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Tuesday, 11th.—SOIREE, at 7.30 p.m. Finance Committee Meeting, at 6 p.m. COUNCIL MEETING, at 6.30 p.m.
Friday, 14th.—Experimental Research Committee, at 6.30 p.m.
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Monday, 17th.—FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m.
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Friday, 21st.—Library Committee, at 7.30 p.m.
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Tuesday, 25th.—General Purposes Committee, at 5.15 p.m. House and Offices Committee, at 6 p.m.
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LONDON, FRIDAY, JUNE 7th, 1878.

THE LONDON DAILY NEWSPAPERS.

A FEW days ago Mr. Gladstone pointed out, in one of his letters, that the provincial daily press is more trustworthy than that of London; and such has been the experience of Spiritualists. In the country, the daily newspapers of several towns report psychological meetings fairly, and do not overwhelm the experimental investigators of one of the domains of nature with unlimited misrepresentation and abuse. It is true that of late the metropolitan press has been to a considerable extent silenced in relation to Spiritualism, but that arises from necessity, since psychic phenomena now occur nightly so regularly in so many private families, that if a newspaper arrived next morning saying that the facts were *not* facts, the editor would simply write himself down as an inaccurate person, and for ever destroy his influence in that particular household. The reason why provincial daily newspapers are more trustworthy is, that in provincial towns everybody knows everybody else, and if a newspaper indulged in uncontrolled abusive license, the editor and his subordinates would hear of it wherever they went, and could not escape social ostracism. In London the men are more out of sight, and an article which carries great weight as the opinion of the *Daily* —, would lose all its influence if the readers were to remark, as they would in a country town—"Oh! That is the opinion of X., the drunken barrister. What a pity the proprietors do not incur the expense of engaging a respectable man to write their leaders." Thus the same article would have less influence in the provinces than in London, because in the first case the writer would be well known and accurately weighed in the balance, instead of lost in a mist of anonymity. The London local government boards exercise great powers and disburse large amounts of capital, yet are not so strictly under the eyes of the public as the members of a small country town council. In fact, the position of London in relation to its public men and its newspapers is exceptional, and most of the London daily papers, as compared with those of the provinces, are deficient in "character."

Truth is bending its attention to this subject, and points out that a large London daily newspaper, conducted on the present scale, involves a minimum outlay of £180,000 a year. This is a bar to competition; and, in addition, the practical and other knowledge necessary to successfully battle with the multiform conditions essential to establishing new daily papers in London, are as difficult to find as the money, if not more so. But these impediments are not insuperable, especially when the present newspaper proprietors supply so much to Spiritualists and others, which the readers have no desire to buy. We know from practical experience in daily newspaper editing and managing that new daily metropolitan journals can be successfully established on much less than the minimum sum which *Truth* supposes to be necessary.

A daily newspaper usually "writes down" to the average level and to popular prejudices, even when its conductors know better, but that is no reason why every new subject should be overwhelmed with vulgar abuse. The present journals would be considerably improved and protected from additional competition, if every man who wrote for them put his name and address to his articles; the proprietors would then be forced to engage none but respectable men, and each individual would write under a greater sense of responsibility. The tendency of the age is to abolish anonymous journalism; *The Nineteenth Century*, *Nature*, *The Academy*, *The Contemporary Review*, and journals which deal with the most advanced phases of human knowledge, discourage anonymous writers. Spiritualists know who pens the editorial articles in this journal, and the other contribu-

tions generally have names and addresses appended. In the past generation, persecution for thinking freely in print was so great that there was some excuse for anonymity, but that shield is no longer necessary except as a cover for reckless license. A strong feeling is spreading that it is necessary to put moral checks on some of the London daily newspapers, and the more this feeling is encouraged, the sooner will the supply meet the demand.

SPIRITUALISM AND THE CHURCHES.*

BY EUGENE CROWELL, M.D.

In all charity I object to the strictly orthodox faith, in that it requires us to believe that God is jealous and vindictive, ever seeking cause of offence in erring mortals, and being "angry with the sinner every day;" with partiality awarding happiness to the few, while consigning to endless misery the greater portion of mankind.

Contrary to this, we believe that God is all love and goodness, and is ever solicitous for the welfare of all His creatures, and that He has made full and perfect provision for the eternal happiness of all mankind.

We object, in that it represents man as naturally vile and degraded, and unworthy of the kindly notice and care of God; elevating abject humility into a virtue, and presenting the hope of reward and the fear of punishment as the chief incentives to a virtuous life.

Differently from this we contend that we are sons and daughters of God; that each possesses a portion of the divine spirit, and that the nobility of our nature, our kinship to Deity, and our high destiny, should constantly be kept in view as the most powerful incentives to noble exertion and pure living.

We object, in that it teaches that faith in creeds and dogmas is, as a means of salvation, of superior efficacy to the practice of benevolence, charity, and love of mankind.

Differently from this, we believe that all creeds and dogmas are in their results obstacles to the spiritual, and even moral improvement of the race, and that good and pure intentions and good works alone are both necessary and sufficient.

We object, in that it fosters a spirit of intolerance towards others who differ from us in opinions, and claims the exclusive possession of the light "that lighteth every man that cometh into the world."

We object, that through its teachings millions have been, and millions now are, deprived of the great happiness arising from the consoling belief in the presence and ministry of their spirit-friends—otherwise angels—as taught throughout the Bible.

We object, in that it requires us to believe that heaven is a far distant, uncertain, almost mythical place, where equally mythical beings exist, restricted in their freedom, and condemned to occupations that can only meet the morbid desires of the perverted nature of a devotee; a purely imaginary and unnatural condition; while the longing desire of every healthy-minded, intelligent being, is for nature perfected.

We object, that it upholds the pernicious doctrine that an infamous life may be atoned for by the simple confession of its sinfulness, and a formal profession of reliance upon the merits of another, thus deluding the sinner with the false hope that he can with ease and certainty escape the just penalty that inevitably attaches to his sins.

And lastly, for having taught that death is a punishment for sin, and surrounding it with an atmosphere of horror and gloom, when it really is the means of release from earthly ills and suffering to all mankind. Instead of being the King of Terrors, it is really a bright angel of mercy, the

* Extracted from Dr. Crowell's *Primitive Christianity and Modern Spiritualism*. New York. 1875

best friend of man, and next to life itself, the most precious gift from the hand of Deity.

Herein is the Christianity of most of the churches different from modern Spiritualism, and as I verily believe equally different from Primitive Christianity; and it is a remarkable fact, to which I desire to call the attention of the clergy, that during the past fifty years, while the doctrine of eternal punishment and belief in the sanguinary character of God have been fading from men's minds, until now but comparatively few have faith in them, men have, in the same time, and in an inverse ratio, gained faith in human nature; and have learned in a large degree to view their fellow-men as brothers; and have earnestly sought the means to benefit each other socially, politically, and morally—until, at the present time, there is such a development of the spirit of benevolence, charity, and justice toward the masses as no other age has witnessed; and yet this is, par excellence, a material, unbelieving age.

DOGMAS *versus* SPIRITUAL KNOWLEDGE.

The vital mistake of the Church has been in the expenditure of so much time, labour, and means in building up and cementing an ecclesiastical system—one in which dogmas and abstract doctrines have usurped the place of spiritual knowledge—and in the discussion and expounding of which its best talent has been worse than wasted. Faith and doctrine have been elevated above good works and pure living, and it has degenerated into a rigid system of dogmas, when it should have been the embodiment of practical love and charity. The material elements have invaded and mingled with the spiritual until they have extinguished the latter; and to-day, viewing the two grand divisions of Christianity—Roman and Protestant—as a whole, only faint indications of the spirit and power which characterised the apostles and early Christians can be perceived. That perfect love which casteth out fear, that love of the neighbour which Jesus so emphatically insists upon, that noble charity which He taught men to exercise, even to preferring the welfare of others to their own, is it more often found in the Church than out of it? Have the efforts of the Church in times past been directed to do unto others as we would have them do unto us, relieving the necessities of the poor, supplying them with work, seeing that they were properly paid for their labour, standing between them and oppression, educating them in useful, practical knowledge, and enforcing upon those above them the necessity and virtue of regarding all below them with eyes of charity and love?

If instead of employing all the machinery of Christendom in maintaining its ecclesiastical system, if instead of concentrating nearly all its attention upon itself, modern Christianity had been one-half as earnest in its endeavours to ameliorate the material, intellectual, and moral conditions of mankind, it would have attracted the people of all nations to its embrace. Had its love went forth as that of the mother to her children, all the secular powers of the earth could not have restrained their subjects from rushing to her arms, as the steel to the magnet. It is this gushing sympathy, this out-flow of love for all mankind that Jesus laboured to make us comprehend through His life and teachings, and which being the characteristic of every true Christian, should equally characterise the Church itself. If the motives and actions of all Christians were inspired by these virtues, their combined influence through the Church, as a channel of communication with the outward world, would overshadow, as with a glowing, moral atmosphere, the minds of men; and religious, moral, and intellectual knowledge would advance side by side, and the welfare and happiness of all would be insured.

But there need be no anxiety about the future of Christianity; all that is good and true therein is eternal, and although the truth is at present overgrown by the weeds of error engendered by human imperfection, yet the stimulus which the spiritual elements have in our age received is even now quickening these elements into increased activity, and giving promise of an abundant harvest in the not distant future. Notwithstanding the hostile attitude which the Church now sustains towards Spiritualism, all the labours of its votaries, all its truths, are destined to be appropriated by the Church itself, and through the light it is bringing into the latter, the weeds and tares that have for so long a

period overspread the fields of Christian labour will wither and decay.

SPIRITUAL INTERCOURSE A BULWARK OF THE CHURCH.

Could the Protestant clergy and laity see with the prophetic eye, they would perceive that every convert who swells the rank of Spiritualism is only an additional element of future strength to the Church, when it comes to recognise the predominance of the spiritual over the material. Once admit that we have the truth, so far as the simple fact of spirit intercourse is concerned, and it follows that the Church, sooner or later, will be compelled to adopt it. With this fundamental truth acknowledged in the Church, there must of necessity prevail a great diversity of opinions upon the associated and minor questions of Spiritualism as now prevails amongst Spiritualists, and wherein will you then differ from us—only in the advantages you will possess of distinct organisations, of an established ministry, and of temples already erected in which to worship, and in which the truths of Spiritualism will be taught.

Spiritualism is not destined to have a permanent efficient organisation of its own, and just as fast as you accept and teach the basic truths of our faith and philosophy, Spiritualists will be irresistibly drawn to the churches in which they or their fathers worshipped, in which so many of their dearest friends gather, and where they find their belief not only treated with respect, but sustained and expounded from the pulpit.

It is not to be expected that those who are wrapped in the mantle of self-sufficiency, who are content with their present light, and impatient of the toleration of new ideas, should be able to perceive the steady yet rapid progress which this new light and these new ideas are making in the Church itself, but the most indifferent, if at all discerning, are aware of the important changes of opinion which have occurred in relation to the dogmas really or nominally held. How few, comparatively, now believe in that cherished old dogma of a burning hell for the impenitent sinner, and how little we now hear said of the sinner being consigned to any form of eternal punishment. Why do we hear so little of God's vengeance, and so much of his love and mercy? Why so little of the saving efficacy of faith alone, and so much of the necessity of good works? It is because of the better knowledge prevailing of the legitimate requirements of the true Christian life, and to Spiritualism you are largely indebted for this increased measure of light you now enjoy, and it is to Spiritualism the Church will be indebted for further light.

THE SPIRITUAL ELEMENT IN THE ROMISH CHURCH.

While the Romish Church, as before said, has always recognised the spiritual element, and made ample provision for the requirements of its votaries in respect to it, the Protestant Church has eliminated nearly all that is vital and spiritual from its belief and teachings, and from being directly arrayed against materialism, it has steadily, though to itself unconsciously, imbibed materialistic ideas and views until its practice and belief have become pervaded by them, and all it possessed of spiritual Christianity has become obscured, and it is to-day a question whether it is a self-existing organisation, actuated by its own inherent vitality and force, or dependent upon scientific materialism for direction and support.

The Romish Church is a comprehensive organisation in which the Spiritualism of the Bible, though misunderstood, is not only authoritatively upheld, but the claim confidently made that it has been perpetuated in the Church, and that its manifestations are constantly occurring under superior direction, in proof of the divine authority upon which the Church is supposed to rest. With this element of supersensualism in the Church, which so strongly appeals to the spiritual natures of its adherents, we find united an elaborate and imposing ceremonial which with equal force appeals to the senses, so that where the spiritual demands of men are predominant they here find ample provision, and where sensuous requirements predominate, equal provision is made for these.

THE POSITION OF PROTESTANTISM.

The Protestant churches in this respect, instead of presenting one compact effective organisation, are divided into

sects, each claiming a larger endowment of spirituality than the other, and yet not one professing to believe in the possibility of a spirit manifestation to-day as it occurred in the times of Jesus and His disciples. Like the Romish, the Protestant Church believes in miracles that happened eighteen centuries since, but unlike the Romish Church, it repudiates all faith in similar miracles to-day, and while the Catholic refers to present miracles in proof of the verity of those upon which his faith is founded, the Protestant closes his eyes and declares that these are all delusive and false; but with strange inconsistency he at the same time refers with confidence to those that occurred in a semi-barbarous age, based upon testimony which would be rejected in our courts of law, and then is surprised that all do not see like him, and at once adopt his belief.

Thus the Protestant Church, when approached by the spiritually starved—and millions are in this condition—from the depths of whose natures arises an overpowering demand for spiritual aliment, has nothing to offer—or at best nothing but husks—which, if devoured, so far from appeasing hunger, only produce spiritual indigestion, inquietude, and repugnance to like food in the future; and how can it be otherwise when we know that spiritual hunger can only be satisfied with spiritual food, and it is folly to expect to furnish spiritual grain from an empty granary.

If the Protestant Church is not able to meet the spiritual necessities of mankind, neither is it successful in its efforts to attract by its externals—through the sensuous and emotional natures of men. This weak side of Protestantism is so apparent that arguments and words are not necessary to prove it, but it is weakness only in connection with the sad deficiency of spiritual strength. Were Protestantism in possession of this, no ceremonial, no ritual, no saint nor fast days would be necessary as reminders to those of weak faith. The simplicity of the early Christian worship was no obstacle to gaining converts. The miracles, or spiritual manifestations that accompanied Jesus and his disciples, together with the example of their pure lives, and the force of their inspired teachings, fell with power upon the minds of men, and irresistibly attracted them to the Christian fold.

Thus we perceive that the Protestantism of to-day is destitute of the spirituality of the Romish Church, as well as of the imposing ceremonial which in this Church is so effective in impressing the imagination, and holding captive the uninstructed mind. The Primitive Christian Church we find characterised by great spirituality, and by equally great simplicity. How does the Protestant Church compare here? Remarkably well as to simplicity of form, but as regards spirituality it is at direct variance with the Primitive. We therefore find that in the two great sources of strength in the Romish Church, Protestantism is utterly lacking, and that of the two principal sources of strength in the Primitive Church, the Protestant Church can only lay claim to one, and that the least important.

Simplicity such as prevails in most Protestant Churches, is only compatible with highly developed spirituality. United their power is irresistible; but there is no instance known of any religious sect or body, which at its commencement clearly possessed spiritual power, and which was remarkable for simplicity of form of worship, ever being successful in making converts after its spirituality had departed, and while retaining its simplicity of worship. With the flight of the angel there must be introduced the vestments of the priest, the decorated altar, the perfumed incense, and the sensuous music.

It was thus with the early Christians, it was thus with the Methodists whom mesmerised multitudes through their spiritual force and simple form of worship, but who to day are stationary, their numbers, especially in the large cities, not increasing in the ratio of population, for the reason that while their original form of worship remains, they have lost living faith in spiritual forces, and have set their faces against them. The Friends, or Quakers, are in a similar condition, and for precisely similar reasons, and these reasons also apply to the whole Protestant Church. In one denomination, the Episcopal, and among certain members of this Church, both in America and England, a movement is in existence looking to the adoption by that Church of many forms and ceremonies similar to those prevailing in

the Romish Church. This is a legitimate movement, and proceeds from what may be termed an instinctive desire in the Church to escape from its simplicity of forms, as it already has from its spiritual influences. This is the instinct of self-preservation, and it is equally strong in bodies of men as in individuals, and for this reason the present movement bids fair to operate with increasing force, and if successful, and if the progress of Spiritualism does not avert it, it will probably be followed by other denominations which now give no sign of such tendency.

Protestantism to-day finds itself pressed between the upper and nether millstones of materialism and Catholicism. Each of these powers is bearing upon it with increasing force, and it must assimilate and incorporate within itself one or other of these, or itself be ground to powder. In its present condition it lacks the necessary strength and vitality to resist the action of these forces, and its only hope is in the fresh blood which Spiritualism alone is able to infuse into its exhausted veins. That it is part of the mission of Spiritualism to accomplish this task, I fully believe, and this belief is founded upon the palpable needs of Protestantism, and a clear conception of the adaptability of Spiritualism to the task, and its ability to perform it.

The ranks of modern Spiritualism have from its advent been mainly recruited from the Protestant churches, and from the fields of materialism, and when these churches cast off the dingy garments of error which now deform them, and reappear in the spotless robes of Christian spirituality, all who now are, together with all those who hereafter will be arrayed under the banner of Spiritualism, will gravitate to reformed Protestantism, and she will then gather the harvest we are now planting, not one of her children will be lost to her, but multitudes who now wander over the desolate wastes of materialism, together with many who are entering our ranks from the camp of Romish superstition, will with them arrange themselves under the banner of the only Church which tolerates, though sometimes grudgingly, the expression of free opinions, and through which liberty and science have their present full and free existence. Then will be fulfilled the promise:—"For the Lord has chosen Zion, He has desired it for his habitation. This is My rest for ever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation, and her saints shall shout for joy."—*Ps. cxxxii. 13-16.*

"This is the Lord's doing—it is marvellous in our eyes."

SWEDENBORGIANISM.

This article will close with the advisory remarks of Rev. B. F. Barrett, to those of the clergy who are reading Swedenborg. They are equally applicable to those who are investigating Spiritualism. The study of the writings of Swedenborg is an excellent preparation for orthodox investigations of our philosophy, as Swedenborgianism is the vestibule of modern Spiritualism.

"My advice, then, to every minister who is reading with interest the writings of Swedenborg is: Make no change in your outward church relations. Remain steadfastly at your post, and preach what you believe to be God's truth in an earnest, charitable, and loving spirit, yet with judgment and discretion. Let alone the old and still existing errors, and preach the new truths affirmatively. And proclaim them in the spirit of truth—not with sharp angles or rough edges, as if you meant to rend or wound; but so rounded and softened by the oil of love, that they shall easily win their way to the hearts of your people. Pursue this course, and you will find that ere long the errors, without any direct assault upon them, will gradually give way before the new truths, as the dead leaves of autumn are pushed off by vital forces of the buds beneath. And so, at last, your people will feel that there has, indeed, been to you, and through you to them, a new advent of the Lord, 'with power and great glory.' I will further add, by the way of encouragement, that there are several interested readers of Swedenborg among the ministers of the Methodist, Baptist, Unitarian, Congregational, and Episcopal Churches (some of them quite eminent) who have for years been pursuing the very course I advise; and I have never heard that a single one of them has looked upon his course as unwise or mistaken, or felt himself hampered in his freedom or hindered in his usefulness."

A PROPOSAL TO CIRCULATE "PSYCHOGRAPHY."

BY C. C. MASSEY.

I BEG to offer a suggestion which, if acted upon, will, I believe, tend to further public appreciation of the evidences of Spiritualism. I have distributed some few copies of M. A. Oxon's *Psychography*, and have been agreeably surprised at the effect it has produced on the minds of the recipients—always persons who had no previous knowledge of the subject, or indeed interest in it. In this little book we possess for the first time just what is required to arrest the attention of educated people who will neither glance at a Spiritualist newspaper, nor take the trouble to plunge into the general literature of the subject. *Spirit People* was excellent; but it was the single testimony of the writer, and it ranged over a variety of phenomena which had nothing of novel interest for the public. "Another book on table-turning" is too likely to be contemptuously tossed aside. And I do not suggest that *Psychography* is going to convert the world, or to make society put on sackcloth and ashes for its treatment of Dr. Slade. We can but prepare the soil and sow the seed, which may remain long underground. But this book, if widely distributed, will be widely read. We have not yet tried the costly experiment of presenting books to the public. Newspapers have been sent abroad, and no doubt in ninety-nine cases out of one hundred have been pitched promptly into the waste paper basket. People do not treat books in this way. The recipient may laugh or fling it down, but it is suffered to lie on the table for a season, and if one member of the family is too busy, too apathetic, or too prejudiced to read, another is not. And to read a few pages of *Psychography* is to satisfy oneself that it is the work of a scholar, of a gentleman, and of a sensible man. It is well bound, prettily got up, and has the not unimportant advantage of a title which excites curiosity without immediately encountering prejudice. Could we not send, say one hundred copies, into houses where it will at least be seen by large and influential numbers? We must recognise social facts, even if we do not greatly esteem them. And as a mere matter of fact, to lodge an idea or a fact in the mind of a lord, is to give it a better chance of fructifying in the world than to lodge it in the mind of a tradesman of equal intelligence. I see occasional sneers at would-be fashionable Spiritualism. It would be as reasonable to taunt the great Church of Rome for exulting more over the conversion of a Marquis of Bute—or of any other person widely loved and respected in a particular circle—than over the conversion of a mere social unit, without influence or other adventitious importance. There is another cap which has been painted in unpleasant colours of reproach, and which fits me in particular so exactly that I must needs wear it. It is the questionable adornment of those who brought down upon the movement the prosecution of Dr. Slade by presuming to challenge men of science to an investigation which it was weakly supposed would be *bonâ fide*. You, sir, never weary of adding little admonitory daubs to that cap, whose penal feathers also wave in testimony of exceptional agreement with another quarter whence censure also comes. I, for one, am impenitent, but I am not proposing to repeat the offence. We will let "scientists" (the barbarous but convenient word seems to have established itself now in this country) alone for the present. If we can spread our "epidemic delusion" among the influential classes, it is the next best thing. I should prefer Huxley and Tyndall to the whole peerage for comparative and rapid effect. But Huxley and Tyndall will only laugh at us till it is their turn to be laughed at. And I quite agree that progress cannot be "forced." But we can place our evidences where they can be seen by those who have eyes to see; *Psychography* in only a hundred drawing rooms will assuredly do something. I will subscribe for a dozen copies, if the hundred can be made up. Then let one of the Committees of our Association decide to whom they shall be sent. It is only a small operation, but we are propagandists, and should never let a year or a season pass without attempting something in proportion to our means, which are unfortunately quite inadequate at present to any very costly measures for extending information.

C. C. MASSEY.

Temple, May 31.

WEIGHING MEDIUMS DURING SEANCES.*

BY WILLIAM H. HARRISON.

THE Research Committee of the British National Association of Spiritualists recently commenced its high work of original investigation in the domain of spiritual phenomena, by ascertaining approximately what variations take place in the weight of a medium during the evolution of strong physical manifestations, and has obtained results which redound to the credit of this Association, and demonstrate the solid advantages conferred upon the movement by orderly organisation to carry out the principle of friendly union among Spiritualists. I have been honoured with an invitation to broadly state the general results this evening, in order that they may be freely criticised, and will do so with some brevity, because nearly all here present have seen the details in print.

A cabinet was mounted on a weighing machine, in order that, as the weight of the medium in the cabinet varied during manifestations, those variations might be recorded. The record was made automatically upon a band of paper round a vertical drum (Fig. 1), revolving by clockwork in the direction denoted by the arrow. The pencil W moves up and down in accordance with the variations in the

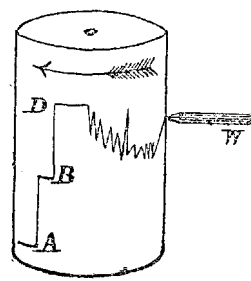


FIG. 1.

weight upon the machine, and as the cylinder is also in motion, zigzag lines upon the paper are the result. The line A B represents the weight of the cabinet, the line B D that of the medium, or an indicated weight of 153 lbs.; his actual weight may be a few pounds more or less, but such variation being a constant does not affect the scientific value of the results. As the *séance* goes on, the weight of the medium falls, and is subject to considerable fluctuations.

The following diagram (Fig. 2) shows broadly the general results deducible from the few *séances* already held under the conditions just stated. In this cut the

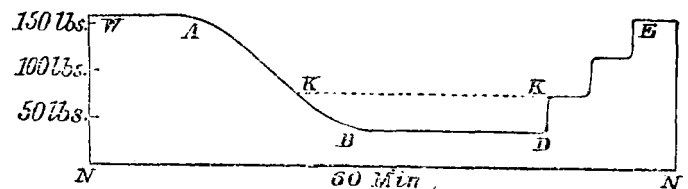


FIG. 2.

line N N represents sixty minutes of time, and the line W N the 153 lbs. weight of the medium. During a materialisation *séance* his weight gradually falls to between 30 lbs. and 35 lbs. between B and D, and towards the close of the *séance* his weight is sometimes recovered in three sudden instalments, represented between D and E.

During the common manifestations of a dark *séance*, such as the floating and playing of musical instruments, the weight of the medium does not sink so much as during a materialisation *séance*; it sinks only to K K (Fig. 2), instead of to B D.

The lines K K and the lines B D are not of the same nature. K K (Fig. 2) is of the nature represented by A B (Fig. 3); and B D (Fig. 2) of the nature represented by D E (Fig. 3). During a strong dark *séance* the body of a powerful physical medium is of but about half its normal

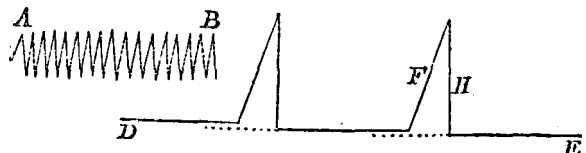


FIG. 3.

weight, and subject to momentary fluctuations of several pounds each.

Mr. C. E. Williams was the medium, and during the only strong materialisation *séance* held with him while he was on the weighing apparatus, his body gradually sank to less than one-fourth its normal weight, and lay as a motionless mass in the cabinet. When

* A paper read last Monday night before the British National Association of Spiritualists.

the spirits returned to this mass to "take on more of the mortal," it slowly increased in weight, as represented at F (Fig. 3), but fell suddenly when they left it again, as represented at H. Each time they left it, it was a pound or two less in weight than before, as indicated by the dotted lines (Fig. 3).

Unfortunately the *séances* of Mr. Williams are always held in total darkness, except at the moments the materialised forms produce their own lights. Therefore the records of the phenomena and the times of their occurrence are noted by one of the members of the committee, who takes his seat in a spare cabinet, so that the light by which he works is enclosed with him, and does not interfere with the dark *séance* outside. On one occasion Mr. Joad and myself were the only witnesses present, and as I wished to see the manifestations instead of being shut up in a cabinet taking notes, I obtained the permission of Mr. Williams and the spirits to use a weak phosphorescent light in the room now and then, to see the time by my watch, and to make the record. In the early days of my investigation of spiritual phenomena, I tried various experiments in the artificial moving of tables and production of imitation spirit lights in order to be better able, from actual practical knowledge, to form an opinion whether alleged manifestations observed at *séances* came from an earthly or spiritual source. Hence I was able to produce a light sufficiently like a "John King" light in intensity, size, and colour, to be allowed to use it as already stated. If you will darken the room I will show it you.

The light is produced by allowing common air to mix with vapour of phosphorus, in a bottle of a particular shape and size.

The full details of the *séances* with Mr. Williams, accompanied by *fac-similes* of the diagrams drawn by the self-recording apparatus, were published in *The Spiritualist* of May 3rd and May 17th, so I do not think it necessary to go farther into those details now. Miss Kislingbury kindly volunteered to copy the diagrams on a large scale for the Research Committee; these excellent copies, which have been made at much expenditure of time and labour, are now displayed upon the walls of this room, and I hope they will be framed and preserved as a memento of the first fruits of original research conducted under the auspices of this Association.

These results are of special value in that they bring the physical phenomena of Spiritualism more within the range and order of previously acquired human knowledge. The law of the conservation of energy is that power is never lost; it can be transformed, or stored up, but not annihilated. The waves of light coming from the sun "unburn" some of the small proportion of carbonic acid in the air, and the now unburnt carbon is stored up in ears of wheat, and other products of the vegetable world. Man eats the wheat, and the slow burning of the carbon in the muscles and every part of his body gives him the power to do work, to raise a hammer, and to strike a nail upon an anvil. Is the power then lost? No. The previously cold nail is hot, because of the blow; the mechanical motion of the hammer is changed partly into the molecular motion of heat, and partly into waves of sound; for the noise of the blow speeds through the air, the anvil vibrates slightly, and so does the ground on which it stands, and air, and anvil, and nail, and hammer are all more or less raised in temperature by the vibrations. The power expended in lifting a weight from the floor to the top of the table is not lost; much of it is stored up in the weight, for in its new position it possesses the power to perform work; for instance, to turn the wheels of a clock in the room, which it could not do while it was upon the floor. In short, of late years it has been proved that force, like matter (using those words in their ordinary and not their metaphysical sense), can neither be created nor destroyed. Hence one of the strongest mental objections of physicists to psychic phenomena is that, in their opinion, the law of the conservation of energy would be broken if the facts were true—that is to say, if they read that a chest of drawers rises in the air at one end of a room while a medium is sitting at the other, they look upon it as an alleged creation of force; a mechanical effect is produced, without a corresponding decrease of

power somewhere else. But directly we show that when phenomena are presented at one part of a *séance*-room, weight and energy are correspondingly abstracted from the medium, the fact is largely drawn down from the region of miracle into the domain of law. If an object too heavy for the medium to lift, rises in the air without much visible discomfort to him, it merely means that that power which may have been gradually drawn from him for twenty minutes, and stored up, is expended in one minute; or, in other words, that a great effect is produced in a short time, instead of weaker effects throughout a long time, but the amount of energy involved is the same in both cases. Thus these weighing experiments have a potent influence in withdrawing our phenomena from the region of what I will call the "irrationally miraculous" into the region of law. A great chasm, perhaps the greatest chasm of all, between the physics of spiritual phenomena and the physics of the various sciences has been philosophically bridged over by these experiments.

After these facts are admitted by those who are now ignorant, the nature of the power producing the effects will long be a subject of contention. That question there is no time to go into to-night. Suffice it to say that, while a medium is at one part of room, a something which is the double in features and appearance of that medium is, during genuine manifestations, going about at another, and claiming to be a spirit; it is nearly as much limited by the intelligence and brain of the medium, as it is by his features and form. I have anxiously watched for years for a living face with flexible features, temporarily materialised off the premises of the medium, and bearing no resemblance to the medium. Much as I have desired this, I have never seen anything of the kind. My idea is, that the following hypothesis is likely, in time, to take rank as a true theory, namely:—A spirit is an intelligence whose earthly body, or "machine" with which it manifested on the plane of matter, is broken. As a general rule it can then only manifest on the plane of matter, by temporarily, by will-power, taking possession of more or less of the healthy living organism of a mesmeric sensitive, or medium, or psychic. The last name is the best, and should be brought more into use.

Out of "malice prepense," as the lawyers say, and with deliberate intention, I made no allusion to the imposture theory of the experiments, which theory the uninformed are likely to raise. In connection with other branches of knowledge, writers and lecturers do not pass half their time in arguing whether their friends and colleagues are rogues and thieves, nor have I any desire to gratify the superficial and the ignorant by removing their objections of this kind; if they will not take the trouble to do so themselves, they are not worth converting, and it is best not to waste time in contention with them. But at the same time I think that manifestations not produced under strong test conditions, before good witnesses, ought to be most rigidly confined to private life, and not published; thrusting them into print does more harm than good, and injures the movement, the testifiers, and the medium. One day, before the chief sitting with Mr. Williams, I tried several experiments with the weighing apparatus, to see what records were produced by my making various small and violent motions on the machine, also by moving about with one leg off the machine and another on it. Hence those who afterwards advised such experiments were too late; they had been previously made, and the artificial diagram pasted in the book of the Research Committee. I did not find it practicable to artificially produce Mr. Williams's manifestation of April 5th, 1878, at 8.52½ p.m., when the spirit gave a heavy musical box to Miss Kislingbury, who was seated 12 ft. 3 in. from the front of the cabinet; while this was done there was a quivering weight on the machine of never less than 28 lbs. The reason I could not do it was that one of my legs was not ten feet long, and it requires a prepossessed imagination, like that belonging to Dr. Carpenter, to conceive that a wicked medium placed among credulous people, must necessarily possess the power of thus slyly elongating his limbs in the dark when he pleases. Such a theory has a true Royal Society flavour about it. We all know that according to the Darwinian hypothesis of evolution now so popular,

The fears of a monkey whose holt chanced to fail,
Drew the vertibry out to a prehensile tail.

If Mr. Williams can elongate his limbs after this fashion, I should like to see him so exercising all of them in the light. We should no longer call him Mr. Williams, but the Human Octopus. Another theory is, that while cunningly manipulating weights and strings, he was capering about in white robes. He often obtains the manifestations in strange houses while held hand and foot by strangers, and it is easier for him and the powers about him to give real rather than sham manifestations, so there was no temptation to produce artificial phenomena. As regards the chief *séance*, at which I was one of the observers, I trusted chiefly to my knowledge from long observation of the minute characteristics of genuine manifestations. Again, the results demanded by theory were obtained. As our knowledge of legitimate results increases, this weighing apparatus is likely to become a superior method of testing genuine phenomena, since particular manifestations will be known to produce particular diagrammatic results, which each medium placed upon the machine could not hope to imitate artificially. As our knowledge of the physiology of mediumship increases, it will be possible to ascertain what phenomena are genuine without recourse to rough methods of testing.

In conclusion, the following remarks about the weighing experiments, contained in a letter received by me this morning from M. Aksakof, of St. Petersburg, may be of interest:—

"The remarkable experiment with Mr. Williams in the cabinet upon the weighing machine suggests the following ideas to me, which I submit to your consideration.

"It only needs one thing to render the experiment absolute—the presence of light.

"1. The materialisation should take place in a dark cabinet on the weighing machine, with the medium placed within it, the rest of the room being in full light. John King might then float up to the top of the cabinet and touch a little bell, or show himself at the aperture of the cabinet, and at the same time the weight of the medium should be registered. That John King *can* sustain himself in the air he has proved to me by rising, with his lamp, up to the ceiling of the room at an hotel, where I saw him, in London, in the year 1875. Many other people have also certified the same.

"2. Or the materialisation should take place in a dark cabinet, with the *medium placed outside* on the weighing machine, in the lighted room, and in full view of the observers. Here the conditions would be absolute. We know that materialisations do take place when the medium is *before the curtains*. If then, in view of the experimenters, the weight of the medium diminished, if only a *few pounds*, we should be able to pride ourselves on having obtained 'the grandest discovery of our age' under indubitable circumstances.

"Have the goodness to communicate my suggestions to your Research Committee, and if they find them useful and practicable I shall be well pleased to concur in any results obtained under such conditions."

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FROM DEATH TO LIFE.—A resurrection case has just occurred in this city, which has created a great sensation, and no little excitement among the superstitious. Several months ago Mrs. Maria Hillitz, a wealthy and highly respectable German widow, was taken ill, and, in order to secure proper nursing and medical treatment for her disorder, was removed to the Hospital of the Little Sisters of the Poor, in the western part of the city. She continued ill for some time, and about two weeks ago grew suddenly worse. During her illness she received the best of medical attention and tenderest nursing from the Sisters of Charity at the institution. She grew worse, however, and her physician pronounced her case hopeless. Last Saturday night she died, and on Sunday the body was shrouded and placed in a casket ready for burial on the following day. The corpse was laid out in the parlour of the hospital, on the first floor. The friends of the deceased gathered on Sunday, and watched beside the corpse of their companion. About midnight the watchers were thunderstruck and utterly paralysed by seeing the body of Mrs. Hillitz suddenly arise from the coffin, get up and stand erect with glaring eyes; and, imbued with a superhuman energy, the woman ran up the steps to the hospital on the second floor, singing at the top of her voice. The nurses were so astonished at this unlooked-for event that they stood still and made no effort to obstruct the movements of the woman. As soon as they recovered from their fright they placed her in a bed, where she lingered until to-night, at ten o'clock, when she was pronounced dead by the attending physician. The affair has created intense excitement, and the hospital was visited by thousands of persons anxious to catch a glimpse of the resurrected corpse.—*Richmond (Va.) Dispatch*.

## CURIOUS SPECULATIONS OF BYRON'S DAUGHTER ADA.

*Written in 1839, when she was twenty-four years of age.*

I have long conceived life here to be only a particular mode of action (a peculiar mode of vibration, perhaps, in some subtle fluid akin to the electrical ether, if not identical with it), and that death is nothing but a change in this *mode of action*, in consequence of which it ceases to remain *connected with the brain*, ceases to be *concentrated*—if I may so speak—and consciousness becomes marvellously extended. I wish I could truly express all I mean and feel: so vivid and peculiar is the impression at times that I could almost fancy I *had* died already. I have a glorious conception of death. I am strongly inclined to *material* views of the intelligent principle. I think there is a *kind* and mode of existence of matter so very different from anything here in *evidence* around us that by comparison it may be called spiritual. But in the strictly spiritual I do not believe. I think there is a mode of action which, when once given birth to by our Creator (or rather under His laws), can never, never cease. This is immortality. I call our life here a *concentrated life*, and until our intelligence and conscience have acquired a certain practice, it is probably necessary that there should be this concentration of the sphere of action. I much question whether any of the bad principles (by which I mean those which abuse has rendered bad) *can exist* except in a highly concentrated form; and therefore I should imagine that the bad have to go through some state or states much more akin to the present than the good have. My metaphysical doctrines are not *founded* on Scripture, but I am delighted to find that all Scripture confirms them, in some parts very strikingly.—*Trelawny's Records of Shelley and Byron*.

A GENERAL feeling is gaining ground that *séances* for form manifestations, when not under test conditions, waste the time of everybody, and do the movement more harm than good. It is time that some other phases of psychical phenomena were more cultivated. The useful and interesting daylight *séances* of Mrs. Mary Marshall's time are now unfortunately unknown.

MR. J. J. MORSE IN GLASGOW.—On Sunday next Mr. Morse will deliver a trance address in the Spiritualists' lecture hall, 164, Trongate, Glasgow; subject, "Spiritualism; Its Ultimate the Religion of Humanity;" service to commence at 6.30 p.m. On the following (Monday) evening, Mr. Morse will deliver another trance address; subject, "A Rational Review of the After Life, as Taught by Spiritualism;" chair to be taken at eight o'clock.

MR. J. J. MORSE, the medium, has written a letter to *The Banner of Light* (Boston, U.S.), in which he stated that the British National Association of Spiritualists is said to be about to change its name to the Metropolitan Institute of Spiritualism. This alleged news, which has no foundation in fact, has been quoted in the *Boston Sunday Herald* as if it were trustworthy. Mr. Morse also recently wrote to *The Banner of Light* that the National Association of Spiritualists has had a falling off in its income this year, the truth being that it has so large an increase in its regular income in the spring of 1878, as compared with the spring of 1877, that it only requires £150 of special contributions, instead of the £250 of last year's guarantee fund.

MESMERISM IN PARIS.—On the 23rd of May a dinner, followed by a ball, was given for the first time by the Mesmeric Society of Paris, under the presidency of M. le Baron du Potet, to celebrate the 144th anniversary of the birth of Mesmer. About a hundred persons assembled in the *Salons Leblanc* (Palais Royal); amongst them were several distinguished mesmerists, Spiritualists, authors, doctors, and scientific men. Speeches were made by the Baron du Potet, M. Augerville (president of the society), M. Maillé, M. H. Durville (proprietor of the *Revue Magnétique*), M. Poncy, of the Geneva Society, and others. A poem in honour of the event was read by M. Hallimbourg, also one by Mdle. Francine Jousen, a young somnambulist, written under spirit influence. It is proposed that another anniversary dinner shall be held next year.—*Revue Magnétique*.

DR. SLADE.—Professor Friedrich Zöllner, in the course of a recent article in the *Psychische Studien*, thus expresses himself in regard to Dr. Slade:—"I made other surprisingly successful experiments, which I had worked out from my standpoint of space theory, and which Slade himself did not believe to be possible. The appreciative and sympathetic reader will understand what pleasure this gave me, and how gratefully I presented Dr. Slade, 'in remembrance of hours spent in Leipzig,' with the first volume of my *Principles of an Electro-Dynamic Theory of Matter*, in which I had some years previously discussed the possibility of theories of extended space in relation to our physical world. As Dr. Slade made on myself and my friends the impression of being a gentleman, his conviction for deception in London awakened our liveliest moral sympathy. For after witnessing those physical facts which took place in his presence with such great variety, there could be no reasonable ground for supposing that Slade had in any single case resorted to conscious deception. Dr. Slade was, therefore, in our eyes, innocently condemned, a sacrifice to the uninformed judgment of his accuser and his judge."



## ANGEL LILY.

From *Poems of Progress*, given through the trance mediumship of Miss Lizzie Doten.

Of all the flowers that greet the light,  
 Or open 'neath the summer's sun,  
 With fragrance sweet, and beauty bright,  
 The Lily is the fairest one,  
 And in its incense-cup there lies  
 A perfume, as from Paradise.

O, once there lived a fair, sweet child,  
 And Lily was her gentle name;  
 As beautiful and meekly mild,  
 As if from Heaven's pure life she came—  
 A breathing psalm, a living prayer,  
 To make men think of worlds more fair.

O, there was sunshine in her smile,  
 And music in her dancing feet,  
 And every tender, artless wile,  
 Made her dear presence seem more sweet;  
 But ever in her childish play,  
 A strange, unfathomed mystery lay.

Her playmates—well, we could not see  
 That which our darling Lily saw—  
 But often in her childish glee,  
 She filled our loving hearts with awe,  
 When, pointing to the viewless air,  
 She told us of the Angels there.

"O, very beautiful!" she said,  
 "And very gentle are they all;  
 At night they watch around my bed,  
 And always answer to my call.  
 I asked to go with them one day,  
 But a tall angel told me nay."

Yes—the "tall Angel" told her nay,  
 But it was only for a time;  
 We knew our Lily could not stay  
 Long in this uncongenial clime.  
 Into their home of love and light  
 The Angels led her from our sight.

They led her from the earth away,  
 Into the blessed "summer land,"  
 Leaving to us her form of clay,  
 With budding lilies in the hand;  
 An emblem of her life, to be  
 Unfolded in Eternity.

O, though there falls a gloom like night  
 From Sorrow's overshadowing wing,  
 How often does returning light  
 A ray of heavenly brightness bring,  
 And problems that were dark before  
 Can vex the soul with doubt no more.

Beneath the heavy cloud we stood,  
 Through which no ray of gladness stole,  
 But well we knew that Sorrow's flood  
 Would cleanse and purify the soul;  
 And when its ministry should cease,  
 Our lives would blossom fair with peace.

One evening, when the summer moon  
 With silver radiance filled the sky,  
 And through the fragrant flowers of June  
 The balmy breeze sighed dreamily,  
 With spirits calm and reconciled,  
 We talked of our dear Angel child.

We spoke of her we loved so well,  
 As one who only went before—  
 When lo! just where the moonlight fell  
 With mellow lustre on the floor,  
 We saw our own sweet darling stand,  
 With half-blown lilies in her hand.

She seemed more beautiful and fair  
 Than when a simple child of earth;  
 The golden glory in her hair  
 Betokened her celestial birth;  
 But as she sweetly looked and smiled,  
 We knew she was our own dear child.

O, strange to say we did not start,  
 We did not even wildly weep,  
 For each had schooled the wayward heart  
 The law of perfect peace to keep—  
 And deep as Love's unfathomed sea  
 Had been our faith that *this would be*.

O, shall we tell those moments o'er—  
 And all her words of love repeat—  
 And say how, through Time's open door  
 She glided in with noiseless feet?  
 Nay, rather let us purely hold  
 Such things too sacred to be told.

Enough to say we wait our time,  
 With heaven's own sunshine in the heart,  
 Rejoicing in the faith sublime,  
 That those who love *can never part*,  
 And wheresoe'er the soul may dwell,  
 That God will order all things well.

## THE SENSATIONS OF A MEDIUM.

(From the "*Religio-Philosophical Journal*." )

A MEDIUM, in going through the process of thorough development, which fits him for being controlled by the higher individual intelligences, is apt to experience extreme mental, and sometimes physical, suffering, especially in the early stages of his development; and if the organisation of the person is not an evenly balanced one, danger to the medium is incurred during the process of development, which should for the time be desisted from, for it often happens that eccentric and unbalanced spirits obtain the absolute control of the medium's organism during the *séance* to the disgust of the various members of the circle, as well as himself.

For instance, many years ago a gentleman, an unbeliever in spiritual things, attended a sitting one evening where a number of mediums were being developed, and in a short time was seized by an Indian spirit, who caused him to execute a regular war dance, to the great merriment of the other members of the circle, closing the powow rather abruptly, however, by shooting out doors, with a terrible yell, into the dark woods near by; and it took the members of the circle some time to get him back into the house and into his normal condition again. None of his friends, who are Spiritualists, have dared to invite him again to their circles for fear of similar consequences.

It may possibly be necessary, at some period of the medium's development, to have the "dogs of war" let loose upon him, so that he may comprehend their power, and his spiritual band be thoroughly apprised of the situation and temperament of their medium, and be the better prepared to protect him from the rougher and grosser elements of the spirit-world.

Partially developed mediums are those whose spirit bands are not sufficiently organised, or numerically strong enough, to protect their subjects in all cases, and such mediums are particularly cautioned from frequenting places where murders, or violent or obscene deeds, have been enacted, as they are liable to be seized by some sporadic, ugly spirit lingering around such places, and severely dealt with. Especially are gaols, insane asylums, or any institutions where bodies of unbalanced human beings are confined to be avoided by mediums when in a transitory or sensitive condition. Of course, if the medium is of an exceedingly robust constitution, and surrounded by a powerful band, he can visit such places with impunity.

I recollect in my experience, at one time especially, when I had not for many months felt the influence of any spirit or spirits, I chanced, in a journey, to stop over night with my family at a friend's residence, and without thinking of the subject of Spiritualism, or of my mediumship, I was seized, upon entering a certain room in the house, by the most powerful spiritual influence I ever felt; so powerful that I seemed to be almost raised bodily in the air, and encircled around by mesmeric currents. I immediately placed myself in mental communication with the spirit thus encircling me, and soon ascertained who she was—an aged lady of exceedingly vigorous and crabbed temper while in earth-life, and who had passed away but a few months before. As soon as she had sufficiently impressed her identity upon me, she bade me an affectionate farewell, and retired, leaving a soothing influence, which pervaded the room for a long time. I was, however, conscious of my own weakness, and dare not even to-day assert that I am anything but a plastic instrument in the hands of a spirit, if he catches me in the right condition and in the right place; and I feel the force of the remark of that great man of science, Draper, "that we may do this thing, or abstain from doing that thing, yet over the laws of our being we have no control;" and one of the laws of a medium's being is to keep aloof from corrupting and vicious influences, or they will overcome him.

Z. T. GRIFFEN.

THE FRENCH SPIRITIST SOCIETY.—The French Spiritist Society has moved its library and the offices of its paper, the *Revue Spirite*, to the first floor at 5, Rue Neuve des Petits Champs (Palais Royal), Paris, and for the future all letters and subscriptions must be directed to the manager, M. P. G. Leymarie, at the above address. The reception room is now open to members of the society, and to visitors bringing recommendations, between the hours of one and ten p.m., excepting on Sundays and public holidays.

## AN AUTHENTIC APPARITION.

(From Dr. Sinclair's "Invisible World.")

THE APPEARANCE OF THE GHOST OF MRS. BRETTON FOR THE RECOVERY OF SOME LANDS TO THE POOR; IN A NARRATIVE SENT TO DOCTOR MOORE FROM EDWARD FOWLER, PREBENDARY OF GLOUCESTER, AND AFTERWARDS BISHOP OF THAT DIOCESE.

DR. BRETTON, late rector of Ludgate and Deptford, living formerly in Hertfordshire, was married to the daughter of Dr. S——. This gentlewoman was a person of extraordinary piety, which she expressed as in her life, so at her death. She had a maid for whom she had a great kindness, who was married to a neighbour, whose name was Alice. Not long after her death, as Alice was rocking her infant in the night, she was called from her cradle by a knocking at the door, which opening, she was surprised at the sight of a gentlewoman, not to be distinguished from her late mistress neither in person nor habit: she was in a morning-gown, the same to appearance with that she had often seen her mistress wear. At first sight she expressed very great amazement, and said, "Were not my mistress dead, I should not question but that you were she." She replied, "I am the same that was your mistress," and took her by the hand, which Alice declared was as cold as a clod; she added, that she had business of great importance to employ her in, and that she must immediately go a little way with her. Alice trembled, and besought her to excuse her, and entreated her very importunately to go to her master, who must needs be more fit to be employed: the spectre answered, that he who was her husband was not at all concerned, but yet she had a desire rather to make use of him, and in order thereto had several times been in his chamber, but he was still asleep, nor had she power to do more than once to uncover his feet, towards the awakening him; and the doctor said he had heard walking in his chamber of a night, which till now he could not account for. Alice next objected, that her husband was gone a journey, and she had no one to look to her child, and that it was very apt to cry vehemently; and she feared, if it awaked before her return, it would cry itself to death, or do itself a mischief; the spectre replied, the child should sleep till her return.

Alice seeing there was no avoiding of it, sorely against her will followed her over a stile into a large field, who then said to her, Observe how much of this field I measure with my feet; and when she had taken a good large leisurely compass, she said, All this belongs to the poor, it being taken from them by wrongful means; and charged her to go and tell her brother, whose it was at that time, that he should give it up, forthwith, as he loved her and his dear aged mother. This brother was not the person who did this unjust act, but his father; she added, that she was the more concerned, because her name was made use of in some writing that related to this land.

Alice asked her how she could satisfy her brother that this was no cheat or delusion of her fancy! She replied, tell him this secret, which he knows that only himself and I am privy to, and he will believe you. Alice having promised to go on this errand, she proceeded to give her good advice, and entertained her all the rest of the night with heavenly and divine discourse. When twilight appeared, they heard the whistling of carters, and noise of horse-bells, whereupon the spectre said, Alice, I must be seen by none but yourself; and then disappeared.

Immediately Alice made all haste home, being thoughtful of her child, but found it as the spectre had said, asleep as she left it. When she had dressed it, and committed it to the care of a neighbour, away she went to her master, the doctor, who, amazed at the account she gave him, sent her to his brother-in-law. He at first hearing Alice's story and message, laughed at it heartily; but she had no sooner told him the secret, but he changed his countenance, told her he would give the poor their own, and accordingly did so, and they now enjoy it.

This, with more circumstances, had been several times related by Dr. Bretton himself, who was well known to be a person of great goodness and sincerity; he gave a large narrative of this apparition of his sister to my two friends, first to one Mr. Needham, and afterwards (a little before his death) to Dr. Whichcot. About forty years after I received the foregoing narrative, I fell into company with three sober

persons of good rank, who all lived in the city of Hereford, and I travelled in a stage-coach three days with them; I related this story, but told it was done at Deptford; for so I presumed it was, because I knew that there Dr. Bretton lived. They told me, as soon as I had concluded it, that the story was very true in the main, but only I was out as to the place, for it was not at Deptford; but as I remember, they told me at Pembridge, near Hereford, where the doctor was minister before the return of the king; and they assured me, upon their own knowledge, that to that day the poor enjoyed the piece of ground. They added, that Mrs. Bretton's father could never endure to hear anything of his daughter's appearing after death; but would still reply, that it was not his daughter, but the devil: so that he acknowledged something appeared in the likeness of his daughter.

This is attested by me, 17th February, 1681.

EDWARD FOWLER.

## Poetry.

## ECHOES.

Inspirational verses, given without pause, Dartmoor, May 11th, 1878.

WHAT are ye Echoes  
Through the valley flying,  
Where your magic notes  
Ever float undying?  
How your light forms can I view,  
Gliding 'mid the winding rocks,  
Whence your voice forth leaping mocks  
Him the caves who wanders through,  
Hoping in some dim recesses  
To catch ye by your floating tresses,  
As ye glide before him still  
Round the tree-encircled hill?

Say where ye dwell!  
Is it in some curved shell,  
That repeateth evermore  
It's parent Ocean's hollow roar?  
Is it 'mid the rugged jags  
Of some thunder-splintered crags,  
Where around the summits high  
Ye mock the eagle's piercing cry,  
Till the sound in anger hearing,  
Round the pinnacles careering,  
He seeks in wrath his fancied foe  
From mountain-top to dell below?  
Ha! I hear your voices call  
O'er the sleepless waterfall,  
And, receding, now they quiver  
Down the many-winding river,  
Wafting with them through the vale  
The clear tones of the nightingale.

Stay your restless wings,  
For a moment stay!  
Let me see the shape that flings  
Sounds so bright and gay!  
Are ye like odours,  
Formless, divine?  
Can ye with the elements  
Wholly entwino?

Shaped from the sunbeams, each wind-woven frame,  
The delicate bodies of Faery may shame,  
Winged by sweet sounds through the tremulous air,  
Ye fly across valleys, or tree-clad or bare;  
And over the moorland the wandering voice  
Bids the wayfarer lost in the waste to rejoice.  
Oh! could I see ye as gaily ye float  
And speed in your sporting each far ringing note,  
Tossing it swiftly from valley to hill,  
Or mocking the song of the hurrying rill,  
I'd pine to fling from me this cumber of clay,  
And shake from my soul the dull casing away;  
A bodiless child of the mountains to be,  
And wander for ever through heaven with ye.

## 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. Preference is given to letters which are not anonymous.]

## CURIOUS ALLEGATIONS MADE THROUGH TRANCE MEDIUMSHIP.

SIR,—On the 24th of January I was sitting with a medium. Immediately before going into trance he said, "Lubeck, I feel trembling like a leaf." He then went into trance, and spoke as follows:—"I am an uninvited guest—unbidden—yet I am here. I am speculating to myself. The subject matter of my speculation is what? Heinrich Christian Heinecke; that was the name of him who was in my mind, and formed my speculations. They consisted, first, whether what I had to say would be believed by you; secondly, its utility. I was speculating on the strangeness of the communication, and upon its utility if believed. You asked me whether my name was Heinrich Christian Heinecke. I will answer you. No and yes. I ask for your faith, and at the same time I am in doubt whether your scepticism would in the smallest

degree irritate me. At present I think not. On earth I was a philosopher, meeting the different changes and vicissitudes of life with calmness—I was nearly saying indifference. I paid no obedience to any moral law. As to the existence of a God, I never grasped at its feasibility, and in earth life thoroughly denied its possibility. In the truest sense of the world I was cynical instead of trustful to all I came in contact with. I am speaking of one hundred and fifty years ago. It has been urged by men in the flesh, and advanced spirits too, that the after state of the spirit was a position of undeviating progression. Now, I deny this; therefore my speculation, which I should wish to be believed by you. I retrograded in spirit life; on the top of my many sins I put a crowning one. I returned to earth again. I inhabited a tenement of clay, and lived upon earth in that tenement some five and a half years. I ask for your faith, and I will tell you whether scepticism will irritate me. I stood by the side of the weeping father and mother, over a babe whose spirit was leaving its body. The age or time of its earthly experience was four days; I mean the body had been formed for the reception of a spirit four days. I saw the child's heavenly guide and guardian spirit, and as the spirit of the babe left its house, I saw its guide remove it in his arms, and convey it to spheres in the heavens nearest to God. I had seen in my experience on earth more wonderful phenomena in my philosophic reasoning mind than in my existence out of the body, therefore the wondrous fact to me was a mere fact of consciousness individually out of the body, which led me no nearer to the conception of a supreme ruling mind than did the stars which in earth life I had seen and noticed, and whose motions had been one of my favourite studies—whose immense distances I, with others, had calculated. To sum up, I felt that the fact of the mighty moving masses of matter whirling in space was an infinite, onwards, and ever present fact to me on earth, beside which the mere fact that I was in spirit life faded into insignificance. The one had led me no nearer to God, nor had the other. I cared not for companionship in the spirit world. I longed for earth's experiences again. Unaided by prayer or petition to God, I determined to choose for myself a tabernacle which I could inhabit and again venture upon earth's scenes, feeling again the passions which had faded but were still held. I determined to find a habitation for my spirit in the body of this new born babe. In the transition state I concentrated that state in which the spirit of the child was leaving the body, before the mechanism of the physical organisation had ceased to act. I succeeded, and in this fragile habitation I, a spirit of a previous sixty-seven years of earth's experiences, took up my abode. My active, restless spirit was perfectly imprisoned in this body. I mean that it was ten months ere I could manifest the power of speech through it. I was afraid of crushing the tender fibres of the brain by using them too roughly. At ten months I was able to talk fluently. At two years I could argue with doctors of divinity from the proofs afforded by the Hebrew writings of the prophecies respecting the coming of the Messiah. At four years of age I was able to talk fluently English though this body, the tongue of one of the parents of this body, and some four thousand Latin words. At that age I had entered into studies with the greatest anatomists living. I was then enabled to meet in argument with the most noted divines, ignoring then the authenticity of Bible records at four years of age. I was too anxious to bring my talent forward through habitation; my architectural studies, my mathematical exercises, performed at the age of five years and four months, were the wonder of all the leading minds. Fluently I could answer all questions in history. Passionately fond of astronomical studies until the brain formation collapsed—broke—understand me perfectly, because I am incapable of conveying my ideas to the outside world, as though this glass (taking a tumbler off the table) would be incapable of holding water were I to control the arm holding it to dash it on the floor. The envelope was no longer worthy to contain the spirit; I abandoned it, having had five years and nine months a second earth life. One thing I was perfectly incapable of performing, and that was the power of mastication. I lived on the nurse's milk to the day I flung aside the body; in other words, the body was suckled under the impression it conveyed the spirit that was born within it. . . . I will not give my name. I have given the name of the family through which I went through my second life. The chances are you may find it in some biography, as I have sat and argued when the body was two years old with some of the greatest minds living. I have a reason why I will not state my name, but I have this reason to give to you. The Almighty permitted me the power of reincarnation; but, understand this perfectly, my individuality was never destroyed. I was always what I remembered myself on earth, and no other. It was permitted me, through God's mercy, this second life. But for this reincarnation state I should in the vistas of eternity never have got out of a sphereless condition, as I never knew, cared for, nor feared a higher power. God proved my ineffectuality of living by that particle of mortality. By that atom from the complete whole which formed my immortal soul, the ineffectuality, thorough and complete, of governing a body, unaided by His unseen care and love. I found a difficulty in every passing day; I prayed for total destruction as the end of all my cares. Occupying this self-chosen habitation but five years and nine months with immense difficulty and thorough incompetency, then for the first time dawned the fact—there must be a God, because my spirit found itself at a loss in directing the movements of a body already formed for it. I am, perhaps, giving a seemingly inconclusive argument for my conviction of a Supreme Being, but none can judge the difficulties I experienced whilst in that body—a self-conviction gaining every hour more force that part of myself was indestructible; that I was unwittingly going directly contrary to some Power, to some Being's fixed laws. This conviction of a God drew to my side for the first time during spirit life a spirit companion. He is leading me into paths that lead me towards this Infinite God. I have had, and philosophy may gainsay it—I again say, I have had a century and a quarter of the greatest hopelessness. This has been part of my expiation. I am

rising. Pray for me. May He in whom I now believe bless you! Pray for me."

It certainly must be allowed that this was a very extraordinary control. I have had one or two controls who have asserted the fact of having had more than one earth's experience, and other controls have contradicted and told me it was all imagination on the part of the controlling spirit. Having no biographical dictionary containing any reference to Heinrich Christian Heinecke, a few days ago I called in at a bookseller's shop where I deal, and asked for a biographical dictionary. He handed me a volume of *Knight's Encyclopædia*, where, under the title of "Heinecke," I found a description of a precocious youth answering fully to the description given by the control. The most singular part of my story is this—that within a couple of hours after I read the account in *Knight's Encyclopædia* I had a *séance*, and the very first words used were H. C. Heinecke.

A. T. T. P.

#### NIRVANA.

SIR,—In reply to the question asked for a description of the rites used to attain certain "occultist" results, I beg reference to the *Baital Pachisi*, an English adaptation of which was published by Capt. R. F. Burton, under the title, *Vikram and the Vampire; or, Tales of Hindu Devilry*. 8vo., London, 1870. A reference to this work, and especially to the 200th, 201st, and 202nd pages will give, I think, sufficient information for the querist to practise till Baboo Peary Chand Mittra gives his own reply.

C. CARTER BLAKE.

#### THE ACCOUNTS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—In reference to a remark in your last number that the item of rent is not correctly stated in our Income and Expenditure Account, I beg to give the following explanation. The figures stand:—Rent, rates, &c., £129 0s. 11d. Our expenditure for rent, water, and gas rates amounts to over £160 per annum; the sums paid us for rent of offices, and for *séance* room by private parties, reduce the item of rent to the figure above stated. These particulars do not appear in the account, but they can be seen by any member wishing for information by reference to our ledger.

E. KISLINGBURY, Secretary B.N.A.S.

38, Great Russell-street, London, June 4th, 1878.

#### THE "IMAGINARY" SPIRIT.

SIR,—In your reprint of my son's paper, p. 261, from the *Religio-Philosophical Journal* of May 11, there is a printer's error which will perplex thoughtful readers. An extract from a letter, signed "J. G. Holland," is post-dated "May 16th, 1878." Referring to a copy of the *Journal* which has been sent me, I find the year should be "1877." Please correct the error in your next number of *The Spiritualist*.

R. P. BULL.

22, Crawford-street, London, May 31st, 1878.

#### MR. WILLIAM HOWITT'S "DOCUMENTARY AND IRREFUTABLE PROOF."

SIR,—My attention has just been called to a letter in the *Medium* of the 17th of May last, in which Mr. Howitt does me the honour of putting me in the witness-box in support of his statements, that we "set out with ostracising Christianity, and embracing every other species of spirit faith"—that we "denounced Christianity; put on our records the renunciation of all sympathy with Christianity," and "called on our members to renounce all sympathy with Christianity."

As I am excluded from the columns of the *Medium*, I must appeal to you, sir, to kindly insert my reply.

I must decline the honour of the imputation conveyed. All that I said, according to Mr. Howitt himself, was that we had expunged a clause proclaiming our sympathy with Christianity. If this admission of mine be, as Mr. Howitt alleges, identical with his assertions, or even affords them the feeblest support, then indeed "there is no meaning in words," or rather, there is too much, for any one word means just the same as any other.

Doubtless Mr. Howitt does not intentionally mis-state, or misrepresent, facts; but there evidently exists in his mind an extraordinary confusion of ideas, and an incapacity for distinguishing between the meaning of one word and another, or even between one fact and another, which is infinitely more ridiculous than ignorance of a commonplace fact of literature or of history.

It is self-evident why Mr. Howitt sought the columns of the *Medium*, though anti-Christian, and also why his letter found such ready admission there, though so Christian. Mr. Howitt supposed that no reply would have been allowed to appear (nor would it, unless the defence of the Association had been more than compensated for by the attack on yourself, contained in Mr. Rogers' letter), and the editor of the *Medium* is only too glad to insert any attack on the Association, but still more so any attack on you, sir.

A. JOY.

Junior U.S. Club, 4th June, 1878.

[We wish this subject, in which principles and personalities have been mixed, to be dropped, except the placing on record whether Mr. Howitt hereafter tells the readers of the *Christian World* the truth about the point on which he has misinformed them, or whether he thinks it in accordance with his religious principles, that his original utterance shall stand historically on record uncontradicted, endorsed, as it is, by his signature. An aggressor in literature is as bad as an aggressor in war, for attacks sometimes necessitate defence, with the production of bad feeling and tumult; hence Spiritualists should always make the position of wanton aggressors socially unpleasant and so much to their detriment in private life, that the results of their irreligious conduct do not come before the public.—Ed.]

#### SPIRITUAL PHENOMENA IN BIRMINGHAM.

SIR,—As you have kindly published that we held a benefit *séance* in connection with our Society, on Tuesday last, I should like herein to briefly state what took place. After all the sitters had assembled, an

inspection of the room was made by them; the medium, Mr. John Summerfield, was placed under the inverted sack provided, and its edges were then securely nailed down to the floor. The sitters all joined hands, and the light had hardly been put out when a bell, tube, and fan began to move, although they had been placed some distance from the cabinet and the sitters. We then turned up the light and found the medium still nailed down, but inside the sack were found many beautiful flowers. The light having been again put out, the bell rang all over the room; a musical box (which had been placed in the room unknown to the medium) was played, although the owner had the key in his pocket. A harmonium was played by two hands, and a violin was struck; all these things were played upon and moved about the room at one time; the sitters felt spirit hands, and heard the direct spirit voice in different parts of the room. A glass of water was raised in the air and passed through the sack to the medium; all heard the water being drunk; then the glass was handed by the spirit to a sitter; it was found to be scented, and the perfume filled the whole room. All the time these manifestations were going on, the medium was moving his feet in the sack cabinet, and, to crown all, he was brought out of the cabinet, as we suppose, through the top, which was covered with paper; we heard the paper burst and the medium drop. When the light was turned up, the nails at the bottom of the sack were found intact, and the medium outside. There will be a special service on Wednesday, June 19th, under test conditions.

JOHN COLLEY, Sec.

312, Bridge-street, Birmingham, June 3, 1878.

ST. ANTONY OF PADUA.

To the Editor of "The Tablet."

SIR.—In my letter concerning the new mission at Anerley, which you kindly published on the 16th ult., I mentioned my intention of placing it under the invocation of St. Antony of Padua, but, not to trespass unduly upon your space, deferred some remarks I should wish to make on the peculiar power of his intercession in recovering things which have been lost.

Let me begin by relating a wonderful instance which has occurred to me within the last few days. I lost a pretty rosary, which had been given to me as a present from Rome, and, as I have since discovered, it was picked up in my garden by a vagrant who had come round to the back door selling flowers. This was on Saturday last, and as the woman got clear off with her booty, I will ask those who are sceptical about the power of the Saint, to consider whether it was likely he could compel her to bring it back. I must confess that if I had known she had taken the rosary, I should have thought the case so hopeless that it would almost amount to presumption to ask St. Antony to get it back for me; but, having no such suspicions, I had no doubt that he could find it. Well, to my great amazement, on Monday morning back came the woman with the rosary, openly confessing that she had picked it up in the garden and walked off with it!\*

Those who are acquainted with the life of St. Antony will not be surprised to find that he can now do in heaven what he could do on earth. But as some of your readers may not know to what I am alluding, I will quote the following lines from the *Chronicle of St. Antony of Padua*, edited by F. Coleridge:—St. Antony had lost his manuscript; "it was stolen by a novice, who escaped with it from the monastery. Antony was not long before he missed it, and he prayed earnestly that it might be recovered. It has been remarked that it was the only time when he, who was to be the great finder of lost things in after ages, asked a grace of the kind for himself. It was, as we should expect, granted. The novice related how he was just going to cross a bridge, when there suddenly rose up before him a man of savage countenance barring the way, threatening him with a drawn sword, and sternly commanding him to restore the book. He instantly turned back to the monastery, and, throwing himself at St. Antony's feet, begged his forgiveness with many tears." Another account tells us more explicitly that on this occasion St. Antony remembered the words of our Lord, "Whatsoever you shall ask in prayer, believing, you shall receive," and obtained the favour by his perfect confidence in God.

Here we have the *rationale* of the practice of invoking St. Antony. We all believe the words of our Lord, but when we come to ask for temporal favours we find our faith wavering, so that we cannot claim the fulfilment of His promise. But it is not difficult to say to St. Antony, "You have perfect faith, therefore if you ask for me I cannot doubt that I shall receive, otherwise our Lord's promise would be made void." And the great advantage of this practice is, that when we constantly see the fulfilment of our Lord's promise, through St. Antony's faith in it, we find our own faith in the goodness of God, who "knows how to give good things to them that ask him," continually increased.

Confidence in God is so great a necessity for so many of us, whose faith is continually dulled by associating with unbelievers, that I think the practice of invoking St. Antony is sure to supply a great want, and prove of immense benefit to those who will adopt it, not so much in view of the temporal advantages which will result from it as of the spiritual benefits which will accrue from an increase of faith and confidence in the goodness of God.

For this reason I earnestly recommend every one to adopt it, and, as I said in my former letter, they would do well to begin by making a little offering to St. Antony's new mission at Anerley.—I remain, Sir, yours sincerely in Christ,

AUGUSTUS PHILIP BETHELL, *Tertiary of St. Francis.*

Clifton Villa, Lower Sydenham, S.E., April 2, 1878.

\* In accordance with the decree of Pope Urban VIII., I protest that I state the above only as an historical fact, without claiming for it any miraculous character.—A. P. B.

#### THE CASTLE.

In the silence of eve when the shadows were falling,  
And the rocks in the twilight grew pallid and grey,  
I gazed on a castle once famous in story,  
And thought upon those who had long passed away.  
Round the ivy-clad turrets the sea-birds were screaming,  
And the torrents beneath in their murmuring flow,  
Sighed a sorrowful dirge, 'mid the gloom and the darkness,  
O'er the graves of the mighty ones sleeping below.  
I gazed on the moat with its cold icy water,  
On the courtyard and terrace with nettles o'ergrown;  
Through each dark winding passage my footsteps re-echoed,  
And I silently mused as I wandered alone.  
The rack and the dungeon, the chain and the fetter,  
Have long done the work of oppression and wrong;  
But their dark reign of terror has vanished for ever,  
For the truth has prevailed o'er the power of the strong.  
Oh, beautiful ruin, a moral thou teachest:  
Thy dark desolation, thy dust and decay,  
Are but emblems and types of tyrannical ages,  
Which are fading full fast, and must soon pass away.  
I wish not to see thee again in thy splendour  
Of pomp and magnificence—fleeing as sand—  
O'er the race of humanity freedom is dawning,  
And a happier time for mankind is at hand.  
Of the nations of earth the foundations are shaking,  
For purposes, deeper than mortal can tell,  
Are working and weaving with men and their passions,  
And ruling the universe wisely and well.

From "The Lazy Lays."

#### THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

WITH the prescribed accompaniment of ceremonial, the sittings of the General Assembly of the Church of Scotland were opened a few days ago in Edinburgh. A long procession of soldiers, police, bands, and provosts and magistrates in their robes of office, started from Holyrood to the High Church in Edinburgh, escorting the Lord High Commissioner and the Countess of Rosslyn. In the church the retiring Moderator, the Very Rev. Dr. Phin, preached from Timothy, chap. ii., verses 3 and 4, and in the course of his remarks made an ignorant attack upon Spiritualism, reported as follows in *The Scotsman* newspaper:—

"They saw many professing Christians committing themselves to the guidance of one religious instructor after another, under the influence of no fixed principle, but simply from a desire to discover a teacher who would either justify or palliate the evil habits to which they were prone, and would explain away certain portions of Scripture against which their carnal minds revolted. Those who were to act in the manner described in the text were to have 'itching ears.' The expression obviously implied that the persons spoken of were to insist upon being pleased or agreeably excited by what they heard. Were not 'itching ears' too common in their own time? Did they not find many nominal Christians attracted to propagators of doctrine diametrically opposed to Scripture by the interesting, or, as many even said, amusing form in which the doctrine was set forth? Let the language of a man who affected the position of a religious teacher be eloquent or flowery, his statements have a semblance of novelty, his mode of reasoning appear profound (because scarcely intelligible), and not a few Christians would admire and approve of his conduct, and exult in him as an authority in behalf of doctrine to which they were determined to adhere, though they knew it to be prohibited by the Word of God. Another of the predictions mentioned in the text was that these men were to 'turn away their ears from the truth.' They had among their contemporaries men notorious not merely as sceptics, but as industrious propagators of scepticism, after having passed through each stage described by the Apostle. Once more, his text foretold that the men referred to in it would be 'turned unto fables.' Even at present, while the much-vaunted nineteenth century was drawing to a close, the grossest fables were abroad among an educated class—men who once called themselves Christians, but would not endure sound doctrine, and had fallen into the snare of arrant impostors, and been persuaded to believe in alleged communications with the other world as absurd as the wildest fancies of the lunatic. In closing, Dr. Phin said the progress of error in churches was generally both silent and slow. Let not 'fathers and brethren' permit themselves to depart, however slightly, from the Scriptural creed which their godly and learned predecessors in the ministry and ruling eldership embodied in those doctrinal standards which were accepted by the State as systematic expressions of the truth which the Church was established to teach, and to which, so long as she did not renounce her position as an Establishment, she was bound by covenant to adhere. Let them be impressed with the conviction that the 'Church of the living God is the pillar and ground of the truth,' and that if their Church were to cease to be so (which God forbid) she would prove worse than useless. Let them feel that they could not too jealously watch over the purity of doctrine by which the Church of Scotland had ever been distinguished. Be it theirs individually to seek in earnest prayer, not merely for a speculative belief, but for a living and saving faith in the Divine Word, and in Christ who was its grand theme."



## SPIRITUALISM IN AUSTRALIA.\*

BY EMMA HARDINGE BRITTEN.

TWENTY-NINE days of changeful and weary voyaging brought us at last to that paradise of unmatched scenic beauty, Sydney Harbour. Here the ship had scarcely touched the shore ere two of the best of spiritual friends, Messrs. Henry Gale and Phillippi, were on board, giving us cordial welcome, prompt to assist us in landing, help us to find accommodation, and return to visit us in the evening, with a party of friends no less warm-hearted than themselves, headed by that noblest, most consistent, and faithful of all trans-Pacific veterans in the spiritual ranks, the Hon. J. Bowie Wilson. My heart leaps again as I write the honoured names of my dear Sydney friends, and recall to mind the many more yet unrecorded, yet none the less true and gratefully remembered. I had heard much of Melbourne, at which city my only recognised engagement was to be fulfilled, but nothing of Sydney as a spiritual centre; I had been assured that all the spiritual life and progress of which Australia could boast would be found concentrated in Melbourne, whilst all the fogeyism and conservatism which Spiritualism had most to dread would be found in equal force concentrated in Sydney.

The truth of these reports, as far at least as Sydney is concerned, may be gathered from the fact that whereas I simply intended to remain there for a three days' rest after my long voyage, I was compelled by the noble band of friends who came to greet me on my arrival to remain with them for three weeks, and in two lectures each Sunday, and two more delivered on every succeeding Tuesday and Friday, I found steadily-increasing audiences, growing at last into larger throngs than the theatre could accommodate, together with demonstrations of intelligent appreciation and personal kindness which make my memories of Sydney, its large audiences and warm-hearted friends, amongst the most agreeable of my entire public career. Having only just left this scene of spiritual interest and triumph, and lectured once in Melbourne, after a few days residence in the city, I am unprepared to say how far rumour has played me false in respect to the one city or the other. More of this anon.

The Victorian Association of Spiritualists, with Mr. Terry, the well-known and enterprising editor of the *Harbinger of Light*, at its head, gave me a most kindly welcome at its place of meeting the second night after my arrival. A very large audience assembled to hear me in the Opera House on Sunday night, and cheered me heartily at the close of the lecture and questions, and if I can but get sufficient opportunities to make acquaintance with the Melbourne public, I have little doubt I shall be compensated for my long and arduous voyage of seven thousand miles, though there seem to be but one or two places where a spiritual lecturer can find a field of effort.

Australia is a very large place, larger, in fact, than the whole of the United States of America, but the disabilities attending its first settlement, and many intricacies and involvements peculiar to a colonial status, so completely paralyse its chances of rapid progress or unity with the great Spiritualistic movement of America and Europe, that I am assured I shall not find an opportunity of lecturing without the risk of incurring loss anywhere save in Melbourne and Sydney. Were it not for the ugly necessity of avoiding this calamity of financial loss, I would soon try the spiritual temper of many another place besides these two great centres; but why I cannot do this, my readers may as readily surmise as I can describe.

In this city resides Mr. Alfred Deakin, the highly-gifted medium, through whom what purports to be the spirit of John Bunyan has communicated that most remarkable of our modern spiritual works, *The New Pilgrim's Progress*. I cannot say how this little volume may strike other readers, but to me its perusal recalls so forcibly the mentality and influence which breathe through the far-famed allegory of *The Pilgrim's Progress*, that every page seemed to bring me nearer and closer to the spirit of its author, until at last I felt as confident as I could be of any point in Spiritualism, not proven by actual sensuous facts, that the spirit of John Bunyan breathes through every line of the more modern version; and although this partakes, as it should do, of all the advanced thought, scientific perception, and enlarged views with which the mentality of the last half century is freighted, the conception and execution of *The New Pilgrim's Progress* is redolent of John Bunyan—John Bunyan the angel, the broad-brained, clear-eyed spirit; the graduate of those nobler, grander Lyceums which constitute the school-houses of heaven, and make its professors wise through all eternity. *The New Pilgrim's Progress* is a noble work, and I rejoiced to find myself honoured by the presence of its talented and faithful mediumistic author as my chairman on the occasion of my first lecture in Melbourne. Now, as on many other occasions, I take the opportunity of remonstrating with our spiritualistic allies on the apathy they manifest in extending material support and mental devotion toward our spiritual literature. We, the Spiritualists, have the best, the most philosophical and instructive literature in the world, and yet our journals die out by scores for want of support, our writers are compelled to print their works in the least attractive form, and at the highest possible rates, to compensate for their limited circulation, and yet we number in the ranks of actual believers at least five per cent. more than any other isolated sect of religionists in the present century. Why is this? Can the solution of the problem only be found in the fact that our belief, our phenomena and their results, come to us all too cheaply, and therefore are proportionably undervalued? I rather fancy this is the solution of the difficulty. In this case, however, I would kindly suggest that however freely and liberally spiritual gifts are bestowed, their record on paper costs the usual amount to produce, whilst their propagandists, whether speakers, writers, healers, or test mediums, have just as much to pay for board, lodging, travelling expenses, &c., &c., as other mortals; consequently, if the dissemination of our ideas, facts, and

literature is—as I firmly believe, nay, absolutely know—the best means of redeeming mankind from all its errors of crime and ignorance, the sooner those who have the means to pay its way get rid of the idea that it costs nothing to receive, therefore ought to cost nothing to give, the faster the world will progress in the soul saving and body-improving faith taught and proved by the angels of the New Dispensation.

In closing these rambling remarks, let me offer a small tribute of justice to Mr. Thos. Walker, a very unassuming, very young and unsophisticated youth, whose admirable gifts as a trance speaker have awakened equal astonishment and interest in every place where opportunities have been afforded him to lecture. He is now in Melbourne holding a public discussion with the Rev. — Green, a clergyman of well-known and acknowledged ability as a scholar and finished speaker, yet a babe in the hands of the humble, unsophisticated English peasant boy, who could hardly hold a creditable conversation with him in private, but who, on the rostrum, and under the influence of his "guides," makes the reverend gentleman look so small, and his attempts at argument so puerile, that those who best know him, and most value his reputation, are most earnest in wishing the debate to close, and advising all other reverend gentlemen to let those *unquenchable Spiritualists alone*.

I must add, also, that even when considered from its most discouraging point of view—that is, in respect to how much more might be done if the means were at hand—the progress of Spiritualism in these colonies is obviously on the increase, and already the combined efforts of Messrs. Peebles and Walker have so fully prepared the way for my own lectures, that I am less surprised than gratified to note the immense interest which greets me everywhere, and especially to mention, as one sign of the times, which has hitherto been insultingly blatant or significantly silent, is sufficiently complimentary to me to assure me that even the favourite contributor, Mrs. Grundy, has "got religion," and become converted to Spiritualism.

## THE PSYCHOLOGICAL REVIEW.

THE following remarks are extracted from the preface to the new *Psychological Review* :—

"There was recently a discussion in a well-known review on the influence of faith in a future life on morality, to which intellectual athletes of all orders were invited, with the deliberate exception of the Spiritualist. The editor's prescription seemed to be, Deny as you please, believe as you please, conjecture as you please, but not a word of the future life as matter-of-fact! The Christian and anti-Christian aversion from what are called 'ghosts' is beyond understanding, and was tersely expressed by a rabid agnostic who exclaimed, 'Spiritualism is not for discussion; it is an affair for the police!'

"Spiritualism is no novelty, but omnipresent with mankind. In Dr. Johnson's words, 'There is no people, rude or learned, among whom apparitions of the dead are not related and believed. The doubts of single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears.' A Catholic of any sincerity is a practical Spiritualist; he invokes the saints in his perplexities, and by prayers and ceremonies hopes to minister to the welfare of friends who have preceded him within the veil. Protestantism does much to deaden the lively sense of the relation between the outer and inner worlds, but human nature is stronger than dogma, and in a thousand ways vindicates its instincts. We need only ask Churchman or Nonconformist to believe what he reads and sings every Sunday of his life, and doing so, he will find himself the Spiritualist he contemns.

"What is designated 'Modern Spiritualism' is the attempt to discover and define our connections with the inhabitants of the spiritual world. We are persuaded that death is not extinction, but entrance to wider and happier being; that men and women survive as men and women in a universe over and around us; that our relations with them are organic and indissoluble; that we feel and think together, are inspired by them, and affect them; and that this perpetual and unobserved inter-communication is under certain conditions convertible into open communication, which open communication may be largely developed, and the unseen world brought within range of common observation. These, we maintain, are articles of reasonable faith and hope, verified by experience, and in course of verification; and those engaged in the enterprise are justified in their endeavour, and will achieve a notable service for mankind when death as a barrier between the natural and spiritual worlds is broken down, and throws no longer a gloomy shadow over human life."

A NEW journal, called the *Nueva Era*, treating of psychological subjects, is about to be started at Vera Cruz (Mexico).

\* From *The Banner of Light*, May 11th.

## EASTERN PSYCHOLOGICAL PHENOMENA.

BY J. M. PEEBLES, M.D.

## A STRANGE SPIRITUAL PHENOMENON IN INDIA—THE CASTING OUT OF A DEMON.

THE Assistant Director of Public Instruction and Registrar of Assurances, Mr. D. S. White, of Madras, is a writer of considerable note, and, theologically speaking, an outright freethinker, with no spiritualist proclivities; and yet he confessed that he had witnessed marvellous phenomena, alleged to be spiritual, that sorely puzzled him; and, among others, referred to the wonderful manifestations that occurred in the presence of young Kelly, son of Mr. P. Kelly, a railway contractor. Before leaving the city I visited Mr. Kelly, his son Thomas, and Mr. Cronin, the brother-in-law, getting written statements from them in confirmation of the marvels referred to by Mr. White. Reserving the written documents, I submit the following condensed statement.

The Kellys, Irish in descent, were a quiet, industrious family of Roman Catholics, residing at St. Thomas, some eight miles out from the city of Madras. They had never heard of a people known as Spiritualists. Mr. Kelly, having the supervision of some native Hindus employed upon the public works some distance from home, struck one of these intractable natives with considerable violence. The Hindu was terribly exasperated, and threateningly called upon his ancestral god to palsy the arm or otherwise punish the man who had dealt him the blow; and, strange to relate, almost immediately thereafter, and without any appreciable cause, painful swellings came upon the offending arm. These for a time proved absolutely incurable, and then, all at once, they went away, seemingly of themselves; but at the same time his son Thomas became afflicted and annoyed by what could only be attributed to superhuman agencies.

Perplexed and troubled, Mrs. Kelly wrote her husband of the strange things occurring by invisible powers in the presence of this son, such as stones dropping down before him, dishes sailing out of the cupboard and flying about the room, doors opening of their own accord, trunks unlocked without keys, and some other things too odd to be mentioned.

Mr. Kelly replied to the letter in a rather harsh manner, reproving the wife and family for their superstition. But the noises increased; furniture was injured in locked rooms; crockery-ware was dashed to pieces before their eyes; and a four-pound shot came crashing down through the roof one evening, yet leaving no discoverable opening.

At this singular crisis of affairs Mr. Kelly sent for the son to come to him at once. He did so, and yet these inexplicable manifestations followed him. The son-in-law, Mr. Cronin, a well-educated man, still remaining sceptical upon the spiritual origin of these troublesome wonders, went personally with a carriage to convey the young man to his own house. On the way the carriage was struck several times by some seemingly heavy weapon, stones fell into the carriage before their own eyes, and also a marble paper-weight from his sister's table.

The following is an extract from Mr. James Cronin's lengthy statement:—

"On the following day, April 30th, reaching my sister's house about 10 a.m., I met my brother, who said, come quickly into the hall. I went, and saw the whole of the books, usually in an open bookcase, scattered about; some sticking to the roof of the room, and others hung by the rafters on the roof; the Bible alone was left in the book-case. This circumstance induced my brother to exclaim, 'I defy the spirits, or whatever they may be, to meddle with that book!' The challenge was accepted; for having replaced the books, and turning to go out of the room, my brother felt a heavy shock at the back of his head, and wheeling around the Bible fell at his feet. . . . Soon a crucifix and a stove were thrown into the hall. I now not only became convinced, but timid; and accordingly I induced the young man to join a 'religious order.' . . . The supernatural phenomena continued, annoying us especially when at prayers. Three priests were called in at one time, but they could do nothing toward casting away these evil spirits. Valuable papers were taken from locked drawers and thrown about the room; property was destroyed; my brother was struck in the head, and what caused more anxiety, it was plainly perceptible that he was growing melancholy, nervous, and sickly. Sometimes he would fall into trance-like fits; and at these times he was strong as a Samson, but very weak after coming out of them. When in these trance states he would talk *Hindustani*, but could not speak a word of it in his natural condition. . . . When in this state of stupor or trance I elicited from the spirit that the young man's father having struck a lubbay-caste man at Virumputty, a place near Trichonopoly, a *spell* was put upon him. But he being a healthy, strong-minded man, it did not have so much effect, and was therefore turned upon this young man. . . . I laid hold of the young man, a struggle ensued by the door, and he awoke weak and exhausted."

Finally, this family sent quite a distance for one of those self-sacrificing, holy-minded Hindus, who it was said have the power to thwart all diabolical influences, and cast out demons. He came, wearing a white, robe-like dress, and remained three days and three nights. The first evening he marched around the house several times, carrying fire in his hand, chanting sacred hymns and repeating prayers. He put the lad in front of him the second night, burned perfumed paper, drew diagrams, anointed him, and had him put on a complete change of apparel. The third and last night he placed a mesmeric circle by passes around his head, bathed him in soma-scented water, anointed him with holy oil, made him put on another entire suit of clothes, and repeating prayers, pronounced him, the family, and the house, relieved of all demoniacal influences. And from that hour nothing strange or superhuman occurred.

I saw several members of the family, and also the young man, now about twenty, hale and healthy. He dislikes to talk about the diabolical influences that so long followed and infested him. I may further say,

that this old Hindu desired to and did take away with him all the cast-off garments that this young man had worn, and so did to burn them. A portion of this extraordinary case of obsession was published in the *Madras News*, May, 1874.

## A SIVA TEMPLE—FRIDAY THE DEMON'S DAY.

Nestling among shady trees in the outskirts of Madras, is a Siva Temple, presided over by a Coomarapa Mudliar. On Friday afternoon of each week he casts out demons. Remaining in waiting by this temple about half an hour, a group of friends brought an obsessed woman. She looked wild, spare, skinny, and seemed nervous and sensitive.

"How," I inquired, "does she appear, and what does she do at home?"

The father replied: "She has times of being stupid, and is irritable and ugly. At other times her head rolls; she falls into unconsciousness, talks strangely in different tongues, and prophesies lies. She has had this demon for four months." The priest drew a circle on the stone floor of the Temple, and sprinkled the enclosure with water. The friends placed her in the centre of the circle, and holding the image of a god before her, repeated prayers; then, placing his hand upon her head, she became tremulous, spasmodic, and fell seemingly lifeless. The priest evoked the presence of a good spirit to become her guardian. She soon arose, and was pronounced well, to the great joy of her friends.

## NARRAIN SWAMY NAIDOO AND HIS OBSESSED WIFE.

This man has been in the employ of Mr. Nicholas, a Madras photographer, for several years. His wife, having had some serious difficulty with a neighbouring woman about some fruit, became obsessed by a demon-spirit.

"Her head," said the husband, "would shake and whirl by the hour. She grew dreamy and lazy. She fell into trances, spoke different languages in as many voices, personated other individuals, fell on the ground at times, and sometimes used improper words."

"What else did this devil-spirit make her do? and who was he when on earth?"

"He would not tell his name, but made her break things in the house, and hold fire in her hands without being burned. Large branches of trees would fall down before her, and a great stone lying outside the fence was thrown over into the yard. . . . Other things were done that I would not like to mention. . . . At last I took her to that order of priests, or holy men, who have power over evil spirits."

"What did he do to disobsess her?"

"He told her to go with another woman into a private apartment and bathe herself in fresh water. He then took us into a new and well-perfumed room, and had my wife sit down on a nice clean mat. He then burned some camphor-gum on a flat brass dish, and while it was burning he kept clapping his hands. He then prayed to the great God of the universe, and, stamping, commanded the devil-spirit to go; and he had to go."

"What assurance had you that he would not return and obsess her again?"

"He could not, because the *Guru*, or priest, took a singular-shaped piece of brass, and, making figures and devices upon it, he breathed his *breath* into it and suspended it around her neck. And then he made an offering to the cast-out demon, and invoked a good spirit to become her guardian. She has been all right since."—*Banner of Light*, May 11th.

THE *Revue Magnétique* says that M. le Baron du Potet is working steadily at the compilation of his *Memoirs*. We hope to see them published in a short time. The book will contain much interesting matter concerning Mesmerism.

RELIGIOUS PERSECUTION.—In days when Mrs. Besant's child is taken from her because the mother acts up to her highest convictions, the following paragraph from *The Popular Science Monthly* will be read with interest. It shows the same diabolical spirit of ignorance and persecution:—"When he came in sight of the fatal pile, the wretched Servetus prostrated himself on the ground, and for a while was absorbed in prayer. Rising and advancing a few steps, he found himself in the hands of the executioner, by whom he was made to sit on a block, his feet just reaching the ground. His body was then bound to the stake behind him by several turns of an iron chain, while his neck was secured in like manner by the coils of a hempen rope. His two books—the one in manuscript sent to Calvin in confidence six or eight years before for his strictures, and a copy of the one lately printed in Vienna—were then fastened to his wrists, and his head encircled in mockery with a chaplet of straw and green twigs bestrewn with brimstone. The deadly torch was then applied to the faggots and flashed in his face; and the brimstone catching, and the flames rising, wrung from the victim such a cry of anguish as struck terror into the surrounding crowd. After this he was bravely silent, but, the wood being purposely green, a long half-hour elapsed before he ceased to show signs of life and suffering. Immediately before giving up the ghost, with a last expiring effort, he cried aloud, 'Jesus, thou Son of the Eternal God, have compassion upon me!' All then was hushed saving the cracking of the green wood; and by and by there remained no more of what had been Michael Servetus but a charred and blackened trunk and a handful of ashes. Thus perished a noble man of whom his age was not worthy—the victim of murderous religious bigotry."

## ANSWERS TO CORRESPONDENTS.

R.—One of your letters is about a private matter, in which the public have no interest. The other contains mysterious innuendos which readers would not understand. In print, you should give clear plain statements.

ERRATUM.—In Mr. Desmond Fitz-Gerald's recent paper the words "domain of physical dynamics" should have been "domain of psychical dynamics."

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