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VOLUME ELEVEN. NUMBER THREE.

LONDON, FRIDAY, JULY 20th, 1877.

JUVENTUS MUNDI.

"Ten thousand arts have mouldered from the earth, and Science is the shadow of what it was."—*The Late Lord Lytton.*

As long back as 1845, a remarkable article on "Animal Magnetism" appeared in *Fraser's Magazine* for July of that year. It contained this sentence:—"The farther we have penetrated the darkness which broods over the transactions of bygone days, and probed the occult mysteries of our early progenitors, the more thoroughly are we convinced that in our time we are but conning the rudiments of a department of physiological and psychological science in which they were as perfect as human capacity could make them." The publication of Harriet Martineau's Autobiography has recalled her *Letters on Mesmerism*, published more than thirty years ago, and some notes and comparisons pencilled on them at the time, which may, perhaps, be worth reproducing now. In the second letter there is a dialogue between Miss Martineau's mesmerised maid and the operator on the difference between mind and soul, which she declared to be different, affirming that every human being consists of three things—soul, mind, and body, whereof soul is chief, being immortal, but mind perishes with the body. Now, we may be sure that the maid, and, probably—notwithstanding her wide knowledge—Miss Martineau herself, were unacquainted with those grey and time-worn utterances of primæval antiquity which have come down to us under the title of Chaldaean Oracles, many of which have the precise air of having been delivered under mesmeric or spiritual influence, and the likeness may be taken to guarantee the genuineness of both ancient and modern revelations. For example, the 18th Oracle (following the order adopted in Cory's Collection) runs thus:—

"After the Paternal conception
I, the Soul, reside, a heat animating all things,
For He placed Mind in Soul, and Soul in dull Body."

The next Oracle asserts the superior excellence of Soul, and the 20th says—"The Soul, being a bright fire, by the power of the Father, remains immortal, and is mistress of life." Oracles 12 to 13 speak of the superiority of Mind. Pythagoras held the Soul to consist of two parts, the *φρην*, immortal and intellectual, seated in the brain, of which the senses are drops, and the *θυμος*, non-intellectual, seated in the heart. Plato gave the same dwellings to the divine intelligent part of the Soul, the latter being the cause of the passions; and that it may not disturb the intelligent part, the long, bony neck, he says, has been interposed between them. The Jewish Rabbis distinguished three sorts of Soul, the Nephesh, or animal (Gen. ix. 4; Levit. xvii. 11), Ruah, or Spirit, and Neschomah, rational or Divine Spirit (Gen. ii. 7), the last immortal, the other two belonging to the grave. These distinctions were not unknown to early Christian theology. The Sabellians described the Trinity as corresponding to Body, Soul, and Spirit; and Origen, following St. Paul (1 Thess. v. 23), divided human nature into Spirit, Soul, and Body, and, writing of the Atonement, argues that the first was offered to the Devil, but the second, even of the condemned, remained with God, to whom it had been previously surrendered (Luke xxiii. 46). Antiquity was full of such speculations, all of which seem primarily traceable to mesmeric or spiritual intentions and revelations, which have never wholly failed from the days of Chaldaean Zoroaster to Harriet Martineau. A great man of our times, Frederick Schlegel, asserted the threefold division into Body, Mind, and Soul; but the science and philosophy of the present hour not only utterly repudiate any such ideas, but see no reason for discerning any Mind apart from Brain, or Soul from bodily organs. Harriet Martineau did not. Mr. F. Harrison describes the sort of spiritual existence or continuation he thinks reasonable and sufficient, but Spirit-

ualists may ask whence come the voices and communications, and what are the visible and palpable forms we sometimes certainly behold.

Returning now to Miss Martineau's maid.—When speaking of seeing spiritual things and visions; she says: "I see them not like dreams in common sleep, but things out of the world—not the things themselves, but *impressions of them*—they come through my brain." Compare this with the assertion of the old Oracles, "that the *impressions* of character and of other divine visions appear in the ether" (O. 113); and again, the 115th Oracle speaks of "the ineffable and effable impressions of the world." The maid also asserts she "can see diseases," and it is with reference to some such power that the 114th Oracle speaks of a state or ecstasy in which "the things without figure are figured."

Again she, in common with many other sensitives, dwells with delight upon the unspeakably beautiful aural light or lucidity she beheld, and the Oracles continually mention this in terms more or less direct, for it is a vision hard to convey through human words or ideas; but it is referred to in these experiences: "A Power of circumlucid strength, glittering with Intellectual sections." "To the Intellectual whirlwinds of Intellectual fire all things are subservient; he, too, who begirds the flower of fire, and the strong spirit of the poles, all fiery beyond." The fire-glowing conception has the first rank, "for the mortal who approaches that fire shall have light from God; it removes all the stains which the spirit of the soul attracted from generation." "Put on the complete-armed vigour of rebounding light, with triple strength fortifying the soul and the mind." On one occasion the maid gave a curious account of a light leaping up above the steady light, which recalls an Oracle ascribed to Zoroaster himself:—

"When you behold a sacred Fire without form
Leap flashingly through the depths of the world,
Hear the Voice of Fire."

But only those who have seen, and know how inadequate words are to express what they have seen, can conceive what these utterances, to others so like jargon, endeavour to convey.

Recurring to the idea with which we started, it may be useful to bring together some of the earliest references to mesmeric operations in the ancient world. Solon, the sage and lawgiver of Athens, B.C. 600, expressly says: "When all medicines fail, the sickness-tormented man, touched by hands, shall straightway become whole" (xii. 61., edit. Bergh.). Æschylus, at the end of *The Suppliants*, says that Iô was at last released from the misery of her transformation by the stroking of Jove's healing hand; and, again, in the *Prometheus Bound*, 873, Prometheus tells her that in the land of the Nile, Jove will restore her to sanity by only stroking and touching with his soothing hand, and that she should there bear him a son named Epaphus, i.e., the Stroker, who would rule in that land; whence it may be conjectured that the science of mesmeric healing was handed down there.

Mesmeric sensibility was a familiar matter in the antique world, and there is much ground for thinking that the whole great Orphic School and Philosophy were devoted to its theory and practice. The celebrated Epimenides, one of the founders of the Orphic theology, seems to have been a great medium. He was reputed to be a man "of a sacred and marvellous nature, whose soul quitted its body as long and as often as it pleased;" and Plato says of him, that "his mind had a prophetic and inspired sense of divine things." So, too, we read in the *Dabistan*, Vol. I., 278, that "the Gush-taspians of Iran had such power, that when they pleased, they could leave the body, which they treated as a garment;" and, again, in the same volume, Zoroaster prepares

King Gushtasp for a heavenly vision by drinking some "hallowed wine," probably mesmerised wine; Erdaviraph drinks thrice of such wine, and in the sleep that follows, like that mysterious man of St. Paul's, is caught up into heaven. Maximus Tyrius, in his 22nd *Dissertation*, tells of one Aristeeas, a philosopher, in whose wisdom no one would at first believe, because he could mention no preceptor who had instructed him, and none knew whence he had got his knowledge; but he explained that his soul had left his body, and wandered over all countries and islands, whether of the Greeks or barbarians, and he had hence seen the customs and manners of all nations, and come to understand the causes of the changes of the weather, the tides, and of the outflow of rivers, and that traversing the sky was easier to him than travelling on earth.

There is a multitude of references to the aural light often seen to issue from the bodies of sensitives. Virgil (*Æneid*, ii. 582) says, a harmless flame blazed from the hair of Ascanius; and Dionysius, in his *Antiquities*, reports the same of Servius Tullius when young. Pliny, too, in his *Natural History* (II. 37), describes a light shining round the heads of certain men; and Eustathius, in his *Commentaries on the Iliad*, says of Walimer, the father of Theodorice, the conqueror of Italy, that sparks issued from his body; and sometimes, when dressing and undressing, entire flames blazed from him, not burning the garments. From this description they appear to have been of an electrical nature, due to friction as in several well-authenticated modern instances. Pausanias (ii. 25) relates a legend that Æsculapius, when a child, was exposed on Mount Tithion, and a herdsman, searching for his goats, found the babe, whose body emitted rays of brilliant light, and subsequently the child was discovered to have miraculous healing powers, the fame of which spread quickly over land and sea. May not the whole story and worship of Æsculapius, so widely diffused and honoured in so many temples, have originated in a person of extraordinary mesmeric healing powers? When Apollonius Tyanus, himself a great medium, was in India, his biographer (*Lib. III. 3*), relates that a young Indian came running to them, a part of whose forehead, between the eyebrows, shone like the moon, "in the same manner as has been related of Memnon, Herodes the Sophist, and Luprius the Ethiopian." In mediæval and later times, Cardan, Bartholinus, Scaliger, Licetus, and many others, have recounted numerous instances, and Beccaria gives a remarkable case. But enough has been brought forward to show the identity of ancient and modern experiences and observation in these mysterious matters, as widely known in the most primitive times of which we have any written indication as now, but no better, possibly not so well, understood now as then. It has, however, been reserved for the philosophy of to-day to discover a short and easy explanation of the whole. All was and is imposture or deception; deception perhaps more or less unconscious, but still deception.

If you want to talk heavy science, say "protoxyde of hydrogen," instead of ice. It sounds bigger, and not one in a thousand will know what you mean.

A NICE FAMILY.—The *Boston Sunday Herald* of June 24th gives the following news:—"The Eddy family, of Chittenden, Vt., whose movements a year or two ago were chronicled with minuteness, are now seldom mentioned. Several of them, it will be remembered, were at Angora, N.J., but now William alone remains; the others have returned to Vermont, where he doubtless would follow were he not sure of a speedy arrest by the officers of that State, with a prospect of imprisonment on the charge of bigamy. Horatio is at work on the old homestead, farming. Alice lately attempted to commit suicide, but for what reason has not transpired. The old lady, Cleveland, so often mentioned as a regular attendant at the circles that were held so frequently a few years ago, purchased a farm next to the Eddys, but for a long time has not been on intimate terms with them. Lately the house was burned to the ground, having been fired by an incendiary, and this event has not lessened the differences between herself and the Eddys. Mary Huntoon, the other Eddy sister, has been away from Vermont for some weeks, and has very recently been in Springfield, Mass. She often feels herself called upon to express her regret that her brothers should descend to trickery when giving their *séances*. The brothers return the compliment by making very plain remarks about Mrs. Huntoon herself and her method of producing the manifestations which she claims to be of spiritual origin. Mary is to be at Lake Pleasant camp meeting this summer, so it is said, and if it be true the readers of this department may hear more of her. The family doubtless possess medial power, but help along the manifestations when they have an opportunity."

SPIRITUAL LAWS.

"TIME may disclose Laws in the actings of God towards the Soul; nay, none imagine that he acts capriciously, except a remnant of a school which veils caprice under the word *sovereignty*. There can be no objection to science exploring spiritual action with purely scientific ends, provided that it ascertain the popular facts correctly on which it is to refine. But this proviso includes, first, that the men of science shall treat with tender thoughtfulness the facts alleged by the unscientific men who have felt them, and shall cease to shower on them vague phrases of contempt, as mysticism and fanaticism; secondly, that the would-be scientific classifier of facts shall not strangle the facts in their birth. . . . The active part of man consists of powerful instincts. Some are gentle and continuous, others violent and short; some baser, some nobler; all necessary. A moral control over them all is desirable; and by all means let any vagaries of the soul (as in all fanatical religion) be severely checked by our moral principle. With this limitation the instincts have an inherent right to exist and to act, and the perfection of man depends on their harmonious energy. As operating alike on all ages, perhaps the instinct which seeks after God and the Infinite is the most powerful in man. Let us follow out this great and glorious tendency. Let us give free play to our nature, without fear of the critics: we shall get holiness, peace and joy; and may haply bequeath facts for some future man of science. If we drink the heavenly nectar ourselves, others may analyse our juices when we are dead."—*The Soul: its Sorrows and its Aspirations*. By Francis William Newman.

MRS. ELIZA BOUCHER has published a letter in the *Western Daily Press*, Bristol, giving the public the details of Dr. Slade's offer to Professor Lankester.

DR. SLADE'S advertisement was printed in the *Daily News* of June 14th, in column six of page one. A subscription towards it of £1 from H. was not included in the account published last week, and has been added to the leaflet subscriptions.

SPIRITUALISM IN AMERICA.—*The Index* (Boston, Mass.), of June 7th, contains an article by the Rev. A. B. Bradford, who says:—"The most crushing blow given to the idea of an authoritative priesthood is in the spread of Spiritualism. Without discussing the question of the truthfulness of the theory, it is a fact that hundreds of thousands believe it. And all over the country the very first effect of showing that there is a telegraphic communication between the world of the departed and the world of the living is to push the clergy to one side as an excrescence, drawing their useless life from the body of society. Their claims are all treated with contempt since Spiritualism makes every man his own prophet, priest, and king. As to the Church, it sinks in their esteem to the dead level of the world. Spiritualism is peculiar in this, that it leavens up the whole mass of society except the Sadducees. Having so much of Scripture on its side, it insinuates itself into the churches, and captivates many of the clergy who, for prudential reasons, conceal their real sentiments from the knowledge of their flocks. But the very moment Spiritualism convinces a layman, his old faith in a mediatorial priesthood, and in the Church as the ark of safety, gives way like flax at the touch of fire. This faith is not limited to those of Caesar's household; but multitudes of persons of the highest moral character, and the best minds, are its converts. It has the elements of popularity, because it appeals to the feelings and hopes of mankind; and, if half as well-manned and organised as the Church is, would soon outnumber her adherents. But even in its unorganised condition, by which it loses four-fifths of its power, it exercises a controlling influence in many sections of the country."

SPIRITUALISM IN DALSTON.—The new premises of the Dalston Association of Inquirers into Spiritualism, situated at 53, Sigdon-road, Hackney Downs, Dalston-lane, close to the Hackney Downs station on the Great Eastern Railway, will be opened on Thursday evening next, the 26th inst. The proceedings will comprise a lecture and readings by Mr. R. A. March on "*Milton's Paradise Lost*, from a Spiritualist's Point of View." The chair will be taken at eight p.m. The secretary hopes to see a good attendance of members and friends present on the occasion.—On Thursday evening last week, the usual monthly session of the Council of the Dalston Association was held at 72, Navarino-road, Dalston, under the presidency of Mrs. Corner. There were also present Messrs. Thos. Blyton, John Rouse, and Jonathan Tozeland. Letters were read from the Countess of Caithness, and Mr. J. McIsack. Presentations, received since the last meeting, were laid upon the table and accepted with a cordial vote of the donors, viz.—Countess of Caithness, and Messrs. W. Decordova and Co. The hon. treasurer submitted the cash accounts, which were passed. Sir Charles Isham, Bart., was elected an ordinary member, and Miss Emily Thomson re-elected an ordinary member. It was resolved to invite Mr. F. M. Parkes to pay a special visit to the Association on 30th August next. The hon. secretary drew attention to the loss of one of the library works, consequent on failure on part of a late member to return the same; and it was ordered to be written off the books. It was reported that the new premises situated at 53, Sigdon-road, Hackney Downs, would probably be ready in the course of the current month. The Council then adjourned.

SPIRITUALISM IN LIVERPOOL.

ON Monday evening, July 9th, Mrs. Hardinge Britten, of Boston, United States, gave an inspirational lecture at Meyerbeer Hall, Liverpool, on "The Spiritual Position." Dr. William Hitchman presided, and there was a good attendance. She began at the first chapter in the history of modern Spiritualism, by reference to the Rochester rappings, which she said seemed to have revived a latent power, and which certainly evolved the modern form of Spiritualism. From that time to the present, spiritual beings had communicated with their friends in the flesh through the agency of human instruments or otherwise. But, as their learned chairman had already told them that to believe without adequate evidence is irrational, and to disbelieve against the testimony of proof is equally irrational, she considered a reasonable balance to be the true philosophy of credibility. Some inquirers having attempted to dictate to nature, rather than accept the conditions or laws which regulate spiritual and material communion, they had sown the seed of folly, and could not reap the harvest of wisdom. Nothing was true, in the opinion of exclusive men of science, that did not subject itself to physical analysis, material tests, and their own preconceived or bigoted gauges. Varieties of mediumship were very numerous, and the medial faculty, or force, was liable to change. Mediums were mortal, like themselves, and not exempt from the influence of evil communications, generated within and without each spirit-circle. Why was the theory of imposture now predominant? Because the methods of the laws of matter were not always effective for scientific inquiry into the facts and phenomena of Spiritualism. Had not the Lord said, "Who shall persuade Ahab?" Was there no lying spirit in the mouth of materialists? Spirits who communed with mortals had got souls that were darkened in earth-life by false theological impressions, and the mischief of a blind faith in an infallible church, a divine priesthood, and various horrid bugbears that terrify and madden the victims of superstitious ecclesiasticism from generation to generation. Were not the little children of this our day indoctrinated with the most unreasonable views of God, involving mediation of the innocent for the guilty, priestly intervention, confession, absolution, justification—in short, official sacramentalism instead of true spirituality, or religion of heart and life? Most assuredly. And the national schools for infants were shamefully disfigured by dogmas, which, in the minds of profound thinkers or scholars only, and when fairly modified by other considerations, had any rational meaning or common sense. Let her not be told, then, of the conflicting elements of spirit-teaching by way of mediumship. Souls exist *there* as they are made *here*; the mere act of transition from one state to another changed not the individual nature or character. Obedience to the laws of development was the never-ending condition of progress, spiritually and materially. Spiritual senses, or the faculties of the higher life, like the physical functions of mortal coil, were exalted, or degraded, in the precise ratio of culture and neglect. Such was the Divine government; if men sowed the wind they reaped the whirlwind, and this was the explanation of our spiritual position. We must worship God in spirit and in truth, not Mammon in the practice of imposture, for the sake of satisfaction to phenomenalists or worldly benefit to ourselves. There must be a change. Spiritualism was an eternal light from heaven that would never be quenched by the temporary darkness of earth, whether popular faith be eclipsed by its friends or foes. Let them form spirit circles at home with their own families, righteously and persistently, and they would not fail to be convinced in due time that angelic phenomena were genuine, and the results of spiritual influence as affirmed. She wished England, her dear native isle, to be the queen of nations, in goodness and greatness the foremost, and in this holy cause the bravest and the best.

Last Sunday, July 15th, Mrs. F. A. Nosworthy was the lecturer in the same institution. She took for her subject, "What is purity?" She proved a worthy successor in oratory to Mrs. E. H. Britten, without being under the control of any other spirit than that which God had given to herself. Though not an advocate for scrupulous nicety or pharisaical affectation in the sense of external formality and unreasonable theology, Mrs. Nosworthy, it is well known, is the stern inflexible upholder of moral and religious duties. She protested that the Christianity of Jesus was not a Sunday show and a six days sham, but the outcome of true purity of heart and soul, by virtue of which the devoted Spiritualist sees God and communes with angels. Without practical excellence theological dogma was an empty doctrine; and puritanism of belief, if strictly orthodox, was no better than a term of reproach, without good works. A vicious ungodly multitude might make their weekly "confession," but such hebdomadal mockery without regeneration was not true purity. The real Spiritualist must have no such time-serving expediency with a view to promote selfish interests or prosperity on earth, but, like the obedient Christian, each life must be serious and sincere from high and noble aspirations, venerating the holiness of religion, the chastity of truth, the honour of purity, and Christlike forgiveness. Practical spirituality involved no blind submission to stereotyped articles and ceremonial observances.

THE TELEPHONE.—Mr. Cromwell F. Varley, the Atlantic Telegraph electrician, whose work in connection with Spiritualism is so well known to the readers of these pages, has invented an instrument by means of which musical sounds can be transmitted by telegraph. In fact, we aided him in his fundamental experiments in connection with this invention some years ago. On Thursday, last week, he exhibited the apparatus at work at the Queen's Theatre, in Long Acre. The tune, "Where, and O where, is my Highland Laddie Gone?" was played through two miles of wire, and was hailed with loud cheers. Next came, "The Last Rose of Summer." The experiments gave general satisfaction to those present.

THE MORAL SENTIMENT.

AMONG eminent persons, those who are most dear to men are not of the class which the economist calls producers; they have nothing in their hands; they have not cultivated corn nor made bread; they may not have led out a colony nor invented a loom. A higher class in the estimation and love of this city-building, market-going race of mankind, are the poets who, from the intellectual kingdom, feed the thought and imagination with ideas and pictures which raise men out of the world of corn and money, and console them for the shortcomings of the day, and the meannesses of labour and traffic. Then, also, the philosopher has his value who flatters the intellect of this labourer, by engaging him with subtleties which instruct him in new faculties. Others may build cities, he is to understand them and keep them in awe. But there is a class who lead us into another region, the world of morals, or of the will. What is singular about this region of thought, is its claim. Wherever the sentiment of right comes in, it takes precedence of everything else. For other things, I make poetry of them. But the moral sentiment makes poetry of me. . . . If we tire of saints, Shakspeare is our city of refuge. Yet the instincts presently teach, that the problem of essence must take precedence of all others,—the question of Whence? What? and Whither? and the solution of these must be in a life and not in a book. A drama or poem is a proximate or oblique reply; but Moses, Menu, Jesus, work directly on this problem. The atmosphere of moral sentiment is a region of grandeur which reduces all material magnificence to toys, yet opens to every wretch that has reason the doors of the universe. Almost with fierce haste it lay its empire on man. . . . All men are commanded by the saint.—*Emerson's Representative Men.*

THE *Boston (U.S.) Sunday Herald* says:—"William Davenport, one of the Davenport Brothers, now in Australia, is in a very precarious state, and the worst results are expected; cause, general break-up of the system. Later reports are more hopeful."

MR. MATTHEW PATTERSON, Librarian to the Newcastle Psychological Society, informs us that since that society has been reorganised ninety members have been enrolled. The premises of the society have recently been made considerably more comfortable and attractive.

CONTENTIOUS correspondence about Miss Wood's *séances* is now going on in the *Barrow Herald*. The wholesale distribution of information how to form spirit circles at home will do more to disseminate Spiritualism in any locality than any amount of controversy, and at much less cost and trouble.

DR. LYNN is exhibiting burlesques of Spiritual phenomena at the Aquarium, and something of the same kind is going on at the Polytechnic. These people cannot produce their results in a house from which they and their apparatus are excluded, but the real phenomena can be obtained in private families, with no Spiritualist or conjuror present.

MR. J. J. MORSE writes:—"I notice your quotation from *The Banner of Light* about my desired presence in the United States next winter. At present I have no intention of leaving England; in fact, I am under two contracts extending on to next March that would prevent my going if I desired. At some future time I may, perhaps, cross the Atlantic again; at present it is impossible."

MR. ROBERT DALE OWEN.—We have to announce the death of Mr. Robert Dale Owen, which occurred at Lake George on the 24th ult. The son of the late Robert Owen, the social reformer, was born in 1801 at New Lanark. In 1828, having gone with his father to America, he established in New York a paper called the *Free Inquirer*, which existed only three years. From 1843 to 1847 he sat as a Democrat in Congress for the state of Indiana, where he had settled. He next became a member of the Constitutional Convention of Indiana, and brought in several measures in favour of women's rights in regard to property. In 1853 President Pierce appointed him *Chargé d'Affaires* at Naples, and in 1855 he became Minister. Three years afterwards we find him back again in New York and engaged in a controversy with the late Mr. Horace Greeley respecting divorce. When the Civil War broke out he strongly advocated the cause of the Federals, and wrote the remarkable letter which induced President Lincoln to hasten the Emancipation Proclamation. Meanwhile, he had made himself known as the author of several works on various subjects. His first work was *Near Views of Society*, published in 1825. In his old age he became a Spiritualist, and since 1875 his mind has been effected. In regard to his belief in Spiritualism, the *Public Ledger* of Philadelphia remarks:—"The reasoning power, the logical investigation, and thought he brought to bear on other and more difficult subjects utterly failed him here. He could reason logically upon the profoundest questions in social economy, in Governmental policy, in intellectual philosophy, but yet his intellect, his reason, and his logical power, when the subject of Spiritualism was involved, did not prevent his becoming the dupe of the coarse, vulgar, illiterate impostors who invented the 'Katie King' materialisation."—*The Times*, July 11th.

DE QUINCEYS CHARACTER.*

Is that faculty which men call genius inseparably connected with a development of the inner or spiritual senses which men call the abnormal faculty of mediumship? Is the genius a man "whose eyes are open," who, Balaam-like, has "heard the word of God, and known the knowledge of the Most High, who has seen the vision of the Almighty, falling into a trance, but having his eyes open?" Is genius a modification of inspiration, and did the Coleridges, the Shelleys, the Blakes, the Turners, the De Quinceys of this world live and move and have their true being amid a higher and purer atmosphere, whence, by dream and vision, or by the less palpable methods of intuition, they drew their inspiration; reflecting, as it were in a glass during their waking hours the scenes and experiences of their higher spiritual life? Surely enough those whom men call mediums are not to be called otherwise geniuses. But there are various grades of mediumship, and may it be that one, the noblest as it is the most fugitive, is that which flashes upon our darkness now and then in the guise of genius?

Such questions are irresistibly suggested by reading the life of De Quincey. The world knows him as The Opium Eater, the man who consumed laudanum by the quart, and who has fixed for us in his *Confessions* some of the weird pictures which were born in his brain when saturated by the drug. The world knows him too as a strange, fitful genius, "feckless," as a Scot would say, in worldly matters, but with a winning kindness of manner all his own, the friend and companion of children, trusted and beloved by all who knew him as one in whom there was no guile. Those who have studied his writings know him, moreover, as a master of language, with a vivid power of portraying scenes and fixing them on paper, and with a stately rhythmical flow in his sentences which has hardly a parallel in literature.

But few know the strange inner life that the man led; few suspect that what was attributed to opium was but the intensifying, by means of that drug, of an inborn faculty. It is a familiar fact that the supersensuous faculties have in all ages been excited and intensified by means of drugs, fumigations, and adventitious aids of various kinds. It would seem that in De Quincey's case laudanum acted as a quickener to his already sensitive spirit.

In childhood he was a dreamer of dreams, not of the ordinary distorted psychological jumble that is so called, but of those coherent and sustained spiritual reminiscences which are hardly distinguishable from visions. In his *Autobiographic Sketches* he tells us that one of the very earliest incidents imprinted on his memory when he "could not have completed his second year," was "a remarkable dream of terrific grandeur about a favourite nurse." And while he was in his sixth year, the death of a sister Elizabeth, three years older than himself, by bringing him face to face with the awful mystery of death, unsealed the inner fountains of his spiritual being. He stole, poor child, in the intensity of his grief, into the room where she lay a corpse, and as he gazed at the features on which the nameless change had passed, he fell into a trance, which he thus records:—

"I stood checked for a moment; awe, not fear, fell upon me; and whilst I stood, a solemn wind began to blow—the saddest that ear ever heard. It was a wind that might have swept the field of mortality for a thousand centuries. Many times since, upon summer days, when the sun is about the hottest, I have remarked the same wind arising and uttering the same hollow, solemn, Memnonian but saintly swell: it is in this world the one great audible symbol of eternity. . . . Instantly, when my ear caught this vast Æolian intonation, when my eye filled with the golden fulness of life, the poms of the heaven above, or the glory of the flowers below, and turning when it settled upon the frost which overspread my sister's face, instantly a trance fell upon me. A vault seemed to open in the zenith of the far blue sky, a shaft which ran up for ever. I, in spirit, rose as if on billows that also ran up the shaft for ever; and the billows seemed to pursue the throne of God; but that also ran before us, and fled away continually. The flight and the pursuit seemed to go on for ever and ever. Frost gathering frost, some Sarsar wind of death, seemed to repel me; some mighty relation between God and death dimly struggled to evolve itself from the dreadful antagonism between them; shadowy meanings even yet continue to exercise and torment, in dreams, the deciphering oracle within me. I slept—for how long I cannot say: slowly I recovered my self-possession: and when I awoke, found myself standing as before close to my sister's bed."

It seems to have been a long time that intervened during this his first experience of the trance state.

The same intensifying power that nearness to death exercises over all who are not callous and crass in spirit, affected him, twenty years later, on the death of Catharine Wordsworth. The departure of the child had been one of dramatic suddenness. "She had gone to bed in good health about sunset, was found speechless a little before midnight, and died in the early dawn, just as the first gleams of morning began to appear over Seal, Sandal, and Fairfield." Never, perhaps, from the foundation of those mighty hills was there so fierce a convulsion of sorrow as manifested itself in De Quincey's sensitive spirit. He abandoned himself to the luxury of solitary grief, and often spent the night upon her grave.

"Not as may readily be supposed," he says, "in any parade of grief; on the contrary, in that quiet valley of simple shepherds, I was secure enough from observation, until morning light began to return; but in mere intensity of sick, frantic yearning after neighbourhood to the darling of my heart. Many readers will have seen in Sir Walter Scott's *Demonology*, and in Dr. Abercrombie's *Inquiries Concerning the Intellectual Powers*, some remarkable illustrations of the creative faculties awakened in the eye or other organs by peculiar states of passion; and it is worthy of a place amongst cases of the kind, that in many solitary fields, at a considerable elevation above the level of the valleys—fields which in the local dialect are called 'intacks'—my eye was haunted at times, in broad noonday (oftener, however, in the afternoon) with a facility, but at times with a necessity, for weaving out of a few simple elements a perfect picture of little Kate in the attitude and onward motion of walking. I resorted constantly to these 'intacks' as places where I was little liable to disturbance; and usually I saw her at the opposite side of the field, which might sometimes be at a distance of a quarter of a mile, generally not so much. Almost always she carried her basket on her head; and usually the first hint upon which the figure arose commenced in wild plants, such as tall ferns of the purple flowers of the foxglove; but whatever might be the colours of the forms, uniformly the same little full-formed figure arose, uniformly dressed in the little blue bedgown and black skirt of Westmoreland, and uniformly with the air of advancing motion. Throughout part of June, July, and part of August—in fact, throughout the summer, this frenzy of grief continued."

This same sensitiveness of spirit manifested itself in a passionate love of nature, and in a strange sympathetic drawing towards some minds, and a violent rebound from association with others. He had need of sympathy, and found it most in the society of nature. From the artificiality of man he shrank in dismay, drew into himself, and rushed away to his beloved hills and valleys. His pure and simple nature found there its choicest pleasures. For the same reason he loved the simplicity of childhood, the purity of Wordsworth, and the gracious tenderness of his sister, who was one of his nearest friends. One of his first impressions was one of "a profound sense of pathos" at the bursting into life of some crocuses very early in the desolate spring. One of the next was "a passion of grief in a profound degree" for the death of a kingfisher which had been taken up in the garden with a broken wing. Then came "an enduring sense of awe," "a dawning sense of the Infinite," as his child-soul opened its spiritual faculties to a recognition of the sublimities that surrounded it, and the Immensities amid which it was a struggling Atom. This sense he never lost. It was the key to much in his character, to its hushed and reverent simplicity, to its tender gracefulness as that which be seemed a child, to his solitary wanderings and mountain-side meditations and visions.

Another great factor in the final formation of De Quincey's character is found in his intimate association with the Rev. John Clowes, rector of St. Mary's, Manchester, "a man of wide learning and liberal sympathies, and a devotee of Swedenborg." He was the author of many Swedenborgian tracts, as well as of *A Plain Answer to Some Objections to Swedenborg's System*, and of a volume called *Outlines of Swedenborg's System*. De Quincey became an *habitué* of Mr. Clowes's house, and fell under his powerful influence. He says of him:—"He was the most spiritual-looking, the most saintly in outward aspect, of all human beings whom I have known throughout life, . . . the most unflinchingly, the most sublimated spirit dwelling already in some purer world that a poet could have imagined." The house was pervaded by a spirit of entire repose, with painted windows to exclude the glare of day, and an organ wherewith to summon the dreamy spirit of meditation. Even the old butler, with his list shoes and noiseless shuffle, was in keeping. Amid those peaceful influences De Quincey's spirit could not fail to develope,

* *Thomas de Quincey: His Life and Writings*. By H. A. Page. In two volumes.

and within its calm precincts he unconsciously gained much spiritual strength.

It would be interesting, did space allow, to trace this growth, and to point out the numberless indications of the permanence of the child till death: of the unsullied purity and unabated simplicity that his spirit maintained all its journey through. *O si sic omnes!* In this respect De Quincey stands out a brilliant example to most who too often prostitute talent to the service of Mammon, and regard purity as one of the childish things that manhood puts away. He was incapable of meanness, or of vice, or even of hireling work for mere pay. During the strange episodes of his boy life on the streets of London, the tempter assailed in vain, and vice had no charm to allure.

The same tender simplicity and childlike spirit manifested itself on his death-bed. His old love for children cropped out, as, frequently enough when the spirit asserts its victory over the body, the tastes and sympathies of childhood recur at the close of life. He fancied that he had with him—or shall we say that round his child-spirit in its closing hours on earth were gathered a number of other children whom he was taking with him to rest, “to sup with Jesus” in his quaint pietistic language. Some rough and hard jeers distressed him, as he seemed to hear the passers-by mocking at his little friends. He was distressed, not for himself, but for them. It grieved him to see their pleasure spoiled. The fancy stayed with him till the arrival of his favourite daughter from Ireland. As the time drew nigh for his spirit’s enfranchisement, his spiritual vision grew clearer; he saw his mother and sister waiting to welcome him, and joined them with a cry of delight. The last scene is touchingly described:—

“Such was his constant thought of children that he viewed her simply as connected with his grandchildren. ‘How is mamma?’ he said when he saw her; nor did he address her as anything else but mamma again. Towards the evening his weakness became extreme, and he said to my sister, ‘Mamma, I cannot bear the weight of clothes upon my feet.’ My sister at once pulled off the heavy blankets, and wrapped a light shawl round his feet. ‘Is that better?’ she asked. ‘Yes, my love, much better; I am better in every way—I feel much better. You know these are the feet that Jesus washed.’ As the night wore on, our kind friend, Dr. Warburton Begbie came and sat with us, as my father’s life slowly ebbed away. Twice only was the heavy breathing interrupted by words. He had for hours ceased to recognise any of us, but we heard him murmur, though quite distinctly, ‘My dear, dear mother. Then I was greatly mistaken.’ Then, as the waves of death rolled faster and faster over him, suddenly out of the abyss we saw him throw up his arms, which to the last retained their strength, and say distinctly, and as if in great surprise, ‘Sister! sister! sister!’ The loud breathing became slower and slower, and as the world of Edinburgh awoke to busy work and life, all that was mortal of my father fell asleep for ever.”

The volumes from which we have extracted these reminiscences contain much that is interesting to the Spiritualist; and not a little that may throw light on some of the questions with which we commenced this review. If, however, they fail to elucidate such mysteries, they do at least exhibit to us a record of the life, chequered with care, and blurred with many a sorrow, of a saintly spirit who learned in that hard school his lessons of development in knowledge, and left it having preserved to the end the bloom of his purity and simplicity of heart. In days when we are beginning to ask ourselves how we may best put in practice the lessons which our faith should teach, it may be well for us to look in passing at the life-story of De Quincey. M. A. OXON.

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We regret to hear that Mr. Luther Colby, of the *Banner of Light*, has been unwell for some time.

Some indefatigable individual in Chicago has made a fruitless search in an endeavour to find some trace of one George Rush, who died in that city in 1857, aged 27. His object is to ascertain the correctness of the statements of a guide to a new medium in England, who gave the name and date, and, in addition, the information that he was the “son of a merchant.”—*Boston Sunday Herald*.

EMOTIONAL SPIRITUALISM.—Dr. Eugene Crowell writes to us from New York:—“It is a continuous surprise and disappointment to me to observe how few Spiritualists, comparatively, have any active desire to acquire substantial knowledge of spiritual things. To be entertained—amused—seems to be their object, and when they attain this they are satisfied. Intellectually and spiritually these are children, and, so long as the deception is not exposed, they would as soon witness a series of fraudulent exhibitions as of genuine manifestations. You might as well expect this class of Spiritualists to accept your advice to study mathematics as to seriously study psychology.”

#### A SEANCE IN DUBLIN.

*Saunders's News Letter* (Dublin), of July 7th, contains an anonymous description of a *seance*, of which the following is the concluding portion:—

Addressing the table, Mr. A. now asked if knocks could be given without the contact of the hand. Three knocks in reply were to be the signal for Yes. Three knocks quickly came. The hands of both Mr. A. and Miss B. were now held up, and whilst they partially withdrew from the table, the knocks still came, not so vigorously, but still there they were. This went on for some minutes, till they ceased to be heard. A refresher was then given in the shape of a few moments' contact with the hands. Once more the knocks returned, and continued some time after the hands were removed.

Whilst noticing these facts, we observed a frequent uneasy movement of the entire table, and now it sidled about in a most surprising manner. Lifting their hands completely off the table, the sitters placed themselves back in their chairs with their hands folded across their chests, their feet were in full view, and under these conditions, and in obedience to our request, the table raised the two legs nearest to us completely off the ground, some eight or ten inches, and thus suspended itself for a few moments. Again a similar act was performed on the other side. And now came a very remarkable and interesting result. Whilst absolutely free from the contact of every person, the table wriggled itself backward and forward, advancing towards the arm-chair in which I sat, and ultimately completely imprisoning me in my seat. During its progress it was followed by Mr. A. and Miss B., but they were at no time touching it, and occasionally were so distant that I could perceive a free space all round the table whilst it was still in motion. When thus under my very nose the table rose repeatedly, and enabled me to be perfectly sure by the evidence of touch that it was off the ground, and further, that no human being, consciously or unconsciously, had any part in this movement. Two hours and a half had now passed away, and then it was time to leave. Before doing so I asked to be released by the same agency that had imprisoned me. Forthwith the table flung itself round with a suddenness and violence that frightened Miss B., and continued to move off edgewise without the contact of any person, until there was abundant room for me to pass out.

“Well,” said N., on leaving the house, “‘there are more things in heaven and earth than are dreamt of in our philosophy,’ Dr. Carpenter notwithstanding; I honestly confess the phenomena we have witnessed to-night are utterly inexplicable to me, and though the recital of our experience may provoke laughter at the trivial and purposeless things that occurred, yet these are indicative of something behind it all which is worthy of serious study.”

“Yes,” I remarked, “that any one can be found who thinks he knows all the mysteries this world contains, or who thinks the elucidation of such facts as we have seen to-night unworthy of a philosopher surprises me greatly. But still more am I surprised at those who, witnessing these phenomena, think that by attributing them to the influence of a dominant idea, hallucination in fact, all need for further explanation is at an end.”

“Incredulity becomes reprehensible and superstitious,” said N., when it refuses credence to any unaccountable fact, however well attested it may be.”

B.

MRS. ELIZA CORNER (Florence Cook), arrived in London from China on Saturday evening last, with her husband, Captain Corner, and her daughter Katie. Mr. T. Blyton, honorary secretary to the Dalston Association of Inquirers into Spiritualism, had the pleasure of congratulating Mrs. Corner on her safe voyage home, and found her in excellent health and spirits. Captain Corner's ship, the *M. A. Dixon*, is now berthed in the West India Docks.

THE TREATMENT OF MEDIUMS.—Signor Rondi, in the course of his reply to the various speakers at the close of the recent debate at the National Association of Spiritualists on “The Treatment of the Mediums,” said that in answer to the remarks of the secretary he would state that he had never said a word about mediums being badly treated by the National Association, and in speaking of the grand phenomena he had seen on the Continent, he did not intend to convey the idea that such phenomena were the best to make Spiritualists, but the contrary. The idea of mediums passing some of their time in manual labour was possibly a good one, but to his mind the plan of the wash-tub during the day, and a *seance* at night, would scarcely give the conditions spirits would like for the production of good manifestations. If mediums were properly paid for their evening *seances*, he was sure they would not sit much in the daytime. It was a mistake for anybody to understand him as singling out the National Association of Spiritualists in regard to its treatment of mediums, but as that organisation was formed for the making known of the laws of Spiritualism, it seemed to him that it should take the lead in this matter, and understand under what conditions the best results could be obtained. No one could feel more deeply than himself the great difficulties to be overcome in placing Spiritualism in a favourable light before the people, especially when scepticism in Church and State stood forth as its deadly enemy. The Association had done a great work in the past, and was doing the same in the present; it only needed a little clearer understanding of the philosophy and phenomena of Spiritualism to still more extend its sphere of usefulness. He would conclude by recommending the National Association of Spiritualists, to which he had the honour to belong, to do its utmost to propagate the philosophy of Spiritualism, for they all claimed a philosophy apart from the phenomena; by so doing he was sure they would prepare the minds of those who desired to investigate Spiritualism, and fit them for admittance to the *seances*. This plan would be better than presenting wonders which they could not or would not at first understand.

## MR. F. TENNYSON ON SPIRITUALISM.

THE following is an abridgment of a letter written by Mr. F. Tennyson, brother to the Laureate, and communicated to *The Spiritual Magazine* by Mr. John Traill Taylor:—

First: Spiritualism is the grand subject of the day to which no other approaches in importance, except one, which I will refer to before the close of this letter. The psychical and physical phenomena are unquestionably genuine facts; but perhaps you may not be aware to what stupendous issues we are already come. In London and elsewhere, spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the *séances* rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superfine spiritual texture, whereas human fabrics under similar conditions become cables and cart-ropes. Out of these garments portions may be cut before the temporary organism dissolves into its original elements, which it does even while you are looking at it, and the rent in the garment is instantly filled up, and no appearance of a rupture is visible. My sister recently witnessed in London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and unable to stir without being noticed. He was recognised as a man named Watts.

The actual state of the world is that of practical Atheism. Of this any thoughtful mind must be convinced without much labour of thought. The errors which for so many centuries have been preached from every pulpit in the world have led to this issue, especially the doctrines of a final day of judgment and resurrection of the natural body which, every one knows, in a very brief period disappears altogether, is resolved into gases, salts, and elementary substances, which again enter into combination with other substances, and so on for ever. Moreover, the indefinite postponement of this great and final day, for which there is no authority except the language of Scripture, evidently figurative and adopted—in accommodation to the ignorance of that day—from human tribunals—"We shall all stand before the Judgment Seat of Christ"—has led to a virtual unbelief in the hearts of many men, whatever they may profess to believe as to its actuality, and the best proof of this unbelief is the general worldly-mindedness even of the best of men, and the gross immorality and sensuality of the "swinish multitude," as somebody in Parliament called them half a century ago. Now, Spiritualism, streaming on the world as from a gigantic bull's-eye lantern, has so taken it by surprise, that the Materialism, but ill-concealed under the most plausible religionisms, breaks out at once into open scorn, not only in the "swinish multitude," but among the scientific leaders of thought and many of the recognised spiritual guides of mankind. As said, the "bull's-eye" suddenly brings to light the ghastly and malignant face of the midnight robber and assassin. The wondrous and unanswerable evidences of another life succeeding this, without a moment's interval, have suddenly quickened the dormant respectabilities of this world from their negational state into one of venomous hostility. Have roused the lethargic clergyman, who mistakes for holiness the accurate and regular performance of ritual. The sleek and zantus-faced lawyer, who has been so long in the habit of turning black into white, and *vice versa*, that he ends by believing nothing. The stargazer in his observatory, who passes his life in peeping through micrometers at worlds of which, after all, he can make nothing worth mentioning, and by dint of sounding Space and summing Time, can appreciate little beyond these two natural conditions—the well-to-do man with a good digestion, whose soul is in his belly—the vain *littérateur* who worships intellect, and, cased in chain-armor of syllogism, rejects all influences which cannot penetrate it, and scorns the much greater man whose plain understanding is satisfied with obeying the dictates of a loving and self-sacrificing will. All these they rouse to do battle in a body against that dreadful night-mare, an immortality outside of the light and heat of the natural sun—the loves and the wisdoms of this world. And really, when one recollects that with the wisest of them, if they ever form a conception of a future, it amounts to nothing better than existence as a floating bubble, an impalpable idealism, without parts or passions, so some excuse may be made for them; or even, if they reach eternal singing upon cold clouds, that may seem to many scarcely preferable to total annihilation, especially to the thoroughgoing materialist or man of pleasure whose motto is "Let us eat and drink, for to-morrow we die." I do not think that this is by any means an overdrawn picture of the actual world in which we are living. Conceive, then, the revolution it must undergo if Spiritualism is to progress. It must progress, and the infidel will have to give in before it; and in proportion as men become aware that their secret thoughts are open to their next-door neighbour recently deceased—however unwilling they may be that it should be so—will grow the conviction that the Supreme Spirit Himself may be something more than a myth, in short, may be a witness of our transactions. Hitherto He has been practically ignored as too incomprehensible and remote an abstraction to enter into calculation. The very words uttered three thousand years ago by the Psalmist are strictly applicable to these times, "Does God see? Is there knowledge in the Most High?" But Spiritualism is about to demonstrate to mortals that He is near to every one of us....

Secondarily, there is the grand fact of their manifestation, and the proof it bears with it of continuous life and immortality. Nothing is likely to be more damaging to the self-righteousness of sectarian creeds than their proclamation of practical good as true religion—their declamations against the hypocrisy of men—their declarations of the absolute inefficiency of science (*i.e.*, physical science only) to satisfy the soul of man—the absence of real charity in the world—of its ostentation, emptiness, and vanities—of the iniquity of class supremacy in many respects—of the greivous waste of that life, which, while it is sustained by the continuous labour of the poor, makes no return which can benefit them, and derives no benefit to itself from its privileges and immunities.

While, then, they differ in other matters, they are consistent in these, and their authority as spirits must so far have a great influence in the course of time; and, added to the fact of another life immediately succeeding the dissolution of the body, must eventually have an immense effect in changing the motives of action for the better.

The time is coming when mortal man, catching through the "gates ajar" continual glimpses of the eternal life to be, and being thus awakened to a sense of the shadowy, fugitive, but probationary nature of this, will begin seriously to ask himself the question, "What am I doing? What have I been doing all my life? I held converse last night in a *séance* room with one whom I knew while he was on earth—who took no thought for that morrow which awaits every one born into this world, but much of the morrow as far as this world was concerned—who now laments that he did no good except to himself, and made no preparation for the after-state, and so finds himself lower than many whom he looked down upon here. He sat for half a century at the receipt of customs, amassed great wealth, which he could not enjoy even here, and knew not who should gather it; better for him if he had had any motive for his industry better than self-love; and now he warns me, whatever I do, to do it mainly for the good of others." And soon, through the whole range of misapplied activities, beginning with the aims and objects of crowned heads down to the living skeleton, who, in order to look upon one penny more added to a useless store, denies himself food and fire till he is found starved to death or murdered. Of course these remarks are merely old common-place, which have furnished the preacher his materials for centuries, but they will now be brought home to men, and seen as they have never yet been seen in the awful light of the instant future—which will cast all the passions and actions, and dazzling shows of this actual world into the shadow of death.

A general survey of the phenomena, their origin, and progress, furnishes us with data for forming certain definite conclusions.

(1.) Spirits having presented themselves on earth uninvited, and pretty nearly in every part of it, it seems admissible that so vast a movement must have acted by the permission at least, if not the express appointment, of Divine Providence.

(2.) If there be among them evil spirits, Antichristian in their doctrines, these at all events, by the demolition of creeds which have misled men since the earliest ages of Christianity, are doing a great work, and preparing by their moral teachings, whether compulsory or voluntary, the way for that purer Christianity—that church "without spot or wrinkle or any such thing."

(3.) The naked fact of the manifestations is in itself—whatever the character of the spirits themselves may be—all-sufficient to revolutionise the present gross and materialised state of the world. The dazzling proofs of Immortality—immediately after so-called death—which they offer to the unbelieving masses must lead all men to weigh their actions in the balance of reason and justice by the light of awakened conscience, and in the presence of those innumerable witnesses who they must now believe are continually around them, and to ask themselves the vital question—"Am I, or am I not, an unprofitable servant? Am I with reference to the immediate life which is to succeed this placing my talent out at interest? Do they see the shame of my nakedness, or am I weaving for myself the white robe of purity? And if hitherto the Omniscience and Omnipresence of God have been inconceivable to me a natural man, so that I have more or less been in the habit of 'living without Him in the world, and following the devices and desires of the flesh and the mind,' can I any longer resist the evidence afforded me by spirits manifesting through mortal mediums, which spirits are doubtless themselves mediums subordinate to higher spirits, and these to higher still—that there is a vast hierarchy of spirits and angels ministering to mortal man—the telegraphic wires along which every moment is flashed with lightning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed minister of the Supreme?" And ought not this to be sufficient to rouse the world to a sense of the absolute fatuity of living as though a man's conscience were a sealed book to all but himself?

(4.) That if evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good, as healing mediums.

(5.) And that the practical morality urged by all and every class of spirits as indispensable, is greatly superior to the faith "held in unrighteousness," which constitutes the staple of most creeds, and is absurdly supposed to cleanse from that unrighteousness, though men ought to remember the words of the prophet, "He will by no means clear the guilty," and the words of the Master, "By their fruits ye shall know them."

(6.) There is good reason to believe that only the lower spirits can manifest themselves on the earth-plane—their bodies, though spiritual, being grosser, and more nearly allied to the material body of mortals than those of the higher; hence their power over matter, and ability to produce the physical phenomena, such as rappings and levitations. Also, that if they discourse on elevated themes, it is owing to their being influenced by spirits of a higher order.

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The Countess of Caithness will leave London for Barrogill Castle in the North of Scotland next week.

The reception of the National Association of Spiritualists to the Baron and Baroness von Vay, will take place on Friday, August 10th.

Last Tuesday night Mrs. Makdougall Gregory gave a reception to Spiritualistic and other friends at 21, Green-street, Grovenor-square, London.

Mrs. WELDON, of Tavistock House, Tavistock-square, London, has received per Mr. W. J. Colville, for the benefit of the Orphanage, 12s. for photographs of herself and Katie, 4s. on profit of sale of Mr. Gill's drawings, and 4s. collected in small sums. She writes:—"I wish I had a few more like Mr. Colville to work for me."

We have received a large consignment of Spiritualistic books from America this week, including a plentiful supply of Miss Lizzie Doten's inspirational poems, Mr. Epes Sargent's *Planchette and Proof Palpable of Immortality*, Dr. Eugene Crowell's *Primitive Christianity and Modern Spiritualism*, and complete sets of the works of Andrew Jackson Davis. For the convenience of the public, we have heretofore imported copies of almost all the books on Spiritualism published in the United States, but henceforth intend to have nothing to do with any but those of good quality.

ON CERTAIN ANOMALIES IN MESMERIC PHENOMENA.

BY CAPTAIN JOHN JAMES.

Most investigators of the phenomena of mesmerism must have occasionally observed certain remarkable anomalies exhibited during what is called the sleep-waking state. More particularly are these anomalies displayed when experiments are made in which the different senses play their part, but perhaps the most remarkable deviation from rule occurs in the sense of hearing. A sensitive during the mesmeric sleep may be apparently deaf to the loudest noises, and yet hear a whisper from his mesmeriser or other person placed *en rapport* with him.

Many years ago, at the request of a medical friend practising at Dover, I attended one of his patients who had been confined to her bed for some years. She had lost the use of her limbs, with the exception of the right forearm, of which she could make some use, although unable to move her hand to her head. The eyes, distorted by an upward and double squint, were kept constantly bandaged, and she had entirely lost the use of her voice. Any sudden loud noise, such as the slamming of a door, would immediately throw the patient into a state of insensibility; the whole body then became perfectly rigid, and had more the appearance of a statue than of a living person. This state would sometimes last for several hours. The mere raising of her head from the horizontal position would produce the same effect.

I succeeded at the first attempt in producing the mesmeric sleep, and to the great surprise and delight of her friends she was able to answer my questions put in a low whisper.

The family always dreaded the occasion when a salute was to be fired from the heights, for at the sound of the first gun the sufferer was instantly thrown into the cataleptic trance already described.

I attended daily for some time, until one morning I heard from the patient's friends that a salute was to be fired at a certain hour. Here, I thought, would be a test indeed of the depth and value of the mesmeric sleep. I accordingly attended and mesmerised the sensitive about half an hour before the time appointed for the salute, and waited with intense interest for the great guns to speak. At last the firing commenced, and was finished without the sleeper taking the slightest notice of it by start or shudder, or by a quiver of a muscle of the face. She conversed with me the whole time, deaf to the loudest and most startling sounds, alive to my lowest whisper. Anyone who has ever heard a salute fired from Dover heights can appreciate the value of this test.

How can this insensibility to sound be accounted for? The first gun made me start, but evidently there was no sympathy of the sense of hearing between the sensitive and me. On the other hand there was decided sympathy of sensation, for if anyone pricked my hand with a pin, or pinched my arm she would instantly feel it. This patient eventually recovered her health, strength, and use of her limbs, and is, I believe, still alive.

Another of my sensitives, who during the sleep could not hear the voices of people conversing in the room, would complain of the creaking of a person's boots as the wearer was walking up and down stairs, and in this I sympathised most heartily, that sound being especially irritating to me.

During experiments with my clairvoyant, alluded to in my article of July 6th, I always requested my friends to avoid making any remarks, even in a whisper, as to the nature of the tests they were about to try, for I judged that although the sensitive might bear the report of a pistol fired closed to her without flinching, it did not necessarily follow that a whisper might not convey an impression to her brain. In fact, it would appear that sensitives may be deaf to some sounds, and alive to others, like any man of absent mind.

The same anomalies have been observed with respect to the sense of touch or feeling. With some sensitives, some parts of the body are found to be insensible to pain, the other parts retaining their sensibility, and mesmerisers are able in some cases to deprive one limb of sensation, and retain it in other parts of the body. The general rule, however, is that when a person has been often mesmerised for the express purpose of rendering him insensible to pain—for instance, in view of a pending operation—the whole body becomes insensible.

Some practitioners have observed that the head and face are the last portions of the frame to lose their sensibility; this has not been noticed by me.

Sympathy of taste, of sensation, and of smell, is common; sympathy of hearing and of sight I have seldom observed; and all these sympathies may possibly be referred to, or be greatly assisted by, what is called "mind or thought-reading."

Dr. Engledue, of Southsea, near Portsmouth, published many years ago in a local journal, the following case of sympathy of feeling, the case being the more remarkable from the fact that the mesmeriser at the time of the experiment was not near his patient. He says:—"During my patient's sleep a gentleman requested me to accompany him into the library, which adjoined the drawing room. He closed the doors and then said, 'I wish to tickle your ear with the end of a pen.' My right ear was tickled for one minute. We then returned to the drawing-room, and found the patient rubbing her left ear upon her shoulder. Will it be believed that the experiment was considered a failure by the originator, because the patient did not exhibit sympathetic sensation in the right ear?"

Perhaps if Dr. Engledue had quoted Dr. Marshall Hall, and referred his patient's mistake to "reflex action" his friend might have been amused, if not convinced.

As a proof that sympathy of taste as well as of feeling may exist between the mesmeriser and his patient, although they may not be in immediate contact, I may here relate the following experiment:—"I formed a chain of six or seven persons, the sensitive being at one end of the chain, and the person tasting at the other end and outside of the door; the patient then named the substance tasted. This experiment, however, rarely succeeds, and success or non-success apparently depends upon the peculiar constitutions of the different individuals forming the chain; perhaps the presence of one or two what are called "positive persons" might prevent the transmission of the sympathy of either taste or feeling.

I have often heard opponents of mesmerism assert that such and such mesmeric phenomena were unknown to physiologists, and therefore that the so-called sensitives were impostors. In a letter which I received many years ago from one of the best known physiologists of the day, are the following remarks, which appear to me to be quite apropos to my present subject. My correspondent says:—"In spontaneous somnambulism and spontaneous catalepsy, patients seem quite deaf or blind, and yet if the patient be a mother, she will give proof of hearing or seeing her infant. Nothing is more common in disease than for one thing to make an impression and another none. Palsied patients who will bear pinching and cutting, feel warmth or cold so acutely as to cry out. There is not a single point in mesmerism that is not analogous in all its particulars to points familiar to medical men, independent of mesmerism."

There is also a different class of anomalies in cases where there is a transposition of the senses from their natural organs to other parts of the body. For instance, cases have been published both by French and English writers on mesmerism, where the senses of hearing and sight were transferred to the stomach, and a medical friend assured me that he had seen one case where transposition of sight was observed in a patient who had never been mesmerised. In this case the patient would place a letter just received on the pit of her stomach and read it, all light at the time being excluded from the room.

My friend Major Buckley had a sensitive, a young man, who would place printed or written matter under his foot, and thus read it. Other mesmeric sensitives have in my presence placed books and written sentences at the back of their heads and on their foreheads, and have been equally successful. Dr. Teste, a French physician, and author of a useful and interesting work on mesmerism, mentions a case where his patient heard, saw, read, and tasted by means of the hands and feet—*vide Dr. Teste on Animal Magnetism*, translated by Dr. Spillan, page 126.

I am well aware that these observations on mesmeric phenomena will appear comparatively uninteresting to the generality of your readers, who for so many years past have been almost surfeited by the various reports on the marvels

of Spiritualism. Still, from the remarks you have occasionally made in leading articles, it is probable that some Spiritualists are likely to be interested in any facts which may seem to throw light upon the possible, or even probable, connection between some of the phenomena of mesmerism and some of the phenomena of Spiritualism, and also as regards the respective conditions of mesmeric sensitives and physical and trance mediums during their state of unconsciousness.

However, these matters are more within the domain of the physiologist. I do not pretend to understand the *modus operandi*, the why and the wherefore of such apparently contradictory phenomena.

I merely report some of my own experiences, and the observations of more experienced mesmerisers, leaving it to those who have been scientifically trained to account for what I have termed "certain anomalies observed in mesmeric phenomena."

Tottenham, July, 1877.

THE "ALBANY LAW JOURNAL" ON THE RECENT PROSECUTIONS OF MEDIUMS.

To the Editor of the "Banner of Light."

THE *Albany Law Journal* is a weekly record of the law and the lawyers. It has been published during seven years. It contains recent decisions of the Courts, notes of important cases, reviews and criticisms of law books, legal essays and forensic lectures, and discussing, as it does, judiciously, without fear or favour, whatever matters it treats upon, is a genial and valuable assistant to judges and lawyers. In its issue of June 9th, under the head of "Current Topics," it expresses its views of the recent prosecutions of certain spiritual mediums before the English courts. While the matter is yet fresh in the minds of your readers, it may be interesting to observe the impression it makes upon an editor who views it not as a friend or opponent of Spiritualism, but simply as a student of history and as a lawyer. It is hereto subjoined.

A. E. G.

Hyde Park, Mass.

The people of to-day are given to criticising severely certain judicial eccentricities of a century or two ago, among which the prosecution of old women for witchcraft is one. The feeling is so strong upon the subject that the proceedings against those unfortunate women who suffered for that alleged offence are considered to be a blot upon the otherwise unblemished record of the courts of Massachusetts, and the belief in the existence of such an offence, and the assertion of the duty of the courts to punish it, detracts from the reputation of the good and learned Sir Matthew Hale. Yet the judicial records of to-day show prosecutions which, if we mistake not, another generation will regard in about the same light as we look upon the Salem witchcraft trial. We refer to the recent prosecutions in England against what are known as spiritual mediums. The ground upon which these proceedings are instituted is that the defendants violate certain laws designed to promote good order, and to suppress a class of vagrants who foster petty crimes but do not directly commit them. The prosecution of Slade, under the statute aimed at what are known as fortune-tellers and wizards, failed on account of a technical difficulty; but a subsequent one against one Lawrence, under a statute relating to false pretences, succeeded. In this case defendant was convicted of attempting to obtain money upon the false pretence that he had power to communicate with the spirits of deceased and other persons; and also that he had power to produce and cause to be present such spirits, in a materialised or other form; and also that divers musical instruments, by the sole means of such spirits so caused to be present, produced musical and other sounds. The complainant had paid one shilling to witness the performance. The Court of Queen's Bench upon a writ of error sustained the conviction. That they should have done so is remarkable. The prosecution of these individuals is undoubtedly popular, but is not therefore justifiable. The real reason for it is that they, in playing upon the superstitious feelings of the better classes, are trespassing upon a preserve which, until lately,

was supposed to belong exclusively to the clerical order; and these proceedings are brought as a substitute for an action of ejectment.

Poetry.

ROSICRUCIAN HYMN.

(Chanted at the stage termed "The Passing of the River.")

I.

WOULD I were gifted
With power to see
Of Earth's first ages
The mystery,
And that were uplifted
Time's curtain to me—
The centuries' veil—
And disclosed were the pages
Of those who saw
The Patriarch sitting his tent before,
That wavered in the gale
With long beard hoar
Which o'er lands still wet with the Flood set sail,
Chilly and raw.

II.

Then should I clearly,
Much understand,
Which now by mortal
May not be scanned,
Known when more nearly
Sky stood to Land,
And angels came free
From Heaven's high portal,
And spake with men
Of things and of secrets now shrouded all
By Use's pall.
Fate—Mutability—
Strong powers now covered in mystery
Were manifest then.

III.

Observation ill replaces
All the knowledge firm and true,
Which Mankind's primæval races
From the lips of angels drew.
Science, dimly now conceiving
Truths and wisdom known of old,
And half-doubting, half-believing,
Fears t' advance with footstep bold.
Lo! the mighty circle closing!
Round to Past the Future rolls,
When in Truth's fair light reposing
Steadfast joy shall bathe our souls.

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.]

AMATEUR CONJURING.

SIR,—You have so often and so well pointed to the difficulties which surround mediums, and the liability of the most innocent man to persecution, that I make no excuse for referring to an inconvenience which alike presses hardly on the genuine medium and the sitters.

I make no reference to properly conducted *séances*, in which the medium is protected against violence or interference by any venturesome sceptic, but to the other *séances*, where practically any person who induces the medium to believe that he is a friend may prevail upon him to grant admittance.

Cases have recently come under my own personal observation, and have also been confirmed by hearsay evidence, in which persons in the circle who wish to be considered as "mediums," during a genuine manifestation, have set up a little business on their own account, and simulated with a mechanical contrivance a "spirit control" which has manifested itself tangibly and audibly to the sitters. The medium has been entirely unconscious of this fraud, and, as the race of men to which he belongs is not famous for worldly sagacity, may permit its continuance for an indefinite period without the warning of those who are his truest friends. The inconvenience to sitters is great. They go to see a genuine manifestation through a medium who they know to be respectable, and in whom they feel perfect confidence. When that mutual confidence is established, it is, to say the least, disagreeable for them to be the passive witnesses of what their common sense tells them is an impudent deceit.

Some months ago, at the East-end of London, there is strong reason to believe that a somewhat similar fraud was practised, for which the poor medium, who was an innocent person, had to suffer. For this he must himself be blamed, as he should have exercised greater care in the admission of persons to his *séances*. The opportunity is too easy for a dishonest person to simulate genuine phenomena in the dark, with nobody to detect him but a simple-minded and confiding medium, and a mixed circle of sitters. Those who are unacquainted with the phenomena will rush at once to the unjust conclusion that the medium himself was a tacit accomplice in the deceit; and some scene in the police-court may again be the result, which would be most disparaging to the whole subject in the eyes of the general public. It is, therefore,

for the genuine medium to protect himself, and to ensure that the manifestations which occur through him are the only ones which take place during any given *séance*. A neglect of common-sense precaution may lead at a future time to the cruel persecution of an unfortunate, though incautious medium.

Such considerations lead me very much to coincide with Mr. A. H. Louis, whose admirable remarks were uttered at a recent discussion meeting of the British National Association of Spiritualists, that mediums need some intermediary between themselves and the public, and that a really efficient system of protection of the genuine medium, and chastisement of the impostor, should be carried out. The practical difficulties of this plan, I admit, are immense, and *fainéants* will consider them as insuperable, but sooner or later mediums will see that they will have to work for real protection against the enemies who seek to "detect" them, and the "friends" who fraudulently imitate them, in some place where they may be ensured safety, and where the sitters, on the other hand, may not be exposed to the contact of a sham ghost. The British National Association of Spiritualists is the only place in England where such conditions are observed, and where a purity of scientific spirit, and a calm honesty of investigation are to be found. Central organisation will serve alike to protect the medium, and to encourage the scientific investigator by the thought that any fraud or deception practised by any person will be at once detected by practised eyes and ears, and as quickly punished. The *Séance* and Research Committees are doing good work, and it is to be hoped that no slackening of energy will occur, to permit the science again to relapse into the condition of the "pre-association age."

C. CARTER BLAKE.

DR. SLADE IN HOLLAND.

SIR,—There is scarcely any subject nowadays so much talked about, criticised, ridiculed, and abused, as Spiritualism. It occupies so many minds, it stirs the feelings of so many hearts, it changes the religious opinions of so many men, and thus meets all at once so much opposition that it certainly deserves close investigation. Yet Spiritualists everywhere gain ground, and scarcely a day passes but others are converted to this noble truth. At all events, this has been the case in Holland, and a great many would never have thought of studying the phenomena of Spiritualism if its adherents had been let alone by opponents. It is very remarkable that at a time when materialism finds so many followers, especially among the more enlightened and educated classes of society, Spiritualism is spreading so fast.

Perhaps it would be interesting to the readers of your paper to know what facts have been witnessed recently at the Hague. Being a Dutchman, and a student-in-law at Leyden University, it is with a feeling not unmixed with dread that I venture to write on this interesting subject in a language which, though not altogether strange to me, is yet far from being familiar. Therefore I appeal to your readers to kindly overlook faults.

About half a year ago I first had the pleasure of making the acquaintance of the distinguished medium, Dr. Slade. During the last six months he has favoured me with a sitting nearly every day. To record all the wonderful phenomena I have witnessed would fill pages, so that the most striking only will now be related. The well-known slate-writing struck me at first as the most remarkable thing I ever saw; the more so as we tried the experiment in different ways. First, by holding the slate under the table in the usual manner, then on the top of it, afterwards over my head; later, by taking a double slate fastened by hinges, and putting a little bit of pencil between the two. Dr. Slade placed this under my arm, and on opening it we found a most interesting message, covering the whole of both sides. A few days later I bought a similar kind of double slate at Leyden, and put inside a bit of pencil myself. The whole was fastened with string, wrapped in several sheets of paper, and then fastened again with another string. Taking this to the medium's rooms at the Hague, I told him my wish to try whether the spirits could write something while the slate was in the condition just mentioned. This request was immediately complied with by the medium, and putting the whole parcel at the opposite end of the table we joined our hands, waiting for results. After a few minutes the parcel moved a little, and we heard distinctly a kind of scratching noise, similar to that of a person writing rapidly. When this noise ceased, three raps were produced, and on cutting the strings and opening the slate we found, to our utter astonishment, both sides covered with beautiful writing. I took the slate home, and had two panes of glass cut so as to fit them, and now keep the message as a grateful *souvenir* of spirit power.

Several times I obtained writing in Dutch and in Greek, both of which languages are unknown to the medium. The communications were of a superior order, and written so correctly that they proved thorough knowledge of the languages. The same phenomena have occurred in the presence of several friends, and a great many would testify for themselves if they were better acquainted with English; but unhappily there are not many in our country who (though they understand it) are able to write in the same.

Our materialisation *séances* have been of a very striking character, especially as the medium sat at the same table with me, and he did not fall into a trance, or make use of dark cabinets or curtains, or anything of that kind. It would do a great deal of good to the cause of Spiritualism if other mediums would try to develop themselves in this direction, as cabinets are reasonably a source of much evil-talking for unbelievers, and quite naturally so. It is very difficult indeed, if not next to impossible, to ascertain what is going on whilst the medium remains in a dark cabinet, and is masked by heavy curtains from the eyes of the sitters. Our *séances* for materialisation purposes were never held in total darkness, but in subdued light, more or less, according to the wishes expressed by the controlling powers.

One night, about the middle of May, I requested to see a member of my family who died about five years ago, and whose face is deeply engraven in my memory. The room was not so dark but that every object could be distinguished easily. We joined hands, placing them on an uncovered table, and there was nothing in the room but the ordinary furniture. While we were engaged in an earnest conversation on different subjects, all of a sudden a mist was seen exactly opposite us, and then it vanished. A minute later it formed itself again, and now more distinctly, so that the outlines of the face could be distinguished.

The third time I recognised my departed friend immediately—the same colour of hair and eyes, the same nose, the same mouth, every little feature precisely the same as during her life here below. The figure bowed and nodded kindly to us, whilst the sweetest of smiles lit up her angelic face. The vision reappeared several times during an interval of ten minutes, vanishing generally after a few seconds, in order to collect more power. She shook my hand heartily, and patted my cheek repeatedly, as if to show her affection. That same night we saw her better still, but the whole form seemed to be enveloped in a kind of white transparent drapery, which she allowed me to touch, and to keep in my hand for a few seconds. Then it vanished altogether, leaving us well pleased at having witnessed such splendid proofs of what spirits can do.

These materialisations have often been repeated, and every time with better results, so that we have been able to see hands in broad daylight. There are still many facts worthy of mention which I have had the privilege of seeing, but it would take up too much time and space to relate them all. At another time I hope to give an account of some interesting phenomena respecting "apports" which happened in the presence of a friend.

A. R.

Leyden.

THE TOWER GHOST.

SIR,—I suppose you will admit that, as a general rule, those who were present when anything unusual happened would be better able to give a correct account of it than those who have only heard the story at second or third hand.

This observation applies, I think, forcibly to the story of "The Tower Ghost," as given in *The Spiritualist*, vol. x., p. 305.

The late Mr. Edmund Lenthal Swift, many years keeper of the regalia, in his own account of the strange appearance witnessed by himself and Mrs. Swift in the Jewel Office in the year 1817, says that the details of the story, which Professor Gregory had adopted on the authority of Sir David Brewster, "present a curious assemblage of errors." Among many other errors that he disposes of I find that the vision was in no way connected with Mrs. Swift's death, nor did it even affect her health. The appearance to the sentinel was not on the same night as that seen by Mr. and Mrs. Swift. Mr. Swift did not hear from the Sergeant that such appearances are not uncommon in the Tower. He did not attend a Court Martial on the sentinel, nor give any evidence in his favour. He was never in any sense a Colonel.

Persons who wish to see the story as told by Mr. Swift will find it, together with his answers to questions put by Mr. De Morgan and others, in *Notes and Queries* for the years 1860 and 1861. 2nd series, vol. x., pp. 192, 236, 277, 291, 373, and 477. And vol. xi., page 15.

W. WHITEAR.

High-street, Hornsey.

MYSTERIOUS RAPPINGS.

SIR,—When alone last evening I heard on the floor about a yard from the spot where I stood, a shower of short, sharp raps; these raps were repeated several times. I cannot think of any natural cause to which I can attribute the sounds. I was too much alarmed to be able to ask any questions and to calm myself; I sat down to read, and the raps ceased. Will you tell me whether these showers of short sharp raps are usual with spirits, and how I should be likely to induce a repetition?

AN INQUIRER.

Sevenoaks.

[If these noises were due to spirit-agency, holding a circle in the same room in accordance with the instructions on our last advertisement page would be likely to induce their recurrence.—ED.]

AN APPARITION.

SIR,—I beg to forward you an account of a materialisation which took place in Bristol. It was first related to me by a friend of the seeress, and afterwards by the young lady herself. It is particularly valuable as showing that the spontaneous and evoked phenomena are analogous.

The young lady in question, who knew nothing of Spiritualism, happened to go into a bedroom after dark, and without taking a light, and, on looking towards one part of the room, perceived what appeared to her to be a sort of luminous rotating ball. She, imagining it some peculiar effect of light and shadow, looked towards the window to ascertain the cause; but, on turning again to the spot, the ball had in that short space of time evolved itself into the half figure in profile of a very old woman; the yellow, parchment-coloured skin and shabby, old-fashioned black silk cloak were distinctly visible. The fact of the figure being only half formed convinced her that it was no earthly visitor, and, understanding nothing of the philosophy of Spiritualism, she was, of course, too terrified to wait for its full development, so rushed, almost fainting, into the next room, crying, "Mother, save me!"

As soon as she described the cause of her agitation, the mother (who herself had witnessed a materialisation while attending a death-bed) soothed her by saying simply, "'Twas only poor old Mrs. R—;" and this hypothesis was afterwards confirmed by another witness, who had also known the old lady during her earth life. The next day the young lady related her singular experience to a friend of mine, asking his opinion. He laughingly inquired what she had taken in the evening,

and, on her replying "Ginger beer" only, told her it was his belief that the phantom existed solely in "her own silly little head." Since that time, however, he has turned the full powers of his broad, deep-thinking mind to the study of Spiritualism, and has, consequently, pronounced a very different verdict on the phenomena witnessed by his young friend. Singular to relate, on only one other occasion did this lady ever become the subject of a kindred experience, and that was simply a strange case of prevision. I hope the above unvarnished statement of facts may prove interesting to some of your numerous readers.

ELIZA BOUCHER.

July 13th.

THE ULTIMATE CONSTITUTION OF MATTER.

SIR,—Surely if Professor Tyndall finds in matter the "promise and potency of every form of life" he cannot regard it as an "hypothetical dead something," as Mr. Massey puts it, but as the active cause, source and principle of all phenomena or effects whatsoever, life and mind included, as affirmed by Bacon, and so regarded by Mr. Lewes, in his *Problems of Life and Mind*, and as explained by myself so many years ago in certain letters to Miss Martineau which seem to be forgotten.

Mr. Massey seems to think that matter, as a "real, self-subsistent substance or entity," is an assumption; but if so, all opinions are assumptions; and in asking "What is truth?" and getting no answer, we must abandon philosophy altogether—Spiritualism included—for pure scepticism and a mental chaos. Then life would indeed be "of such stuff as dreams are made of," for there would be no such thing as eternal truth, or permanent and universal principles; which notion may indeed be well called "metaphysics."

Dr. Blake thinks that to say that we have nothing to do with what "things are in themselves" is "a sweeping annihilation of all science." But did not Newton say this? Does not Tyndall say this? And Huxley? And did not Bacon say the same? And did not the great Humboldt say the same? With respect to the latter, Dr. Blake's opinion is not that of men of science in general. No man of his time possessed a fuller knowledge or more free and broader views than Humboldt. The excitement about the *Cosmos* at the time it appeared was very great, and Humboldt was then eighty years of age. It would be wrong to let Dr. Blake's opinion pass unnoticed.

HENRY G. ATKINSON, F.G.S.

Boulogne.

DR. CARPENTER AND SPIRITUALISM.

SIR,—As a reader of *The Spiritualist*, I may perhaps be allowed to say that I am much pleased with the sensible manner in which you are treating the utterances of Dr. Carpenter, *et hoc genus omne*. Yet we should look upon him with leniency. I remember a few years ago that I considered the man to be mad as Drs. Carpenter and Forbes Winslow think the Spiritualists, who first broached to me the facts of animal magnetism. I for one prefer this term to "Mesmerism," as Mesmer was a man who but gave prominence to an ancient science. Since then I have had large and peculiar experience, but yet my mind cannot give its assent to the materialisation *séances* which you record, some of which read like romances. I have only personal acquaintance with two who have seen these phenomena in London and Manchester, and their reports are very unsatisfactory. Moreover, all attempts on my part at getting materialisations have failed, but these have not been denied as phenomena occurring in the lower spiritual world. Hence Dr. Carpenter is doubtless quite honest in denying a Spiritualism which his intellectual nature cannot receive; but he seems to me to fall into the great fault of speaking *ex cathedra* of subjects with the facts of which he is evidently unacquainted, and intellectually incapacitated to speak upon, as a man may be colour-blind or deficient in some other moral, intellectual, or soul quality.

There are few of the recorded facts of animal magnetism which my mind cannot now accept as true, although all my experience has fallen upon high-trance, unveiling the entire moral and spiritual nature of the other world, and accompanied at times with proof which seems without gainsay. Here I may say a word upon one of your last articles. In the case of my sensitive my mind has no biological power; the sensitive remembers all her experiences, but if I fill the vacant body with another soul (as is possible), nothing of this added experience is then remembered, but totally different visions are related. Whether this will also explain some parts of Gregory's work I do not know. There are few of the Biblical theories which have not been demonstrated to me clairvoyantly.

JOHN YARKER.

The Poplars, Burton-lane, Withington, Manchester.

THE EXPERIENCES OF THE REV. W. MIALI.

SIR,—Will you allow me to give some account of my endeavours to satisfy myself of the existence of the alleged phenomena of Spiritualism?

It occurs to me that there are probably others whose experience resembles mine, and if you or any of your correspondents should deem it worth while to reply to this communication, the requirements of many persons might be met, and their wishes gratified.

It is about two years since I began to give serious thought to the subject. From the first I felt that the difficulties in the way of belief were enormous. At the same time I felt that the evidence was in many cases furnished by persons who, whether regarded as investigators, or as reporters, were entitled to all respect and confidence. Had the alleged facts been less extraordinary, and not so apparently subversive of universally recognised laws, or had the questions involved been less momentous, I might have been content to receive without further inquiry the testimony thus furnished.

Under the circumstances, however, I felt that nothing short of "seeing" could warrant "believing." To accumulate, under my own observation, facts by which I might afterwards test current theories, or

upon which I might base a theory of my own, seemed to me the most natural mode of proceeding.

Upon this idea I have acted.

If up to the present time the results are not of a kind to produce conviction, that circumstance, I venture to affirm, is not attributable to an uncandid disposition of mind in relation to the subject. Could the fact of communion with departed human spirits be established, or even could the existence of unembodied spirits of any kind be demonstrated, it would seem to me that thus in the demolition of the materialist theory a great gain would be secured. Nor would it distress or disturb me if, believing in the reality of spiritual phenomena, I should be constrained, on the strength of spirit testimony, to regard very many generally received theological opinions and theories as erroneous. Of so much I am convinced already.

These, however, are some of my experiences. For many months, acting on the advice of Spiritualists, I have sat weekly "in circle" in my own house. The members of the circle have been all that could be wished as to their sentiments, both with regard to each other and to the subject. Occasionally, in the hope of securing improved results, a change of persons constituting the circle has been adopted. Hitherto our experience has not been encouraging. The utmost that has occurred has been the "tilting," more or less violent, of a very small table, which we could never feel quite certain was not produced unconsciously by ourselves, and certain half-intelligent answers to questions, about the origin of which we have been similarly dubious in by far the greater number of cases, and always when the table was substantial and heavy there have been no movements at all.

My experience when sitting with recognised mediums has been scarcely more satisfactory.

Two or three instances, indeed, should be mentioned when the phenomena were inexplicable, and only requiring to be repeated and multiplied and varied, so that fuller opportunity for observing them might be supplied, in order to constitute the data I am seeking. A slate message on one occasion, and the appearance of certain human-like forms—when, however, the medium was not seen—on another, are the chief of these.

But let me record instances of a different kind.

1. I attended a large meeting convened to witness manifestations through an American medium. Folded papers for her to read were sent up to her table by scores. I do not think that in any one instance she succeeded in reading them, but when entranced she pointed to me and described a spirit which she said she saw standing by me. I could not identify the spirit, nor could any other person.

2. I called, in company with a friend, on a well-known medium, whom I knew was unacquainted with either of us. She was influenced by her two customary controls. Very obviously each made a guess from our appearance and address as to our occupation and surroundings. In each case the guess was ludicrously at fault. This medium, too, when under control, professed to see spirits attendant upon me, but the description failed to enable me to identify them.

3. On one occasion when a medium was sitting behind curtains in my own house, certain manifestations were thought to occur, such as the thrumming of instruments apparently beyond his reach, &c. I suggested that a large cage with open bars should be placed behind the curtains, and he be seated in it. To this he readily consented. The experiment was tried on three occasions. On no occasion did anything occur.

4. I went twice to a private *séance* with an eminent professional medium, not now in this country. The "manifestations" were of the feeblest and most unsatisfactory kind.

5. I went with a friend to the house of an accredited and well-known professional medium. One other person was present. The medium seemed convulsed. Nothing further occurred.

6. Very recently a professional medium, through whom it is reported the most extraordinary phenomena are almost certain to occur when he is present at a *séance*, joined the circle in my own house. The results were absolutely *nil*. Not a creak was there or movement of any kind.

7. On one occasion I invited a Spiritualist, of whose probity I am fully convinced, and who states that he never sits in circle without certain and often most remarkable manifestations, to join my home circle. This attempt to obtain some similar result was fruitless. Nothing occurred.

I could add to these instances, but are not they sufficient to make it evident that I must be sincerely desirous of enlightenment, and patient withal, in that I am still striving to ascertain, examine, and accumulate facts.

I ought to say, perhaps, that I have attended *séances* with Mr. Williams and with Mr. Eglinton, when voices have been heard, furniture has been moved, and many inexplicable circumstances have occurred; but, then, this has always been in the dark, and, although I do not join with some in ridicule of dark *séances*, and, indeed, admit that darkness may be a reasonable condition of certain phenomena, yet I am obliged to feel that, for an investigator like myself, a trifling circumstance in the light is of more worth and weight than a much more wonderful one in darkness.

I hope the intention of this letter will not be misinterpreted. I do not write to suggest suspicion, but because I think such an experience as mine should be frankly stated, and because I indulge the hope that some advice may be elicited needed by others as well as by me, and the adoption of which may conduce to better results.

Hitherto the literature of Spiritualism has seemed to me to furnish incontestable evidence, if not of the spiritualistic interpretation of the phenomena, yet of their occurrence. I can only regret that the results of personal investigation have not been consistent.

WILLIAM MIALI.

Dalston, July 16th, 1877.

SPIRITUALISM IN NOTTINGHAM.

SIR,—Mr. E. W. Wallis, missionary medium, of the East-end Spiritual Institution, a few weeks ago put himself in communication with the committee of the Nottingham Spiritualists' Society, which resulted in his engagement for the evenings of June 28th, 29th, and 30th last.

During our existence as a society we have had visits from various workers, but I think I can safely assert that none have given greater satisfaction than our last visitor. The first *séance* was held at the house of a lady who is much interested in Spiritualism, and it was well attended. The subject was chosen by the company, and a remarkably exhaustive and interesting address was given us. Questions were invited, and put, and met with prompt replies. The control of an Indian spirit was much appreciated, the singing in his native language being interesting. Other *séances* were held at the homes of inquirers on the Friday and Saturday evenings, which gave so much satisfaction that Mr. Wallis was invited to pay them a second visit for a few days the following week. The Sunday evening meeting at the room in Church Gate was largely attended by the friends of the cause. The address (subject chosen by the audience) was an admirable one, and deserved to be reported in your pages. We feel sure that Mr. Wallis, were his abilities or mediumship more widely known, would be more fully engaged in the work for which he is so well qualified. He appears to be deeply in earnest in his work, eloquent in his delivery, and reasonable in his charges; we therefore feel that we can confidently recommend his services to the friends desirous of pushing on our glorious faith. I say this on behalf of the committee.

Last Monday, July 9th, the friends of both the Spiritual societies here met to partake of a social cup of tea, in the corridor of the refreshment room at the Arboretum. It was a pleasant and harmonious gathering. Over sixty persons sat down to tea, which was a very good one, and did credit to the ladies of the Tea Committee. The profits rather more than met all expenses. After tea a few friends joined in a game of croquet, whilst others perambulated the beautiful grounds of our Arboretum. At seven o'clock the Conference commenced. Mr. S. Addicott was elected to the chair. Although a firm believer, he was not connected with either section of Nottingham Spiritualists, and he supposed that was why he had been selected to preside. He thought the time had come when both parties might profitably meet together over a social cup of tea, even if they could not meet for worship. Speeches were also made by Messrs. Bilson, Herod, Hitchcock, Ashworth, Taylor, and Mrs. Barnes, after which resolutions were passed to the effect that it was desirable that another conference should be held at an early date to consider the best steps to take to push on the cause in this district. After a vote of thanks to the ladies and the chairman the proceedings closed. J. A.

Nottingham, July 16th.

Mr. J. T. RHODES, who for a long time worked actively in connection with Spiritualism in Newcastle, now resides in Edinburgh.

SPIRITUALISM is spreading in Folkestone. Regular *séances* are now held there in private, and the *Folkestone News* recently published some strong evidence in favour of the subject.

AN APPARITION.—The *Daily Telegraph* of July 12th, in the course of an article on the painful case of Fanny Stallard, says: "To the police officer who went to arrest the prisoner, she made no denial of the concealment, but always declared she had not killed the baby by any violence. Her statement was that it was feeble and fretful; that when she drew a flannel over its mouth it died, and that the stones she had placed upon it had caused the bruises. Her pitiable state of mind may be gathered from what she said to the officer, 'I knew you had found the child, sergeant, for it appeared to me at the window at twelve o'clock, and that was about the time you picked it up, wasn't it?' That was the exact time, strangely enough, and there could be little doubt about the verdict which must be delivered. After a deliberation of forty minutes the jury found Fanny Stallard guilty, but strongly recommended her to mercy on account of her youth, her desertion by the father of the child, and the general circumstances of the case."

MR. SPURGEON ON GUARDIAN ANGELS.—I have sometimes a thought which cheers me in distress; and was not an angel sent to strengthen Christ in the garden? How do you think the angel strengthened him? Why, by putting thoughts into Christ's mind. He could not in any other way; he could not strengthen him by a cordial, or by any physical means; but by injecting thoughts. And so with us. There was a temptation which might have led you astray; but God said—"Gabriel, fly! there is a danger to one of my people; go and put such a thought into his soul that when the danger comes he will say, 'Get thee behind me, Satan, I will have nothing to do with sin.'" We have each of us a guardian angel to attend us; and if there be any meaning in the passage—"In heaven the angels do always behold the face of your father which is in heaven," it means that every person has a guardian spirit, and every Christian has some angel who flies about him and holds the shield of God over his brow, keeps his foot lest he should dash it against a stone—guards him, controls him, manages him, injects thoughts, restrains evil desires, and is the minister and servant of the Holy Ghost to keep us from sin, and lead us to righteousness. Whether I am right or wrong I leave you to judge; but perhaps I have more angelology in me than most people. I know my imagination sometimes has been so powerful that I could almost, when I have been alone at night, fancy I saw an angel fly by me; and hear the movement of the cherubim as they pass swiftly by. However, I take it that the text teaches us that angels have very much to do with God's providence. For it says—"And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up." Let us bless God that he has made angels ministering spirits to minister unto them that are heirs of salvation.—*Religio-Philosophical Journal*.

Mr. JOHN LAMONT telegraphs to us from Liverpool that Mr. and Mrs. Thomas Gales Forster have arrived there from the United States.

Mr. J. W. LAWRENCE is giving a weekly *séance* for trance-speaking at the rooms of the National Association of Spiritualists.

Nothing is more deeply punished than the neglect of the affinities by which alone society should be formed.—*Emerson*.

Mr. LUTHER COLBY, of Boston, U.S., informs us that the warm welcome given in this country to General Grant has made a very favourable impression in the United States.

The *Religio-Philosophical Journal* (Chicago), says that it is about to publicly consider the questions raised by Signor Rondi before the British National Association of Spiritualists, about the treatment of mediums.

CURRENT newspaper articles and letters about Spiritualism are kept in scrap books in the library of the National Association of Spiritualists, so those who wish such utterances permanently preserved for public use, should post copies of newspapers containing the same to the secretary.

SIR CHARLES ISHAM, Bart., has been elected an honorary member of the Dalston Association of Inquirers into Spiritualism, which is the most efficiently managed of all the local Spiritualistic Societies. Its rules and constitution, the result of many years' experience, are models in their way, and would prove useful guides to new societies, or those now in course of formation.

THERE have been a few unexpected delays in bringing out the new edition of Professor Gregory's *Animal Magnetism*, but the binding is now so far advanced that it will be finished by to-morrow or Monday. The book is a large one and well printed; it is also one of the most moderate in price ever published in this country in connection with Spiritualism.

TRANSITION PERIODS.—When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralysed intellects, and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe: and when things are in this state, all thinking or writing which does not tend to promote such renovation, is of very little value beyond the moment.—JOHN STUART MILL.

THE QUEEN'S PRIZE AT WIMBLEDON.—The Duke of Cambridge presented Jamieson the badge of his triumph, and congratulated him on his success. Jamieson is a working cabinet-maker, and carries on business in Liverpool. The result of the shooting verifies, with singular exactitude, a dream which occurred to him two or three nights ago. A fellow volunteer was astonished to see Jamieson rise in his sleep and place his arms in the attitude of discharging a rifle. He then exclaimed, "A bull's eye!" and a few minutes afterwards he repeated the action, crying out, "A bull's eye again! I've won the Queen's Prize by a point." The remarkable feature of this coincidence is the fact that Jamieson's triumph was, in fact, by just a point. Jamieson has never won any very considerable prize before.—*London Daily Express*, July 18th.

ROYAL NORMAL COLLEGE FOR THE BLIND.—On Thursday, last week, the new buildings in connection with the Royal Normal College of Music for the Blind, Upper Norwood, were opened by H.R.H. the Princess Louise. The arrangements for the prevention of overcrowding were excellent. Among those present we noticed the Marquis of Lorne, the Duke of Westminster, Lord R. Grosvenor, M.P., Dean Stanley and Miss Stanley, Mr. Cross (Home Secretary), Sir Rutherford Alcock, the Lady Mayoress, Mrs. W. Tebb, Mrs. Hallock, the Hon. Mrs. Forbes, Miss Spencer, Miss Deekens, Mr. Dietz, and General Bradford. There was some good singing by the College Choir, and some speeches by the Duke of Westminster, Sir Rutherford Alcock, and Mr. Campbell, the principal. A year or two ago we printed evidence, from several independent sources, that the physically blind have sometimes been able to see by the faculty of clairvoyance. One case of this kind came under the personal observation of the Baroness Von Vay, of Austria, who published the details in these pages, and who will be in London early in August next. As clairvoyance is frequently developed by mesmerism, the serious question remains unsolved as yet, whether many in the Normal College are not afflicted with blindness because popular ignorance of psychology prevents their relief.

PSYCHOLOGICAL OBSERVATIONS BY MR. DARWIN.—In the July number of *Mind* Mr. Darwin publishes some interesting psychological observations made on one of his children. The paper shows all the author's nice care in selecting suitable points for observation, as well as his possession of a sufficient guiding apparatus of psychological principles. The particular infant observed appears to have been generally precocious. Among many other curious facts recorded we may instance the child's expressing his anger when eleven months old by beating a wrong plaything given him; his showing fear when four and a half months old at his father's approaching him with his back towards him; his recognising an image of his father in a mirror as such when less than two months old; and his experimenting in "the dramatic art" when thirteen months old by pretending to be angry with his father, in order to have the pleasure of a subsequent reconciliation. Mr. Darwin here and there suggests important psychological bearings of his facts, as in accounting for the child's fear of unfamiliar animal-shapes in the Zoological Gardens, in noting how much surprise enters into laughter, and in enforcing the hypothesis that man previously to the acquisition of articulate sounds communicates his feelings and wants by means of notes falling into "a true musical scale." Such carefully and intelligently made observations of infants as those of M. Taine and Mr. Darwin cannot fail to yield important psychological results. More particularly they may be expected to throw much light on the order of events in the mental development of the race.

SOCIAL AND SECTARIAN NARROWNESS.

THE following is one of a series of communications now in course of publication in the *Folkestone News*, under the title of "The Wobblejaw Ballads:"—

A STIFF-NECKED SON.

Mr. Edditor,—Wats to be dun with mysun Tony? He have fallen in luv with Rose Tomkinson, as is the artfullest creetur in Folkestone. O, she's deep, she is. She gits peeple to like her, by never sayin nothing aggenst noboddy; she never jines in our little talks about our nabers, or helps to put down them as ought to be put down. I'm skarsely sivle to her when Tony's out of the room. Ugh! The apricot!

"Tony," ses I, "yure a disgrasing of us; me and yure father intended you for Sophy Wilkins, as would make us the best people in our chapple, and would drive the Whiffens so ravin jellus that they would never sit easy agen at prares in their pew on Sundays, and would never forgive us to there dyin day."

"Tony," ses his sister, burstin out cryin, "you'll be the ruin of us all, and I shant get engaged as lady's made to the rectoress thru the influens of Sophy Wilkins."

Heer Tony's little bruther, who didnt understan wot was sed, begun to cry too.

"Tony," sed Miss Spriggs, his aunt, "I think all luv makkin is wikked an sinle, and yure parents is too good to you in lettin you think even of Sophy Wilkins. Ware do you expect to go to when you die?"

"Tony," ses his father, "I'm grieved, deeply grieved. Yure a proddigle sun, sir; yure a flyin in the face of providence, and bringin of the gray hares of yure parents in sorer to the grave."

"Stop there," I sed, "I havent got eny gray hares."

"Considerin," ses he—not heedin—"considerin the influens of deacon Erasmus Wilkins in our chapple, considering the aid he mite hev been to me in bisniss, I look upon you as a profligit, and hopes you'll read all about Annienias and Saffira before you go to bed to-nite, and that yure heart will be sofened. I would have you think," ses he, wavin his hand ellerquent, "I would have you think of the futur of them disobedyent childern as is predestined to perdishun. Befor we go to bed to-nite we will all sing the improving hymn:—

'Mid seas of never-ending flames,
Where vengeance dire in thunder rolls,
And darts to inflict immortal pains,
Poison the blood of damnd souls"—

Heer I cried with joy, and thot I was in heeven. Our minnister never spuk better than did Tony's father that nite.

"I have never had so much trubble," ses he, "since the day them three twins come; the other two of em never disgrased me, but *you* Tony—" here he berried his eyes in his hankerchief.

Then Tony got up, verry red, and sed, "I dont want to be disrespectful, father, but I bleeve yure all carin more about yurselves than about me, and I hope Miss Wilkins will be at the bottom of the well in Seagate-street, before Harvey annelieses it again." And he went out. Here's trubble, here's trubble!—Yures affekshunifly.

SARAH WOBLEJAWS.

P.S.—Everybody wants to know what Tony will rite about next week. He has plenty of subjiks in hand, as follers:—How a milingtery ossifer fired at a targit, and hit a heel-pie man in Sandgate. How Alderman Caister seed a ghost. What the stashun master sed to his men, and what the men sed to the stashun master. Miss Rosylinder Smith and the curate. The luvv of the Mares of Folkestone, which Tony ses is an anshent and ossifide subjik. Alderman Banks on the pollushun of rivers. How a sharp blade and a speer point, was found in the mail bags contriry to regulations. We wants more skandles, and let them as nose them, rite all about them to the Mare, for Tony.

THE CONVERTED CARMAN.

Dear Sir,—At the Wesleyan Home Mission meeting last week, under the presidency of Mr. Fagg, the Rev. W. D. Walters made a statement, which I took down at the time, that a workman in Mr. Spurgeon's flock was suddenly moved to speak to a carman in the street about his soul; the man swore at him, but finally was induced to go to the Tabernacle, which he afterwards said he would never enter again. The next time the carman saw Mr. Spurgeon's follower in the street he took to his heels, but was pursued, caught, induced to go to the Tabernacle again, and was, with his wife, converted, and is now a useful member of the church. I have filled in the details of this story from imagination, thus:—

In one of Folkestone's chapels,
On the fifth day of July,
Eighteen-hundred-and-seventy-seven,
With mouth agape sat I.

And Mister Walters told his tale,
Whilst deacons all-a-row,
In nicely studied attitudes,
Smiled on their flock below.

Though Walter's hair was curly black,
His face was rosy red,
And rosier, ruddier still it grew,
As thus he sung or said:—

"In the bright sun on London Bridge
A pale-faced workman stood,
Who groaned, and upwards rolled his eyes,
He was so very good.

"And that same bilious carpenter
A carman rude espied,
Who cracked his whip and cried, 'Ya-hip!'
So after him he hied.

"His shiny cap had one great peak
Just half-way down his back,
And for an apron this pure child
Of nature wore a sack.

"His trowsers, made of corduroy,
Were tied below the knee,
As is the custom of his class,
Most beautiful to see.

"His blouse of canvas fluttered free,
He bore his heavy whip
Beneath his arm, did this rude man—
The man who yelled 'Ya-hip!'

"Now, had that man read Coleridge
He would have cried, d'ye see,
'I prithee, ancient carpenter,
Now wherefore stopp'st thou me?'

"But 'You get out!' was all he said,
And snapped amain his whip,
Then set his legs a-swing again,
And once more cried, 'Ya-hip!'

"Oh, go not thus!" said Spurgeon's child,
'But listen unto me,
Here is a ticket, blue and red,
For our next weekly tea.'

"Your tea be blowed," said that rough man,
With look of strange surprise,
And added sundry bad remarks
About his limbs and eyes.

"I will not let thee say me nay,"
The carpenter replied;
Then both his eyes that carman rubbed,
And opened very wide.

"For had the stranger punched his head,
Or swore an oath or two,
The carman would have been at home,
Nor puzzled what to do.

"So lest his brains should be fatigued
In solving this hard knot,
He took the ticket, went to tea,
And found it strong and hot.

"And deaconesses spoke him fair,
And so did Spurgeon too;
They were so very nice all round,
He felt in quite a stew.

"That night he passed in fitful dreams,
Brought on by hymns and tea;
His simple brains were so upset,
All in a whirl was he.

"When next he saw the carpenter
Close by his waggon's wheels,
That sturdy carman dropped his whip,
And took unto his heels.

"But the good carpenter gave chase,
Joined by a crowd of boys,
And once more into thralldom led
The man in corduroys.

"He brought him back to Spurgeon's flock,
And with him came his wife;
And that bluff man reformed his ways,
And led a better life.

"In the great Tabernacle's hall
They oft stand side by side—
The carpenter and carman both—
To Spurgeon's joy and pride.

"And oft he tells his listening flock
How censures leave a smart,
But kind words go like arrows home
To every human heart."

The moral Walters drew from this,
All in a nutshell lies—

"You can reclaim your brother man,
So go and do likewise."

Some tea-tickets I straightway bought,
And though Spearpoint* may rail,
To-night I'll stop and clean convert
The man who drives the mail.

ANTHONY WOBLEJAWS.

ANSWERS TO CORRESPONDENTS.

R.—You send us a letter about "the world's medium" visiting your district. Whom do you mean?

A SUBSCRIBER.—Your letter does not give the details of the tests, nor are your name and address apponded. Unless under somewhat exceptional circumstances, we do not care to publish anonymous letters about séances with professional mediums.

* The Folkestone Postmaster.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 38, Great Russell-street, Bloomsbury, London, W.C.

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

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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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