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Friday, 8th.—Experimental Research Committee at 6.30 p.m.  
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Wednesday, 20th.—House and Offices Committee, at 5 p.m. Soirée Committee, at 5.30 p.m.  
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Jan. 20.—Mr. W. H. Harrison, "Hauntings."  
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Feb. 17.—Dr. Carter Blake, "On the Nerve Ether."  
March 3.—Dr. Wyld, "Christian Occultism."  
March 17.—Mrs. Ellis, "Experiences in the Home Circle, No. 2."  
April 7.—Dr. Bloede, "Psychometry."  
April 21.—Mr. C. C. Massey, "On some of the less-known Facts of Spiritualism."  
May 5.—Mr. D. Fitz-Gerald, M.S.T.E.F., "Recent Research in the Phenomena of Spiritualism."  
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# The Spiritualist Newspaper

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

No. 324.—VOLUME THIRTEEN; NUMBER NINETEEN.

LONDON, FRIDAY, NOVEMBER 8th, 1878.

## THE INHERENT INVISIBILITY OF THE SPIRIT WORLD.

HAS anything from the world of departed spirits ever been made visible to normal eyesight? Probably not.

At the time of our first acquaintance with Spiritualism, spiritual objects were said to have been materialised at *séances*. To decide this point we for some years made the request at scores of *séances*:—"Please materialise a flower or something else existing nowhere but in the spirit world, and leave it here as evidence of your power and of your mission." That request was never granted. Wildly enthusiastic people who heard it made, cheerfully testified that they themselves had once obtained such evidence, but of course from some unfortunate accident had lost possession of the priceless other-world object, beyond all power of producing it for examination. The spirits, when asked on the spot, we found to be always unable to do this thing, so the request was at last discontinued as hopeless.

But in those early days, living temporarily materialised spirit hands were often seen in one part of a room, while the medium was in another. The fingers of the hands sometimes had rings upon them; the wrists now and then were covered with lace. As materialisation phenomena progressed, and heads, and busts, and full forms were materialised, drapery and ornaments covered them, and at last the time came when the spirits gave away cuttings from their clothing, and the fabric was always found to be machine-made. The manifestations were genuine, but the visible outcome was always in material things, as indeed had been previously indicated by the circumstance that from the first the substances absorbed and reflected light in a way which material substances only could do.

Gradually it became apparent that the spiritual world was one of spiritual conditions; that in acting upon this world it could best do so by controlling a living human organism—the body of a medium; that through that gateway it could get partial control of material things already existing in this world, and by these means communicate by sign and by symbol, not directly, to mortals. At the house of the Rev. Dr. Phelps, they, thirty years ago, built up marvellous images of human beings, by means of articles collected from various parts of his house, and which sometimes had been locked up immediately beforehand under his eyes, to make sure that some invisible power took them from their hiding place. A medium, the son of Dr. Phelps, was on the premises, but the youth was a mesmeric sensitive, the sport of all these powers, not their master.

If this be so; if nothing can be seen in the spiritual world either without a man having his spiritual eyesight opened, or without spirits manipulating common objects to speak by material sign and symbol to normal eyesight, do theorists intend to try to force their own methods upon the phenomena of nature? Do they intend to make the earth rotate upon principles they choose to invent in a back parlour? If they do, the world will still rotate on its axis in twenty-four hours, and the Galileos who give true facts and true theories, must temporarily take the worldly penalty for prematurely revealing the truths of God.

The application of these ideas to occasional events in Spiritualism is clear, and the question is whether the phenomena of nature are to alter to meet the theories of individuals, or whether individuals are to modify their preconceived ideas until they are no longer at variance with what is true?

MR. EPES SARGENT has been selected by the Messrs. Harper to edit their new *Cyclopædia of Poetry*.—*Boston Sunday Herald*.

SPIRITUALISM is gaining a strong hold in Mexico, and societies for the study of its philosophy are multiplying.

## THE WILLIAMS-RITA CASE.

WE have received the following document from Mr. Hensleigh Wedgwood, J.P., of 31, Queen Anne-street, Cavendish-square, and Mr. C. C. Massey, Barrister-at-Law, of the Temple:—

### "TEST SEANCE WITH MR. WILLIAMS.

"On the 30th October a *séance* was held at the house of Mr. Volekman, at the instance of one of the Foreign Ministers (who was unable himself to attend on account of the illness of his wife), for the purpose of obtaining a decisive test of the question whether the figures seen and felt at the *séances* of Mr. Williams are substantive beings, having a distinct existence of their own, or are merely scenic exhibitions of Williams himself, got up with the aid of drapery and properties smuggled by him into the circle. For this purpose Mr. Williams consented to undress entirely in the presence of Mr. Wedgwood and Mr. C. C. Massey, putting on a suit of wholly dark clothing provided by them. They saw that all his own clothes were laid on one side, allowing him no opportunity of taking away anything whatever from them, and then led him to a different room, which they had previously examined, and ascertained that there was nothing in it available for the purpose of the spirit drapery.

"The circle consisted, in addition to the three already named, of Mr. and Mrs. Volekman, Florence Marryat, and Lady ——. They sat in the first instance round the table, all holding hands, Mr. Williams being placed between Mrs. Volekman and Lady ——. The usual phenomena were copiously displayed. Firefly lights fluttered about; voices were heard in various directions, often at a wide distance from the medium; and on one occasion two were distinctly noted speaking at the same time. Mr. Wedgwood and Mr. Massey were each led up by a warm hand as high as they could reach standing on their chairs. The well-known figure of "Peter" repeatedly showed himself by the light which he carried in his hand, having a headdress of white linen, and the upper part of his body, as far as seen, clothed in loose white drapery. He jerked about as usual, anxiously asking whether we saw him distinctly.

"All the while, it will be observed, Mr. Williams was held by the two ladies between whom he was placed. A change was now made. Mr. Williams took his place in the cabinet, consisting of a curtain drawn across a corner of the room, and after a while Mr. Massey also went within the curtain, passing his hand over the face and body of Mr. Williams, who sat sighing and starting by his side, while Mr. Massey looked out through the opening of the curtain, and, like the rest of us, saw on the outside a white vaporous figure, more or less indistinctly seen, notwithstanding the entire darkness of the room, which appeared and disappeared two or three times.

"Finally, at the suggestion of Mrs. Volekman, Mr. Massey took his place in the circle at the left of Mr. Wedgwood, when the medium was apparently brought out in his chair in a state of trance, and placed in front of Mr. Wedgwood and Mr. Massey, across whose knees he was made to rest, lying on his right side with his head against Mr. Massey's breast. A strong hand took hold of Mr. Wedgwood's hands, and placed his right hand on the shoulder of the medium, while his left hand was made to grasp the left hand of the medium as it hung down in front. While the whole body of Mr. Williams was thus securely held by the two across whose knees he lay, the figure of a man with white headdress and drapery (presumably John King) appeared close behind him, showing himself by his own light, which was unusually bright, not being covered with muslin as it commonly is. So lighted up he brought his face within a few inches of the faces of Mr. Wedgwood and Florence Marryat, who sat next him on his right, and in that position proved the vitality of his features by loudly smacking his lips.

"It was impossible to have clearer evidence than we had of the independent existence of Mr. Williams and the stranger who thus appeared mysteriously among us.

"H. WEDGWOOD.

"C. C. MASSEY.

"*Postscript by Mr. C. C. Massey.*—In subscribing the above as an accurate account, I by no means commit myself to any other opinion of the phenomena we witnessed than that they were most assuredly not produced by Williams himself, or by any agency of his, in the ordinary sense of the words. What the above stated facts may or may not be a proof or test of, beyond this, and on this occasion, every one must decide for himself. So far as I am concerned they are not put forward as *conclusive* of anything than this, viz., that (granted, of course, the good faith of all as witnesses, and the improbability of an outside accomplice being introduced into the house of one of them) these phenomena do take place in the presence of Mr. Williams without human trickery. One of the other persons named as present is well known to us all as a powerful medium; but I am assured that these visible phenomena described are not characteristic of this lady mediumship.

"C. C. M."

Mr. A. J. Riko, of 8A, Oude Molstraat, The Hague, after making some remarks about *The Medium* newspaper which should be sent to that journal for publication, says:—

Some articles have appeared calling attention to good manifestations obtained by Williams on former occasions, or at *séances* after the exposure. This is totally useless. The only question to be considered is—*Did Williams and Rita cheat at the particular séance at Amsterdam described in the report of the Dutch?* That is all. Other sittings are out of court. This is calm and strict logic.

The British National Association of Spiritualists appointed a committee to investigate the case. Mr. Massey, in *The Spiritualist* of October 25th, said that Williams had consented to go before that committee. Well, at the request of the gentlemen, the Dutch have sent them their evidences and "pieces of conviction," including the beards and muslin; also the oil bottle, the neck of which is carefully covered with used English penny stamps (by the spirits!), in order to make it appear globular when illuminated, and to avoid displaying its real form—a bottle! I could give many more items in this sense, but will wait till it becomes a necessity. We are able to meet every point. Let this be known.

In the same number of *The Spiritualist* Mr. Gledstones suggests consulting "John King" about the affair. We know the thinking part of the English as well as of Dutch Spiritualists are too fully convinced of the errors, contradictions, and even lies in spirit communications, to go that way. No; let us use our own sound judgment, compare notes, accept facts occurring under our own observation, and then draw our own honest conclusions, without consulting any spirit out of the flesh to guide us here. I went expressly to Amsterdam to hear the facts for myself.

The article in the last number of *The Spiritualist* by Miss Kislingbury about drapery is an excellent one. Remember, The Hague Spiritualists are mostly old hands in the cause, and know all about it. I myself have witnessed wonderful phenomena in the Cook family. Heavens grant that all Spiritualists had done as honest Mrs. Cook on the occasion referred to, instead of passively gaping at the spirits! We should then have had to deplore a great deal less humbug from mediums and spirits both. Let us follow her example in future: it is a good one.

In the last number of *The Spiritualist* I find two letters from my most esteemed co-worker, Mr. C. Blackburn. Let me simply say, as to the first, that *there was no acting hastily at all*. The writer of the letter himself gave the proof of the honesty and unprejudiced mind of the Dutch, by his first question in the second paragraph, and ruins also the assertion or insinuation that a trap was laid for the mediums. No; Williams and Rita were received the first day as friends, and trusted as such. We have known all about materialisation for years. Certainly, the spirits can bring things, but here the question is—*Did they do it?* The white raiment of "Charlie," after having been seized, went directly under Rita's waistcoat (left arm), from which place it was brought to light. This happened at the moment when Williams "went for" Mr. Terpstra, and by thumping him on the back in darkness forced him to let Rita slip for some moments; probably Williams did this "in trance." (!) I hasten to add that Williams got his blows back with usury, Mr. Terpstra being *not* entranced. There was no time to hide the raiment in a better way, and so it was found only under the waistcoat—quite a natural place, yea, the *very* natural one. To the latter part of the letter on "testing again," and to the second letter about a *séance* at Mr. Rondi's, I simply repeat that those points are out of consideration at this moment.

Mr. Stock's letter. To its first part I answer what I have said already. The Dutch were unprejudiced, trusted Williams and Rita; if you like they were careless, too; but that does not whitewash the mediums; so much is clear. I have the conviction that both persons are mediums; but how many genuine mediums have been convicted already of occasional cheating? The British and National Association of Spiritualists took in hand a good work by investigating the matter. I refer to what Mrs. Edwin Ellis said at the special meeting of the Council. (*Vide "Spiritualist,"* Oct. 11, p. 179.) That was a right word in the right place. To conclude, if all our evidences were published, the decision of honest Spiritualists would not be doubtful. In the meantime, let us calmly wait for the committee's verdict.

Mr. A. E. Hunter (of Jesus College, Cambridge) and others write:—

Has it occurred to you that the number of sitters at the Dutch *séance* is very doubtful; I mean whether *all* those present really signed their names. Williams said "about a dozen;" only eight, however, attested the so-called fraud. Of course, these eight are careful to keep the *exact* number in the background.

And, once more, is it, we ask, fair that *only* mediums should be searched at these materialisation *séances*? Certainly not; every member of such a circle should be individually searched, for it only needs one person with a malevolent design to throw suspicion on the mediums by pretending to draw articles of dress out of the medium's pockets, or to secrete them there after the medium has been searched.

It is not only desirable to know whether any persons were present at the *séance* who refused to sign the statement of the others, but to have a full description of the previous dark *séance* signed unanimously. If the mediums were then, as usual, held hand and foot, it will show that they were subject to strong spirit power that evening, and probably just as responsible for what they did with and without their bodies, as a sensitive under the rule of a mesmerist on a public platform. All the merits of this Williams-Rita case can never be properly examined, till everybody present at the dark *séance* has given his account of what he witnessed.

The suggestions about searching people are superfluous. The better thing to do is to abolish cabinet *séances* altogether,

except in experimental investigation among Spiritualists. It will be noticed that almost all public trouble to mediums in America and England has been due to cabinet *séances*. Good materialising mediums obtain strong manifestations while they are held hand and foot, so why do they not confine themselves to that class of *séances*, in which they are always safe from the suspicions of inquirers?

Sir Charles Isham, Bart., writes:—

To the Editor of "*The Spiritualist*."

SIR,—Whenever spirits, in the earlier period of the manifestations clothed themselves in the garments of the mediums, I believe they erred quite unconsciously. I once, just for something to say, inquired of Lenore where the clothes she was then wearing were procured. She replied, with unusual energy, that she did not know for certain; Florence brought them, and she suspected they came out of Miss Showers' wardrobe, but still she doubted it, as she had not seen anything of the kind amongst the dresses. This she seemed most anxious to impress upon me, and repeated it, although I did not show much interest in the conversation.

CHAS. E. ISHAM.

Lampport Hall, Northampton.

#### A SPIRITUALISTIC MARRIAGE.

THE extent to which Spiritualism is being made a religion in the United States, is indicated to some extent by the following abridgment of a report published in the *Religio-Philosophical Journal* (Chicago) of October 19th:—

My old friend Alfred Heath, of Tonica, Ills., though only a private medium, is already known to many readers and non-readers of the *Journal*, and is a clairvoyant of remarkable powers.

The many friends of Mr. Heath will be pleased to learn of his happy marriage to Miss Mary Jacobs, an estimable young lady of Ursa, Ills. The marriage was celebrated on Wednesday morning, the 25th of September, at the residence of the bride's parents, the writer hereof performing the ceremony. A few select friends were present, and a large company of the invisibles, to witness and sanctify the happy proceedings.

The altar was beautifully decorated with a floral tribute emblematic of purity, love, wisdom, and harmony—the offering of Mrs. Cook. At the appointed hour Mr. Heath led his bride thereto, the friends rising to receive and welcome them. In a few words Mr. Cook then informed the company of the sacredness in which Spiritualists hold marriage, regarding it as the holy of holies of all social relations; adding that we believe the angels of God to look on with glad eyes to bless and sanctify with their presence, these unions of soul with soul and life with life.

An inspirational poem was then read, and copies of the following lines were given to all present: "Behold the beauty of love! It is fairer than the morning, more precious than the gems of Golconda, purer than diamonds, and altogether lovely. Oh, soil not its holiness by impure thoughts, nor blight its fair growth by light words or sensual actions. But reverently enter its sacred temple with clean bodies and pure hearts; uniting the highest aspirations of your inmost souls with those of the angel world, that in the home, in the life, in the soul of this couple who are about to enter the most sacred social relation on earth, it spring up an ever-blooming vine distilling its dews of peace, diffusing its fragrance of happiness, and in its divine union with wisdom bearing the celestial fruit of harmony."

After answering the usual questions, the bride and groom joined their hands and unitedly gave assent to the following marriage pledge: "By this act of joining hands, you do take upon yourselves the relation of husband and wife, and solemnly promise and engage, in the presence of these witnesses, to love and honour, comfort and cherish each other as such, so long as you both shall live. Therefore, in accordance with the laws of the State of Illinois, by virtue of the power in me vested as a minister of the Gospel of life, I do pronounce you man and wife. What God hath joined together, no man can put asunder."

After the congratulations, "Heavenly Union," from the *Spiritual Harp*, long ago selected for this marriage, was read:—

"Two loving clouds at morning,  
Tinged with the rising sun,  
Calm in the dawn are floating,  
And mingling into one;  
That dewy morning cloud is blest,  
It moves so gently to the west.  
  
Two crystal summer currents,  
Flow softly in their course,  
Their waves in music dancing,  
To join in silent force;  
How beautiful through banks of green,  
While dimpling eddies play between!  
  
Oh, what a heavenly union,  
In bowers of delight,  
Where ministries of angels  
Inspire with holy light;  
Two souls one life, two hearts one love,  
As sweet and pure as heaven above."

With many "much joy's" and "God bless you's," the happy couple left by the evening train for their home in Tonica, Ills., intending to visit friends on the way. May the angels be with them!

C. W. COOK.

Ursa, Ills., October 1st, 1878.



## PRIVATE SEANCES IN GERMANY.

LEIPZIG, OCTOBER 14TH, 1878.

LAST year, about this time, I happened to be in company with a young actress in Denmark. For the sake of giving her a name, I will here call her Miss G. She told me that during a previous engagement in Stockholm, she had been so unfortunate as to lose her baggage, consisting of a single large basket covered with oilcloth, and containing her wardrobe, letters, and sundry other things. It was lost in this way:—While going from the steamer, late in the evening, under a pelting rain, to find their lodgings, she and her companion were unable to return to the boat the same evening, and the next day, when they called, the steamer had left. Somebody told them that two men had called for the basket, and carried it away. She applied to the police, but nothing was ever found out about the basket. When Miss G. told me her story it struck me that, could I only find some good medium and mesmerise her into a trance, I might possibly gain some knowledge about the matter, and I promised myself, on behalf of the young lady, whom I really pitied, that I would be on the look-out for such an opportunity. So much by way of preface.

A few days ago I accidentally heard that Miss E. D'Esperance, an English lady, travelling with Mr. Elliott's family, was said to be a remarkably fine medium, and having never witnessed a Spiritualistic seance, believing that most of the public seances were mere humbug, I was anxious to make her acquaintance, and, if possible, join a private family seance, and judge for myself. My wishes in that respect were kindly and willingly acceded to by all concerned, and last night, for the first time in my life, I was one in a spirit circle. We met a little before eleven o'clock, I for my part, with a strong determination to watch closely and judge impartially whatever I might witness. I entertained no feeling of prejudice whatever, but had a strong desire to learn what I had reason to believe was the case, whether I was a medium myself, and if such were the fact to find out how to develop the power, in order to benefit myself and others thereby. The persons assembled were Mr. and Mrs. Elliott, a young man, Mr. Rowland Brown, the medium, and myself. The thought had struck me during the day that perhaps this medium might be able to unravel the basket mystery referred to above, and for that purpose I brought with me a letter from the actress, a photograph of her, and an ivory fan belonging to her, which she had given to me to be repaired, and which I had not been able to return to her at the time of her departure. These articles were all placed on the table before the medium, besides paper and pencil. We washed our hands and formed a circle round a plain, square table, the medium sitting at the end of the table, Mr. Brown at her right side, and I at her left; Mr. Elliott at the other end of the table, and his wife between him and me.

When we were ready the light was extinguished and matches placed ready for use. A few minutes had elapsed, during which the medium frequently trembled spasmodically, and remarked—"I feel so strange to-night." She then asked me several times not to mesmerise her, and I promised to obey. She began to write what appeared to me to be a short sentence. I could see nothing, but distinctly heard the sound of the pencil sliding on the paper. The medium having declared the writing finished, the candle was re-lit, and behold, on the white leaf appeared, in small letters, the words:—"What can I do for you?"

The candle being again extinguished, I asked about the basket, stating, as nearly as I could, when it was lost and where. The writing commenced as before, and we read: "I can do nothing, but the medium can try if she likes." I then asked: "How can she try?" and received in the same manner the answer: "Take hold of both her hands, and let her try; or cover her eyes with your hands, and give her the articles in her hands."

This was done by me. I put both my hands over her eyes, and renewed my previous question. It then struck me that she had asked me not to mesmerise her. I therefore asked her if she were asleep, and received the answer: "No, I don't sleep;" and, shortly after that, she saw some of the cover of the basket (the oilcloth) spread over a table in a remote place, and on the table some of the things which had been in the basket. The following conversation

then took place between us, which I, to simplify, will put in the form of questions and answers, as nearly and correctly as I can remember:—

Q.—What country is it in?

A.—(Short pause.) *Finland.*

Q.—What is the name of the town?

A.—*I cannot see it.*

Q.—What does the place look like?

A.—*It looks like some railway-station, or something like that. There are no people there.*

Q.—How did the basket come there?

A.—*There is no basket there; only part of the top. It was brought by a man, together with some of the things on the table, and there was a string around it.*

Q.—How long has it been there?

A.—*Oh, a long time! About nine months.*

Q.—Who is the man?

A.—*He seems to be a sailor, or something like that.*

Q.—What is his name?

A.—*Otho Hansen.*

Q.—Where did the man get it from?

A.—*From a ship.*

Q.—What ship?

A.—*The ship which brought it there.*

Q.—What is the name of the ship?

A.—*"Norrköping."*

Q.—Where does this ship go to?

A.—*To Stockholm, and several places.*

Here I thought I would commence a different course of questioning, as I could not find out the name of the town to which the basket had been taken. I therefore took hold of both the medium's hands, giving her the picture and the letter of Miss G., and asked again:—

Q.—Do you see the lady of whom this is the picture?

A.—*Yes.*

Q.—Go to Stockholm with her at the time she was there!

A.—*I am there.*

Q.—Do you see her?

A.—*Yes.*

Q.—Is she alone?

A.—*No! There is another lady with her.*

Q.—Do you see the basket too, and where is it?

A.—*Yes. It stands on the hatchway, all by itself.*

Q.—Well! Leave it for a while, and follow the ladies. Where do they go?

A.—*They go ashore. It is raining fearfully. They go a long way, and then into some restaurant place.*

Q.—What do they do there?

A.—*They inquire for something, and one of them gets something to eat.*

Q.—Why not both?

A.—*Because one of them says that she does not want anything.*

Q.—Follow them further.

A.—*Then they go to some place like a theatre.*

Q.—What is the name?

A.—*Alhambra.*

Q.—Do they stop there?

A.—*No; but close by.*

Q.—Over night?

A.—*Yes.*

Q.—Well! Now go back to the ship. What is its name?

A.—*Norrköping.*

Q.—Do you see the basket still?

A.—*Yes.*

Q.—What are they doing with it?

A.—*Two men are looking at it.*

Q.—Who are they?

A.—*Custom-house officers.*

Q.—What do they say?

A.—*They ask whose it is, but nobody knows.*

Q.—Why?

A.—*Because the address is washed away by the rain.*

Q.—What becomes of the basket?

A.—*It is still there, at the same place.*

Q.—Follow it up. Where does the ship go to?

A.—*To O—e—Oeland.*

Q.—The basket is still there?

A.—*Yes.*

Q.—Where does it go to further?

A.—*To B—e—r—g—Bergfelle—I believe it is.*

Q.—Where is that?

A.—*In Finland.*

Q.—And then?

A.—*Then to Copenhagen.*

Q.—And then?

A.—*Then to Stockholm.*

Q.—Go further?

A.—*Then to Bergfelle.*

Q.—And then?

A.—*It is left there.*

Q.—The basket is in Bergfelle. Does it remain there?

A.—*No, only part of it.*

Q.—How so?

A.—*Because it is all broken to pieces. A man takes it up, and carries home what there is in it.*

Q.—Does he want to steal it?  
 A.—Oh, no! But nobody claims it.  
 Q.—What is there in it?  
 A.—Dresses, and letters, and beads, and rings, and such things, and there is a locket.  
 Q.—What is in the locket?  
 A.—A picture of a man.  
 Q.—Who is he?  
 A.—I do not know him.  
 Q.—Find him?  
 A.—O, I cannot (somewhat fatigued), there are so many people. I cannot see him.  
 Q.—I wish it? Find him! Look!  
 A.—Well, I see him.  
 Q.—Where is he?  
 A.—There are so many people. It is in a theatre.  
 Q.—What is the name of the town?  
 A.—Vienna.  
 Q.—What is he doing?  
 A.—Reading a paper.  
 Q.—Is he an actor?  
 A.—Oh, no! He is not an actor.  
 Q.—Follow him further. Where does he go.  
 A.—Oh, no! I will not. I don't like him.  
 Q.—Why?  
 A.—Because—  
 Q.—Because what?  
 A.—Oh, no! I don't like to.

Here I broke the spell or trance, or whatever you may call it, by taking my hands away. When the candle was lit the medium was rubbing her eyes, as if awakened from a hard slumber, and was wholly unconscious of what had been done to her. The *séance* was then recommenced by Mr. Elliott asking the name of the spirit who, the other night, had grasped him by the hand, as if shaking hands with him. He received the reply in big letters, "*Le Diable*." I then asked, "Who are you? Please tell us!" The reply was in the same large writing: "*My name is Walter Tracy, at your service, native of New York. May I ask yours?*" and mine being given he said: "*I am extremely pleased to know you.*" Some more writing followed. I could tell by the sound of the pencil that it was also in large letters, and thought it was from the same spirit, but found, to my great surprise, when examining it by the light, large, terribly angular letters; like those a child would make when beginning to write. The writing said: "*Do you want to see the lady who is on the picture?*" (the photograph of Miss G. was still laying on the table.) My reply was in the affirmative; but immediately it wrote again—"Me not say so. Me say does you want know where is the lady who is on the picture, cause me knows where is she." The medium informed me that the writer of this was one of her controls of the name of Ninia, a child nine years of age, of Spanish birth. Again I replied in the affirmative, and again the answer was: "*Sleeps in bed in house in what is nam of place; Ninia thinks it is Belgium.*" I thought this was not right, as I had heard that the lady referred to was in Berlin at the time, therefore suggested that it was not Berlin; but received for an answer: "*No, dat is nam pas Belgium.*" I will now let the questions and answers follow in the order in which they were given:—

Q.—Does Ninia like the lady?  
 A.—Yes. She likes Ninia to.  
 Q.—Does Ninia know my departed sister? (Here I stated where and when she died of cholera in 1853.)  
 A.—Yes thinks. Ninia not know. What is her name?  
 Q.—(Name and place stated.)  
 A.—Yes, Ninia knows Aalborg; Ninia is there with Signora. (This meant that she had been there with the medium.) Ninia not say Ninia knows your sister. Ninia will find your sister. Is she big girl?  
 Q.—(Age stated.)  
 A.—Ninia will find her, cause Ninia knows where is Aalborg. Ninia will go. Walter sa to-morrow; but you must go to bed; not sit up all night. You know Ninia come back to-morrow.  
 Q.—Am I a medium?  
 A.—Vous êtes un médium très fort.  
 Q.—Can I be controlled to write?  
 A.—Pas maintenant, mais demain ou le jour prochain si vous voulez me vous aide. Alphonse St. Claire (?)

It being now rather late, the *séance* closed with kindly thanks to the spirits and a "Good bye," after which I went home to my lonely lodgings to ponder on what I had heard, seen, and learned. On arriving home I could not resist the temptation to try the truth of what the spirit had revealed to me, and, acting upon the impulse, I sat down to my own table, extinguished the light, and waited, according to directions, for nearly three-quarters of an hour; but save a queer, freezing sensation in my arms, legs, head, and body

at intervals, I made out nothing that night, but went to bed with the prayer that I might succeed in my determination to learn as much as possible of this to me perfectly new world. I could not help reflecting on what I had seen, and take it all in all, it was so charmingly novel, so natural, that I felt pleased beyond description. I am utterly convinced that there was no fraud, no humbug; nothing but a pure spiritual influence on the medium. We are to have another sitting to-morrow or the day after, and I shall make a report of it; not only on behalf of the medium to whom I have promised this, but for myself, because of the interest I now take in the subject. I shall keep the original medial writings in my possession as memorials of these proceedings. They may in time be the means of converting somebody to that truth for which I have been searching myself so long in vain, and may He who controls all spirits and mediums, and whose omnipotence we fail to fully appreciate, aid me to do as much good thereby as I heartily desire.

LEIPZIG, OCTOBER 14TH, 1878.

Our second sitting to-night was opened by Mr. Brown saying, "Walter, have you brought that fellow along to-night who said he knew me?"

Medium.—When you know his name, why do you not call him Mr. Robertson, instead of "that fellow"?

Walter (spirit).—Robertson could not come with me, but said he would try to come later on.

Möller.—Mr. Tracy, what is the matter with Mr. Brown to-night? He says that he does not feel well.

Walter.—Folks often feel out of sorts at *séances*, without there being any particular reason for it. You'll feel queerer yet before you have done.

Möller (showing photograph of a little girl, departed niece).—Do you know this little girl? She died two years ago; her name is Therese.

Walter.—Don't know her. The doctor wants to know if his instructions have been carried out with regard to the prescription he gave for the cure of the erysipelas.

Mr. Elliott.—It will be administered to-morrow.

Walter.—All right! I'll tell him. Let me know when you want him again.

Möller.—Can the spirits see through our hearts? I put this question to ascertain if you can see our goodwill and eager desire to do good.

Walter.—Only so far as the medium can. If you are well known to our medium you are well known to us; unless it happens that you are a medium we can manifest through.

Möller.—I always had the idea that in your celestial sphere you all moved among each other with that feeling of unutterable, unspeakable, blissful love which we mortals feel for children or persons very near and dear to us. Do you entertain that feeling towards each other, or do you classify your acquaintances.—Can you even hate?

Stafford (spirit).—We like our friends. We are perfectly indifferent to others; and, to some, we have a feeling of abhorrence, just as you have. There is no ruling passion among us; but we all of us know, or have to learn, that ours is a great commonwealth, and that a man cannot work for himself without benefiting others in a greater or lesser degree. We know, also, that when we work for others, we are at the same time laying up riches for ourselves, and when we know this we, of course, do our best for others, and so increase our own store. A prejudice conquered, a little affection gained, and so on, form the greatest treasures we possess, and are current coin among us. The one who possesses the greatest amount of love and goodwill to his fellows is a millionaire. You can work for yourselves. The man who comes to us unloved by those he leaves behind is a beggar; he comes here naked. Affection forms our food, clothes, meat, and drink. The more goodwill and affection you gain for yourselves below, the more riches you bring here with you. A kindly deed done on earth to a fellow creature is worth to you here more than thousands.

A question was asked about some departed lady.

Stafford.—No, I don't know her, except from what Walter has told me. I cannot remember seeing her.

Möller.—Mr. Stafford, you have sometimes said about another spirit, "I will tell him when I see him." Have you one common language among you, or how do you manage to explain your wishes and ideas to each other. What is your faculty for speaking?

Stafford.—That I cannot explain; but you can understand from your own experience in mesmeric experiments that it is possible to make a sensitive read your thoughts, and yet you never speak. We can understand each other in a certain way; that is, we who know each other well need never speak; but if we wish to converse with those a little lower in the scale of intelligence then words are necessary.

Möller.—Mrs. Elliott is said to be a trance medium. Do you think I can mesmerise her?

Stafford.—I do not think you can mesmerise her. She is not very susceptible. You should practice mesmeric experiments more. You might be a healing medium, and a good one.

Möller.—What shall I do in order to become a good medium.

Stafford.—Study anatomy. Learn the whole course of the nerves. Make a study of the nervous system, and practise wherever you see an opportunity. If I can help I will. I was also a mesmerist.

Möller.—Will you tell me how to proceed?

Stafford.—No; but I will give you general instructions. Make out a classified list of questions about such information as you may require, and I will do my best to assist you. During the next few days I think I can do so. Study your health and strength; for, remember, the stronger you are the better you are able to give strength to your patients. Practice on any one who has need, and of these there are hundreds. You need not be at a loss for subjects; animals, even, can be used; and, remember this, the more you give to others of your strength, in this respect, the stronger you become; but see first after your own bodily health. Also study anatomy, that you may not make mistakes, and, instead of curing, increase the disease.

Möller.—My bodily health is not the very best. I have curvature of the spine; but for that, I suppose, there is no cure?

Stafford.—No cure. But that will not interfere with your mesmeric influence, if you see that you do not wilfully or from neglect let your health fail.

Mrs. Elliott.—What shall I do with my feet? They make me feel so bad.

Stafford.—You will feel worse if you do not take care to follow out the instructions. Get your feet better before the disease gets into the system. Do as the doctor tells you, and be careful. Good night.

HUMNOR STAFFORD.

It being late, the sitting was then adjourned until the 16th Oct. GERVASIS.

### SPIRITUALISM IN CHESTER.

#### THE USE OF PHYSICAL MANIFESTATIONS.

THE announcement that Mr. Morse, the Spiritualist trance medium, would deliver an inspirational lecture under spirit influence, drew a large audience to the weekly meeting, which was held on Wednesday evening last in the Lecture-room of the Society of Natural Science, Lower Bridge-street, Chester. It had been arranged that the question Mr. Morse was to speak upon should be selected by the audience in the room, and upwards of a dozen questions were handed in to the chairman to be put to the meeting. The one which received the largest number of votes read as follows:—"If the communications of the spirits are for the purpose of convincing mankind of an hereafter, why do they make their manifestations by means of kicks, thumps, table rapping, scratching, nose pulling, or slate writing?"

Mr. Morse, who was received with applause, at once rose to answer it, and in commencing said it would be at once conceded by every person of average attainments that it was rather the end to be attained than the means by which the object was accomplished that should be considered. Let them suppose that the object of these spirits who had communication with man was to give him such evidence as should satisfy him that there were such beings in existence, it seemed to them that if this object were accomplished by such ignoble means as nose pulling, table rapping, &c., a great deal had been gained. And having admitted the possibility of this, might it not often open the way to better things, might it not be the foundation upon which a fairer structure could be erected? At least one of the possibilities of these efforts would be that it would bring them into contact with the spiritual life. Such arguments as these would be perfectly sufficient for the purpose of answering the question submitted. But they were not satisfied with arguments such as these. He would ask first what were the objects of this communion, and secondly, what were the methods employed to give effect to those objects? In this world everything must be either beneficial or otherwise. Spiritualism has appealed to the suffrages of the world in its present modern day form for some thirty years. It has run the round of all grades of society, it has taken possession of all conditions of minds, and surely so widespread, so rampant a delusion must have something more behind it than mere fancy, smoke, and theory. Where there is so much smoke, may we not just suppose that there is at least a modicum of fire? And granting the presence of that fire, who can say how little may be required to fan it into a flame? If Spiritualism is of any use in the world, its primary use must be that suggested in the first part of the question before us. But let us first take the question in this form. Granting the present day evidence of immortal life, is such present day evidence necessary? Has not the world got on quite well enough without it? Are not men perfectly satisfied without the revelation they possess? They would answer, "Yes, a great number are perfectly satisfied, but a great number are not so well satisfied—are inclined, in fact, to put the question in the position of not proven." They would like to have more evidence, would like to put the question to the test of reason's crucible. They ask for evidence of immortality. Revelation, they say, has failed to give them that evidence; logic has played sad havoc with all their tender susceptibilities, and the result has been that, having asked for bread, they have received a stone. Is there not need, then, for present day evidences? You can appeal to such people by faith no longer; you have tried, and they have escaped the ordeal scathless, and until they have better evidence, they will remain outside in the region of infidelity. You may say—These people have no right to reject the evidence of revelation. It is all very well to say that, as long as you are not of the number of the outcasts. But there is wanted to-day a something that shall vitalise the old faith, that shall give a purpose to the arm of Christian truth. And where better can we find that something than in present day evidences which kill infidelity with one sure blow, and bind it so that it may never rise again? But the means by which this is effected, you say, is table turning, &c. Well, if these raps and kicks and thumps and nose pullings do more than preaching has ever been able to do for the outcasts who want evidence, the balance is in favour of the undignified efforts. The object of Spiritualism is to bring these present day evidences before the consideration of mankind. And now let me add to that statement that these present day evidences are not bran new patent inventions sent down

upon earth for the first time. Anyone acquainted with historical facts, both sacred and profane, will know that a precisely similar kind of thing has occurred all along the line of both sacred and profane history. But why are not more dignified methods resorted to? Why does not the spiritual world send out its bravest and best decked in most glorious robes? Well, the plain simple fact of the whole case is that the spiritual world does not do this generally. This leads me to a very awkward part of the question, so awkward, that I fear I shall tread upon your susceptibilities. But in that case I must ask you to remember that it was you who chose the subject, not I. What kind of people, then, go into the spiritual world, and what kind of spirits are permitted to come back into this world? Dying not only concerns our position after death, but our nature too. In other words, what will we be after death is the whole problem. It is a question that can only be answered in three ways. Either by taking a trip to the spirit world and seeing for ourselves the condition of our departed friends, or else, being content with the ordinary training and teaching on the subject, or by believing the teachings of Spiritualism, and letting our friends come back and tell us their experiences. But this will spoil some very pretty theories. We must not let the dead tell tales, because if we admit their reality we shall have to come to the conclusion that they know more about the conditions of the other life living in them than we do, not living in them. Spiritualism says that the spirit goes into the other world neither better nor worse than now. Grant the fact that there is a spiritual body, and that after death you are neither wiser nor worse than when you left this world—it then follows that, seeing there a great number of people of, certainly, very peculiar temperament who leave this world, if they come back they are very likely to carry on the same operations they were accustomed to when here. But is it not easier to suppose that only the good and wise spirits will be able to come back to men? The only test that Nature ever imposes upon any person is his knowledge of how any given object is to be accomplished. And if the spirits who rap tables and pull noses can accomplish by these means the purposes for which they were sent, the fact of their being learned or uncultured is altogether beside the question. "What is the good of it?" some will say. In answering that I would first say, "Is it true?" for if it is true it must be good. There never was a truth yet that had no use in the world. The mode of proof, though, is very undignified. But what matter the insignificance of the means employed if by these means we are brought face to face with the gates of immortality? The means may be insignificant, contemptible; but what invention is there in the world of science to-day, what invention known to mechanics, that was not in the first instance carried to its final issue by means quite as contemptible? (Cheers.) But if you contend that nose pulling, table turning, &c., are necessary parts of Spiritualism, you do wrong to the subject. It is said that public mediums are often caught tripping, and that their imposture makes the whole question of Spiritualism contemptible in the judgment of intelligent men. But Spiritualism does not depend for its proof upon public paid mediumship. It rests upon facts, and if these are universally disproved it will die and pass away. But until this is done Spiritualism will continue to flourish and extend. If it was only intended to demonstrate the reality of the future life we might get on very comfortably without it. But it has other functions. The spirits who are allowed to come back must do some good, or else their presence would not be so valuable as some imagine. If Spiritualism did not branch out into other directions besides mere phenomena we should be inclined to denounce it rather than support it. In conclusion, Mr. Morse said that all Spiritualism asked at their hands was a fair field and no favour; and this, at least, it might ask from every impartial mind. The lecturer then resumed his seat amid continued applause, after having spoken for upwards of an hour. We have merely given a brief outline of his remarks; his address from an elocutionary point of view alone was a treat seldom obtained in Chester.

Several of the members afterwards put questions to Mr. Morse, who answered them as they were put with a promptness and clearness that were, if possible, even more remarkable than the ability of his address. Time did not permit of a debate, but it was announced that a debate on the subject would be arranged shortly.

A vote of thanks to Mr. Morse, proposed by the secretary and seconded by Mr. C. Taylor, was unanimously passed, and the proceedings were brought to a close.—*Cheshire Observer*.

MRS. S. W. FLETCHER, the mesmeric healer, being engaged upon literary work, desires us to inform the public that she will be unable to receive any new patients for the present.

ON three occasions Mrs. Makdougall Gregory, of 21, Green-street, Grosvenor-square, London, has tested the power of Miss Ross to read character from handwriting. We believe that the writing has some mesmeric effect on Miss Ross, and that the character of the writer then comes to her by spiritual impression. However that may be, in two or three cases her delineations have been so precise, clear, and free from error, as to leave no doubt that some genuine psychic phenomenon is at the root of the matter. In two of Mrs. Gregory's cases Miss Ross was not given the names of the writers; she was merely furnished with a scrap cut out of a letter from each.

NARROW-MINDEDNESS.—We hear it asked if doctrinal zeal can, in this country, be fanned into war. I answer, mix it with state matters, and see. Show me a people, whether Catholic or Protestant, who persistently shut their eyes and ears to free discussions and candid investigation—who see no good, no honesty, and no religion outside the picket lines of their own church—who are so destitute of moral sense as to base their regard and respect for their fellow man upon the doctrine he professes, rather than upon the solid substratum of character he is known to possess, and I will show you people who have perpetual war in their hearts.—*Clarke*.

## A BABY SONG.

THE following from last Monday's *Evening Standard* was originally quoted from *The University Magazine*. It is by Miss C. A. Burke, and it is remarkable that although the London daily newspapers usually vulgarly abuse Spiritualists whenever they know them to be such, anything in those papers not of merely ephemeral value is almost sure to be written by a Spiritualist:—

"Sweet little Enid—how did you come here—  
Into this kingdom of tears and sighs?  
Did you wander out of some fairy palace?  
Or did you fall from the azure skies?"

"Did you drop at our feet from a golden sunbeam?  
Did the great stork bring you? you creature small;  
Were you cradled soft in the heart of a lily?  
Or hidden under a mushroom tall?"

"That swaying bulrush is twice your stature—  
The sunflower set by the garden door  
To the hollyhock whispers, 'Was ever a baby  
So tiny seen in the world before?'"

"How did you come by all your beauty?  
Did an angel lend you those sweet blue eyes?  
Did the fayfolk fashion those dainty fingers?  
And print that dimple for our surprise?"

"Did the ripe peach fall on your cheek and tint it?  
Did the jasmine whiten that forehead fair?  
Did the red rose blush on your lips for sweetness?  
And the silkworm spin you your golden hair?"

"Did the woodbirds teach you your wanton singing?  
And the brook your laughter so wild and gay?  
Were your wee feet trained to those graceful dances  
In some fairy ring where you chanced to stray?"

"Sweet little Enid—or fay, or angel,  
We blessed your coming, we bless it still;  
For there was a void in our hearts, my darling,  
An aching void you were sent to fill."

"What do we think you? You know who'll tell you—  
Tempt her with flowers, your childish charms—  
What does she whisper? 'The sweetest baby  
That ever was given to mother's arms.'"

## THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

LAST Monday night, at the first of the fortnightly winter meetings of the British National Association of Spiritualists, at 38, Great Russell-street, London, Mr. Desmond Fitz-Gerald, M.S.T.E., president of the Research Committee, occupied the chair. Among the listeners present were Mr. and Mrs. Gerald Massey, Dr. Wyld, Mr. William White (author of *The Life of Swedenborg*), Dr. Carter Blake, the Rev. W. Stainton-Moses, M.A. (Oxon.), Mr. F. W. Percival, M.A. (Oxon.), Mr. George C. Joad, Mrs. W. Tebb, Mr. and Mrs. Herbert Stack, and Captain John James.

The Chairman opened the proceedings by welcoming those who attended the first meeting of the session. He said that the programme of the papers of the session had been carefully drawn up by Mr. Stainton-Moses; in the discussions at the meetings, Spiritualistic subjects were dealt with in the light of pure reason, without any animosity or personalities.

Dr. Carter Blake then, in the absence of the author, read Mr. Bonwick's paper on *The Soul-Ideas of the Ancient Egyptians*, published on the next page of this number of *The Spiritualist*.

Mr. Gerald Massey wished to know whether Mr. Bonwick had found anything in Egyptian records connected with the phenomena of Spiritualism; he had been searching for years without being able to find any proof that the Egyptians believed in Spiritualistic manifestations, with the exception of one case, where a soul was represented as returning to reanimate a mummy. He thought all the religious ideas of the ancient Egyptians were based upon certain ordinary material facts of nature. Mr. Bonwick had recently published a book on the same subject as his paper of that evening; also another book on the Pyramids: both works were very useful, but he wished that they had references in them. Much of Egyptian mythology was founded upon astronomical facts. The ancient Egyptians believed in transformation, but not in reincarnation.

Dr. Wyld wished to know how far Egyptian ideas were derived from their knowledge of mesmeric phenomena, and of clairvoyance.

Mr. Gerald Massey could only account for the absence of mention of psychic phenomena, on the theory that when they knew the facts they did not alter their earlier mode of expression, but went on reading into it. They had done this with other of their newer ideas.

The Chairman said that the Egyptian *Book of the Dead* contained these three expressions:—"I have given thee thy spirit; I have given thee thy soul: I have given thee thy force." In this sentence the modern idea of body, soul, and spirit was included.

Mr. Gerald Massey remarked that the *Book of the Dead* was at least seven thousand years old, and before it began the Egyptian mythology was extant. He believed that the birthplace of the human race was in the tropics; that the Egyptians were black men untold ages ago, but that they were almost red men when they began on the monuments; the time required for these and other organic changes in the race was so great as to be beyond calculation. There was no idea in the Christian theology not to be found in Egyptian records, with the exception of that of God being made man. He pointed out what he considered to be the primitive order of inflections from word-roots, of which

he traced the history in detail in the English, Hottentot, and ancient Egyptian languages. He further urged the correlation between many words, which he found identical in various parts of the world, and suggested that much time must have been necessary for the filiation of such languages as, e.g., the Hottentot, which commenced by uttering a *ph* sound, which afterwards became *pp*, and finally *b*. He condemned the school of Egyptologists represented by Max Müller, and announced that he was about to publish a large work on that subject.

Miss Kinslingbury said that Mr. Bonwick had put forward in his paper the opinion that the Egyptians embalmed their dead, not because they expected the resurrection of the body, but of something which remained associated with the body—the earthly soul, as it were—which awaited in the mummified corpse some future reunion with the real spirit, after this had passed through certain purgatorial states. Miss Kinslingbury would like to know whether this belief, which appeared somewhat akin to the views of some Spiritualists, might not have been held by the early Christians, and not the resurrection of the actual physical body, which Bishop Wordsworth had lately asserted in his sermon against cremation to be still the teaching of the Church.

The Rev. W. Stainton-Moses said that there was no doubt that the resurrection of the physical body was one of the doctrines of the early Christian Church. He wished to know if there were any evidence of the importation of the religion of Egypt from India. The Egyptian religion was a religion of daily life; it regarded the body as the habitation of the soul, therefore as a sacred temple to be cared for day by day. It had a kind of ritual of work, recognising the presence of the Supreme as underlying everything. It seemed to be a reaction from the religion of contemplation of the Hindus, a religion which despised the body, and regarded the present life as something to be got rid of as soon as possible. He thought that evidence existed that in their temples the Egyptians practised mesmerism and magic, but the knowledge, perhaps, belonged to a narrow caste, who did not put their methods on record.

Mr. Thomas Shorter thought that our limited information about the amount of knowledge of psychology possessed by the Egyptians was due to their secrecy. They knew something about mesmerism and entrancement, as set forth in the book by Iamblichus upon Egypt and other Eastern nations. Some of the gods of Greece were risen and deified men, and the religion of Greece was largely derived from Egypt.

Mr. Stainton-Moses said—In connection with this discussion some articles printed in back volumes of *The Spiritualist* are interesting, namely, "The Doctrine of Immortality among the Ancient Egyptians," by M. Constant, of Smyrna, in the numbers of Sept. 11th and Nov. 6th, 1874, and Jan. 1st, 1875. Also "Spirit Teachings," Nos. 42, 43, and 44.

Dr. Carter Blake, in reply to Mr. Shorter, pointed out that the authenticity of the works of Iamblichus was much disputed, and it was a moot point whether the work was very ancient. In reply to Miss Kinslingbury, he said that, although the early Christians at Rome undoubtedly practised sepulture, yet evidence had been accumulated that cremation, or urn-burial, was not altogether absent in some Christian interments. In reply to Mr. Stainton-Moses, he recognised the importance of that part of Mr. Bonwick's paper in which the prior antiquity of Egyptian to Indian mythology was insisted on, and read a quotation from Professor Owen's *Ethnology of Egypt*, in which it was stated that "From the priests of On the Grecian sage (Plato) received the doctrine of the immortality of the soul;" and "All other histories are comparatively recent after that of Egypt." He regretted that no expert Egyptologist of the school of Lepsius, Champollion, or Birch had addressed them on Mr. Bonwick's paper. He would not follow out some of the speculations which had been given, though he was certainly under the impression that Dev was a Sanskrit word signifying a deity, and convertible, according to German law as interpreted by Schleicher, into *theos*, or *Deus*. The connection between Tom (the "piper's son") of nursery legends and the Egyptian Tum was not clear; and the theory that the word Hottentot was derived from an Egyptian source presupposed that the old Dutch travellers who proceeded to the Cape, and named the "clicking" natives Hottentots, were conversant with Egyptian literals. With regard to the labial sounds, we need not go so far as the Cape to find a nation like the ancient Greeks, in whose alphabet the sounds  $\beta$ ,  $\pi$ , and  $\phi$  were distinct, even without the digamma. The word  $\epsilon\delta\omega\lambda\omicron\nu$ , which had been frequently used, was certainly accented with the second syllable long. He apologised for mentioning such elementary facts.

The proceedings then closed.

GREAT quantities of copies of *The Spiritualist* have been put into circulation gratuitously during the past fortnight, and a few more packages are still obtainable by those who will make good use of them and pay their carriage.

MR. T. P. BARKAS writes to us that he has never seen the characteristic of jealousy between the two Newcastle physical mediums. We can add that it is the same with Mr. Williams, who has always spoken of other mediums as well as he could, and during a long course of years has acted in a way which gained him the general respect of Spiritualists.

SPIRITUALISTIC SOIRÉE.—Last Wednesday night, at the first of the winter series of monthly Spiritualistic soirées, at 38, Great Russell-street, London, Mr. Desmond Fitz-Gerald presided, and gave a few words of welcome on the occasion of the reunion. In the course of the evening he also interested the company by exhibiting at work the galvanometric apparatus for testing mediums. Mr. F. Barrett also entertained those present by exhibiting in action the new self-recording machinery for registering the weight of mediums during manifestations. Mr. Dawson Rogers was the steward. During the evening some excellent singing and music were given by Mrs. Edwin Ellis, Mr. Little, the Misses Withall, Miss Kinslingbury, and Miss Maltby.



## SOUL-IDEAS OF THE ANCIENT EGYPTIANS.\*

BY JAMES DONWICK, F.R.G.S.

THESE ideas are of especial interest to us, since they were cherished in the very infancy of civilisation; or, at any rate, were received by the first historically-known civilised people.

The metaphysical conceptions of the Greeks yield evidences of their derivative characters. A study of more ancient writings than those of Plato and Aristotle leads us to fountain heads of Athenian learning. Trading communication with Phœnicia opened up that Oriental means of intelligence. India was only known through a Phœnician medium before the Alexandrian epoch. Chaldean wisdom reached the Ægean Sea through Tyre and Tarsus.

The soul-ideas of Greeks can be traced distinctly enough to the Vedas and Zendavesta. But ancient as those writings of the Aryans of India and Persia undoubtedly are, and more remote than had at one time been imagined, they are both thousands of years younger than the Sacred Books of Egypt. Without entering upon the question of how far those Aryan forefathers of ours were indebted to the land of Ham for their knowledge, it will be admitted by every one that the investigation of Egyptian notions brings us nearer the real youth of mankind than any inquiries elsewhere.

Two thousand years before Troy, or even Babylon, Thebes was flourishing; and before Thebes, Memphis and the Pyramids, existed. Excepting such colossi as the Pyramids and the great Sphinx, the buildings of Egypt, whose ruins we see, are absolutely of less antiquity than some parts of the Egyptian Scriptures in our possession. Portions at least of that Bible may be assumed 2,500 years older than the books of Moses.

The Egyptians, unlike the Hebrews, were a metaphysical race, and at a very early period had settled to their satisfaction the dogma of the soul's immortality. Sir Gardner Wilkinson, Dr. Birch, and such French authorities as MM. Lenormant, Pierret, Deveria, Rougé, &c., are agreed that the religion of Egypt was fixed in character at the age of the Great Pyramid.

The Egyptian Scriptures consist of several books. The most complete copy of the so-called *Ritual of the Dead* has 165 chapters. In Abraham's time there were 150 chapters. Baron Bunsen dates some of the most ancient portions from the very foundation of the monarchy. Several chapters are seen written upon the coffin of a queen who reigned during the Pyramid days.

What, then, do these ancient writings declare about the soul?

In the first books of the Jewish Scriptures there are no references to the fate of the soul. On the contrary, the very central idea of the Egyptian Bible is the Resurrection. The renewal of man's existence after death is unmistakably blazoned forth in the earliest chapters preserved to us.

The Pantheon of Egypt, the most primitive of all known mythologies, is the purest in regard to morals, and the most philosophical of remote speculations. The spirituality, so to speak, of Egyptian gods and goddesses is as superior to the classical conceptions of Greece and Rome as these may be to the most degraded of African fetishisms. Osiris, Isis, and Horus, it is true, had their part to play on this earth. That part was associated with refinement of feeling, and the honourable display of noble qualities calculated to elevate man to heaven, and to extend his charity on earth. But other gods and goddesses—all variously-named attributes of abstract Deity—existed apart from this world, though in no locally-enthroned Olympus. They were thus spiritual in essence.

A people whose divinities were immaterial would naturally attach immateriality, as commonly implied by that word, to their own thinking powers.

Some think Egyptian ideas were like those now prevailing among Buddhists. The latter admit five distinct parts of man, each of which disappears after death. But the essence of these, or human desires of the individual, may be said to reappear in another state or body, different from the deceased, and yet, in a sense, the perpetuation of himself. As Gautama Buddha was only a reformer of his country's faith, and no mere originator of opinions, he may have thus developed in his sermons the ancient creed of Egypt.

A number of Egyptian words for soul have received a variety of interpretations, as it is difficult to translate terms of abstract qualities. But the ordinary word for soul is *sahou*. This is described by M. Deveria in almost Buddhist phraseology: "It was a new being formed by the reunion of corporeal elements elaborated by nature, and in which the soul was reborn, in order to accomplish a new terrestrial existence." Re-incarnation was distinctly taught in Egypt, though not, as far as we see, in the very earlier periods of religious history.

The *sahou* was pictured as a bird. In some cases it is being carried off from a dead body by another bird, or spirit, its special convoy to a fresh sphere. One very ancient human figure has been discovered, on the breast of which is represented a human-headed dove, to denote the coming resurrection of the deceased. The emblem of the Holy Spirit was thus early recognised.

The *sahou* is, also, pictured as a bird, with a human head, returning to the mummy. After the man's decease, it had gone to *Amenti*, or Hades. There it had endured the discipline of purgatory, becoming purified of its earth defilement, and it was now hastening to re-unite itself with a *something* in that corpse. What was the attraction?

Along with that preserved body was the ordinarily invisible quality, well known to Spiritualists of all ages, and called by various names. This *something* was attached to the frame. Egyptians speak of *ka*, *khon*, *ba*, *khaba*, *akh*, apart from the mummy. One authority says the *sahou* went to the *Amenti*; another thinks the *ba* was the traveller. One supposes *ka* to be the animal soul; *khaba*, the astral form, or shadow; *akh*, the terrestrial intelligence; and *ba*, the higher soul. But there is a general agreement that one soul, or portion of a soul, passed through the necessary forms in Hades for pardon and purification, while the other was retained in or with the mummy.

The priest said or sang a variety of prayers or incantations over the corpse, with the avowed object of keeping the members alive, though in an inactive, latent state. It was possible, as in the case of the dead Osiris, for a part of the body to re-develop activity. The very care taken to preserve the frame, so marked a feature in the customs of Egypt, was intended to retain the presence of that spiritual body, while the other, or duplicate, soul was on its disciplinary tour somewhere else.

The resurrection necessitated the union of the soul that remained with the mummy to the *sahou*, or soul, that had passed the trials of purgatory. That union was, in fact, the true resurrection. After the final judgment below, the soul joyfully rejoined the spiritual body, and rose with it, as believed, to the mansions of glory. This idea, so strictly in harmony with the fifteenth chapter of the first of Corinthians, was accepted in Egypt ages before the call of Abraham.

The hope of the Egyptian was that he should rise again, as Osiris arose from the dead. That god was not only his Saviour, but his representative. The deceased himself became Osiris by name; and being, as supposed, related to that deity, he must necessarily live after disappearance here.

The King-worship of Egypt was at first the deification of man after death; and, subsequently, even before death, as he personified the god Horus, or rising sun, the first fruits of the grave. The King was adored because his soul was in some mysterious sense Divinity itself. The act of coronation, or, rather, the consecration service attending it, had as miraculous an effect upon him as the consecration of eucharistic bread by the Egyptian priests. These religious persons, though not themselves divine, could, by their prayers, turn the bread cakes into the real flesh of Osiris or Isis, and the soul of the King into the soul of Horus the god.

Egyptian magicians declared themselves endowed with the spirit of some one particular celestial being; in the name of that deity they authoritatively called upon another of the heavenly powers to obey their will. All the ordinary opinions of modern Spiritualists were recognised in Egypt. Spirits hovered about the mummied body; spirits influenced, and even possessed, the living; spirits could be called or driven forth by mediums; spirits foretold events and wrought wonderful deeds. At the same time it must be observed that the Egyptians did not receive Demonology or Black

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

Magic, so prominent in old Chaldæa and Christian mediæval countries, traceable to an African or a Turanian source.

The diversity of opinions in Egypt testifies to the inquiring spirit of the people and the absence of dogmatic authority. The future fate of the soul was not so distinctly indicated in their Bible, but that men could speculate from chapter and verse as to what became of the spirits of the dead, in the same way as our theologians do.

But there is this difference. Some of our divines can find, as they consider, Scripture authority for non-immortality of soul. No materialist could quote texts from Egyptian writings in support of such a dogma, since they are at least clear upon continued existence, in some form, after death.

Still, these holy books were not precise, or our interpretation is obscure upon the condition of the soul. While certain passages favour the theory of eternal punishments, others point to a restoration after a course of trial. The phrase "gift of eternal life" occurs repeatedly, as if the gods made a special grant of immortality, according to the idea entertained by Mr. Dale, of Birmingham. At a later period the Pantheistic doctrine of absorption supplanted the original faith with the more philosophical class. Egyptians, like the moderns, indulged in speculation on such subjects, having no thought of the employment of experimental science to determine the question of intellectual being.

It is but natural that we should inquire into the origin of Egyptian soul-ideas, and how the notions of the nineteenth century A.D. were so accordant with those of, say, the thirtieth or even fortieth century B.C.

Some will assume these soul-ideas to be the remnants of an original revelation to the Egyptians, or to some earlier and now forgotten people.

Others suppose they grew with the gradual advance from barbarism. Men saw sunrise follow sunset, plant life spring from plant death, and so associated death of man with a reappearance somewhere. Mummies evidence a belief in the soul's resurrection, and we have no knowledge of Egypt when these were non-existent. A belief in soul, as independent of body preceded, therefore, that preservation of the body. Whether this was 7,000 or 10,000 years ago, we have no means of determining.

The steady faith, in the vastly remote Pyramid days, that the dead would rise again, must have given hope to the dying and joy to the bereaved, while affording a motive for the exercise of virtue on earth. A gradual decline of morals in Egypt would seem to have accompanied the gradual departure from the simple soul-ideas of more primitive times.

#### CHURCH TESTIMONY TO THE REALITY OF SPIRITUAL MANIFESTATIONS.

ST. CHRYSOSTOM.

"BUT if any one assert that these *Miracles in the Acts of the Apostles* are mere smoke, and a fictitious wonder unworthy of credit, let us view those of the present day, which are calculated both to stop and to put to shame the blaspheming mouth, and to check the unbridled tongue. For, throughout our whole habitable world, there is not a country, a nation, or a city, where these wonders are not commonly spoken of, which, if figments, would never have occasioned so much admiration. And you yourselves, indeed, might testify for us to this. For we shall have no occasion to receive confirmation of what we assert from others, seeing that you yourselves, our opponents, supply us therewith."—*Ed. Par.* 1621, tom. 1.

ST. AUGUSTINE.

"Answers to prayer come not only from members of the true church, but also pagans, and Jews, and heretics, though abandoned to various errors and superstitions. These answers to prayer, however, they receive either from seducing spirits (who nevertheless can do nothing, unless they are permitted by God, who supremely and ineffably decrees what is to be allotted to each), or from God himself, either for the punishment of their wickedness, or for the consolation of their misery, or for admonition to seek eternal salvation. But no one really comes to salvation, and to life eternal, unless he have Christ for his Head."—*Tom. VII.*, p. 3, col. 4.

"Moreover, if any one obtain an answer to prayer, praying at the tombs of heretics, he receives good or bad, not accord-

ing to the merit of the place, but according to the desert of his own petition."—*Tom. VII.* p. 3, col. 4.

"For, even now, miracles are wrought in His name, whether by his sacraments (ordinances), or by prayers, or the tombs of his saints. But they are not proclaimed with the same renown, so as to be equally spread abroad with the former. For the Sacred Volume, which was to be made known on all sides, causes the former to be told everywhere and to hold their place in all men's memories; but the latter are known of, scarcely by the whole city or neighbourhood where they may happen to be wrought."—*Tom. V.*, p. 299, col. 2.

JUSTYN MARTYR.

"Now we also, who believe in Jesus, who was crucified under Pontius Pilate, exorcise, and have power over, all devils and evil spirits."—*Dialogue with Trypho.*

TERTULLIAN.

"Produce here some one, in your courts of justice, who is known to be possessed by a devil. The spirit, on being commanded by any Christian to speak, will as readily avow himself to be a devil, which he really is, as elsewhere a god, which he is not."

LACTANTIUS.

"They (the devils) dread the righteous; that is, the worshippers of God, and go out when adjured by his name. Scourged by their words, as if by stripes, they not only acknowledge themselves to be devils, but tell their names, the same by which they are worshipped in the temple. This they do, for the most part, in the presence of their worshippers, to the disgrace, not of true religion, but of that religious service which is rendered to themselves: not being able to lie, either to God, in whose name they are adjured, or to the righteous, by whose voice they are tormented."

ATHANASIUS.

"The Emperor said to Arius, on the day that the awful death of the latter took place, and just after he had perjured himself by his oath of orthodoxy, 'If thy faith be sound, thou hast sworn well. If it be impious, and thou hast sworn nevertheless, the Lord punish thy swearing.' Shortly after, his punishment came. Another circumstance is remarkable. His friends aimed at introducing him with triumph into the church; the believers prayed that he might never come there. His friends boasted that he should enter the church the next day. Alexander, Bishop of Constantinople, prayed that, if so, he himself might die; or, if the Lord pitied His people, He would remove Arius. Arius, meanwhile, passing vainly and wantonly in triumph through the city, was overtaken, as is well known, by a sudden and horrid death. Accordingly, Athanasius himself uniformly speaks of the event as miraculous. He says of it, for instance, 'A miraculous and supernatural event took place.' And, referring to the same event, 'For the Lord Himself gave judgment between the threats of the Eusebians and the prayer of Alexander, and condemned the Arian heresy.' And once more, still referring to Arius's sudden and dreadful death: 'For no other, but the Lord himself, whom they had blasphemed, passed a sentence of condemnation on the heresy which had risen up against Him.' And again, 'My opinion is, that when the miracle of His death is known, not even those can dare to doubt, how hateful to God is the Arian heresy, who formerly questioned this.' A faith in miracles appears in other parts of the works of Athanasius. I refer not to the apparently superstitious narrative which is mixed up with his writings, but which, I believe, exists only in Latin, of miracles said to be done by an image in Berytho, a city of Syria. The following passage, which we have in the Greek, is doubtless from the pen of Athanasius himself; and plainly recognises the working of miracles in his own times. In the 'Questions,' the inquiry is made, 'How do heretics work miracles?' He replies by referring to Matthew vii. 22; and adds, 'For, frequently, it is not the sanctity of him who works the miracle that affects the cure, but the faith respecting him of the person who comes to him.'—*Rev. Thos. Boys, M.A. (Cantab.).*

ST. GREGORY.

"St. Gregory has been appealed to as teaching that miracles are withdrawn: but he does not mean to assert this abso-

lutely. He says, indeed, referring to his own times, 'The low estate of the faithful is in a manner bereaved of the multitude and notoriety of miracles.' But it is clear that he means only to speak comparatively: for he says before of miracles, 'The Divine appointment, indeed, does by no means withdraw them wholly; but it does not manifest them so openly and frequently as in former times.'

"In another place, again, Gregory says, 'Be not, therefore, dearest brethren, enamoured of signs, which may be had in common with the reprobate.' Here he clearly recognises the possibility of signs, though he warns his brethren not to lay too much stress on them. Just before, he speaks still more plainly: 'For those material miracles,' (he seems to speak of them as opposed to spiritual miracles, or miracles of grace,) 'do sometimes afford evidence of holiness, but they do not make it;' and again, 'Even bad men may have them,' (i.e., work or experience them.)"—*Rev. Thos. Boys, M.A. (Cantab.)*.

CALVIN.

"One thing must not be omitted, that on the nineteenth of December" (1562), "Calvin lying in bed sick of the gout, it being the Sabbath-day, and the north wind having blown two days strongly, he said to many who were present, 'Truly I know not what is the matter, but I thought this night I heard war-like drums beating very loud, and I could not persuade myself but it was so. Let us therefore go to prayers, for surely some great business is in hand.' And this day there was a great battle fought between the Guisians and the Protestants not far from Paris, news whereof came to Geneva within a few days after."—*Lives of Luther and Calvin. London: 1740. p. 123.*

LUTHER.

Luther once witnessed a star-shower. The Rev. T. Boys says that J. Jonas records "that on the twenty-fourth of October, 1533, from eleven to twelve at night, there appeared to Luther, in company with many others, 'in the four quarters of the heavens many thousands of small fiery torches, flying about, really of a flame and fire colour; and that Luther said that he had never seen anything similar before; and that another day, about the same time, sounds were heard in the air as of armies joining battle. On these things Jonas observes, that Luther, who was a contemner of the devil, and experienced in temptation, regarded them all as the devil's sleights, he terrifying men with false terrors, when not able to do so with real ones.'"

*The Jewish Expositor*, May, 1831, thus describes how Luther exorcised a spirit. "They had brought to Luther a girl eighteen years old, saying that she was possessed with a devil. He ordered her to say the Apostles' Creed. Having begun to do so, the moment she came to the words, 'and in Jesus Christ, &c.,' she stopped and was miserably agitated (or convulsed) by the devil. Upon this Luther said, 'I know thee, Satan. Thou wouldst have me begin exorcising with great parade; but I will do no such thing.' The next day she was brought into the church, while Luther was preaching, and, after sermon, into a small chapel. She there immediately fell prostrate on the ground, struggling and kicking; but was raised by the students who were present. Then Luther addressed the people, and reminded them that it was now no season for casting out devils by miracles, nor had the Church, now it was established, need of them; and, moreover, that the Popish ceremonial was not to be followed, but that prayers rather should be used against this spirit, and that his pride should be contemned: for that they ought not to assign to God the time and manner, in which he should please to cast out the devil, for that thus God would be tempted; but that prayer must be persevered in, and the hour which God had appointed for her deliverance patiently waited for. After that, Luther laid his hand on the girl's head, repeated the Creed and the Lord's Prayer, as also the words, John xiv. 12: 'He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.' He then prayed to God with the rest of the ministers of the church, that, for Christ's sake, he would cast the devil out of the girl. He then with his foot touched the girl herself, with these words: 'Proud devil, thou wouldst, indeed, that I should now proceed against thee with great parade, but I will do no such thing. I know that thy head

is crushed, and that thou liest prostrate at and under the feet of our Lord Jesus Christ.' He then went away; and the girl was taken home again to her friends, who afterwards wrote that she was no more troubled with the devil. There is nothing in this account, says Muller, unworthy of our evangelical doctor; and it deserves credit, though ten monks, and as many Jesuits, tell the story differently. The same opinion, namely, that prayer is the proper remedy in such cases, Luther had given in the year 1536, as we have already mentioned."

Emser opposed Luther's theological opinions, and published an opposition version of the New Testament. Seckendorf records that Luther wrote to Hausmann:—"No answer, good Nicolaus, is to be returned to Emser, for it is of such an one that Paul says, He is subverted and condemned of himself; and he is to be shunned, for he sinneth the sin unto death. Yet a little, and I will pray against him, that the Lord may render to him according to his works. For it is better that he die, than that he go on thus blaspheming Christ against his own conscience. Therefore let him alone; the wretched man, too swiftly for him, will be effectually quieted. But do thou also cease to pray for him.' . . . These things came to pass, not long after, as we shall observe in the proper place . . . Emser riding by, and seeing him setting out with his movables, broke forth into the following words: 'Gladly do I behold this day, because the sermons of a heretic are put a stop to. Go in the devil's name: I remain here.' Alexius answered, 'In God's name, you should say, Emser. I was in Misnia before you, and shall remain there, when you are no more.' What followed? That evening, Emser, having partaken of a splendid entertainment with a certain citizen, a chief man of Leipzig, and others, and going aside when the guests had departed, after horrible words and contortions, was taken off by a sudden death."

Luther frequently displayed the power of provision. He was also a healing medium. "The rest," says Seckendorf, "I will relate in the words of Solomon Glasse, Superintendent-General of Gotha, of blessed memory, a consummate theologian, whom, when a youth of fourteen, studying in the school of Gotha, I had, nearly two years, as my spiritual adviser. Him, even then, indeed, I highly esteemed, so far as I was capable of appreciating him; and while, on account of the weakness of his voice, very few could understand him when preaching, or cared to listen to him; I for my part took down his discourses, and felt the highest admiration for his doctrine, which was most accurate, and in exposition almost unrivalled. But so great a man needs not my commendation. . . . Luther arrived and found Philip about to give up the Ghost. His eyes were set, his understanding was almost gone, his speech had failed, and also his hearing; his face had fallen, he knew no one, and had ceased to take either solids or liquids. At this spectacle Luther is filled with the utmost consternation, and turning to his fellow-travellers, says, 'Blessed Lord, how has the devil spoiled me this instrument!' Then, turning away towards the window, he called most devoutly upon God." . . . Glasse proceeds: "After this, taking the hand of Philip, and well knowing what was the anxiety of his heart and conscience, he said, 'Be of good courage, Philip, thou shalt not die. Though God wanteth not reason to slay thee, yet He willeth not the death of a sinner, but that he may be converted and live. He takes pleasure in life, and not in death. Inasmuch as God has called and taken back to His favour the greatest sinners that ever lived on earth, namely, Adam and Eve, much less, Philip, will He cast off thee, or suffer thee to perish in thy sin and sorrow. Wherefore give not place to the spirit of grief, nor become the slayer of thyself; but trust in the Lord, who is able to kill, and to make alive.' While he thus utters these things, Philip begins, as it were, to revive and to breathe, and, gradually recovering his strength, is at last restored to health." Luther afterwards wrote to Lange: "Philip is very well after such an illness, for it was greater than I had supposed. I found him dead; but, by an evident miracle of God, he lives." He also wrote to a friend: "Toil and labour have been lost, and money spent to no purpose; nevertheless, though I have succeeded in nothing else, yet have I fetched back Philip out of hell; and I intend to bring him, now rescued from the grave, home again with joy, if God will, and with His grace, Amen."

JOHN KNOX.

John Knox frequently displayed the power of prevision. The Rev. T. Boys says:—"On another occasion we find Knox a prisoner on board the galleys; and, to all appearance, at the point of death. Yet he prophecies not only his restoration to health and liberty, but also his enlargement to preach the Gospel once more, in a church of which he saw the steeple from the water. Lying betwixt Dundee and St. Andrews, the second time that the galley arrived in Scotland, the said John Knox being so extremely sick that few hoped his life, the said Master James Belford called him to look to the land, and asked him if he knew it. Who answered, 'Yes, I know it well. For I see the steeple of that place, where God first opened my mouth in public to his glory. And I am fully persuaded, how weak that even now I appear, that I shall not depart this life till that my tongue shall glorify his godly name in the same place.' This reported the said Mr. James, in the presence of many famous witnesses many years before that ever the said John set his foot in Scotland, this last time to preach."

BAXTER.

"Among abundance of instances that I could give, my conscience commandeth me here to give you this one, as belonging to the very words here written. I had a tumour rose on one of the tonsils or almonds of my throat, round like a pease, and at first no bigger; and at last no bigger than a small button; and hard like a bone. The fear lest it should prove a cancer troubled me more than the thing itself. I used first dissolving medicines, and after lenient for palliation; and all in vain for about a quarter of a year. At last my conscience smote me for silencing so many former deliverances that I had had in answer of prayers; merely in pride, lest I should be derided as making ostentation of God's special mercies to myself, as if I were a special favourite of Heaven, I had made no public mention of them, I was that morning to preach just what is here written; and in obedience to my conscience, I spoke these words which are now in this page" (referring to the words above, to which this note is appended), "with some enlargements not here written: when I went to church I had my tumour as before (for I frequently saw it in the glasse, and felt it constantly). As soon as I had done preaching, I felt it was gone, and hasting to the glasse I saw that there was not the least vestigium, or cicatrix, or mark wherever it had been; nor did I at all discern what became of it. I am sure I neither swallowed it nor spit it out; and it was unlikely to dissolve by any natural cause, that had been hard like a bone a quarter of a year, notwithstanding all dissolving gargarismes. I thought fit to mention this, because it was done just as I spoke the words here written in this page. Many such marvellous mercies I have received, and known that others have received in answer to prayers."

THE REFORMED CHURCH OF ENGLAND.

The Rev. T. Boys, M.A., in his *Miraculous Faith and Experience of the Church of Christ* (Hamilton and Co., 1832), gives interesting information about the Church of England, which we quote in an abridged form:—

"Whatever attempts may now be made to suppress the fact, the Church of England, as established at and after the Reformation, will be found to have distinctly recognised the doctrine of miracles; and that (1) in her Canons, (2) in her Liturgy, and (3) in her Homilies. To be consistent, indeed, no episcopal church can do otherwise: for the doctrines of apostolic succession and miraculous succession must stand or fall together.

"1. The seventy-second Canon directs, somewhat quaintly, that no minister or ministers shall, without the license of the bishop of the diocese, 'attempt, upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cosenage, and deposition from the ministry.' It is clear that this direction does not deny the possibility of Satanic possession. . . . In the table of contents of the Constitutions and Canons Ecclesiastical, the reference to the seventy-second Canon stands thus:—

"Ministers not to appoint public or private fasts or prophecies, or to exorcise, but by authority."

"But it so happens that the same canon says something about exorcisms: advantage was taken of this to get rid of

exorcism by the variation of a single letter; and, in other copies, the reference stands thus:—

"Ministers not to appoint public or private fasts or prophecies, or to exorcise, but by authority."

"2. The Book of Common Prayer also, in its unabridged form, contained a distinct recognition of miraculous gifts. I refer to the gift of healing, said to have been exercised by the kings of England. . . . The service used on the occasion when people came to be healed, and the king performed the ordinance of touching, was formerly a part of our Prayer-book; and I understand there are editions as late as 1721 or 1723, in which it yet retains its place. . . . The circumstance of most importance is, that we have distinct evidence of the recognition of this gift of healing by our Church, in her Protestant character. . . . To this miraculous gift it is that reference is made by Bishop Bull, in a passage which the kindness of a friend enabled me to quote on a former occasion, and which I now quote again:—

"And (by the way) perhaps this is the best account that can be given of the relique and remainder of the primitive gift of healing, for some hundred years past, visible in this our nation, and annexed to the succession of our Christian Kings: I mean the cure of the otherwise generally incurable disease, called morbus regius, or the King's Evil. That divers persons desperately labouring under it have been cured by the mere touch of the royal hand, assisted with the prayers of the priests of our Church attending, is unquestionable, unless the faith of all our ancient writers, and the consentient report of hundreds of most credible persons in our own age, (the writer died 1709-10), 'attesting the same, be to be questioned.'

"Thus, up to not many years before the service was finally excluded from our Prayer-book, we find a bishop asserting the gift, and asserting it upon the consentient report of hundreds of most credible persons in his own age, attesting the same.

"3. The homily 'Against Peril of Idolatry' plainly admits that, 'where images be,' some miraculous acts may have been done by illusion of the devil; observing, that neither ought miracles to persuade us to do contrary to God's word. For the Scriptures have for a warning hereof fore-shewed that the kingdom of Antichrist shall be mighty in miracles and wonders, to the strong illusion of all the reprobate.

"The same homily, also, to prove the estimation in which Epiphanius, who flourished towards the end of the fourth century, was held, cites a passage recording miracles wrought by him. And in the Tripartite Ecclesiastical History, the ninth book, and forty-eighth chapter, is testified that 'Epiphanius, being yet alive, did work miracles, and that after his death devils, being expelled at his grave or tomb, did roar.' Thus you see what authority St. Jerome, and that most ancient history, give unto the holy learned Bishop Epiphanius, whose judgment of images in churches and temples, then beginning by stealth to creep in, is worthy to be noted.

"The homily for Whit-Sunday distinctly represents the Holy Spirit as still working miraculously, and conferring miraculous gifts.

"Here is now that glass, wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God's word, savouring and tasting not of the flesh but of the Spirit, then assure thyself that thou art endued with the Holy Ghost; otherwise, in thinking well of thyself, thou dost nothing else but deceive thyself. The Holy Ghost doth always declare himself by his fruitful and gracious gifts; namely, by the word of wisdom, by the word of knowledge, which is the understanding of the Scriptures by faith, in doing of miracles, by healing them that are diseased, by prophecy, which is the declaration of God's mysteries, by discerning of spirits, diversities of tongues, interpretation of tongues, and so forth. All which gifts, as they proceed from one Spirit, and are severally given to man according to the measurable distribution of the Holy Ghost; even so do they bring men, and not without good cause, into a wonderful admiration of God's Divine power."

### 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.]

#### SPECTRES OF ANIMALS.

STR,—In the number of *The Spiritualist*, October 18th, you mention that the *Revue Spirite* contains a curious letter concerning the apparition of a dog, and that the writer would be glad if other Spiritualists could give him any explanation of this strange phenomenon. Being a Spiritualist myself of some few years' standing, and a reader of your paper as well as *The Medium* and other Spiritualistic works, I can give



him the benefit of my experience, which he may take for what it is worth. The case of the writer is not unique. From the number of cases I have read about and heard of from trustworthy persons of the sight of spectral animals, more especially dogs, I should be led to infer that these phenomena are nearly, if not quite as common as the apparitions of deceased relatives and friends. I will give two instances from among the many that I could quote, as I consider them sufficiently well authenticated to establish this phenomenon as a fact.

Several years ago I had a studio in London, and a female model of respectable character used to come occasionally to pose for the hands. I knew very little of Spiritualism then, although I had seen certain phenomena through the mediumship of Mr. Forster and Mrs. Marshall, which to my mind placed spirit-communion as a fact beyond dispute. At one time this model came rather frequently; she seemed to me to be more intelligent than the generality of her class. In course of conversation I once broached the subject of Spiritualism, and although from her discourse she had evidently read nothing on the subject, and heard as little, yet she related to me certain experiences of her own, which showed me at once that she was strongly mediumistic. She informed me, amongst other strange occurrences, that from a child she had been followed for months at a time by the apparition of a large black dog with fiery eyes, invisible to all but herself. That it would disappear sometimes for years, then re-appear. That the dreadful apparition would follow her up and down stairs, and even through the streets, where she observed that the people, without noticing the dog, involuntarily made room for it in the crowd. That she grew so accustomed to the vision as no longer to fear it, nor did she ever allude to the phenomenon, as she knew it would be treated as an hallucination, and bring ridicule upon herself. She said that once, when sitting to me in my studio, she had seen the dog couching on the floor, with its eyes fixed upon her. She made no remark at the time, nor had she ever seen it since. This same person used to have dreams that were verified in a remarkable manner. An artist friend of mine, at whose studio this model was in the habit of sitting, had a very sharp little boy, who, after surveying the physiognomy of the aforesaid person whilst his father was at work at his easel, advised his papa, in his childish manner, *sotto voce*, not to have anything to do with her, as he was sure that she was a "bad un."

Children are often highly mediumistic. William Blake, poet, designer, and medium, was apprenticed by his father to an engraver at the age of twelve, but objected to being placed under this master on the score that something in his face told him he was born to be hanged. His father naturally ridiculed the silly fancy; but although all agreed that the engraver was a man of most agreeable manners, and the last of all men who seemed born to be hanged, yet a few years afterwards he fell into difficulties and was tempted to commit forgery, in those days a hanging offence, so that the prophecy of the youthful poet was carried out to the letter.

The person I mentioned above once briefly told me she went to a witch (probably a good clairvoyant) to have her fortune told. However, the Sybil, after eyeing her narrowly, refused to tell her fortune, bidding her "be off," as she wished to have nothing to do with her. Here, you see, the child and the fortune-teller seemed to have both of them formed the same unfavourable impression of this person, namely, that for some reason or other she was to be avoided, while to the mere outward eye such a prejudice would seem unreasonable.

I now come to the second instance of the apparition of a dog, for which I have the testimony of my wife, who is herself mediumistic. Several years ago, when yet a child, she was returning from a visit to some friends in a neighbouring township. On the same day, and in the same village from which I now write, a murder had been perpetrated amongst the peasantry—an assassination in the open streets—not an unfrequent occurrence in these parts even now. The body of the murdered man had been removed, and the crowd dispersed long before my wife's arrival. In fact, she had heard nothing whatever of the murder. Passing on foot through the narrow street where the murder had been committed, it being then about mid-day and the sun shining brightly, a strange dog, perfectly white, and of enormous size, suddenly presented itself before her, and looked into her eyes. Terrified at its size and sudden appearance she was unable to pass, when in a few seconds it as suddenly disappeared, nor could she discover any further trace of it. She noticed that the wall of the house near where she had seen the apparition was stained with blood, but knew nothing of the murder until her return home, when her relations acquainted her with the fact. The time between the perpetration of the murder and the apparition might have been two hours. It is also curious that while this apparition was looking into her eyes, something in their expression made her think of the family of the murdered man.

Now, here are two cases of apparition of spectral dogs. In both cases, as far as I can learn, the seers believed themselves to be in sound health at the time. Is this hallucination? If so, I have heard of cases of whole villages for a time being under a similar hallucination. For my part, I am inclined to call it clairvoyance. From intelligence derived from the spirit world, I have been informed that bad and degraded spirits often take the form of dogs, the darkness of the colour of the animal denoting the degree of spiritual degradation. I believe that spirit is capable of taking any form, and takes most readily that form which corresponds to its present state, and I do not find it hard to believe that a spirit hurried out of its life in the body into a realm which it is not prepared to enter, should at the beginning assume a form lower in the scale of creation than the human, the spirit not having yet arrived at full spiritual growth. This is at least my explanation of the phenomenon mentioned in the *Revue Spirite*, which, as I said before, must be taken for what it is worth. I believe the writer in question to be clairvoyant, and followed by some unhappy spirit, perhaps not thoroughly bad, in the hope of being prayed for, and thus aided to progress in spirit life. This at least would be the conclusion drawn from my experience. I can say no more.

I enclose my card with my usual address, which you are at liberty to show to any Spiritualist or person honestly desiring to investigate Spiritualism. I merely wish to avoid needless publicity. A. H.

Olevano Romano, Central Italy, Oct. 27th, 1878.

#### HEALING MEDIUMSHIP.

SIR,—Will you favour me by inserting in your next issue the following cure of an affection of the eyes through the healing power of Mr. F. Omerin, 5, Northumberland-street, London.

My little girl, aged ten years, having been attacked last Easter with inflammation and partial blindness of one eye, and failing to obtain any relief from several eminent physicians (who pronounced the case constitutional), I placed her under the treatment of Mr. Omerin.

In one month, without the aid of any kind of medicine, he has succeeded in effecting a permanent cure with the healing power of mesmerism by the simple process of passing his hands over the parts affected.

J. H. VIGOR.

King's-road, Chelsea, Nov. 1st, 1878.

#### THE ABOLITION OF CABINET SEANCES.

SIR,—Mr. Berks T. Hutchenson, in his letter from Cape Town, published in your journal of the 18th ult., says that the plan adopted at his house with Mr. Eglington, the medium, has been to sit without the use of a cabinet, and that while the medium's hands are held by two responsible members of the circle, large spirit forms have floated all over the room at Mr. Hutchenson's own house, rising to the ceiling, and showing themselves quite distinctly. Well, sir, wonderful, interesting, and instructive as this is, it is not uncommon by any means in London, and has occurred there with other mediums besides Mr. Eglington over and over again. My suggestion is that at the present time, in certain cases, and with these astounding manifestations, we should be contented. Why ask more? Because, here there can be no fraud. Let the forms only show themselves floating right over the table, as they often do, to those who form the *séance* seated round the table, so that we have positive proof that only the upper part of the spirit is materialised, and not the lower parts of the body and legs, and we shall then have no legitimate cause to doubt the reality of the phenomenon. I can hardly expect but that cabinets will be still useful, not only for test work, but also for sometimes sparing the medium for, at any rate, temporary retirement, always on condition that the spirit comes in such a way as that he can not possibly bring back with him materialised body and legs. Moreover, exemption from continuous contact with uncongenial persons at a *séance*, by the medium's entering the cabinet, if only for a few minutes, must help conditions and greatly refresh the medium, always, be it remembered, more or less a sufferer; provided, as in the case of Miss Wood, as also detailed in *The Spiritualist* of October 18th, the medium, after such refreshment and renewal of power by isolation, returns to his place at the *séance*. For my own part, I would say even let the medium stay altogether in the cabinet, provided the "spirit" does not come stalking out of it on materialised legs, and does not keep walking behind the backs of the sitters, but floats boldly in front of them over the table. When you get spirits to materialise thus, and thus only, you must know for a surety that a good deal of the medium remains behind in the cabinet, or sits on his chair at the *séance*, as the case may be, whether you hear him moan or struggle or not. For what possible reason, as a general rule, do we want the lower and inferior parts of a spirit's body to be materialised? For once in a way the phenomenon of the entire materialisation of a spirit's body has proved of the utmost importance, if only because it has substantiated those ancient records of Spiritualism most difficult heretofore of belief. Has not modern whole materialisation shown, for example, how in darkness a spirit could materialise himself so as to wrestle bodily with Jacob, the Patriarch, during the night, until break of day, the spirit losing his power with the advent of light? Thus much for dark circles. And have not our experiences of materialisation shown how a spirit can pass through closed doors and then materialise itself, showing itself in the light—body, hands, and feet—to convince the unbelieving? But, as a rule, whole materialisations are most undesirable, because there have been more unfortunate circumstances connected with them, to the detriment of Spiritualism, than from all other causes combined since the Hydesville rappings first began. But imperious as is the above cause for its discontinuance, except under exceptional circumstances, there is yet another almost as serious objection to whole materialisations. For only imagine what a large proportion of unnecessary vitality, or weight, let us call it, is lost by this process; and I need hardly comment upon what constitutes weight in the animal body. Only consider, I say, what a loss the medium's body sustains each time a spirit's whole body and limbs are materialised. How they can go through this ordeal frequently, and live for a single year, is to me a marvel. I have two portraits of a most celebrated private medium for full materialisations—one taken at the commencement of her noble and virtuous career as a medium, and, most happily for her, a short one, and, thank God, she is still among us; but the difference between the well-fleshed features in the one portrait and the extreme thinness of the other is remarkable. Ancient records represent physical mediumship as a very exhausting process indeed: the Patriarch Jacob was lamed for life with only one bout, in the vain attempt to control his control; and St. Paul is represented by tradition as thoroughly crippled by his long mediumship, his control and that of Jacob being represented by all the churches as the same great and powerful spirit. In order to carry out the only generally convincing process of materialisation, all that a spirit needs is to materialise his face, and perhaps his hands, or even his arms and shoulders. What we want, in order to convince people of spirit identity without possible fraud, is a face right over the table that makes itself plain to view, with intelligent looks and moving features, speaking with tongue and lips, as we ourselves have seen and heard; right over the

table, be it understood, and floating up to the ceiling, if it likes; but still always well over the table, well in front of the sitters, and wear materialised legs. If the spirit chooses, it can sometimes pass right through the table, as we have seen it; and this adds much to the interest of a *séance*, and to the gratitude of the sitter towards the kind and convincing spirit. And, certainly, if the complexion of the spirit showing itself should be, for instance, as bronzed as any English sailor's can be in tropical climates, as we have seen it, while moving its lips, looking you well in the face and talking—as we have seen and heard it—as unlike the medium in complexion as anything can be possibly conceived, that is a pleasing accessory, and that, too, we have seen. Marked difference of complexion would necessitate much after-washing in the case of the substitution of a medium for a spirit; and marked difference of complexion in the case of the seizure of a medium would be strong evidence in one direction, unless, indeed, spirits should be as expeditious in the art of washing a medium's face clean as they are said to be in that of returning their materialisation back to the medium's body. Very many spirit photographs—and that many are genuine I cannot doubt—only display the upper part of the spirit's body; showing, at the same time, the good sense of operating spirits in sparing the medium's face, for in spirit photography spirits have to materialise sufficiently to catch the sensitive plate, but not enough for us to see them.

Sparing the mediums is surely not a minor consideration. First, on the score of humanity; for we cannot say that they do not suffer in parting with their vitality to materialise even a part of a spirit: their painful exclamations and struggles as heard in the cabinet denote it, and common sense would tell us that they suffer, now we know the process and their loss of *weight*, though they may be in a trance and may not remember it when awake; but still their bodies are in pain, nevertheless, and their constitutions must suffer by the continuance. A man may lose a limb under anæsthetics or mesmerism without feeling it; but it would be folly to say that the body did not suffer harm. Exhaustion ensues, and so does exhaustion ensue of the physical mediumship.

So, then, it appears to be only scant mercy to allow all that is possible to allay pain and loss to the mediums by taking as little out of them as possible. So, then, the making spirit clothing, or even giving up force to have "common stuff" brought in surreptitiously by the spirits, hidden by dissolution, the repulsion of particles into the air, and then the particles attracted together again: all this robs the force of the medium. Why, then, should we hesitate to supply the spirits with drapery, as the Comte de Bullet has sometimes done, or even with false beards? Why not, if by so doing we can spare the medium the materialisation of chin, throat, flesh, and hair? All parties would then understand each other, and under the rule of give and take, the sitters would expect in return unmistakable living faces, eyes, nose, mouth, and forehead, right over the table, with no room for materialised body and legs. There is more reason to spare the medium in promiscuous circles than in the case of the Comte de Bullet, because all phases of mediumship are much more easily carried out when only sympathetic and medial persons are present. And, alas! let us even yield them their bottles of phosphoric oil; we should thus have at any rate this advantage, we could keep the lamps well trimmed, and show up the spirit faces without mistake. That is what we want, as I have said before. Let the spirits only give us perspicuous, intelligent faces; let their facial appearance be but as genuine as their audible voices, and we ought to be willing to sacrifice a good deal on our side for so much on theirs; and be glad to do all we can to save the spirits trouble and the mediums pain and possible shame.

I am one of those who lay by far the smaller portion of the blame of deception upon the medium, when deceptions may accrue. For, as we are told truly in *Rifts in the Veil*, "The spirit's method of acquiring influence over a body, not its own, is a mesmeric one, and founded upon the exercise of will power." A medium in a trance is no more answerable for his actions than he or any other man is answerable for his dreams. And I believe that, as a rule, whether the medium comes out of a cabinet or the spirit, at a form circle, all is the work of the spirits, who use the mediums at their will at all times, more or less, but especially during their trance, but who may be willing to spare them also when they have the opportunity. The word control speaks for itself. And as regards the early published history of almost all the most prominent physical mediums, it is well known that they have been brought under control in early youth by the persistent obsession of spirits when they were totally unable to combat this mesmeric will power of beings in every way stronger than themselves. Spirits are truly lords over their mesmeric sensitives, when once they have them under their power; and it is now but as it was of old, "If the prophet be deceived when he has spoken, I, the Lord, have deceived that prophet." \* And whether the medium or prophet speaks or acts under deception, it is the same thing. So, then if as we believe, according to the history of the last few years, that mediums, to their unspeakable detriment, have frequently been brought out of cabinets instead of spirits, we should give in future the chief blame where blame is chiefly due; and it will be, moreover, our duty in some cases to repudiate stalking ghosts altogether. This I never can believe, that a medium ever did come out of a cabinet personating a ghost without, at any rate, the cognisance of his "control."

If any should suppose that the above has been written in a captious, cynical, or frivolous spirit, let me beg them to restrain their judgment, and to put to my account the tears I have shed. Personally I have held occasional audible communication with a very powerful spirit now for eleven years—first at the Marshall's—and during that time I have received many kind messages and benefits at that spirit's hands, but never any deception; and later, I have, I cannot doubt, seen that same spirit materialised. I know few friends whom I would sooner trust. At my first *séance* that spirit gave me a

promise, in answer to a request of my own, that has been often faithfully fulfilled. I have taken the part of that spirit and of his mediums in print in worse times than these, when unjustly accused in former days before materialisations set in, which has never been forgotten; and the last words spoken to me at my last *séance* with that same spirit were "God bless you, my dear old friend." I reciprocated that kindly wish, and I reciprocate it now. I cannot make any apology for what I believe from my heart may have been a deception; but I can and will give testimony of my own experience, and I can pray for the souls of the departed. Since writing the above I have read Mr. St. George Stock's letter in *The Spiritualist* of Nov. 1st, wherein he says: "How was Williams enabled to float up to the ceiling of his room, as I have seen him do? And what became of the lower part of his body when he presented himself, as he was wont to do, over the middle of the solid table?" Echo answers, "What?" And I may add, how could Mr. Williams manage to pass through the table, as I have seen a spirit pass, as well as many other persons, who have published their experience at various times? Mr. St. George Stock says, a few lines further on: "A good many, I daresay, were, like myself, fully convinced already that John King was Williams with the addition of a beard, and Peter, Williams again, disguised only by a wriggle." I have seen Peter floating over the table and showing his face quite plainly when Mr. Williams was seated at the table, and my experiences in London have been but few and far between. I never could make out how John King could be the three mediums through whom I have conversed with him; for with each medium the identity of the spirit has appeared to me perfect. Nor can I imagine how one of the mediums could have been John King, Katie King the elder, and Henry VIII., and Mr. Williams, John King, Peter, and "the Irresistible" rolled in one.

R.

ERNEST HACKEL, in a recent publication, deprecates the simplicity of certain German men of science who have fallen into Slade's trap. Immanuel Hermann von Fichte, in an article in *Psychic Studies*, replies and points out the importance of the results arrived at, claiming that Slade's manifestations belong to the domain of physics, and are, therefore, quite safe in the hands of such men as Zöllner, Weber, and Fechner.

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\* Ezekiel xiv. 9.

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