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No. 316.—VOLUME THIRTEEN; NUMBER ELEVEN.

LONDON, FRIDAY, SEPTEMBER 13th, 1878.

SUGGESTIONS FOR THE FUTURE.

A DESIRE exists that more of a religious tone should be given to public action in connection with Spiritualism in London, by affording an opportunity to the more thoughtful men connected with the movement to express their opinions in relation to the religious aspects of the subject. Among those who read papers at the fortnightly meetings last winter are several to whose religious ideas the public would like to listen, were they but invited to come forward at Sunday evening meetings. The drifting into Sectarianism could be avoided by varying the speakers, so that all kinds of different views might be presented. There is no bond of union in negation; unlike Secularism, Spiritualism is not all negation; it already presents some leading principles round which the minds of its votaries may unite. It teaches of a life beyond the grave, ministering spirits, eternal progression in the land of the hereafter, no everlasting perdition, that sin punishes itself by spiritually degrading the individual, thereby retarding his entrance into the higher states of existence, and it warrants other broad, general doctrines. Something should be done to promote Sunday meetings to bring forth the ideas of our most intelligent men on the religious aspects of Spiritualism, thereby strengthening the bonds of union of Spiritualists.

Now that the war is over and society is waiting for a new and perhaps a more elevated subject to talk about, the time has come to attempt to make Spiritualism the next chief subject of public interest. Hence, now that there is a scarcity of news in the daily journals, and a scarcity of subjects of conversation in society, every Spiritualist should do his part, in various ways, to bring psychology to the front.

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The usual weekly meeting of the Research Committee of the British National Association of Spiritualists is adjourned from to-night until the evening of Friday next.

MR. COLVILLE'S TRANCE LECTURE TO-MORROW.—To-morrow Mr. W. J. Colville will deliver a trance address, at 3.30 p.m., in the rooms of the British National Association of Spiritualists, at 38, Great Russell-street, London, to be followed by questions from the listeners, which he will answer while under influence. It will probably be his last address in the rooms before his departure for the United States. Admission free to members and friends. As a propagandist, Mr. Colville has been doing much of late to make known the truths of Spiritualism in provincial towns and villages, and, whether remunerated or unremunerated, has always cheerfully done the work he found in his path.

HOME CIRCLES.—Nature's most useful works are quietly and silently performed. All growth is a silent and steady effort. Spiritualism, the child of the ages, and one of Nature's grandest revelations, is no exception. Modern Spiritualism, as it is called, came without a herald in the lowly cottage of the Fox family—came in the tiny raps—came in the presence of the younger members of the family, and made itself known through them as a living, intelligent reality. Few, if any, of the best mediums have been developed in public circles. Most of them have been prepared for public work by sitting in the home circle, or sitting alone and passively invoking the presence of loving and intelligent spirit friends. After the developments at Hydesville and Rochester, home circles were formed in many places over the country; mediums were developed, and manifestations of spirit return and spirit presence were given, with messages from the inner life to encourage and instruct those inquiring after knowledge of the life beyond. Many also sat in their own quiet rooms alone with their friends from across the river, and received the holy anointing apart from those who could not, or would not, receive this important truth. Such was "Modern Spiritualism" in the days of the "Rochester Knockings," when deceivers had not entered its fold, when pecuniary motives for deception had not developed, when frauds could not find ready dupes and be richly rewarded for their villainous practices. Through the home circles, and the genuine mediums developed therein, Spiritualism grew to number its millions. Through them belief gave place to knowledge—the day-star of immortality commenced to shine; light had broken across the "dark valley of the shadow of death," showing a narrow river bridged by angel love.—*Religio-Philosophical Journal*.

## THE CURE OF DISEASES NEAR SACRED TOMBS.

(Concluded from page 114.)

WHEN St. Andronicus suffered martyrdom, the Proconsul Maximus commanded his tongue and teeth to be pulled out and burnt to ashes, and the ashes thrown into the wind, lest, said he, any pitiful woman of the Christians should keep them for a treasure.—*Ruinart*, p. 487.

St. Basil says that, according to the Jewish rites, all dead bodies are an abomination; but now, if any one dies for the name of Christ, his relics are esteemed precious. Then, the touch of a dead body defiled a man; now it almost sanctifies him.—*St. Basil in Psal.* 115, T. 1, p. 274.

St. Gregory Nyssen says that a Christian thinks himself sanctified and blest by touching the tomb of a martyr, and much more if he be allowed to take away any of the dust from the sepulchre.—*Orat. de S. Theodoro Mart. Tom.* 3, p. 579, 580.

St. Jerom, writing against Vigilantius, who pretended that relics were not to be honoured, opposes against him the example of all the bishops in the world.—*Lib. contra Vigilantium*.

Again, says he, we honour the relics of the martyrs, that we may adore him whose martyrs they are. We honour the servants, that the master may be honoured, who says, he that receives you receives me.—*Ep.* 53. *ad Riparium*. And again, you write that Vigilantius vomits once more his poison against the relics of the martyrs, calling us dust-worshippers and idolaters, for reverencing dead men's bones. Oh unhappy man, who can never be sufficiently pitied.—*Ibid.*

Dr. Burnet, the Protestant Bishop of Salisbury, says: It is no wonder that great care was taken in the beginnings of Christianity to show all possible respect and tenderness even to the bodies of the martyrs. There is something of this planted so deep in human nature, that though the philosophy of it cannot be so well made out, yet it seems to be somewhat more than an universal custom. We think that all decent honours are indeed due to the bodies of the saints, which were once the temples of the Holy Ghost. And writing concerning the acts which give an account of the respect paid by the Primitive Christians to the relics of St. Polycarp, he says: This is one of the most valuable pieces of true and genuine antiquity; and it shows us very fully the sense of that age, both concerning the relics and the worship of the Saints.—*Burnet's Expos. of the 39 Articles*, Art. 22, p. 313—316.

And lastly, Eunapius a Pagan writer who lived in the fourth century, says: The Christians, gathering the heads and bones of such as the magistrates had executed, made them their gods, prostrated before them, and thought themselves purer by being defiled at their tombs.

This respect and veneration which was shown to the relics of the martyrs, and which was referred to and redounded to the glory of God, whose martyrs they are, was approved of by God himself, both by miraculously revealing where the relics of some of His martyrs were deposited, and by the many miracles He was pleased to work by their means.

Concerning the miracles wrought by the relics of the martyrs, St. Gregory Nazianzen says: "Did you not fear the martyrs and saints, John, Peter, Paul, James, Stephen, Luke, Andrew, Thecla, and so many others—to whom great honour and festivals are appointed, by whom devils are cast out, and diseases cured, whose very bodies, whether touched or honoured, do the same as their holy souls, and a drop of their blood, or any little remnant of their passion, as much as their bodies."—*Orat.* 3 *quæ est 1 cont.* *Julianum Tom* 1, p. 76, *Ed. Paris*.

St. Ambrose says: You have known, nay yourselves have seen many dispossessed, many delivered from their infirmi-

ties as soon as they touched the veil which covered the holy bodies. The ancient miracles of Christ are renewed. You see many cured, by the shadow as it were of the saints' bodies. How many handkerchiefs are they touched with? How many veils, by touching the sacred relics, become instruments of the greatest cures? Every one is glad to touch the most distant hem; and if he does it, he will be healed.—*St. Ambrose Ep. 22.*

S. Isidore, of Pelusium: If this offends you that we honour the ashes of the martyrs' bodies, because they loved God and served Him constantly, ask those who have been healed by them, and inquire into the number of distempers from which they have been free. If you do this, you will be so far from laughing at what we do, that you will be willing to join with us in so innocent a practice.—*Lib. 1 Ep. 55.*

St. Austin, in his book of the *City of God*, relates several miracles performed at the Shrines, or by the means of the relics of St. Stephen, viz.:—1. A blind woman recovered her sight, by applying to her eyes some flowers, which had touched his relics. 2. Bishop Lucillus, by carrying the relics of St. Stephen, was cured of a fistula, with which he had long been troubled, and was never troubled with it after that day. 3. Eucherius, a Spanish priest, who dwelt at Calame, was cured of the stone by part of the same relics, which Bishop Possidius carried thither, and being afterwards laid out for dead in consequence of another disorder, by the help of the said martyr, to whose shrine they carried him, was restored to his former life and soundness. 4. A child which had been crushed by a cart was carried by its mother, and laid down before the shrine of St. Stephen, where it recovered both life and full strength in an instant. 5. A devout woman at Caspaliana, being sick and past recovery, sent her garment to the shrine, but before it came back she was dead. However, her parents covered her with it, which done, she presently revived, and was in as good health as ever. 6. The like happened to the daughter of one Bassus, a Syrian, who dwelt at Hippo; he covered his dead daughter with her garment which he had carried to the shrine, and she presently was restored to life. 7. Irenæus, a collector, having one of his sons dead, one advised him to anoint him with some of St. Stephen's oil; he did so, and his son was restored to life. After giving an account of these miracles, St. Austin goes on and says if I should write all the miracles performed on men's bodies, by the memorials of St. Stephen, only at Calama and Hippo, it would be a work of many volumes, and not be perfect neither. It is not yet two years since his memory began (that is, his relics were deposited) at Hippo, and although we ourselves do know many miracles done there since, that are not recorded, yet there are relations given in of almost seventy of those that have been done since that time to this.—*St. Aug. lib. 22, de Civit. dei. cap. 8.*

Several others, miracles of the like nature, are by St. Ambrose, St. Augustine, and St. Paulinus, related to have been performed at Milan, by means of the relics of SS. Gervasius and Protasius; and indeed S. Ambrose, in the place above quoted, says that the veils which touched those relics had become instruments of the greatest cures. And for the truth of these miracles appeals to those who had been eye-witnesses of them.

Theodoret mentions another practice of the faithful in his days; for he says that those who ask with faith obtain their requests, as appears from the Donaries witnessing their cures. For some hang up the resemblances of eyes, some of feet, others of hands, made of gold or silver. These show the martyrs' power, and that the God whom they worshipped is the true God.—*Serm. 8 de curand. Græcor. Affect. Tom. 4, p. 593, 594.*

Since then Almighty God has been pleased frequently to work miracles by the means of the relics of the martyrs, in testimony of his faith and of the sanctity of his servants, in like manner as he had before wrought the like miracles by the means of the aprons and handkerchiefs that had touched the body of St. Paul, in testimony of his Divine commission and authority to preach the same faith to all the world: it is no wonder that the Christians should entertain a great veneration for those sacred remains of those servants of God, and present themselves before the tombs of the martyrs, to beg of them to intercede with God in their

behalf, to beseech Him to deliver them from their afflictions, and bestow upon them all the spiritual and temporal blessings of which they stood in need, as the holy fathers in their writings assure us they did. For St. Chrysostom says: He who wears the purple comes to these tombs to kiss them; and casting off his pride, standeth humbly, invoking the saints that they may defend him at the tribunal of God. And that the tent-maker, and fisherman, though dead, may be his patrons, is the earnest request of him that wears the diadem.—*St. Chrysost. hom. 26 in Ep. 2 ad Cor.*

And in another place he exhorts the people to make this their constant practice. Let us not therefore on this day only, but every day visit his tomb, that thereby we may obtain spiritual blessings from God. For if by touching the bones of Elisha a dead body was restored to life, if a man approaches to the tomb with faith, he may with much more reason hope for blessings at present, since graces flow with more abundance. God has given us the relics of His saints that he might lead us by degrees to an emulation of their zeal, and that we might have a security and comfort against the evils which surround us.—*Tom. 1 Or. 42, p. 507.*

And again: Let us, says he, therefore not only on this day, but every day, visit their tombs (of Domnina, Berenice, and Prosdoce, whose shrines were in the city of Antioch where he preached this sermon), that thereby we may obtain spiritual blessings from God. Let us beseech them, let us beg of them to be our protectresses. For their power was great, not only when living, but is also, and much more, when dead. For now they bear the marks of Christ. And when they show these, they may obtain all things from the King.—*St. Chrysost. Tom. 1 Or. 51. Ed. Ben. p. 570.*

St. Ambrose says: The martyrs are to be invoked, whose patronage we have a claim to, by possessing their relics. Let us not be ashamed to make use of them as intercessors for our infirmity, who knew the weakness of the body, at the same time that they conquered it.—*Lib. de Viduis.*

Mr. Thorndike, a Protestant writer, says: It is confessed that the lights both of the Greek and Latin Church, Basil, Nazianzen, Nysser, Ambrose, Jerome, Augustine, Chrysostom, both Cyrills, Theodoret, Fulgentius, Gregory the Great, Leo, more, or rather all after that time, have spoken to the saints, and desired their assistance.—*Thorndike's Ep., part 2, p. 359.*

And Bishop Montague, in his *Treatise of the Invocation of Saints*, p. 97, says: I see no absurdity in nature, no incongruity unto analogy of faith, no repugnancy at all to sacred Scripture, much less impiety, for any man to say, Holy Angel Guardian, pray for me. And again in the same treatise he says of the saints: Could I come at them, or certainly inform them of my state, without any question or more ado, I would readily and willingly say, Holy Peter, Blessed Paul, pray for me; recommend my case to Christ Jesus our Lord. Were they with me, by me, in my hearing, I would run with open arms, and fall upon my knees, and with affection desire them to pray for me.

Hence then it appears—1. That in the first ages of Christianity the faithful preserved the relics of the martyrs with great care and veneration, looking upon them as more valuable than gold and precious stones. 2. That God wrought many miracles in favour of those, who at the tombs of the martyrs touched their relics, and with a lively faith implored their intercession. 3. That the holy fathers, the most illustrious lights of God's Church, bear testimony to these miracles being wrought. And 4. The same holy fathers exhort and encourage the faithful to visit the relics of the martyrs, and to invoke the martyrs whose relics they visit, that they may obtain by their intercession spiritual and temporal blessings from God.

Venerable Bede, in the fourth book of his *Ecclesiastical History*, cap. 31, 32, gives an account of a man who was in like manner cured of a palsy at the Shrine of St. Cuthbert, and of another who was cured of a swelling in his eyelid, by touching it with some of the hair of the same saint. The same author relates, in the life of St. Cuthbert, that another person was also cured of a palsy by having the shoes in which St. Cuthbert had been at first buried upon his feet, cap. 45.

St. Bernard says that, after the death of St. Malachias, "his funeral rites were performed, the sacrifice and all



things were done with the utmost devotion. At the same time a lad stood at a distance, whose withered arm hung down by his side, and was more troublesome than beneficial to him. Observing which I made a sign to him to come to me. And taking hold of his withered arm, I applied it to the hand of the Bishop, and he restored it to life. For the gift of healing still remained in the dead body, and his hand was to the withered hand what Eliseus was to the dead man. That lad had come from a great distance, and the hand which he had brought hanging down useless by his side, he carried back into his own country whole, and as capable of performing its functions as the other."—*St. Bernard in Vita S. Malachiae*, cap. 31.

In every age God has been pleased to work similar miracles by the relics of His saints, both to open the eyes of the incredulous that, if they will, they may know which is His true faith, and embrace it for the salvation of their souls, and likewise to bear testimony to the sanctity of His servants. A multitude of such miracles, after the most rigorous examination, have been juridically proved to have been wrought by the relics of St. Dominick, St. Francis, St. Anthony of Padua, St. Edmund, Archbishop of Canterbury, St. Hugh of Lincoln, St. Richard of Chichester, St. Thomas of Hereford, St. Vincent Ferrerius, St. Catharine of Sienna, St. Francis Xavier, St. John Francis Regis, and a multitude of other saints.

Having now given a sufficient account from the testimony of the most illustrious writers of the Church of God of the miracles which the Almighty has been pleased to work by the relics of His saints, for the confirmation of His faith, the manifestation of their sanctity, and the relief of those who, with a lively faith, solicited them to become their patrons and intercessors before the throne of God, I come now to give an account of some of the numerous miracles said to have been performed at the tomb of the venerable Benedict Joseph Labre in favour of several of those who, with the like lively faith, implored his intercession—the earliest account of which I find expressed in a letter dated the 23rd of April, 1783, that is, only seven days after the decease of this servant of God, and which was written by the Vicar-General of that branch of the Order of Franciscans, called the Recollects, to the superior of the convent of the same order at St. Omer's, of which the following is an extract:—

"Reverend Father,—I think it a duty incumbent on me to acquaint you that a young man, named Benedict Joseph Labre, died at Rome on Wednesday in Holy week, in the odour of sanctity. The miracles which he still continues to work, draw to his tomb an infinite number of people who publish these wonders. The blind see, the deaf hear, the dumb speak, the lame walk, and the paralytics are healed; such are the prodigies which our good God works every day by the intercession of this holy man. I should be very glad to know whether the father and mother of this good man are still living."

EXTRACT FROM A LETTER WRITTEN BY A PHYSICIAN AT ROME TO HIS SISTER, A CARMELITE NUN, AT CAYALLON, DATED MAY 1, 1783.

"A poor Frenchman, named Benedict Joseph Labre, died on the 16th of last month in the house of a charitable person, who had taken him in. On the following morning they were very much surprised to find that his limbs were supple and flexible, as if he had been only asleep. The miraculous effects of his intercession have been so rapid and so numerous, that to satisfy the zeal of the people, whom a strong guard of soldiers is scarce able to keep in good order, they left the body exposed to public view for the space of four days—all which time the body preserved the flexibility and freshness of a living man. After his burial an extraordinary concourse of people assembled from all parts of Rome, and the adjacent places, which still continues, and even to this moment they visit the tomb of this blessed man, who incessantly works miracles in favour of those who with faith invoke his intercession. The dumb speak, the blind see, and those who had lost the use of their limbs walk freely, and return to their own houses without any assistance, and dropsical people are cured in an instant. Last Sunday a poor woman who had the dropsy was carried in the sight of all the people, and laid upon the stone which covers his tomb, when they immediately saw a great quantity of very

fetid water come out of her feet, and in a moment after she found herself perfectly cured. Broken limbs are restored, and inveterate ulcers healed in an instant. In a word, cripples procure themselves to be carried and laid on his tomb, and they return full of strength, and as active as if they had never been out of order. This is a sight which is repeated every day, and of which the whole city of Rome are eye-witnesses. I cannot describe to you how much this excites their surprise and admiration. The incredulous, as well as others, melt into tears on these occasions. I myself have heard several make this acknowledgment: I could not believe what was said concerning miracles, I have been curious, I have been to see them with my own eyes, and now I am convinced. What a triumph is this for religion!

"No one has ever seen such things as these. There are people who, without thinking of eating, from the morning even till night, never quit the place they get possession of as soon as the church doors are opened, in order that they may be eye-witnesses of the miracles which are performed every instant.

"From the time of his death to this day, they reckon up sixty-three miracles of the first magnitude. Among the rest there is one of a young woman of twenty-two years of age, who was born dumb, and who all at once obtained the use of her tongue: they are now teaching her the language, and she pronounces distinctly everything that they want her to say."

EXTRACT FROM A LETTER FROM AN ENGLISH GENTLEMAN AT ROME, DATED JUNE 11, 1783.

"Benedict's miracles are now going through the fiery trial of canonical examination; there are not less than eighty-two upon the list; many more might be added, but none but the indubitable will ever be admitted, or approved by the inquest; and, on the other hand, a false modesty hinders many from speaking and giving glory to God as they ought. I myself know a person cured of a disorder which a surgeon of the first character positively affirmed to be incurable, though not mortal, by only once visiting the church where his remains lay, and begging his prayers. And yet this cure, and many more, if not more extraordinary, will never be subjected to discussion. On Saturday I read the declaration of a physician of Perugia, attesting the preternatural cure of a nun in the Benedictine monastery of that city, and describing many circumstances attending it, both before and after it was obtained. It was, in short, thus:—

"The gentlewoman had been crooked and infirm from a child, but for the two last years crippled and bedridden to such a degree that she could not so much as turn herself in her bed, nor move any part without dislocating some joint or other. Nothing but dissolution was now expected, and she had prepared for it—nay, wished for it. At this juncture the report of Benedict's death, holiness, and miracles reached Perugia, and soon after some of the many prints of him which are daily published in this city. The abbess of the monastery procured one of them, and going in some form with her nuns to visit the sister, told her she had brought the beggar of Rome to cure her, as none of her doctors could. The poor nun laughed at first, and then answered that she had so long and so often recommended her case to the Blessed Mother of God, without any benefit to the body, that she looked upon it to be God's will to be as she was, and that she neither expected nor desired a miracle. The abbess, however, held the print to her to kiss, then applied it to her head, next to her shoulder, and was going on, when the patient suddenly called out, 'I am well, I am perfectly well; reach my habit.' Being habited, she went before them without help or support to the choir, continued some time in prayer and thanksgiving upon her knees, then heard Mass, and at last joined in singing the *Te Deum* with the community, every one shedding abundance of tears of joy and exultation. This is the substance of the doctor's narrative, but divested of many remarkable circumstances and particulars by him specified, as well as technical terms by him used: he declares the cure to be in every respect a perfect one, except it be of the gibbosity and crookedness which grew with her from her childhood, and still remains; and he concludes by assuring us of his

readiness and desire to attest the truth of everything here said upon oath, unless it be the mode of cure, which, not being an eye-witness to, he can only know from testimony. In effect, the Bishop of Perugia is now instituting an inquiry into those matters, and we shall soon see the doctor's deposition in form. If his present declaration needed any further confirmation, I might add that Mr. Fermor, of this place, has a sister in the same nunnery, from whom we had already learnt the same, and some more singularities accompanying this stupendous transaction.

"I must give you one little history more and I have done. A child of near four years old, three weeks ago, by an unlucky fall, cut its tongue with its teeth in such a manner that a large end of it, and part of one side, hung out of its mouth, and seemed to hang only by a thread. The poor mother, almost distracted, ran with it in her arms to the Hospital of our Lady of Consolation, imagining the surgeons might be able to sew it up; but they strongly asserted it to be impossible, and said they could only cut away the loose part, leaving the other to heal of itself, and that the child must remain dumb. From thence she ran to the Hospital of St. Gall, and received the same answer. Then returning home, and passing by the Church of S. Mary di Monti, near which she lived, she, for the first time, bethought herself of Benedict, and rushing through the guards, called upon him aloud to assist her and her child. She left the church as precipitately as she entered it, and was no sooner within her own doors, than she took up a print representing Benedict at his prayers, with it touched the extremity of the child's tongue, and replaced it in the mouth, then lulling it to sleep, which after some time she effected, and slipping the print under its cheek, she retired to grieve and to pray. After about two hours, as near as she can guess, the child awoke and called for mamma, and for something to eat. The mouth being inspected, the tongue was found perfectly cicatrised, exhibiting no mark of any injury it had received, excepting a seam of a livid purplish cast, running partly across it, and partly along, in the same direction with the wound before. They are near neighbours of Mr. —; and not only that neighbourhood, but a great part of Rome, is daily seeing, with its own eyes, a living proof of Benedict's acceptableness to Heaven. I think Thomas and myself happy in being in Rome, but more happy still in being here at so distinguished a period.

"We have just now before us a conversion which has made a great noise amongst our countrymen in this city. The convert was a Presbyterian teacher at Boston, in New England, was sent over upon some errand to Doctor Franklin, and though young, has travelled over a considerable part of Europe, studying the modern languages with a view to qualify himself as a professor of the same in one of our universities. At Rome (where he has not been long), without neglecting the language of the country, he turned his thoughts to religion, studied it in books, canvassed it in conversation with the Italians, and oftener with our English and Scotch priests, and viewed it in all its practices (of which this city exhibits all its varieties), from the Pope's chapel down to the vault of Benedict. The consequence is, that his former views are now frustrated, and he thinks no more of settling at Cambridge.—On Sunday, the 25th of May, he made his profession of the Catholic faith in form.—Since that he has made a spiritual retreat of some days, and on Sunday, the first instant, he made his first communion. It is remarkable that what first (under God) made him begin to judge better of Catholics than he had been taught, or taught others to do, was the behaviour of the French sailors and soldiers (not always the most exemplary) at Boston; having never before seen a Catholic to his knowledge.—He seems to be under very particular obligations to the French, for what was begun by their military, one of their mendicants has completed by the odour of his sanctity, by the lustre of his miracles (which were examined by our inquirer on the spot), and by the influence of his prayers."

EXTRACT FROM A LETTER FROM THE ABBE DE LUNEL, DATED ROME, JULY 16TH, 1783.

"Such things as these have never been seen at Rome even in the most holy times. The English and others cry out loudly, It must be acknowledged he was a good man.

With regard to his miracles, the solicitor for the process of his beatification has shown me a list of near two hundred cures of all kinds of the most inveterate and incurable disorders that have been successively performed, and which have been well proved. Accounts of miracles are sent from all parts, and people come from the most distant places, both to give juridical testimony of, and to return thanks for their cure."

A COLLECTION OF DIVERS MIRACULOUS CURES, OBTAINED BY THE INTERCESSION OF THE VENERABLE SERVANT OF GOD, BENEDICT JOSEPH LABRE, EXTRACTED FROM THE REGISTER PRESERVED IN THE CHURCH OF S. MARY DI MONTI, WHICH IN THE WHOLE AMOUNT TO THE NUMBER OF ONE HUNDRED AND THIRTY-SIX, WHICH HAVE BEEN CERTIFIED TILL THIS DAY, JULY 6, 1783, WITHOUT RECKONING MANY OTHERS, WHICH HAVE NOT YET BEEN ENTERED INTO THE REGISTERS, ON ACCOUNT OF THEIR NOT HAVING BEEN YET SUFFICIENTLY ATTESTED.

April 19.—Angelica Cardellini, aged twenty-four years, of the parish of S. Francis of Paula di Monti, having been to visit the corpse of the servant of God, by his intercession was immediately healed of a languor and almost continual fever, and of a dilated vein in her breast, which occasioned violent convulsions; and at the same time she recovered her voice, which she had lost for the space of eighteen months.

On the 20th of the same month, Angelica Raura, widow, about sixty years of age, of the parish of St. Mark, having been brought to the tomb of the servant of God in a chair, by the help of four porters, by his intercession recovered the use of all her limbs, of which she had been deprived by two apoplectic fits, from which time she had remained unable to move herself on her bed for the space of fourteen months. She left her chair in the church as a memorial of her cure, and walked home to her own house upon her feet.

Mary Quercionnie, forty-eight years of age, daughter of Nicholas, born in the territory of Maillart, in the Marche of Ancona, in the diocese of Fermo, was for twenty years afflicted with a schirrous tumour of an extraordinary size on her hip, with a great flow of blood, which sometimes reduced her to such extremity that the last sacraments were administered to her, being carried, on the 20th of April, to the tomb of the servant of God, she obtained a perfect cure of her schirrous tumour; and all her other ailments ceased in a moment.

On the 3rd of May, Joseph Bonnemain, of the city of Civitta-Vecchia, coming to the tomb of the servant of God, was immediately cured of a fistula in his right eye, with which he had been afflicted for the space of five years, and which deprived him of sight. He recovered his sight perfectly.

On the 5th of May, Palma Sacripantie, of the city of Fermo, aged twenty years, had a cancer in her breast, and a continual flux of blood, accompanied with continual pains. She was, moreover, agitated with most violent convulsions, and vomited up all the nourishment she took. The three last days she was reduced to such extremity that she could take nothing, was entirely given over by the physicians, and being almost ready to breathe out her last, she invoked the servant of God. Then falling asleep for a moment, he appeared to her and said, Arise, and eat, which she immediately did with a great appetite. After this laying down in her bed, and falling asleep again, the servant of God appeared to her a second time, and with a distinct voice said, Arise, thou art healed. She then sat up, and perceived that the cancer which had consumed her was gone, and with the greatest astonishment found that she was in a state of such perfect health as she never before enjoyed.

On the 9th of May, Madam Felicia Ruzzi, of the country of Rupitre, belonging to Duke Matheo, having recourse to the servant of God, and having one of his pictures applied to her, was cured of a chronic complaint, with which she had been tormented for the space of eighteen years, and which had confined her to her bed for the space of a year and a half, having her body swelled in an extraordinary manner, and being full of ulcerous wounds in her mouth and throat.

On the same day, Mrs. Rosa Lebeau, wife of Mr. Lebeau, Aide-Major of the Castle of S. Angelo, of the parish beyond the bridge, having recommended herself to the service of God, by the application of one of his pictures was in an instant perfectly cured of a painful swelling which she had for the space of two years in one of her knees.

On the 10th of May, Mrs. Ann Pellevini, a nun in a monastery of the city of Perugia, aged twenty-six years, being many years afflicted with a scirrhus tumour and a continual fever, and oppressed with the rickets, which, jointly with the scirrhus, had distorted her whole body, and made her right leg eight fingers' breadth shorter than the left, so that she could not turn in her bed without being helped by the other nuns, and at every time she was turned some joint or other was dislocated. Being reduced to this miserable condition, they had recourse to this good servant of God, and by applying one of his pictures to her, she recovered a state of perfect health.

On the 15th of May, Dominick Fallavini, of the country called "The Little Poste," in the manor of the Marquis of Zelloni, made a vow to God that he would visit the tomb of Benedict. And in consequence of this vow, setting out on his journey, at his first departure found himself delivered of a gangrenous wound which covered his whole leg, accompanied with exquisite pains, and which by the surgeons had been declared to be incurable and mortal. Scarcely had he arrived at the tomb but he found himself entirely cured.

On the 22nd of May, Michael Goaca, a porter of the parish of S. Lawrence, at Ripette, having been brought in the arms of other porters, and laid upon the tomb of the servant of God, by his intercession in a moment recovered the use of all his limbs, and likewise the use of his tongue, and returned home to his own house without any assistance.

On the 23rd of May, Teresa Spoletta, of the parish of S. Nicholas-the-Crowned, having been blind for the space of nine years, by visiting the tomb of the servant of God recovered her sight in an instant.

Sister Mary Brunne, *alias* Mary du Cruz, of the Convent of S. Appollonia, at Rome, being greatly wasted away by a convulsive cough, accompanied with sharp pains and a slow fever, which she had had for the space of fourteen months, and being also unable to retain her food, having recommended herself to the servant of God, and being touched with a part of one of his garments, was instantly cured, and at the same time freed from a languor to which she had been subject eighteen years.

On the 24th of May, Dominica Conty, wife of Mr. Conty, a master mason, of the city of Bauni, had been let blood in the right arm, in the year 1783, by an unskilful surgeon, who in the operation wounded one of the tendons, in consequence of which her arm was so swelled, and at the same time so contracted, that all the faculty had resolved to proceed to amputation, as the evil had made such a progress that she could not move her joints, and her fourth finger had lost all sensation. In this condition she had recourse to the servant of God, and when she lay down to sleep put a little bit of his linen on her arm. In the morning, when she got up, she found that she was perfectly cured.

Maria Laurentia Spadonine, forty-seven years of age, wife of Francis Tedesguini, of Civitta-Vecchia, having been overturned in a cart on the 13th of September, 1782, had her left arm broke, and a wound made in the right arm which cut through one of the veins and reached to the bone. Her left arm was so maimed and useless that she could not move either her hand or her fingers. Her right arm was likewise much maimed, though she could make some little use of it. On the 26th of May, after having prayed, and applied to her arms a small bit of the shirt of the servant of God, she was immediately and perfectly cured.

On the 27th of May, Octavia Vergarée, a native of Viterbo, living in the Square de Morganne, at Rome, aged forty-six years, having, with a great deal of difficulty, been carried in a coach to the tomb of the servant of God, was entirely cured of a chroniquinee which had confined her to her bed eight years.

ACCOUNT OF A MIRACLE WROUGHT THROUGH THE INTERCESSION OF THE SERVANT OF GOD, BENEDICT JOSEPH LABRE, ON A NUN OF THE CONVENT OF BOLENE, IN THE DIOCESS OF ST. PAUL TROIS CHATEAUX, SENT BY M. EYMARD, ARCHDEACON OF THE SAID DIOCESS, DATED JULY 4TH, 1783.

A nun of the Convent of the Holy Sacrament, at Bolene, a few days after her profession, fell ill of a most extraordinary complaint. For three years and a half, which her disorders have confined her to her bed, the habitual state of her body made her subject to violent pains, cholics, frequent

convulsions, and faintings, so that she sometimes remained as if she was dead; as likewise to vomitings, spitting of blood, and an absolute loathing of all kind of food. To these accumulated and continued complaints was added a great pain in her side, which made every one fear for her life; but God reserved her to make His goodness and His power shine at a time when miracles appear to be so necessary. After each paroxysm, this good nun was in a most pitiful state; she frequently felt most violent pains, which she said seemed to her as if she had melted lead in her bowels. After about six weeks her condition grew still worse; she voided her excrements by her mouth, which ordinarily happened once in two days. And they were so hard, and occasioned such violent efforts, that she was almost choked, and could scarcely pull them out with her fingers. The physician of Bolene, who constantly attended her, declares he never saw any complaint like hers, and that if it could be in any case lawful to shorten any person's days, in order to deliver them from their afflictions, it would have been lawful to have done it to this nun, on account of her excessive sufferings.

The other Religious, who did everything for her which charity could suggest, performed a novena to implore the intercession of Benedict for her cure, and exhorted her to recommend herself to his prayers for that purpose. She replied she did not want to be cured, but only that God would give her grace to suffer with patience whatsoever He should be pleased to ordain. She persevered in these sentiments till two days before she was cured, when she began to entertain a great desire of recovering her health, that she might be able to perform the exercises prescribed by the rule of her order; and, above all, that she might visit and adore Jesus Christ in the blessed sacrament.

On the 29th of June, which was the last day of the novena, this pious desire was greatly increased, and she expressed an earnest wish to have a picture of the venerable Benedict, as she heard that some of them were in the city. She several times begged of the nuns to procure one for her. At length they brought her one of them. Her confidence was now greater than ever; she invoked this venerable man, and at the same time desired of the superior that the nuns should recommend her to God in the vespers which they were going to say in the choir. Behold now the wonderful work of God.

While they were saying vespers, this nun, who had lost the use of her limbs, who could scarcely lift her head from her pillow, who had lost her sight from extreme weakness, and was almost at the point of death (as has been attested by the physician and the religious of that house), all at once perceived herself well. I am cured, said she to the infirmarian, who every moment expected her to expire; go and fetch my habit that I may get up. But can you see? said the infirmarian. Yes, very well, said the sick person. And is not your stomach out of order? Look at it, said the sick person; it is come to its natural state. The infirmarian, overjoyed, ran to fetch her habit, and at her return found her sitting upright in her bed. Being clothed, she got upon her feet, and tottered a little. Courage, my dear sister, said the infirmarian, redouble your confidence in God; and at the same time she knelt down, and cried out: My God, perfect the work you have begun. Immediately after this the sick person went out of the infirmary to go and return thanks to God. Being come to the stairs, she did not walk, but in a manner flew down. The infirmarian, being frightened, screamed out. All the community imagining that the sick person had expired, some of the religious and boarders came immediately out of the choir, and they met the sick nun, who was now perfectly cured. At this instant they were beginning complin, and that she might not interrupt the divine office, she went to the upper choir to prostrate herself before the blessed sacrament. When complin was finished she went down to the lower choir and again prostrated herself before the blessed sacrament, and then before her superior. And immediately after all the community, overjoyed, sung the Te Deum. I leave it to you to think what passed among these holy persons on such a marvellous occasion. After all the demonstrations of joy they offered her some broth. Oh! said she, I would rather eat, for I find that I have an appetite. She eat, she assisted at the

rosary with the community, and, at supper time, went to the refectory and eat with a good appetite. After having finished her supper, at which she eat more than any of the others, she desired to relieve the reader, and read with a strong voice; although before, she had lost her voice. From that time she has every day regularly assisted at all the duties of the community, and has always been perfectly well.

Nothing can be more false than the report which was spread of her relapse. From the moment of her miraculous cure she has, without any interruption, enjoyed a state of the most perfect health. Her voice, her sight, her flesh, her pulse, her strength was all restored at once. She has not failed, nor does she fail to observe all the rules of the community, being the first at every exercise, both by day and by night, as if she had never been subject to the least complaint.

The physician of Bolene, being convinced that this cure was miraculous, intends to make his report of it to the bishop, who waits for his testimony in order to transmit the process to the Holy See.

(Signed) EYMARD,  
Archdeacon of the diocese of St. Paul-Trois Châteaux.

Since the publication of the French edition of the *Life of Benedict Joseph Labre*, from which this is translated, the following account has been received from France, viz., that "Mary Bayard, called also Mary Raymond, fifty-one years of age, wife of Peter Derlate, labourer, of the parish of Hesdigneul, in the diocese of Arras, had about fifteen years ago been siezed with a stroke of the palsy, from which time she was not able to move her leg or thigh, but they appeared as if they were dead, and were also destitute of sensation. Nor was she able to move herself from one place to another, but only by dragging herself upon her hands and knees. And for these last five years her limbs were so contracted that she was not able to sit upon a chair, but was obliged to have a particular kind of stool made on purpose for her. This poor but virtuous woman, hoping to put an end to her affliction, formed a pious design of going to the Church of St. Sulpice de Amette, the church of the place where Benedict was born, to implore relief from God by the intercession of his servant. In vain did her friends represent to her that the jolting of a carriage might put her in danger of dying on the road, for so great was her confidence in the mercy of God, and in the powerful intercession of His servant, that she was resolved to set out for that place. In consequence of this resolution, she, on the twenty-eighth of June, 1784, received the sacraments of penance and the Eucharist, and on the same day, being accompanied by nine persons, set out from Hesdigneul to go to Amette. Being arrived at the churchyard of Amette, she was taken down from the carriage, carried into the church, and placed near the baptismal font, where she remained in the most decent posture her situation would permit. Scarce had she said a few prayers, but she perceived a violent agitation throughout her whole body, and a profuse sweat from head to foot, but principally at her knees, where she also perceived a most violent pain, which made her give a sudden start. Her eyesight then failed her, and she almost fainted away, but coming to herself in a few moments after, she all at once raised herself up on her feet, and cried out, My God, I am cured. Let us return thanks to God, and acknowledge the kindness of His servant.

"As she had before ordered one of her sons, who accompanied her, to light up some candles in honour of Benedict Joseph Labre, he returned to tell her that he had no money left to put into the plate for the poor. Help me, said she, and I will do it myself. And accordingly she went, being supported by her son. After which she walked round the church, being assisted by her two sons, who supported her on each side holding her under the arms, and she walked quick, taking short steps like a child who is learning to walk. After this she went to rest herself at the vicarage house, where she eat some milk soup, and declared all the above-mentioned circumstances of her cure in presence of a great number of the inhabitants of Amette, who had assembled together in consequence of the report of this miracle, and of the persons who had come with her from Hesdigneul. She then returned to Hesdigneul in the same carriage which had conveyed her to Amette, where, being

arrived, all the inhabitants were astonished at the news of her being cured. The bells were rung, and a solemn *Te Deum* was sung, to return thanks to God for so signal a favour.

"The weakness which the said Mary Helena Bayard perceived after her cure was the necessary consequence of her formerly inactive state, and the poor and little nourishment which she took. For some days after her arrival at Hesdigneul, having taken some good nourishment, with which she was supplied by some rich and pious persons of that place, and of Bethune, the said Mary Helena Bayard walked on foot, both to the church, and to Bethune, even without the help of a stick, and ever since that time has done the ordinary business of her station. She has also been visited by several physicians and surgeons, who attest her cure to be complete and perfect.

"This day, the twenty-fifth of August, the said Mary Helena Bayard came accompanied, by several other persons, from Hesdigneul to this place of Amette, which is near four leagues, in order to thank God for his mercy, and Benedict Joseph Labre for his intercession in her behalf. And after having breakfasted with me\* with a good appetite, rested about two hours, and declared to me that she does not now perceive any remains of her former complaint. She is now going to return on foot to Hesdigneul, which we, whose names are hereunto subscribed, certify to be true. In witness whereof we have hereunto set our hands, at Amette, this twenty-fifth day of August, 1784."

(Signed) PLAYOULT, Rector of Amette.  
BOURGEOIS, Vicar of Amette.  
DUHAMEAUX, Rector of Hesdigneul.

N.B.—The reader is desired to observe that though I have here related the accounts of those cures according as they have been sent from Rome in several letters from several different persons who are worthy of all credit, yet the relation of these facts depends only on the testimony and veracity of the private persons who sent those accounts. The Church has not yet examined and given its solemn decision and sentence concerning any one of them. They are indeed at present under examination, and the greatest care will be, as it always is, taken to investigate the authenticity of every one in particular, so that no doubt may ever after remain of the divine interposition in those which it shall pronounce to be cures truly miraculous. This will be a work of time, because several steps are necessary to be taken with each one of the cures said to have been performed; as—1. The previous existence of the complaint must be proved by the testimony of the person cured, of the physicians and others of the faculty who attended him, and of other persons who knew him whilst in a suffering state. 2. The cure itself, or a transition from a state of infirmity to a state of health, as likewise the permanency of the cure, must be proved by the testimony of the person cured, of physicians and others of the faculty, and of other persons who knew the person cured both in the state of sickness and in the state of health. 3. It must be proved that the cure itself was not effected by the means of medicines or other ordinary applications, according to the prescriptions of physicians and surgeons. 4. It must be proved that the cure was effected not in any long tract of time, but either absolutely or almost instantaneously, in such manner as to show the impossibility of its having been effected either by art or nature. 5. It must be proved that the instantaneous cure or sudden transition from a state of infirmity to a state of health, was effected either in consequence of an invocation of the servant of God for that purpose, or by the application of something which had formerly belonged to him. 6. These instantaneous cures must be proved not only by the testimony of the persons themselves who have been cured, but also by the testimony of other persons who were eye-witnesses of the mode of cure. 7. No persons will be admitted to give evidence to any of these things, but those who are of mature age, sound judgment, intelligent in their profession of physic or surgery, and of strict probity and undoubted veracity. 8. Everything that they testify must be upon oath. 9. And lastly, all these things being committed to writing and properly attested by those who are duly authorised to receive

\* Playoult, rector of Amette, and one of the Commissaries appointed by the Bishop of Boulogne to take information concerning Benedict Joseph Labre.



the depositions of the witnesses, must be delivered to the advocate of the faith to undergo a most severe scrutiny before the congregation of cardinals who constitute the rota.

It is therefore evident that the examination of these miraculous cures which are said to have been performed at the tomb of this servant of God, and in other places, will take up a considerable time. And although they are now under examination, we have not heard that the Church has as yet pronounced its solemn sentence concerning any one of them. The only ground therefore on which they stand at present is the credit and veracity of the private, though numerous witnesses who relate them as from their own knowledge and ocular demonstration. Let us not therefore presume to forestall the judgment of the Church by publishing them as incontestable miracles, but wait the event of the present investigation, not doubting but that God will, according to His promise, by His Holy Spirit, guide His Church into all truth, and continue with it even to the end of the world.

MIRABILIS DEUS IN SANCTIS SUI.

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"GONE HOME."

MRS. FRANCES H. GREEN M'DOUGALL, a medium, authoress, and frequent contributor to the Spiritualistic and other American periodicals, passed to the higher life on the 10th of June last. Dr. S. B. Brittan has written a biographical notice of her, which is published in the *Banner of Light* (Boston, U.S.), of August 24th, 1878. From it we make the following extracts:—

From the year 1852 to 1854, Mrs. M'Dougall was a highly valued contributor to the pages of the *Shekinah*, a spiritual magazine, edited and published by the present writer. In the first volume of that work will be found her "Time and the Ages," one of her finest poems. The subject is treated in an eminently original and effective manner. With a rushing sound, as of great pinions smiting the still air, until silence became voiceful, Time—in the character of a venerable sage—appears, mounted on

— a majestic car,
Borne by six eagles, black as Erebus.

The stately form, the lofty mien, and benign expression of the Sage, are described with remarkable force and poetic effect. His face, which bears the stamp of sovereignty, radiates the light of all ages.

On that brow
Were the deep traces of all human thought,
While every feature seemed a history
Of human disappointments, sorrows, joys,
Affections, hopes, and passions infinite.

Of all the daughters of Time, only the Present Age remains; and she is clothed with all the beauty and glory of the past. Reclining on the massive breast of the Father of all Ages, she questions him:—

Oh, bless me, gentle Father, with the love
My heart so long hath yearned for—of the Dead!
Speak of my Sisters, who are sleeping still
In the deep tomb of Ages.

With a smile
That passed o'er his stern features, leaving there
A trace of fairest sunshine, he embraced
The gentle creature with one massive arm,
And in the fullness of his love replied:
The dead, sayest thou, my child? *There are no dead.*
His voice woke, surging, like the distant sea
Pouring its strong bass through some pearly cave,
That softened, while it deepened, the rich tones.
My children! it is true they all are gone—
All gone, but thee my last and loveliest one!
Singly they came; singly they all departed;
And when their work was done, lay down to sleep;
But never one hath died. True, forms may change,
But spirit is immortal. . . .
Darkness and death are but residuum—
The grosser portion of all human hopes,
Thoughts, struggles, passions, labours, and desires,
Whence the ethereal essence hath burnt out—
The ashes of the Past. Yet even this
Hath made soil for the future. Not one trace
Of life can ever perish. Mid all changes
Of Mind and Matter, every ray of light,
All hope, all faith, all action, and all thought,

Which has vitality within itself,
Lives for a fellowship with purer light—
With loftier action, thought, and hope, and faith—
Lives with an ever-concentrating power,
Which, as it strengthens, reaches centrewards.

Mrs. Green wrote with great freedom of thought and diction, and was neither limited in her themes nor the method of their treatment. When the subject involved important principles; when it took hold of great human interests, or presented poetic aspects, she was often truly inspired. Her mind was full of light, and her pen became a tongue of fire, illuminating whatever it touched. Sometimes a mere question—like the rod that smote the rock in the wilderness—seemed to strike the living fountain of her inspiration. Now and then, a single remark would produce an effect as instantaneous as the falling of a spark into a magazine. We have a remarkable instance of this in the production of her "Song of the North Wind," a poem of about one hundred and fifty lines, in which the force of strong words and the whole metrical movement suggests the blasts of polar skies and the grand march of the tornado. This poem was composed one evening early in March, 1848. The writer of this had just returned from his office at the close of the day. It was a cold night, and the wind was blowing a gale from the north. On entering the door I met Mrs. Green, whom I thus addressed: "Well, Fanny, the Spirit of the North Wind is having a grand rehearsal to-night. The rhythmical movement is rapid and powerful, and the music full of startling *crescendos*." Starting suddenly, as if moved by an electric shock, she made no reply, but rushing upstairs, disappeared. In an hour and a half she returned with the poem complete and ready for the press. My observation, made without premeditation, suggested the theme, and instantly the invisible powers of the air swept over her soul, waking the strings of her lyre to the stately numbers of this boreal march. It was no "ill wind" that produced such a result; it was rather a *divine afflatus*, that gave to the inspired poet a power of expression, majestic and free as the wild blasts which cradled her muse. Boreas rehearses his victories on land and sea. I will here extract portions of this grand anthem:—

SONG OF THE NORTH WIND.

From the home of Thor, and the land of Hun,
Where the valiant frost-king defies the sun,
Till he, like a coward, slinks away
With the spectral glare of his meagre day—
And throned in beauty, peerless Night,
In her robes of snow and her crown of light,
Sits queenlike on her icy throne,
With frost-flowers in her pearly zone—
And the fair Aurora floating free,
Round her form of matchless symmetry—
An irised mantle of roseate hue,
With the gold and hyacinth melting through;
And from her forehead, beaming far,
Looks forth her own true polar star.
From the land we love—our native home—
On a mission of wrath, we come, we come!
Away, away, over earth and sea!
Unchained and chainless, we are free!

As we fly our strong wings gather force,
To rush on our overwhelming course:
We have swept the mountain and walked the main,
And now in our strength we are here again;
To beguile the stay of this wintry hour
We are chanting our anthem of pride and power;
And the listening earth turns deadly pale—
Like a sheeted corse, the silent vale
Looks forth in its robe of ghastly white,
As now we rehearse our deeds of might.
The strongest of God's sons are we—
Unchained and chainless, ever free!
We have looked on Hecla's burning brow,
And seen the pines of Norland bow
In cadence to our deafening roar,
On the craggy steep of the Arctic shore;
We have waltzed with the maelstrom's whirling flood,
And curdled the current of human blood,
As nearer, nearer, nearer drew
The struggling barque to the boiling blue—
Till, resistless, urged to the cold death-clasp,
It writhes in the hideous monster's grasp
A moment—and then the fragments go
Down, down to the fearful depths below!
But away, away, over land and sea,
Unchained and chainless, we are free!

We have startled the poisoning avalanche,
And seen the cheek of the mountain blanch,
As down the giant ruin came,
With a step of wrath and an eye of flame;
Hurling destruction, death, and wo
On all around and all below,
Till the piling rocks and the prostrate wood
Conceal the spot where the village stood;
And the choking waters vainly try
From their strong prison-hold to fly!
We haste away for our breath is rife,
With the groans of expiring human life!
Of that hour of horror we only may tell—
As we chant the dirge and we ring the knell;
Away, away, over land and sea,
Unchained and chainless—we are free!

* * * * *

Old Neptune we call from his ocean caves,
When for pastime we dance on the crested waves;
And we heap the struggling billows high
Against the angry gloom of the sky;
Then we plunge in the yawning depth beneath,
And there on the heaving surges breathe,
Till they toss the proud ship like a feather,
And Light and Hope expire together;
And the bravest cheek turns deadly pale
At the cracking mast and the rending sail,
As down, with headlong fury borne,
Of all her strength and honours shorn,
The good ship struggles to the last
With the raging waters and howling blast!
We hurry the waves to their final crash,
And the foaming floods to frenzy lash;
Then we pour our requiem on the billow,
As the dead go down to their ocean pillow—
Down—far down—to the depths below,
Where the pearls repose, and the sea-gems glow;
Mid the coral groves, where the sea-fan waves
Its palmy wand o'er a thousand graves;
And the insect weaves her stony shroud
Alike o'er the humble and the proud;
What can be mightier than we,
The strong, the chainless, ever free!

The following extracts contain the material portions of Mrs. Parry's description of Mrs. M'Dougall's last hours:—

A few weeks before she passed on she complained of a pain in the left breast and arm, but not very severe. . . . She was not confined to her bed, only lying down at intervals to rest. She did not write any on her work. I tried to keep her interested by getting such books as she wished for reference. One, the *Celtic Druids*, had never been drawn from the library in San Francisco since it was founded until it was taken for her. The librarian seemed astonished that there was a mind on this coast which called for such a book. Oh, that precious week that I spent with her here! they are the holy days of all my life. I shall dwell on them with loving memories whilst I remain here, and live them over again with her in the "Bright Beyond." Precious, peerless friend! be thou the first to greet me there! Sunday, June 9th, the last of the days she spent with us, she rose as usual, and took breakfast with us. After breakfast she said, "You are my own 'Brownie'; come up stairs and stay with me. We will listen to the voices; they will have something to say to us." I complied with her request, and spent the entire day with her. . . . At four o'clock we had dinner, which she enjoyed. After dinner she played backgammon with my husband, and was very much interested, winning the games. After that we spent a long, delightful evening, chatting together, she being in one of her most charming moods. . . . About 8 o'clock p.m. she said she would like to rest. I helped her undress, but when I kissed her for "good night," she said, "I wish you would stay with me." I shaded the light so it would not annoy her, and sat down by the table to read until she fell asleep. She was soon in a sweet and peaceful slumber. It seemed as if the angels were giving their beloved sleep to prepare her for the approaching strife. About 9 o'clock she awoke, to suffer the most intense pain, until the loving angel whom we call "Death" folded his arms around her, and gave her rest, peace, and glory. The last message of the angel voices to her was, "You will soon be better." . . .

She had a yearning for all that she loved in the Valley. She longed to see her husband and the dear friends at Merced. So I told her that as she was not able to write much I would get her ready, and the first opportunity she had for company on the way she should go and make a visit for a few weeks, and I would send the means for her return; that the change would no doubt be beneficial to her, and she would then be able, with renewed strength and energy, to resume her labour of love; that we loved her as tenderly as a mother, and our home was her home just as much as it was ours. She was very much affected, and said she would be so delighted to make the visit, and would return to us, and stay until Mr. M'Dougall should have a home of his own for her. I felt then that she was our *very own*—our household treasure. . . . When she passed "beyond the veil" the sun was just flooding the world with a golden light. It seemed as if the opening of the upper gates for her entrance had let celestial light shine through to earth. Her funeral took place from our house Thursday at 12 o'clock. Her remains were placed in a plain casket, with a plate bearing this inscription:—

FRANCES H. G. M'DOUGALL,
Departed
June 10th, 1878.

The whole casket was covered with rich, rare, and fragrant flowers. One friend brought a very beautiful cross and wreath. She said she did not bring them as an emblem of any faith, but the cross was a symbol of what she had endured, and the wreath of the victory she had won. Her dress was the gift of another dear friend. It was white cashmere trimmed with folds of satin. Her luxuriant, lovely hair, which I had brushed and arranged so often, I dressed with her own natural curls, and placed above her brow a wreath of fadeless laurel which she had so truly won. It was my last gift for her, my gifted friend. In her hands I placed Joan of Arc roses and immortelles—the one for her husband, and the other for her loving friends of Merced. On the piano, by the side of the casket, was placed a beautiful harp made of autumn leaves and grasses. It had no broken string, for we all thought her life had been to us so perfect, that no broken link could mar its loveliness.

Mr. Plum, an old friend of hers, made a good address. A hymn was sung of the Better Land. Mr. Moore, another friend, read an appropriate poem; another hymn was sung, and a few loving words of benediction said, which closed the services at the house.

We then proceeded to the Mountain View Cemetery. After the casket was placed in the grave we strewed upon it green boughs of the weeping willow, after which all present dropped in a small bunch of fragrant flowers. When the grave was finished we all joined in singing the "Sweet By-and-Bye," and we left her there to rest. Dear, dear Fanny! thanks be unto God for the unspeakable gift of thy grand, noble life! . . .

THE RELATION OF SPIRITUALISM TO CHRISTIANITY.

BY J. A. CAMPBELL.

THE address given before the Marylebone Association by Mr. Pearce, on the subject of Christianity, has interested me greatly. That the moral sense of Spiritualists is infinitely higher than that of average so-called Orthodox Christians, no one having a knowledge of both could deny with any truth; to do justly, not to cheat, not to lie, and not to money-grub; laws fundamental such as these, about which no one but rogues question and cavil, about which no one has a right to an "opinion," are venerated to some extent by the one and obeyed by the other. Spiritualism has, in the main, been the declarant of a fixed and absolute law of right, "binding as the bracelet upon the arm, binding as the shield upon the neck," to which the true in every age have bowed, and which was, in the early days of Western Christianity, and in the prime of it, generally acknowledged, if imperfectly obeyed; to this was added, in what may justly be called the Ages of Faith, the all-powerful element of Religion, by which I mean the realisation of a *binding link* between heaven and earth, the presence of the Son of God sustaining and helping in all time of tribulation or of wrath: thus giving soothing to the heart and guidance to the imagination, also making morality a tender and a human thing. The supremacy of this element it is that separates the teaching of Christianity from every other teaching, living union with a living person *eternally*; the promise of it "Jesus and the Resurrection." Failing to realise this seems to have been the reason of the want of success which has hitherto attended the teachings of those who are called liberal theologians, and realisation of it the strength of Ritualists and Ranters. Strange it is to me that so few Spiritualists seem to see that no sort of religion, in the sense of a "moral motive power," can ever be reached through Spiritualism *alone*, which shall rival this religion of Christ,* if by religion we understand according to the meaning of the word "binding influence." That character stands for ever the highest by mortal conceivable, and our moral sense demands nothing more noble, though it is Spiritualism alone that can teach us the full value of religion. Thus we reach confidently the position that the Christian ages reached trustingly; and a faith, I believe, may be ours that shall add to unswerving principles of moral rectitude, a religion in which the presence of the Son and of His angels shall be as certain to the intellect as inspiring to the heart. When this becomes manifest, we shall reverse our present process of adoring the lower and measuring the higher, and with invincible sword in our hands go forth to do surer battle against selfish jugglery, political economy, scientific materialism, and other infernal "opinions" that make our seers dread for us conditions of lasting damnation rather than diseases in the process of evolution.

Eisenach, Aug. 27th, 1878.

* I assume that religion of some sort is a necessity of the human heart, to whom and with what cords is the only question.—J. A. C.

Poetry.

THE WIND'S VOICE.

Oh, sad wind, all sweeping in gusts o'er the moorland,
 Then whispering through Winter's bare trees;
 How mournful thy voice in the green balmy Summer,
 Like a sigh midst the warm-scented breeze.

Oh, wild wind, why echoes such drear, plaintive music
 Like tones between love and despair?
 Are the voices of angels who float round this planet
 Thus borne through the clear summer air?

Those bright ones glide near us soft noontide and evening,
 As of old one may still be our guest;
 They guard through the darkness of midnight our sleeping
 And soothe weary pilgrims to rest.

The angels oft tread with us life's fading valley,
 Helping mortals to watch and to pray;
 Methinks the sad wind the lone voice of their weeping,
 When creatures of dust fall away.

Oh, wild wind, I hear it revealed in thy wailing,
 The sorrow of sins weary doom;
 I listen—a voice full of pity makes answer—
 "Repent! still in heaven there is room."

ALICE WORTHINGTON.

Correspondence.

[Great freedom is offered 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.]

SPIRIT IDENTITY.

SIR,—It is one of the drawbacks to the very superior phase of mediumship developed in Mr. Fletcher, that the tests given through him are often of such a personal and sometimes sacred character that those who receive them shrink from giving publicity to evidence which is of importance to the cause of Spiritualism. I have determined to some extent to break through the reserve which is so natural to us, and, for the sake of others, to publish an account of one or two *séances* given by him to my sister and myself.

In the early autumn of last year we had the misfortune to lose our eldest sister, and owing to a singular dream of one of my sisters, I had a strong impression to try if any communications could be obtained from her through a trustworthy medium. It was a first attempt, because although I had read much on Spiritualism, I had no practical experience of it, and only selected Mr. Fletcher from the recommendation of Mr. Burns, to whom I wrote for information on this point. A visit of my sister's to London soon gave her the opportunity of having a personal interview with him, and I need scarcely say he was a complete stranger to us. The appointment was indeed made by telegram; the first *séance* took place Oct. 10, 1877, and another a few days afterwards. My sister C— sent me a complete record of them on the same days on which they were given, and I need hardly say how much we were impressed by the accounts sent us. After Mr. Fletcher had been entranced, the name of my sister E—,* who had passed into spirit life, was correctly given, and she was accurately described, even to a peculiar mark on her face, and to the smallness of her hands, all of which references furnished additional proofs of her identity. Of the latter "they are my strong point," was Winona's message, and it was a characteristic phrase. She used to wear sixes in gloves, when the sizes were made smaller than they are now; in fact, a child's size. The communicant then described her illness most correctly through the controlling spirit, adding that nothing could have saved her, although the doctors did not understand it; and she wished us to know this, which I may state was a complete answer to our own troubled speculations as to whether her life might not have been spared by an earlier diagnosis of her case. Our dear sister told us she did not know she was leaving earth; but she first became aware that she had passed through the change of death by seeing her own lifeless body when someone came into the room with a lighted candle, and which, I conclude, restored her consciousness. She had passed away at night. She also alluded in a very striking way to a medical consultation next morning, and to her leaving her husband on earth to find herself in the arms of our father, who had been many years in spirit life. She then told C— she was constantly with us, and that if we would hold *séances* at home she could communicate with us; that I was a writing medium, but not a strong one unless I could write in trance; and also that my youngest sister F— was likewise a medium, but would not be developed for reasons which she gave, and which have since been verified. My sister E—'s husband was also mentioned by name, and she said she was aware her rooms had been kept just as they were in her life; touching messages were delivered concerning him, and her own presence with him still, as well as directions about some legal matters which she was anxious should be arranged. She said the ring C— wore was hers, that it was a great help, and she described locks of her hair we had, and how we kept them, just as it all was. These she wished us to wear to bring her in closer *rapprochement* with us. The contents of a small box, which was securely fastened, containing hair, a double eyeglass, and old-fashioned silk purse with rings, &c., were correctly given by Winona, who, however, drew the eyeglasses, and with regard to the purse, said there was something in the box connected with money. Probably she had never seen a similar one before, and did not recognise it as a purse. Winona gave some characteristic messages from my father; our brother was spoken of by name, and his character correctly alluded to. The name of an old servant of ours was also

given, her attachment to our family described; and Winona wrote my brother's name, as well as a brief message from our sister, signed with her name; another (also from the latter) to my sister F—, addressing her by name, and signed with two of her names; and a third to her husband, in which his name was also given, her death mentioned also, and her pleasure in seeing everything kept as before, and this was signed with four names—two Christian and her married name, as well as our name. These papers are all in my possession. Winona also told my sister C— that she was aware she was going to see a young lady who was very ill, whose Christian name she also mentioned, which was perfectly correct. She said she would recover and become quite well, and the prophecy has been verified, although at the time it was considered exceedingly doubtful. My sister was most particular not to mention any names, and the communications were given spontaneously.

On Mr. Fletcher's awaking from his trance, his clairvoyant power in the normal condition was made evident. In answer to the question if he could see any relations of our cousins who were waiting in the room below, he said, "I see that a spirit called W— is here; he has not been in spirit-life very long. He sends" (here the name was shortened into the familiar abbreviation used by his family) "W—'s love to all, and you must tell them to try and communicate with him." He also described his mother (who was deeply attached to her son) as having her arms round him. He saw the spirit stretch out his hands to his two sisters after he entered the room downstairs. All was correct. My youngest sister sent a message of inquiry, and Mr. Fletcher said he hoped to obtain a reply. Some little time afterwards it was sent to us. I must mention that we had after this just commenced some *séances* at home. The reply addressed my sister by name, and the writer mentioned, with the same convincing ease, her own presence at our *séances*, and her unsuccessful efforts to communicate with us. The name of her husband was given; also that of a cousin on earth; and a circumstance was alluded to which had prevented her brother in spirit-life communicating with his sister; it was signed, "Your sister, E—." At least half-a-dozen tests were given in this brief letter, and my mind was convinced and my heart comforted by the proof which had been bestowed on us of the continued existence and love of those who have indeed only "gone before."

Our *séances* at home were continued for a brief period, which was sufficiently long, however, to partly develop me as a writing medium,—a result my mind had certainly not influenced, as I had interpreted the statement entirely in the sense of assistance by inspiration in some previous slight attempts at literary work. As soon as my astonishment had subsided, and the first trying mistakes and difficulties had been got over, my father and sister, and occasionally others, were able, at all events, to write comforting and beautiful messages of such a character as a Christian man or woman might thankfully receive as an added testimony to the reality of the unseen world, and the truth of the words of Him whose divine mission on earth is, I humbly conceive, as far from ended as it is but little comprehended by man.

I now turn to my own *séances* with Mr. Fletcher, two of which took place in the spring of this year. While waiting in the dining-room, Winona wrote through me, and I told him she was doing so. He said: "She writes a large round hand," which was precisely the writing before me, although, of course, I had known nothing about it. I regret being unable to give as many details concerning these *séances* as the previous ones; but, while withholding many tests, on my own account and that of others, I may say that Winona mentioned three names without any assistance from me, and that she referred to family incidents and my own life in such a way as to assure me my spirit friends were communicating through her. She mentioned my mother's illness, and pointed out the affected place on her medium's breast. She spoke of my brother in many ways correctly, as well as of some friends of ours "in a hot country!" which she described too well for me to fail at once to identify it and them with the facts. She made several prophecies, three or four of which have already been verified, and repeated a message from my sister (who was, she said, standing close to me), which I can only say was to me a most complete demonstration of her presence. Winona also alluded so truthfully to my life and friends, and threw so much light on a great deal which had caused me years of trouble and anxiety, that I can hardly overrate the comfort I received on these occasions. This spirit, whose own brief life-history is so touching, and full of the evidences of a noble nature, addressed me in words full of hope and tenderness; and, little as it may interest others, I cannot refrain from alluding to these higher uses of her medium's power, to show that spirit communications are a divine gift, of such a nature as the worldly and the seekers for the marvellous little dream.

In conclusion, I will relate the following little incident. A short time ago I wished to obtain a copy of *The Banner of Light* of July 27th, containing an account by Mr. Fletcher (partly copied in *The Medium*) of the photograph taken of "Lillie Gordon" in daylight, and very soon after I received a copy from him, though it is now an old paper. I never mentioned it, or its contents, to him. Winona took the earliest opportunity of writing, "My medium has sent the paper to you because you wished it. You could not get it, so I put it in his mind.—Winona." She still uses occasionally un-English expressions, though she speaks and writes well, and her medium stated that at first she could hardly talk in our language at all. Throughout I have spoken of Winona as the active agent in the communications received from Mr. Fletcher, and ample proofs of her separate identity have been given to me, as well as her truthfulness and untiring endeavours to give his visitors those tests which sometimes the unfavourable conditions they bring do so much to defeat. Few spirits have at other times, however, been able to speak so successfully through their mediums as she has through hers, and no one can listen to Mr. and Mrs. Fletcher's account of their extraordinary experiences of spirit-power—dating back from the former's childhood—without thinking with them that it is strange how the existence of our spirit friends can ever be doubted.

S. E. GAY.

* Readers will kindly excuse my not giving names in full.—S. E. G.

THE INTERLINKED RINGS.

SIR,—In *The Spiritualist*, 30th inst., I find this passage, in reference to the fact that the wooden interlinked ring in the possession of Mr. Gillis parted company with the ivory ring on being soaked in water. "Here, then, seems to be evidence of a most heartless fraud practised by one or more of the four mediums upon Mr. Gillis, who had treated them most kindly. Nevertheless, uncertainty is placed upon this view of the case," &c.

I submit, first, that there is no evidence whatever of fraud; second, that even if there were fraud, there is no evidence that the fraud was committed by any of the four mediums present.

If a fraud was committed, the probability is that spirits, who can work better in the dark than in the light, were the culprits.

The wooden ring was taken impromptu from a set of rings of an ordinary piece of furniture, and Mr. Reimers has shown, by the testimony of the trade, that one ring in ten is a broken and glued ring.

That a wooden ring could be broken and glued so perfectly in the dark as to escape minute investigation as to its fracture is extremely improbable. Further, I know of no glue which could be so quickly dried as to form a strong adhesion in the short space of time the *séance* lasted, before the interlinked rings were examined. Such experiments should, of course, be performed with the utmost care. The wooden rings used should be first boiled, so as to dissolve any possible gluing, and it should be ascertained whether there is any kind of glue which can resist boiling. After this test the rings should be privately marked; and, lastly, after the interlinking, the rings should be submitted to microscopic investigation, and again to boiling water.

There exists no doubt on the part of experienced Spiritualists that matter has passed through matter. The interlinking of two rings is, therefore, a phenomenon to be expected; and I venture to predict that before long it will become a demonstrated fact. M. D.

Saltburn-by-the-Sea.

SIR,—In answer to Dr. C. Blake's question, I may state that the common curtain ring was one of those supplied for the same experiment a long time ago by Mr. Sourbutt, and used by Mr. Williams and Mr. Herne. I saw them often in their rooms, and the history of that particular one in Mr. Gillis's case would, to my own belief, reveal simply the fact of its having been glued before it was purchased by Mr. Sourbutt. The time of holding the rings on Peter's recommendation we did not ascertain, but it probably was about fifteen seconds. If imagination inclines towards the possibility of doing the joining on the spot, my description of the arrangement of sitters and conditions will considerably reduce its scope and push the question—How and by whom? On my right sat Mrs. Herne, then Herr Gillis, Mr. Herne, Mr. Williams, Mr. Rita, and myself. Our constant joining of hands, or at least remaining on our seats, was uninterruptedly confirmed by our talking, the voices coming always from the same spot, a feature preserved through all the sittings. From the left side, rather high above Mr. Rita's head, came Peter's hand, the direction of the points of his fingers and his well-known voice justifying my impression. Permit me, in conclusion, to say that the only hope for satisfactory explanation lies in the repetition of the experiment, so sincerely and eagerly desired by all the mediums. C. REIMERS.

HEALING MEDIUMSHIP.

SIR,—In the interest of all who suffer, I trust you will allow me to add to the list of cures by Mr. Omerin lately made public in your esteemed journal, a few details of my own experience.

It was during the month of June last year that, whilst in the passage of my house, I was suddenly seized with a severe attack of apoplexy, and, to quote Macaulay, "fell, as fall the dead."

Alarmed by my fall, my wife rushed to my assistance; and whilst she was trying to revive my insensible form, and in the deepest affliction, supposing me dead, Mr. Omerin most fortunately returned home.

Acquainted with what had occurred, he very quietly calmed my wife, and damping his hands with water, he proceeded to place them over my head. This imposition of his hands was all he did, but its effect was simply marvellous. Within seven minutes my senses were restored, and I was sitting on a chair in the next room. For these facts both I and my wife can vouch, and are at all times happy to make them widely known, believing that the singular power possessed by Mr. Omerin, if more widely known, might be the means of saving many a life now lost.—I am, sir, yours very truly, JAMES WHITNALL.

5, Northumberland-street, Strand, London, August 10, 1878.

THE Countess of Caithness, authoress of *Serious Letters to Serious Friends*, left London for Paris yesterday; she was accompanied by the Earl of Caithness, who is President of one of the English juries at the Paris Exhibition, by direct invitation of the Prince of Wales. Mr. Alexander Calder, President of the British National Association of Spiritualists, will leave London for Paris to-day, and Mrs. Makdougall Gregory reached the latter city last week. Miss Ottley is at Versailles.

MR. W. J. COLVILLE will deliver an inspirational address and poem, on subjects to be chosen by the audience, at Langham Hall, 43, Great Portland-street, W., this evening, Friday, September 13th, at eight o'clock; also on Friday, next week, September 20th, at the same place and hour. Admission free to all parts of the house excepting stalls; a collection to defray expenses. Mr. Colville will lecture in London to-morrow, at 3.30 p.m., at 38, Great Russell-street, and on Sunday next, September 15th, at Quebec Hall, 25, Great Quebec-street, at 3.15 p.m.; also, same day, at Doughty Hall, 14, Bedford-row, Holborn, at 7 p.m. Admission free. On Tuesday next, September 17th, he will speak at Quebec Hall, at 8.30 p.m.

SPIRITUALISM IN PARIS.

MR. HENRY LACROIX has contributed the following details about Spiritualism in Paris to *The Banner of Light* (Boston, U.S.):—

I was present at several *séances* held at the hall of the new or renewed society, and was pleased to see that the programme was varied and interesting. The speakers of both sexes displayed much elocutionary and debative power in crossing opinions, which at times were at great variance, but with that exquisite taste and politeness so familiar to the French, the clashing was all the while pleasing to witness. These meetings are presided over by M. Leymarie, who acquits himself of the function remarkably well. This gentleman, who suffered so severely a few years since for the cause, by an unjust and long imprisonment, is an ardent and intelligent labourer. His charming wife, *au fait* of all the arduous duties of the charge, is ever seen, even late at night, with her husband attending to calls made to the society or the *Revue*. At this Exhibition time the number of Spiritualists from all parts of the world that congregate here is large.

At another public *séance*, held in the hall of the society, which surpassed in importance the one alluded to above, we found a thick throng. The opening of the interesting *soirée* consisted in the delivery of a lecture made by Mr. Frs. Vallès, inspector-general of roads and bridges. The subject, which was very ably handled, was a response to the now prevailing English materialist doctrines. The lecturer's survey of the case was broad and comprehensive, and his exposition of the general and minor faults of the skeleton-like doctrine, made in a highly classical and also humorous style, was eagerly listened to and applauded by the appreciative audience, among whom were a good number of literary stars of Paris, who, be it said, generally endorse our views. Among the class of the *artistes* also, who exert here a good and wide influence, are many devoted *Spirites*. They are so many, indeed, that I may be excused from not mentioning the names of any. One in particular, however, should be alluded to. This lady, Mme. Ugald, a celebrated cantatrice and author, has developed one of her pupils as a most promising materialising medium. Spirit-hands and faces, in full light, already make their appearance through the medial powers of this pupil of Mrs. Ugald, whose name is Miss Claire de Helenden. As this case is rather exceptional here, and being a vanguard one of a promising kind, we note it down briefly to refer to it more at length hereafter, should our personal examination entitle us to do so. The Count de Bullet, residing at the Hotel de l'Athénée, with his engaged materialising medium, Firman, devotes a good deal of his attention to tangible productions.

The Abbé Marshall, formerly a priest of the Romish Church, and who, with Father Hyacinthe Loison, established the new church at Geneva, Switzerland, is a frequent visitor at the Psychological Society. I heard him speak there, and was at once convinced, of what I had been told of him, that his oratorical power was great, and gushed under the direction of a trained mind with telling effect. This ex-priest, who differed with Father Hyacinthe as to the marriage of priests, is now in our ranks, and is called to do a mighty work in the cause; he has lately published two important works, *L'Esprit Consolateur—the Consoling Spirit*—and *The Souvenirs of a Missionary*. Among the other notable and representative men who aid and adorn the society, I might cite the following: Mr. Charles Fauvety, editor in chief of *The Secular Religion (La Religion Laïque)*, which first-class paper discusses most ably our doctrine, and exerts a wide influence here and abroad, or over the Continent, especially among the learned; Mr. de Bonnemere, a distinguished historian and writer in the above-named paper; M. le Baron du Potet, the world-wide known mesmerist, who now, aged eighty-four, is as fresh and rosy as at forty; Mr. Godin, the great manufacturer and philanthropist of the *Familistère de Guise*, of the department of l'Aisne, who employs 3,000 working hands, and whose name and works must be familiar to your readers, as a long article was published by an American lady medium, a year or so ago, on that subject in the *Banner*; Mr. Barrow, engineer-in-chief of the Eastern Railway; Mr. Chas. Lomon, dramatic author, who, under the inspiration of his spirit brother, composed a highly esteemed piece, which is played at the leading theatre, *le Théâtre Français*; Eugene Nus, a dramatic author of note, and who also wrote *Les Grands Mystères*, or the *Great Mysteries*, which work is classed at the head of French Spiritualistic productions, and drew from the press in general the most flattering eulogiums; René Caillé, one of the three engineers engaged on the great work of the Suez Canal.

Miss Huet, 173, St. Honoré-street, is a leading medium of Paris, through whose means many have been made "whole," or converted to our demonstrated faith. Miss Huet has for many years exercised her faculty as a rapping medium, and her *salon* is often found filled with people from foreign countries bearing titled names, and eager to peep behind the mysterious veil. This lady is conversant with the English language, and extends a warm hand to all American visitors.

In the main hall of the Psychological Society are exhibited several large and beautifully-executed drawings, due to the inexperienced pencil of a medium of Marseilles, a blacksmith, called Fabre, whose hand was controlled by Raphael. One of these much-admired tableaux is a life-size head of Christ, and two others represent battles of Alexander the Great. These works have received the highest praises from the critical artists of Paris, and have been photographed in different sizes. It has been claimed that the medium Fabre is the reincarnated spirit of Benvenuto Cellini, and it is further said that several characteristics of the celebrated Italian artist, engraver, chaser, and jeweller are noticeable in this medium. Be it as it may, we cannot vouch for it either way. There is, however, here a Greek drawing-medium named Hugo d'Alesi, who produces in semi-darkness paintings and drawings, some of which are very fine. As this person is up early and late at his work as painter, he can give but very little time to his remarkable mediumship. His principal control is an Italian painter, who was called Donato.

The Zouave Jacob, who some years since created a *furor* among the Parisians by his mediumistic cures, now lives at Passy, a suburb of Paris, 40, Serpentine-street, where he still attempts to heal, but with less success than heretofore we are told. There are many mesmerists here who work in aid of the afflicted, and give experimental *séances* to the public now and then. I assisted at one of these *séances* held at the Psychological Society's hall, and saw some feats of power that were curious and interesting.

REMARKABLE PSYCHOLOGICAL EXPERIENCE OF A LAWYER.

In the last number of *The Psychological Review*, Mr. A. E. Newton gives the following narrative:—

While residing, a few years since, in the city of Washington, U.S.A., the writer made the acquaintance of Mr. M—, a gentleman who at the time held an important official position in the municipal government of that city, and who subsequently was appointed by the President to a still more responsible office under the general government. No one acquainted with him would question his integrity in any respect. His recent decease leaves me at liberty to relate an incident in his personal experience which he once intrusted to me in confidence while officially associated with him.

Mr. M— was no believer in modern Spiritualism, and when he first learned that I was one, he took occasion to express strongly his regret and disapprobation. This was based chiefly on religious grounds, as he believed Spiritualism to be inimical to the religion of the New Testament.

I assured him that I entertained quite a different view of the matter, and he dropped the subject as one he did not understand. Shortly afterwards, however, he came to me confidentially, and said he had thought that perhaps I, being a Spiritualist, might be able to explain to him a singular experience which he once had, and which had always been a puzzle to him. He had kept it a profound secret, and did not wish me to communicate it to any of his official associates.

He then proceeded to state that when a young man he had sometimes indulged in the use of intoxicating liquors, and they had a peculiar effect upon him. A small quantity drunk would result in a total loss of consciousness, sometimes continuing for several days, and when he came to himself he would learn that he had been "on a spree," and often had done many foolish things, greatly to the annoyance of his friends and his own poignant shame. He therefore found it necessary to abstain wholly from the use of such drinks, and he made it a point to do so.

He had studied for the legal profession, and when his preparations were completed he removed to one of the new north-western States, and "hung out his shingle" in a thriving village, the country seat of a newly-settled region.

Several important cases in litigation were soon entrusted to his care, involving the ownership of many thousand dollars' worth of property, and he was busily engaged in preparing for the approaching session of the Court, at which he was to make his *début* as an attorney and advocate, and when his professional standing would be determined by success or failure.

One morning, a day or two before the court was to open, he found himself feeling very nervous and ill from overwork and anxiety—quite unfit to attend to business. Under the pressure of the occasion, and despite of his resolution of abstinence, he thought he would step across the way to the tavern and brace himself up with a small potation of brandy. He recollected purchasing and swallowing the draught, but from that moment all was blank until he suddenly awoke to consciousness, sitting in his own office. Here he noticed such changes about him as suggested that some time had elapsed since his last recollection.

A fearful suspicion at once flashed upon his mind. A friend was sitting in the office with him engaged in reading. Controlling his emotions, he carelessly asked, "What day of the week is it?" The answer gave confirmation to his dreadful suspicion. Several days had passed, to which he had been entirely oblivious, probably on a drunken spree. The session of Court was over—the important business entrusted to him had been neglected—his reputation was ruined, and his high hopes of professional success all blasted in the bud! These were the thoughts that rushed at once through his mind.

But he said nothing, and after ruminating for a while over this gloomy state of affairs, he concluded he would go to the Clerk of the Court, learn the worst, and obtain some papers he had deposited with that official. As he entered the clerk's office, that gentleman, to his great astonishment, at once addressed him with the warmest congratulations on the brilliant *début* he had made at the bar—complimenting him on the masterly manner in which he had conducted his cases, and the success he had won! "Why," said he, "you presented your suits with all the confidence and skill of an experienced practitioner, and you argued them with an ability that received the highest compliments of the judge." M— kept his own counsel, but by skilful questioning ascertained that he had appeared in Court at the proper time, conducted his business with all due formality, and had actually gained every suit, as was proven by the papers which the clerk placed in his hands! "Yet," said he, "I was utterly oblivious, and have been to this day, of everything that occurred during those days!"

"Now," said Mr. M— to me, after finishing the story, "how do you account for all that?"

I replied that Spiritualism furnished a ready solution for all such puzzling experiences, inexplicable as they are by any other system of philosophy. "Doubtless," said I, "some kind departed friend of yours of the legal profession, seeing your exigency, and finding your organism

in a condition to be controlled—consequent no doubt in part upon the effect of the liquor imbibed (for I have learned that alcoholic beverages do often facilitate control by disembodied spirits, though generally, so far as I have observed, those of a low class, and for no good purpose)—doubtless some friendly and capable spirit took possession of your body, shutting off your consciousness, as is often done in the trance condition, and held you under this control uninterruptedly until he had carried you through the emergency, transacting your business better, perhaps, than you could have done yourself."

THE CHARACTER OF THE EXHIBITOR OF "EVERETTISM."

(From the "Boston Sunday Herald.")

A SAD story of desertion comes from Lynn. George Everett Avery is one of the actors in the affair. He is the son of Asa and Mary Avery, of No. 14, Carnes-street, West Lynn, who bear an excellent reputation among their acquaintances. In 1870 George was married to Miss Alice A. Stevens, whose parents belonged to Portsmouth, N.H., where she was born; she is at the present time twenty-five years of age. The Rev. Mr. Winkey, of Boston, performed the marriage ceremony. A week after their marriage Avery stole 125 dols. from his employer, John M. Way, in whose office in Boston he was engaged in studying law, and shortly thereafter left for Canada. He took his wife with him, and hid from her all knowledge of his thievish transaction. They remained in the provinces for a short time, when he returned to Boston, after which they lived in various cities and towns in New England until 1875, when he and his wife went to Lynn for the purpose of residing in the family of his parents. Besides working for Mr. Way, Avery has been employed in the offices of General John L. Swift, the Hon. John de Long, and others in Boston. Three years ago, at the time he took his wife to live with his parents in Lynn, he became interested in an "exposé of Spiritualism," his aunt, Mme. Boutelle, of Boston, being a medium, and through her he engaged in the business. He started out on the road from Boston with a show which he called "Everettism," deriving said name from his "interior cognomen." Before starting out it was noticed that he was quite intimate with a loose character named Willis, and as he wished the services of a female assistant to "throw about spirit flowers, pianos, &c.," she readily consented to go with him. From the day he left on his tour for the exposing of Spiritualism until the present time he has seen his lawful wife only twice, and he did not communicate with her or contribute toward her welfare in the least. She, true to him, did not once think that he was untrue to her, and laboured early and late toward the support of his mother and father, engaging herself in a large number of minor pursuits, which could in the least prove remunerative. She would ask what had become of him, but the father and mother did not wish to break the news to her that her husband was unfaithful. The silence worked upon her terribly, and at certain periods she would experience severe melancholy fits. On the 3rd of March last Avery gave an exhibition in Lynn, and sent for his father and mother to visit the hall, as he did not wish to come to the house, not wanting to see his wife. The news got to his wife that he was registering himself as the husband of the Willis woman at the several hotels where they put up, and this information gave a very severe shock to her nervous system. Weeks passed, then months, and as time wore on, she seemingly became more and more afflicted, and about a week since it was thought that she was insane, caused by constant worry. A *Herald* reporter visited her home yesterday, and found that she was in a very bad condition, raving constantly, and giving utterance to the most nonsensical assertions in regard to the flight of her husband. One day last week, Everett being told that his lawful wife was insane, he went to the house, and upon her making toward him he roughly pushed her away, stating at the same time that "he had not the least regard for her." Doctors Ahearne and McArthur have examined the woman, and adjudged her insane, signing the papers yesterday, and it is probable that she will be taken to the asylum at Danvers to-morrow. It is stated by those who pretend to know that Avery is married to the Willis woman, and if that is so it is wondered at that he has not yet been arrested on the charge. The Lynn police have investigated the case, and find that all the evidence lies in Boston, and, that being the case, undoubtedly officers in that city will look up the matter, which certainly bears all evidences of cruelty, and which calls for the punishment of Avery.

SPIRITUALISTIC MEETINGS AT HACKNEY.—Sunday evening services are held weekly at 6, Field View-terrace, London-fields, in connection with Spiritualism, under the management of Mr. J. R. Williams; Mr. Armbee and other friends assist. Last Sunday evening Mr. Williams said that he appreciated good preaching, and wished to hear it; but the local ministers so abused Spiritualists, and the truths of spirit communion, although the Bible was full of the latter, that he felt the holding by Spiritualists of homely services of their own to be better than attending local places of worship.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.—Next Sunday the Liverpool Psychological Society removes to a new place of meeting, Perth-street Hall, Perth-street, West Derby-road, and Mr. Morse will preside at the opening services, at 11 a.m. and 6.30 p.m. The hall has been generously built by one of the trustees of the Society, Mr. John Chapman, he having defrayed all expenses of building. The hall is, however, only intended, we are informed, as a temporary place of meeting, as the Society hopes ere long to build a larger hall, and nearer to the town. The Society has formed a free lending library, and established a bookstall. The librarian writes that any friends having spiritual papers, magazines, or books, for which they have no use, should send them to Liverpool for the library and for free distribution.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday night, at the ordinary monthly meeting of the Council of the British National Association of Spiritualists, Mr. Alexander Calder, president, occupied the chair. The other members present were Mr. Morell Theobald, Mrs. Desmond Fitz-Gerald, Mr. R. A. March, Mrs. Fitz-Gerald, Mr. Cornelius Pearson, Herr Christian Reimers, Mr. R. Pearce, Mr. Dawson Rogers, Miss Houghton, Mr. E. T. Bennett, Mr. A. Joy, and Mr. Harrison.

Mr. Morell Theobald read the report of the Finance Committee, which announced a balance in hand of £33 17s. 7d., recommended payments to the extent of £22 6s. 2d., and estimated the outstanding liabilities of the Association at £5. It stated that next month the amount in hand would probably be less than that due to be paid, so recommended the members who were in arrear, to pay up their subscriptions without delay.

In answer to a question, the Secretary stated that there were about fifty members on the list of those in arrear.

Preliminary arrangements about the expenditure of a proposed anonymous contribution of £50 a year to the Association, were referred to the General Purposes Committee for completion.

A letter from Mr. W. C. Denovan, of Sandhurst, Australia, was read, thanking the Association for his election as an honorary member. The Rev. J. Tyerman (California) wrote, announcing his intention of visiting England in the course of next year. Other letters were also read.

Mr. Cornelius Pearson proposed and Mrs. Fitz-Gerald seconded a vote of thanks to Mr. Blackburn for his generous gift of self-recording weighing apparatus to the Association. This was passed unanimously with acclamation.

Mr. Joy proposed, Mr. Theobald seconded, and Mr. Rogers supported—

That it is inexpedient that the proceedings of committees appointed by the Council be open for the inspection of any person not a member of the Council, except by permission of the Council.

Mr. Harrison moved an amendment—

That it is expedient that the proceedings of committees appointed by the Council be open to the inspection of all the members of the Association.

This was not seconded, and the original resolution was carried, with one dissident.

Mr. E. T. Bennett moved—

That it be considered a breach of privilege on the part of any member of the Association to make public comments and criticisms on the proceedings of its committees, and on the action of individual members on those committees, except as they are brought before the Council by their own reports or otherwise.

This was seconded by Miss Houghton, and supported by Mr. Theobald and Mr. March.

Mr. Harrison moved an amendment—

That this Council, being responsible to its constituents for the transactions of its committees, repudiates all attempts to cut off any of those proceedings from its own knowledge by allowing committees to withhold any of their business, and recognises the established principle in public life that the full publishing of proceedings, and the avoidance of secrecy, are necessary in all bodies which claim the support of intelligent members.

He said that he moved this amendment partly because committees had entered official business on their minutes which they had not brought before the Council. That he wanted the broad light of day to fall upon all business transacted, and considered that any secrecy about work done would sacrifice the rights of private members, would aggrandise power into the hands of the Council, and would be a just argument against having an organisation in Spiritualism.

The amendment was not seconded, and the original resolution was carried, with one dissident.

Mr. Harrison moved—

That the side on which each member of Council votes on all divisions at Council meetings be recorded and published in the Proceedings of the Association.

He said that of late at only one or two divisions in a year had the names been recorded, and then not published in the Proceedings; it was a farce for a member of Council to ask the support of his constituents at an annual election, when the information how he had voted throughout the year had been kept back from the general members.

Mr. Joy seconded this, *pro forma*.

Mr. Dawson Rogers said that the plan was impracticable, and that by the present rules the votes might be recorded at any time, if any member of Council asked for it to be done.

Miss Houghton and Mr. March spoke against the resolution, and nearly everybody present but the mover and seconder voted against it.

Mr. Harrison said that he moved in the interest of private members—

That the side on which each member of a committee votes at every division of a committee be recorded in the minutes; that the minutes of all committee meetings be open to inspection, for public or other purposes, by any member of the Association; and that the votes at divisions of committees shall be published in the Proceedings of the Association, whenever, at the discretion of the chairman of a committee, they shall be deemed of sufficient public importance.

This not seconded.

Mr. Harrison next moved—

That a stock account of the property belonging to the Association be kept, and presented monthly to the Finance Committee; that it shall show all changes in the stock during each month, and the causes thereof; and that the Finance Committee shall report monthly the value of the stock belonging to the Association.

He said that all the public companies whose method of working he knew

anything about kept an inventory of their property, and were able to trace from month to month all losses, breakages, and additions.

Mr. Bennett seconded this resolution; Mr. March, Miss Houghton, and others spoke against it; finally, it was referred to the General Purposes Committee.

Mr. Harrison gave notice that, in furtherance of the principle which he had been advocating all the evening, that the private members should know all the proceedings of the managers of a public body, and that the subordinates of that body should have no power to conceal any of their work from their superior officers, he would move at the next meeting—

That the minutes of all committee meetings held during the intervals between Council meetings be read in full by the secretary to the Association at the first Council meeting after they have been passed, and be of none effect and not authorised, until they are both received and adopted by the Council.

Mr. Joy said that he would second that.

The proceedings then closed.

THE REV. DR. LEE ON SPIRITUALISM.

LAST Sunday evening the anniversary services of the "Association for the Promotion of the Union of Christendom" took place at All Saints' Church, Lambeth, and the sermon (after an unusually hearty service, which was joined in by the members of the various Christian denominations present) was preached by the Rev. Frederick George Lee, D.C.L., F.S.A., vicar. He spoke of the divisions and disunions among the various sects of Christians, who did not fulfil the precept of their Founder that "they might be one," and said that the spread of intellect, even in an age which had abolished God, had tended to make some of those who held essential doctrines of Christianity nearer to and more harmonious with each other. He added that present English society, though it was not in the miserable condition it was five or six years ago, and although those who then had the reins of power had been discarded by the voice of the people—which had on this occasion mimicked the voice of God—and would soon go to their appointed places, yet presented four crying evils. The first was the Public Worship Regulation Act; the second was the filthy Divorce Act; the third was the condition of society which led "highly intellectual people, thoughtful people, irritable people," to accept the evidences, which certainly were patent to them, of "Spiritualism," or, as he preferred to call it, "modern necromancy," and often to fall into many consequent moral obliquities; the fourth was the Education Act, which led the parents of children, who were able rapidly to mumble any given Bible passage, to imagine that they had received the elements of Christian education. He implored the members of the congregation to place themselves under the control of their angel guardians, in order that "they who evermore behold the face of the Father in heaven may defend us on earth;" and the special service (which was entirely within the legal limits allowed in the Church of England) concluded by a processional hymn being sung, reminding us of the fact that

Rest comes at length; though life be long and dreary,

The day must dawn, and darkness night be past.

All journeys end in welcomes to the weary,

And heaven, the heart's true home, will come at last.

Dr. F. G. Lee, who is the author of *Glimpses of the Supernatural*, is by no means a Ritualist in the vulgar acceptance of the word. A correspondent says: "He represents perhaps the school of Caroline doctors who have always been faithful to the memory of the past glories of England under its lawful kings."

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