Still it did not occur to them that these sounds were supernatural. The mind of man is averse to believe that which it cannot grasp. No one seriously describes a phenomenon of this kind if he can account for it in any natural manner.

In the course of conversation they happened to speak to Savage about it. He replied as if it was a commonplace matter. "Oh, don't you know that the house is haunted?" and related the affair of the sentry.

On returning to their quarters Dr. Duggan observed that his boy was looking ill. He asked him what was the matter with him. The boy said he did not know, but perhaps sleeping in the open air had made him sick.

On being asked what he meant, the boy replied, with some reluctance, that he had gone to sleep on the flat roof of the house, because a tall man in white used to come and wake him up, so that he could get no rest. This boy I afterwards examined myself. He told me that it came and pulled him by the ear, and said, "*Wake, wake.*" When he awoke he could see something white moving off in a manner which he said was not walking, nor running, nor flying, but something different from what he had ever seen.

I offered to give him five shillings (which to him would be a large sum) if he would sleep there that night; even offering to keep him company. He looked frightened and refused.

Doctors Macarthy and Duggan after that slept in the same room. And now here comes the part of this story which is so extraordinary—which is, I believe, unparalleled among instances of its kind.

These two men, materialists by education, lying broad awake, with a light burning in the room, would both hear those noises, and would call each other's attention to them at the time; the heavy bodies moved in the centre room, the rattling of plates in the piazza, and the light tiptoe footsteps passing between both their beds.

This story will interest children and the vulgar, as all ghost-stories do. To them, of course, I have nothing to say.

But to those who are studying the science of the spirit-world, I wish to point out the futility of their investigations. Purposeless in themselves—for they can pave the way to no system—they are perilous by reason of their action on the brain. You waste your precious essence of thought, and will, and electricity, that you may touch etherial rubbish.

A sentry is frightened, a boy's ear is pulled, plates are clashed, furniture moves. This is mysterious, but it is far from being sublime. These glimpses are degrading, disheartening, and would soon prove deleterious. Men would not be likely to lead better or more careful lives if your researches should prove (that which alone they can hope to prove) that futurity has its comic element.

INCUBI AND SUCCUBÆ.*

THE following is a portion of a lengthy review published in *The Examiner* :—

Few hunters after old books upon old bookstalls can promise themselves the good fortune of M. Isidore Liseux, who, in 1872, picked up, "chez M. Allen, respectable vieillard établi dans l'Euston Road," the MS., written under the author's inspection, of Father Ludovico Maria Sinistrari's suppressed and hitherto unknown treatise, *De Dæmonialitate et Incubis et Succubis*. Of the suppression of the treatise we shall speak anon; meanwhile it seems needful before all things to enlighten the reader respecting the precise nature of "demoniality." It denotes neither more nor less than illicit intercourse with an incubus or a succubus, i.e., a male or female imp. The offence, being wholly imaginary, was consistently esteemed by the Church as exceedingly grievous, and the original object of Father Sinistrari's investigations was to determine its relative enormity in comparison with other sexual aberrations. To follow him through his ingenious reasonings on this topic would tend more to amusement than edification. We shall, therefore, leave his arguments and conclusions as we find them, and confine our attention to the hypothesis which, after mature investigation, he was led to promulgate respecting the nature of the incubi and succubæ themselves. It is not a little startling to find these comprehended by him under the definition of angels. Father Sinistrari, however, bids us remark that his theory should not be rashly rejected, inasmuch as it affords the long-desiderated means of reconciling the otherwise contradictory decisions of two councils. The Second Council of Nice has distinctly pronounced angels to be corporeal and material; the Lateran Council has no less clearly defined them as immaterial and spiritual. Hence a perplexity and a scandal conveniently obviated by supposing the propositions of the councils to have been designed to apply to two different descriptions of angelic beings. Father Sinistrari next judiciously observes that the designation of angel, referring to a function and not to the nature of the individual discharging it, may with propriety be bestowed upon the devils or fallen angels themselves, much more upon mere incubi and succubæ. He next proceeds to undertake the rehabilitation of these latter calumniated personages, and to prove that, though hitherto erroneously classed with fiends, they constitute a distinct and highly respectable order of creation, bearing a strong affinity to the elemental spirits of the Rosicrucians. An ounce of fact being worth a pound of theory, the Father clenches the matter by an accurate report of two remarkable cases, the first occurring in the spiritual practice of a friend, the latter in his own. A nun, long molested by the visits of a certain spirit, received relief from the prescription of an erudite theologian, who, observing the patient to be of a phlegmatic constitution, sagaciously inferred that the demon's temperament must be cold and watery as well. He therefore exhibited fumigations and amulets of ginger, musk, benzoin, and similar calorific substances, which had the effect of so thoroughly disgusting the spirit with the object of his affections that he entirely renounced her acquaintance. Instructed, as he supposed, by this occurrence, Father Sinistrari himself, when called on to prescribe for a young deacon similarly afflicted, administered brandy and scented snuff, which the patient absorbed, nothing loth. It soon appeared, however, that the father had made an enormous mistake, for the spirit appreciated the brandy and snuff as highly as the deacon himself, and actually had the impudence to assume the semblance of his victim, and thus disguised, present himself before the ecclesiastical authorities to claim the rations of the latter. Upon this hint Father Sinistrari changed his tactics, locked up the stimulants, and dosed his patient "with herbs of a frigid nature, such as hepatica, euphorbia, mandragora, and hyoscyamus," until the discomfited demon took himself off, or rather, as sceptics may suggest, the deacon thought proper to get well.

Father Sinistrari was by no means an obscure person in his own day; he enjoyed general esteem, and filled many important offices. Born in 1622, he was for fifteen years Professor of Theology at Pavia, and subsequently became Vicar-General of the diocese of Avignon, and theologian to the Archbishop of Milan, was attached to the tribunal of the Inquisition, and compiled a criminal code for the Franciscan Order, to which he himself belonged. He died in 1701.

PROF. WM. DENTON has been lecturing at Rockland, Mass.

* *De la Démonialité, et des Animaux Incubes et Succubes*. Par le R. P. L. M. Sinistrari d'Ameno. Ouvrage inédit, publié d'après le manuscrit original et traduit du Latin par Isidore Liseux. Paris: Liseux.

PREVISION.

(To the Editor of "The Banner of Light.")

THE following facts were recently communicated to me by an intimate friend. As I know they are reliable to the minutest particulars, I think it might be well to make record of them in the *Banner*.

T. R. HAZARD.

Vancouver, B.C.

"In February, 1870, I made a voyage from New York to San Francisco, *via* Panama. A Mr. D—, brother-in-law of General G—, who then lived in San Francisco, was my fellow passenger. He was, I think, Judge D—, whom I found a very gentlemanly and agreeable man. It so happened that we soon became very intimate, and were almost constantly together, having adjoining state rooms on the upper deck. He told me that his mother was evidently a spirit medium for several years before her death, though perhaps it was not then so understood. She had frequently told her family that Mr. G— (as she always called her son-in-law) would one of these days be elected to the highest office in the gift of the people of the United States; than which nothing to Mr. D— appeared more improbable at the time of the decease of his mother, he evidently apprehending that the then habits of his brother-in-law would ruin him, though he did not directly so state. Finally, whilst on her death-bed in St. Louis, in 1852, and when near her end, Mrs. D— called together the numerous members of her family, and reminded them of what she had so often told them concerning the election of Mr. G— to the Presidency, remarking that they had not hitherto heeded her prediction, adding that she now wanted them to make a written memorandum to the effect that Mr. G— was to be elected to the highest office in the gift of the American people, adding, 'I know it will be so, for I can see it.' Mrs. D— died at that time, and sure enough, eighteen years afterwards (in 1868), Mr. G— was elected President of the United States. After that event members of the D— family held a consultation as to the propriety of publishing their mother's prediction of 1852. There was a strong inclination in the minds of most present to do so, but Mr. D— said that from the fact that the prediction had not been promulgated at the proper time, and in view of the scurrility of some of the public press, particularly the New York —, which would probably find a rich theme in such a publication, they concluded it would be best not to print the prediction. I remarked to Mr. D— that I should be likely to meet General G— at no distant day. To this Mr. D— replied, 'Speak to him about it (the prediction); he will, I know, have no objection to talk with you about it.' Mr. D— evidently believed in spiritual phenomena, though he manifested no particular interest in the subject. I thought at the time that he was forced by circumstances to engage in mundane affairs that ill comported with the ease of one like him, whose tastes seemed better adapted to the parlour than the office."

DR. SLADE.—A goodly array of influential signatures has been appended to the address to Dr. Slade, handsomely illuminated on vellum, and certifying from personal knowledge the genuineness of his medial powers. The last signature added was that of Mr. H. G. Bohn, the well-known publisher. The address will be sent to Dr. Slade at the Hague in a few days. Mr. and Miss Simmons contemplate returning to the United States before long, where it is to be hoped that the warmth of their reception will tend to still further recompense them for the persecution they have suffered at the hands of the ignorant.

SPIRITUALISM IN LIVERPOOL.—Dr. William Hitchman lectured at Meyerbeer Hall, on Sunday evening last. These Sunday lectures are attractive to both Spiritualists and Materialists, as evinced in the fact that they are largely attended by intelligent listeners of each school of thought. The lecturer spoke for upwards of an hour, on the "Physiology of Trance," in its scientific and religious aspects. He said that from the remarkable results he had obtained from experimental researches, he was firmly persuaded that electricity and the nervous force in man were at least equivalents. In a motor cord, it induced muscular contraction, and in a sensory, its sensation. Through anatomy, physiology, chemistry, and physics, as by a somatic avenue, we entered philosophically on those moral and intellectual regions of the higher life which are now revealed more clearly, *via* the sciences of psychology and Spiritualism, than at any former period of modern history. He gave several examples from the records of science and religion, in proof of the position he took, that the explanation of Naturalism by means of electric and magnetic phenomena, was far from adequate to solve that mystic condition of man in which the soul passed out of the body and was vouchsafed a view of other spheres or states of being. When he saw positive transfiguration, for instance, he could not help thinking that such an evolution of the inward and more glorious life must be due in some cases to a point of development of the spiritual body or illumination of the mind for a diviner mission, than fell to the lot of ordinary mortals. Atomic philosophy, with its coma, insensibility, and nervous congestion, must yield to celestial dynamics. He had known unlettered children quote with accuracy and sublimity, when deeply entranced, many portions of the Baghvat Geeta, as well as the second book of Herodotus, giving allusions to the Egyptian creed and the real origin of mummies among the Copts. They had also recited passages of Aristotle, *De Anima*, and shown the difference between his philosophy and the science of Newton and the metaphysics of Descartes. Dr. Hitchman then adduced various proofs, to show that trance—or suspension of mind and senses—was not necessarily a feigned state, but due, physiologically, to the removal of a stimulus—from impediment to the transmission of nerve force—even as vegetables are rendered comatose or put asleep, by the exclusion of light. The lecture was interspersed with some original poetry.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE TREATMENT OF MEDIUMS.

THE last fortnightly meeting of the season of the British National Association of Spiritualists, was held at 38, Great Russell-street, London, on Monday evening, June 25th, under the presidency of Mr. D. G. Fitz-Gerald, M.S.T.E.

The subject for debate was the "Training and Treatment of Mediums," the discussion on Signor Rondi's paper having been adjourned from the previous meeting.

Mr. A. S. Louis said that it was impossible to separate the question of the treatment of the medium from that of the discipline of the circle, which fact virtually opened up the whole question of the organisation of the Spiritualist movement. He held that, so far as the study of Spiritualism was connected with the outside world, everybody felt great dissatisfaction with the present state of things. People, quite without initiation or experience, attend a *séance* now with a sort of mixed feeling; they may be about to have proof of the existence of immortal spirits, and commune with them; or they may be about to become the victims of a gross and atrocious fraud. In fact, the Spiritualist movement is, morally, anarchic, so far as primary initiation is concerned. This is not to be wondered at. Spiritualism is a matter of discipline and organisation in fact, while it has come upon an age undisciplined, inorganic, unruly, while in former ages, discipline and organisation for common moral purposes was a comparatively familiar thing. This, he held, was too large a question to be dealt with then and there. The first practical step to its solution was to relieve the public or professional medium from his present dangerous and equivocal position of contracting for paid sittings in his own person, directly, with the casual first comer. Mr. Louis held that arrangements should be made with such accredited mediums as would agree to place themselves in relation with a body of trustees and guardians of his action; and that all arrangements for experiences with him should be made by these his guardians. They would receive his fees, and, what would be more important, instruct the applicants for sittings in the principles methods and obligations attending the submission to initiation. In this way the medium would be protected, and persons would begin their practical Spiritualist studies under a sense of obligation to responsible persons, and feeling themselves bound to prosecute their inquiries in a different spirit from that which now accompanies the expectation of something that is to come at once for their fee. Mr. Louis expressed his conviction that from this first step there would gradually come about, by way of natural evolution and progress, a discipline, a method, and an organisation appropriate to Spiritualist study. With reference to the larger question of the organisation or method of the Spiritualist movement, he had a strong conviction that the idea of scientific inquiry must be subordinated to that of devout or religious submission. He deprecated the element of argument, controversy, analysis, turning on verbal propositions, which was so strongly at work in the matter. This spirit and practice of controversy, he held, was the great obstacle to the realisation of the vast promise of results speculative and practical, latent in the Spiritualist movement. The great harvest, he submitted, would not be reaped until it was clearly understood that Spiritualism is a region of transcendent work and experience; of work and experience, that is to say, which transcend, and must for ever defy, verbal analysis and explanations.

Dr. Carter Blake said that all impartial observers must concede that the latter half of the nineteenth century was not a period of accurate thought, and hence the difficulty in getting the subject of Spiritualism pursued with the pains that its importance deserved. The Chairman said he would like to ask Mr. Louis where the people were to be found who would submit to a course of discipline and initiation such as he had suggested. Mrs. Hallock spoke in favour of paid mediums, who she said were of great utility to the cause, and who had many difficulties to face, and often had to bear much obloquy. After a few remarks in reply to previous speakers from Signor Rondi, Mr. Shorter said that he thought it unwise to attempt to lay down the lines too precisely into which the movement was to be guided. The plans and wishes of the intelligencies working with us must be taken into account, and the best thing for an organisation to do, in his opinion; was to watch the natural growth and evolution of the movement, and to try to bring it into harmonious relations with the public mind. Mr. Shorter then proposed a cordial vote of thanks to Mr. D. G. FitzGerald for his constant and regular attendance as chairman of these meetings during a period extending over many months; this was seconded by Dr. Carter Blake, and carried with acclamation. The meetings were then declared closed until further notice.

LIFE'S DISCIPLINE.—It is not the best things—that is, the things which we call best—that make men. It is not pleasant things; it is not the calm experiences in life. It is life's rugged experiences, its tempests, its trials. The discipline of life is here good and there evil, here trouble and there joy, here roughness and there smoothness, one working with the other; and the alternations of the one and the other which necessitate adaptations, constitute a part of that which makes a man, in distinction from an animal, which has no education.—*Banner of Light*.

EVIL RELATIVE NOT POSITIVE.

THE following is a communication given through the mediumship of Mrs. Webster:—

The human soul has passed through the entire, or very nearly the entire, series of inferior creation ere it animates a human body. In the course of these progressive stages it serves different purposes in the economy of the globe, and develops as much of the reasoning faculty as its actual organisation will admit of, together with propensities, vices, and virtues, engendered or developed by its conditions of existence, its brain being always proportioned to its elevation in the scale of being and the necessities of self-preservation.

During this period the soul is, as it were, in tutelage. Its clothing, its food, its just necessities of all kinds, are provided for it, or it is providentially taught where to seek for, how to obtain, and what to do with them. It is not allowed to be absolutely automatical. Whatever education of its moral or reasoning faculties is compatible with its organs and conditions of existence it receives. These vary in nature and degree according to the necessities of the case. A certain amount of responsibility is attached to all the higher grades of animal intelligence, and augments, as with men, in proportion to the development of that intelligence.

Thus all animals capable of making a distinction between right and wrong, or of being taught to draw a line between the two, are responsible in the measure of their consciousness, but only as a child is responsible in doing that which it knows is forbidden, without clearly apprehending the justice of the prohibition, hence deserving of correction but not of condemnation. Animals who have undergone this antecedent of moral discipline are intellectually more advanced than others, and better prepared for human civilisation; but as there is always action and reaction, they lose in the process a few of their savage virtues. Hence, it is well that all should not be subjected to these factitious influences till they are capable of combating them on their own ground. It stands to reason that they are not rendered responsible for propensities imposed upon them by their conditions of life and organisation; for instance, a lion would not be held criminal for devouring without scruple any number of sheep, or even men, when, according to the best of his knowledge and convictions, his potent jaws and terrific fangs were given him for no other purpose than carnage, whereas despots, from education and higher intuitions developed in civilised societies, are, in the highest degree, held guilty when they do not resolutely repress and subdue the savage instincts of the wild beast which remain to them from their ferocity of yore.

You perceive the bearing of the argument. The soul enters upon human life with certain preconceived tendencies and dispositions, developed by the different conditions through which it has antecedently passed, hence independent of its own merit or demerit. These constitute already a character, and innumerable varieties of dispositions of weak sides and strong points. For these it is not responsible, and they serve as extenuating circumstances, at all times taken into consideration by Providence. The responsibility commences with the moral consciousness, which teaches the difference between right and wrong, and enjoins the adherence to the first, and the avoidance or repression of the latter. This is what every living being is bound to observe at all cost in the measure of his consciousness. In the repression of the propensities that have become innate, when such propensities are aggressive to others or noxious to oneself, and in the cultivation of all that is noble and generous—hence conducive to the elevation and expansion of the soul—consists the difficulty and the merit of the great struggle of life. Souls are made to enter upon human life charged with all their animal baggage previously acquired; it becomes, then, their business to shake off, by sheer force of muscle and will, all that part of their baggage which is degrading to a reasoning being, however natural to an instinctive one, and to react against the gross, ferocious, or vicious biases impressed upon them by their former habits of life, by the light of the higher consciousness and higher illuminations afforded to them within the limits of a higher organisation, which higher organisation, moreover, is progressive through every stage of its ascensional phases of being. In the course of its different peregrinations, it develops under each form that it assimilates to itself from the surrounding medium, such organs as its newly-developed forces require for expansion and use. These organs, during the successive processes of transformation which the perpetual mutation of their constituent atoms (occasioned by the necessity of renovation) originates, are progressively enlarged and modified to meet the increasing or divergent requirements which the enlargement or alteration of the inner spiritual entity demands.

Thus it will be seen that intense application to any particular branch of science or art not alone develops the faculty so cultivated to an extent that goes beyond all previous anticipation, but likewise induces physical modifications of bone and muscle and internal secretions, in conformity with the developed specialities in question. Of this fact all anatomists bear witness; hence it is the correspondence between the conformation of the brain and the expression of the countenance, with the predisposition and acquired or developed faculties of the soul, which has given rise to phrenology. That the destruction or injury of an organ should paralyse the innate faculty it subserves, is no proof whatever that the organ originates the faculty, but simply that the material instrument indispensable to it as an intermediary being lacking, or out of order, the machinery it requires to set it in motion refuses to work, and reduces the motive power to temporary impotence.

Thus progress is always two-fold. The improving and expansive motive power within, improves its own implement in the exact ratio that such improvement is requisite or desirable, always presupposing that activity not sloth, energy not supineness, progress not stagnation, are the end and aim steadfastly contemplated and unflinchingly pursued. Such modifications of the individual, physical, and moral, transmit themselves to the race, and thus push on advancing humanity, no less

than the spiritual entities who animate it *pro tempore* to ever ascending phases in the scale of being, each endowed with perfected corporeal and moral attributes, which develop within themselves in a geometrical ratio, the innate germs of infinite expansion, power, excellence, inherently affected to the divine essence of which they are an infinitesimal scintilla, and destined to continue thus unceasingly progressing, expanding, migrating, acquiring, learning; as it were “quintessencing” their external forms, their innate faculties, their perceptions, physical and moral. Hence their incalculable enjoyments and infinite avocations without stay, or hindrance, or limit, athwart the unnumbered realms of infinite space throughout eternity.

There is no real evil in the universe any more than a single real devil; both are mere relative terms, originally expressing certain relative conditions of collective and individual organisation and development, which human shortsightedness and ignorance have invested erroneously with an absolute sense altogether foreign to their nature and avocations in the economy of creation. There falls, at one swoop, the whole baseless edifice of puerilities adduced as infallible evidence against the Pythagorean doctrine of the divine essence of the animus or afflatus emanating from the very being of the Deity, to infuse into subordinate matter, the sole principle of life which exists—hence which even Omnipotence can communicate to its creatures—namely, an infinitesimal radiation of its own principle and substance.

It is not the nature of the lion that is evil, but what is evil is the excess or abuse of the predispositions, stamped indelibly on the soul of the reformed animal, when he prefers to give vent to his inclinations (however injurious to himself or others they may be) to trying manfully to repress and subjugate them in all such of their expressions or excesses as his internal consciousness and external surroundings condemn as noxious in their operations or consequences. Did men on the contrary adopt the opposite course, namely, subjugate their passions and idiosyncracies, till they made slaves of them, instead of suffering themselves to be made slaves of, they would find in those passions and inherent faculties the strongest levers of human and spiritual distinction; for passion is the only stimulant sufficiently powerful to keep them up to the mark in the face of the difficulties that beset them, and the unutterable weariness which overtakes them in the course of the perpetual battle of life under human conditions.

The passions and the predispositions with which the soul is imbued by its animal antecedents, the faculties developed by the necessities imposed upon it, in the material conditions through which it has passed, produce within it the goads and stimulants, whose alternate impulses and resistance form the propellers and the resisting medium requisite to enable the soul to be impelled effectively and navigated successfully on the waters of life. The so-called principle of evil is a myth; all things are good *per se* if turned to their proper purposes, and restrained within appointed limits. It is abuse and misuse, superinduced by human weakness, which alone occasion that reaction which extracts evil out of good, in contradistinction to the Divine procedure, which turns the so-called evil back into its original currents, and makes it evolve good out of that which men have perverted into evil. Thus you perceive that the antagonistic force supposed to be generated and pitted against the Creator by His creatures, whether incarnated or disincarnated, is neither more nor less than a fiction, having no real existence beyond the domain of tradition and imagination. Hence it follows that the Divine spark of the soul produces nothing having a tangible or real existence incompatible with the Divine essence and attributes. Of course crime is evil, and productive of incalculable evil to its perpetrator; but in order for it to become absolute evil two addenda would be necessary—first, that it should have originated in an evil principle, inherent in the essence of the soul, incapable of eradication or amelioration, and, secondly, that the consequences resulting from its operation should be unmitigated evil likewise. Now this is never the case, for there is no one instance in nature wherein crime or sin is not the result of the misdirection or abuse of a principle or force, which, had it not been suffered to run riot, or forcibly diverted from the channel wherein God destined it to flow, would have been beneficial instead of pernicious, and an engine of advancement instead of one of destruction. So likewise is there none which, however injurious to the perpetrator, is not by the providence of God converted into the means of making human and spiritual things progress at a ratio which could not otherwise be brought about, without a direct providential intervention, which would interfere with that free will which distinguishes men from animals, and thus introvert the entire providential scheme.

Evil, then, is negative and not positive, a perversion and not a principle, a resultant and not a cause; in other words, it is one of the infinite forms which the universal law of action and reaction assumes in worlds where matter and spirit being yet undeveloped and unassayed, imperfection, not perfection, is the general rule.

THE new edition of Professor Gregory's *Animal Magnetism* is expected from the binders daily.

ON SUNDAY next, July 8th, Mr. J. J. Morse will deliver two trance addresses in the Temperance Hall, Grosvenor-street, All Saints, Manchester. Afternoon at 3. Subject—“Spiritual Democracy.” Evening at 6.30. Subject—“Scepticism; its cause and cure.” Monday, July 9, Chamber Lecture.

MRS. HARDINGE BRITTEN arrived at Liverpool on Friday last, and proposes returning to Boston in the “Victoria,” the same ship that brought her to England, on Tuesday next, July 10th. It is to be regretted that the many friends who would gladly have welcomed Mrs. Britten to London will not have an opportunity of doing so.

ANSWERS TO CORRESPONDENTS.

H. G. A.—Your letter is illegible.

C.—The terms are too violent; no good would be done by publication.

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

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

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

PRIMITIVE CHRISTIANITY and MODERN SPIRITUALISM, by Eugene Crowell, M.D., of New York. This is a standard work on Spiritualism by a competent observer, who, after studying its facts for many years, has drawn from them only such conclusions as they warrant, and who has comprehensively dealt with the whole subject. In two volumes, price 10s. 6d. per volume.

THE DEBATEABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES and MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

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

THE OTHER WORLD, by the Rev. G. F. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be a delusion. It is a valuable work, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lyttelton. 2 Vols., crown 8vo., 15s.

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

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

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

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

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

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

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

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

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

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