

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

THE SPIRITUALIST is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: Kiosque 245, Boulevard des Capucines, and 5, Rue Neuve des Petits Champs, Palais Royal. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: Signor Bocca, Libraio, Via del Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDA-PESTH: Josefstaadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 84, Russell-street-South. SHANGHAI: Messrs. Kelly & Co. NEW YORK: 51, East Twelfth-street. BOSTON, U.S.: "Banner of Light" Office, 9, Montgomery-place. CHICAGO: "Religio-Philosophical Journal" Office. SAN FRANCISCO: 319, Kearney-street. PHILADELPHIA: 325, North Ninth-street. WASHINGTON: No. 1010, Seventh-street.

No. 327.—(VOL. XIII.—No. 22.)

LONDON: FRIDAY, NOVEMBER 29, 1878.

Published Weekly; Price Twopence.

### Contents.

Spiritualism and the Royal Society...	253
Prince Bismarck's Opposition to Modern Materialism. By Christian Reimers	253
The Tower of Turvil. (Poetry)...	254
Society in 1878. By J. T. Markley, Author of <i>Stray Thoughts on Many Themes</i> ...	256
The Same Mystery Throughout. By Henry G. Atkinson, F.G.S., Author of <i>Letters to Miss Marivaux</i> ...	257
Captain Burton on Spiritualism...	258
The Divining Rod. By M. F. Olavaroz (Leon Favre), Consul-General of France at Trieste	258
Spiritual Phenomena in India	258
On the Phenomena of Somnambulism. By W. H. Coffin...	259
Henry Slade in Australia	260
Poetry:—Modest Worth...	261
Correspondence:—Test Seances with Mr. Williams—The Visible and the Invisible—The Unpublished Minutes of Committees—Mediums and Mediumship—Spirit Drapery	261
Statement of Accounts of the National Association of Spiritualists	263
Changes in the National Association of Spiritualists...	263
A Seance with Mrs. Hayden. By Captain John James	264
Answers to Correspondents...	264
Paragraphs:—Cabinet Seances, 253; Religion versus Materialism, 254; A Ghost Story, 255; A Remarkable Dream, 257; Spiritualism in Leicester, 258; Richard Cosway's Clairvoyance, 260; Healing Mediumship, 262; A Young Artist, 262; The Dangers of Hurry	263

"THE SPIRITUALIST" NEWSPAPER:  
A Record of the Progress of the Science and Ethics of Spiritualism.  
PUBLISHED WEEKLY, PRICE TWOPENCE.  
ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe. The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.R., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S., Lord Lindsay; the Hon. Robert De Owen (formerly American Minister at the Court of Naples); Baron Dürckheim-Holstfeld (Holstein); Mr. Gerald Massey, Le Comte de Bullet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Charles Isham, Bart.; Mrs. Ross-Church (Florence Maryat); Mrs. Macdougall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. C. Luxmoore; Mr. John E. Pardon, M.B. (India); Mrs. (Lady) Wood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabian Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mrs. S. C. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kinslingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martineau; Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d.; in the United States and Australia, 15s., post free.

The Spiritualist is regularly on sale at the following places:—London: 11, Ave Maria-lane, St. Paul's churchyard, E.C. Paris: Kiosque 245, Boulevard des Capucines, and 7, Rue de Lille. Leipzig: 2, Lindenstrasse. Florence: Signor G. Parisi, Via della Maltonaia. Rome: Signor Bocca, Libraio, Via del Corso. Naples: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. Liege: 37, Rue Florimont. Buda-Pesth: Josefstaadt Erzherzog, 23, Alexander Gasse. Melbourne: 84, Russell-street. Shanghai: Messrs. Kelly & Co. New York: Harvard Rooms, Forty-second-street and Sixth-avenue. Boston, U.S.: 9, Montgomery-place, and 18, Exchange-street. Chicago: Religio-Philosophical Journal Office. Memphis, U.S.: 225, Union-street. San Francisco: 319, Kearney-street. Philadelphia: 913, Spring Garden-street. Washington: No 1010 Seventh-street.

All communications on the business of The Spiritualist should be addressed to W. H. Harrison, Spiritualist Newspaper Branch Office, 38, Great Russell-street London, W.C.

**MEDIUMSHIP: ITS NATURE AND VARIETIES.**—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spiritualist newspaper branch office, 38, Great Russell-street, London, W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.  
Entrance in Woburn Street.

CALENDAR FOR DECEMBER, 1878.  
Monday, 2nd.—DISCUSSION MEETING. Captain Burtou, F.R.G.S., on "Spiritualism in Eastern Lands."  
Friday, 6th.—General Purposes Committee, at 5.45 p.m.  
" " Experimental Research Committee, at 6.30 p.m.  
Tuesday, 10th.—Finance Committee Meeting, at 6 p.m.  
COUNCIL MEETING, at 6.30 p.m.  
Friday, 13th.—Experimental Research Committee, at 6.30 p.m.  
Monday, 16th.—DISCUSSION MEETING. Mr. Stainton Moses, M.A., on "The Intelligent Operator at the Other End of the Line."  
Wednesday, 18th.—House and Offices Committee, at 5 p.m.  
Friday, 20th.—Library Committee, at 5.30 p.m.  
" " Experimental Research Committee, at 6.30.

CHRISTMAS CLOSING.  
The Offices of the Association will be closed from Monday evening, 23rd, and reopened on Monday, 30th.

### BRIXTON PSYCHOLOGICAL SOCIETY.

OFFICES—6, LOUGHBOROUGH-ROAD-NORTH, BRIXTON.

THE object of the society is to promote the study of Psychology and Spiritualism, and kindred subjects. Members have the privilege of attending seances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library. For information as to rules of membership, &c., &c., apply to—  
H. E. FRANCES, Hon. Sec.

### BRITISH MUSEUM LECTURES.—A

Course of Three Lectures (with the permission of the authorities) will be given by C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy and Zoology, Westminster Hospital, during the Christmas week. Hours 11 to 6. Tickets 5s. each. Address C. Carter Blake, care of 38, Great Russell-street, W.C.

### LANGHAM HALL, 43, GREAT PORTLAND-STREET, W.

The Committee have the pleasure of announcing a CONCERT in aid of the Mission to Friendless and Fallen Women, on Tuesday Evening, November 26th, 1878.

The following distinguished Artists have kindly promised their valuable assistance: Madame Leibhart, Madame Schneegans, Mrs. Gregory, Mrs. Georgina Weldon, Miss Terry, Miss Elene Webster, Signor Federici, Mr. E. A. Tietkens, Mr. A. Critchett, Mr. W. Gregory, Violin; Signor Scuderi. Conductors: Signor Bualossi, Signor Corani.

The Piano to be used on this occasion will be the NEW MELO PIANO, by Kirkman.

Doors open at 7.30, to commence at 8 precisely. Sofa Stalls, 10s. 6d.; Stalls, 5s.; Unreserved Seats, 3s.; Balcony, 2s. Tickets may be obtained at the Hall and at Mrs. MALTBY'S, 61, Gower-street, W.C.

### LADBROKE HALL, LADBROKE GROVE ROAD, NOTTING HILL, W. (Not Notting Hill Gate).

A SERIES OF SUNDAY SERVICES for the dissemination of the Gospel of Spiritual Truth are in course of delivery in the above Hall, by W. H. LAMBELLE, who will deliver a course of addresses on the "ORIGIN OF RELIGIOUS RITES AND CEREMONIES."

Doors open at 6.30 and closed at 7 promptly, to prevent interruption during the progress of the Services.

**MR. and MISS DIETZ**, having concluded their series of recitations at Langham Hall ("One of the most successful series ever known in London"), are now making Engagements for the Provinces, and will visit—Coalbrookdale, October 29; Glasgow (City Hall), November 2; Deal, November 19; Maidstone, November 20; Perry Barr, December 3; New Swindon, January 8, 1879. Favourable terms arranged with Institutes or with Progressive Societies, en route.

For particulars address Mr. Frank Dietz, 54, Denbigh-street, London, S.W.

Mr. Dietz is open to deliver an original lecture on "American Humour," illustrated by characteristic renderings of the examples selected from different authors.

### BIRKBECK BANK.—Established 1851.—

29 and 30, Southampton-buildings, Chancery-lane. DEPOSITS received at INTEREST for stated periods or repayable on demand. Current Accounts opened with persons properly introduced, and interest allowed on the minimum monthly balances. No charge made for keeping accounts. Letters of Credit and Circular Notes issued.

The Bank undertakes the custody of Securities of Customers, and the Collection of Bills of Exchange, Dividends and Coupons. Stocks and Shares purchased and sold and advances made thereon.

Office Hours from 10 till 4, excepting Saturdays, then from 10 to 2. On Mondays the Bank is open until 9 p.m.

A Pamphlet with full particulars on application.  
FRANCIS RAYENSCROFT, Manager.

### THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN,

11, Chandos Street, Cavendish Square, London, W

PRESIDENT—MR. SERJEANT COX.

This Society was established in February, 1875, for the promotion of psychological science in all its branches. Its object is the investigation of the forces, organic and intelligent, that move and direct the material mechanism of man. Communications as to alleged phenomena are invited by the Committee of inquiry who hold investigation sittings without subscribing to or recognising any particular theory or belief.

All particulars may be obtained on application to

FRANCIS K. MUNTON, Honorary Secretary.  
Willesden, N.W.

ALLAN KARDEC (Blackwell's Translations).

THE SPIRITS' BOOK (1858). From the 120th thousand.

THE MEDIUMS' BOOK (1861). From the 85th thousand

HEAVEN AND HELL (1863). From the 60th thousand

Price 7s. 6d. TRUBNER & Co., London.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

FORTNIGHTLY DISCUSSION MEETINGS.

SESSION, 1878-9.

Nov. 4.—Mr. Bonwick, F.R.G.S., "Soul Ideas amongst the Ancient Egyptians."

Nov. 18.—Mrs. Fitz-Gerald, "Experiences in the Home Circle, No. 1."

Dec. 2.—Captain R. F. Burton, F.R.G.S., "Spiritualism in Eastern Lands."

Dec. 16.—Mr. Stainton-Moses, M.A., "The Intelligent Operator at the other end of the Line."

Jan. 6.—Baroness von Vay, "Visions in Vessels of Water."

Jan. 20.—Mr. W. H. Harrison, "Hauntings."

Feb. 3.—Miss Kinslingbury, "Apparitions of the Living."

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.Tel.E., "Recent Research in the Phenomena of Spiritualism."

May 19. These days are purposely left free for the discussion June 2 of any subjects of importance that may arise.

June 16.—Mr. Stainton-Moses, M.A., "Review of the Session."

### LUNACY LAW REFORM ASSOCIATION,

64, BERNERS-STREET, LONDON. Office Hours from 10 to 4, and Tuesday Evening from 6 to 7. Closed on Saturdays.

### LUNACY LAW AMENDMENT SOCIETY,

4, Wine Office-court, Fleet-street. Office hours, daily between 11 and 3 (Saturdays, 11 and 1). Secretary, James Billington, who will receive all letters for Mrs. Weldon.

### LEAVES FROM MY LIFE.

A narrative of Personal Experiences, with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States. Two Portraits. By J. J. MORSE. Price 2s. From the Author, at Elm Tree-terrace, Uttoxeter-road, Derby.

### IMPOSSIBILITIES MADE PROBABLE.

Consisting of three propositions, viz.:—1. Vitality makes Matter. 2. Soul is Omnipotent. 3. A Persistent Life Natural to Man. By J. M. London: Charles Watts, 84, Fleet-street, E.C. Price 6d.

### JAMES MALTBY,

ARMY TAILOR AND ACCOUTREMENT MAKER  
TO HER MAJESTY'S MILITARY AND NAVAL FORCES

Everything of the best quality,

At special prices to Spiritualists, to whom references can be given. 5 per cent for cash.

8, HANOVER PLACE, REGENT'S PARK, LONDON, N.W.

EVERYBODY HIS OWN PRINTER.

### THE "MODEL" PRINTING PRESS

Is a self-inking one and can easily be worked by a child of ten.

Its Simplicity is its recommendation.

You will find it a great source of interest and recreation, besides saving you time and money.

Press, including Type and all accessories, from 25.

C. G. SQUINTANI & Co.

SHOW ROOMS:—3, LUDGATE CIRCUS BUILDINGS, LONDON, E.C.

Send for an illustrated pamphlet, "HOW TO PRINT," containing an abridged history of the art of printing, general catalogue of printing materials, specimens of type, &c., &c. post free, seven stamps.

**A LADY SPIRITUALIST** would be happy to meet with another to share her superior residence, and join her in Spiritualistic investigations. A., 2, Scarsdale Villas, Kensington, S., London.

BRITISH NATIONAL ASSOCIATION OF  
SPIRITUALISTS.

(ESTABLISHED 1873.)

## President.

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

## Vice-Presidents.

Blackburn, Charles, Parkfield, Didsbury, Manchester.  
Coleman, Benjamin, 1, Bernard-villas, Upper Norwood.  
Fitz-Gerald, Mrs. J. 19, Cambridge-street, Hyde-park, W.  
Fitz-Gerald, Desmond G., M.S.T.C.I., 6, Akerman-road, Brixton, S.W.  
Gregory, Mrs. Makdonall, 21, Green-street, Grosvenor-square, W.  
Hoswood, Mrs. J. 52, Warwick-square, S.W.  
Jencken, Henry D., M.R.I., Barrister-at-Law, Goldsmith-buildings, E.C.  
Massey, C. C., Barrister-at-Law, Harcourt-buildings, Temple, London, E.C.  
Rogers, E. Dawson, Rose-villa, Church-end, Finchley, N.  
Speer, Stanhope Templeman, M.D., Douglas House, 13, Alexandra-road, South Hampstead, N.W.  
Wylid, Geo., M.D., 12, Great Cumberland-place, Hyde-park, W.

## Council.

Adshad, W. P., Derby House, Belper.  
Barkas, T. P., Central Exchange, Newcastle-on-Tyne.  
Barrett, F., The Firs, Leacroft, Staines.  
Beby, Mrs., 2, Onfram-road, Aldershot.  
Bennett, Edward T., The Mansion, Richmond Hill.  
Binney, F. A., 24, St. Ann's-square, Manchester.  
Bourwick, J., F.R.C.S.  
Chamman, John, 10, Dunkeld-street, Liverpool.  
Coffin, W. H., 4, Cornwell-gardens, Queen's-gate, S.W.  
Colley, Rev. Thos., late of H.M.S. "Malabar," Portsmouth.  
Crosland, Newton, Lynton-lodge, Harbrough-park-road, Blackheath, S.E.  
Dawe, N. Fabian, 5, Portman-street, Portman-square, W.  
Dodd, J. T., Lenwood, Southern-hill, Reading.  
Edmonds, T. H., 7, Oberstein-road, New Wandsworth, S.W.  
Ellis, Mrs., 59, Tufnell-park-road, Holloway, N.W.  
Eno, J. C., Silver House, Chancery-hill.  
Fittion, R., 34, Walnut-street, Cheetham, Manchester.  
Fitz-Gerald, Mrs. D. G., 6, Akerman-road, Brixton, S.W.  
Glendinning, A., Grove-road, New Southgate, N.  
Green, G. F., Hale Cottage, Shooter's-hill, Kent.  
Harrison, W. H., 38, Great Russell-street.  
Hayle, Thos., M.D., The Crescent, Rochdale.  
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.  
Hunt, Miss Hannah, 14, Quarry-street, Guildford.  
Isham, Sir Charles, Bart., Lamport-hall, Northampton.  
Joad, G. C., Oakfield, Wimbledon, S.W.  
Joy, Algernon, M.I.C.E., Junior United Service Club, S.W.  
Lamont, John, 199, London-road, Liverpool.  
Lovell, Alfred E., 3, Park-road, Plaistow, Essex.  
Lowe, Mrs., 61, Berners-street, W.C.  
Maltby, Mrs., 61, Cover-street, W.C.  
March, R. A., Horton Villas, 71, Greenwood-road, Dalston.  
Mall, Rev. W., 71, Richmond-road, Dalston.  
Morse, J. J., Elm Tree-terrace, Uxotter-road, Derby.  
Moses, Rev. W., Stairton, M.A., University College, N.W.  
Nosworthy, Mrs., 14, Cavendish-road, Blundell Sands, near Liverpool.  
Newbould, Rev. W. W., 118, Albany-street, Regent's-park, N.W.  
Newton, W., 11, Miter-court, Temple, E.C.  
Pearce, Richard, 4, Fasset-road, Dalston, E.  
Pearson, C., 15, Harper-street, Bloomsbury, W.C.  
Pickersgill, W. C., 3, Blandford-square, N.W.  
Reimers, Christian, 47, Mornington-road, Regent's-park.  
Strawbridge, Geo. Nelson, 84, Redcliffe-gardens, West Brompton, S.W.  
Strawbridge, Mrs. G. N., 84, Redcliffe-gardens, West Brompton.  
Stock, St. George, M.A., 8, Museum-street, Regent's-park, N.W.  
Theobald, Mrs. M., 62, Granville-street, Blackheath, S.E.  
Theobald, Mrs. M., 62, Granville-street, Blackheath, S.E.  
Tredwen, R., Pomeroy, 40, Claverton-street, Fimlico, S.W.  
Turner, J. P., Avenue-road, Leamington.  
Walhouse, M. J., 9, Randolph-crescent, Malda-vale, W.  
Wedgwood, J. J., 31, Queen Anne-st., Cavendish-square, W.  
White, J., Meadow Grange, Leeds.  
Wilson, D. H., M.A., L.L.M., care of A. Calder, Esq., 1, Hereford-square, West Brompton, S.W.  
Wiseman, Mrs. H., Orme-square, Bayswater, W.  
Withall, Miss H., 1, The Elms, St. John's-road, Brixton, S.W.  
Withall, H., 1, The Elms, St. John's-road, Brixton, S.W.

## Honorary Treasurer.

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

## Auditors.

J. W. Gray, Esq. G. H. Potts, Esq. Morell Theobald, Esq.

## Honorary Secretary.

Algernon Joy, Esq., Junior United Service Club, S.W.

## Resident Secretary.

Miss Kinslingbury, 38, Great Russell-street, Bloomsbury, London, W.C.

## Honorary or Corresponding Members.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.  
Ahmed Rassim Pacha, Khan de Rassim Pacha a Bahdjé Capousson, Constantinople.  
The Baron von Vay, President of the Spiritual Society at Pesth.  
The Baroness Adelmia von Vay, Gonobitz, bei Pötschach, Styria, via Gratz, Austria.  
The Baroness Gräfin von Trevis, 29, Rue de Trevis, Paris.  
Colonel Don Santiago Bassols y Polnera, Madrid.  
El Visconde de Torres-Solanot, Madrid.  
The Hon. Alexandre Aksakof, Russian Imperial Councillor Nevsky Prospect, 6, St. Petersburg.  
The Baron von Dirckinck-Holmfeld, Pinneberg, Holstein.  
M. Gustave de Voh, 1, Reich Strasse, Dresden, Germany.  
Mme. de Voh, 1, Reich Strasse, Dresden, Germany.  
Signor Sebastiano Penzi, Firenze, Italy.  
Herr Constantin Delhez, Wien, Austria.  
J. M. Peebles, Esq., Hammondon, Atlantic Co., New Jersey, U.S.A.  
Mrs. Cora L. V. Richmond, New York, U.S.A.  
Miss Anna Blackwell, La Trésorerie, Wimille, Boulogne-sur-Mer.  
Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.  
James Mylne, Esq., Beloea, East Indian Railway, Bengal.  
Mrs. Emma Hardinge-Britton, San Francisco, U.S.A.  
A. J. Riko, Esq., Oude Molstraat, The Hague, Holland.  
The Rev. J. Tyerman, 45, Drummond-street, Carlton, Melbourne.  
M. C. Constant, Smyrna, Turkey in Asia.  
Dr. Maximilian Perly, Professor of Natural Science, Berne, Switzerland.  
Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany.  
W. Lindesay Richardson, M.D., care of Mr. W. H. Terry, 84, Russell-street, Melbourne, Victoria, Australia.  
Gregor, C. Wittig, Esq., Kornerstrasse, 2b, Leipzig, Germany.  
W. H. Terry, Esq., 84, Russell-street South, Melbourne, Victoria, Australia.  
M. Leymarie, 5, Rue Neuve des Petits Champs, Palais-Royal, Paris.  
Epes Sargent, Esq., Box 2988, Boston, U.S.A.  
H. T. Child, Esq., M.D., 684, Race-street, Philadelphia, U.S.A.  
E. Crowell, Esq., M.D., 193, Clinton-avenue, Brooklyn, New York, U.S.A.  
M. Leon Favre Clavallero, Consul-General de France, Villa Bonnières, St. Maur les Fosses, près Paris.  
G. L. Ditson, Esq., M.D., Albany, New York, U.S.A.  
W. L. Sammons, Esq., Cape Town, South Africa.  
J. Murray Spear, Esq., 2210, Mount Vernon-street, Philadelphia, U.S.A.  
Mrs. J. M. Spear, 2210, Mount Vernon-street, Philadelphia, U.S.A.  
J. H. Gladstones, Esq., Merizmac, Bordeaux, France.  
Samuel Chinnery, Esq., 11, Rue Andrieux, Quartier de l'Europe, Paris.  
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.

Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.  
M. de Bassompiere, 285, Chaussee St. Pierre, Etterbeek, Brussels.  
M. A. Anthelme Fritz, Rue des Palais 137, Schaerboeck, Lez-Bruxelles.  
Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.  
Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A.  
Comte de Builet, Hotel de l'Athenée, Rue Scribe, Paris.  
J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W.  
Captain R. F. Burton, F.R.G.S., H. M. Consul, Trieste, Austria.  
A. R. Wallace, Esq., F.R.G.S., Waldron Edge, Duppas-hill, Croydon.  
Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.  
Mlle. Huët, 173, Rue St. Honoré, Paris.  
W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.  
Dr. Grunhut, Waizner Boulevard, 57, Buda-Pesth, Hungary.  
J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.  
Mrs. Hallock, 54, Denbigh-street, Belgrave-road, S.W.  
Dr. R. Hallock, 54, Denbigh-street, Belgrave-road, S.W.  
Signor Damiani, 2, Vico del Vasto, Palazzo del Vasto, Chiaje, Naples.  
Dr. Puel, 73, Boulevard Beaumarchais, Paris.  
Herr J. H. Strahl, Modling, 18, Brühler-strasse, near Vienna.  
M. Cochet, Rue Tanger, Algiers.  
Berks T. Hutchinson, Esq., 2, New-street, Cape Town, South Africa.  
Miss Lizzie Doten, The Pavilion, Tremont-street, Boston.  
H. J. Newton, Esq., 128, West 43rd-street, New York.  
T. Blyton, Esq., 53, Sigdon-road, Dalston, E.

## Allied Societies.

The Liverpool Psychological Society. Secretary—Mr. George Wharmby, 45 Kensington, Liverpool.  
L'Union Spirite et Magnétique. Secretary—M. Charles Fritz, 121, Rue de Louvain, Brussels.  
The Brixton Psychological Society. Hon. Sec.—H. E. Frances, Esq., 22, Cowley-road, Brixton, S.W.  
The Spritler-Forscher Society, Buda-Pesth. Secretary, M. Anton Prochazka, Josefstadt, Erzherzog Alexander-gasse, 23, Buda-Pesth, Hungary.  
Dalston Association of Enquirers into Spiritualism. Hon. Secretary, T. Blyton, Esq., 53, Sigdon-road, Dalston-lane, Dalston, London, E.  
Cardiff Spiritual Society. Hon. Sec., Mr. A. J. Smart, 22, Moira-place, Cardiff.  
Sociedad Espiritista Española, Cervantes 34, 28, Madrid. President—El Visconde de Torres-Solanot.  
Sociedad Espiritista Central de la Republica Mexicana. President—Senor Refugio T. Gonzalez, 7, Calle de Alameda, Mexico.  
Sociedad Aspieta de Bogota, Colombia, South America. President, Senor Manuel Jose Angarita.

THE BRITISH NATIONAL ASSOCIATION  
OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary in attendance to receive visitors and answer inquiries. *Séances* can be attended by recommendation from a member. Terms, for use of library and reading-room, one guinea per annum.

THE HOLBORN RESTAURANT,  
218, HIGH HOLBORN.

One of the Sights and one of the Comforts of London.

Attractions of the Chief Parisian Establishments, with the quiet and order essential to English Customs.

## THE TRIUMPH OF LOVE,

A Mystical Poem, in Songs, Sonnets, and Verse, by

ELLA DIETZ.

"Now will I go and walk the wide earth round,  
And tell to every soul that I do meet,  
The only way that true love may be found,  
And how, when found, of all things good and sweet  
It is the best, most holy, most divine."

Cloth, small 8vo, price 8s. 6d. London, W.C. *Spiritualist* Newspaper Branch Office.

## WORKS BY THE COUNTESS OF CAITHNESS.

SERIOUS LETTERS TO SERIOUS FRIENDS,  
Price 7s. 6d.

## OLD TRUTHS IN A NEW LIGHT.

Price 15s.

The *Spiritualist* Newspaper Branch Office, London, W.C.

Price 5s. 6d.

## Inspirational Poetry.

"POEMS FROM THE INNER LIFE."  
BY LIZZIE DOTEN

With a Preface describing the spiritual state of trance during which some of the poems were given.

## CONTENTS.

## PART I.

I. The Prayer of the Sorrowing.—II. The Song of Truth.—III. The Embarkation.—IV. Kepler's Vision.—V. Love and Latin.—VI. The Song of the North.—VII. The Burial of Webster.—VIII. The Parting of Sigurd and Gurd.—IX. The Meeting of Sigurd and Gurd.

## PART II.

X. The Spirit Child.—XI. Reconciliation.—XII. Hope for the Sorrowing.—XIII. Compensation.—XIV. The Eagle of Freedom.—XV. Mistress Glenare.—XVI. Little Johnny.—XVII. "Birdie's Spirit Song"—XVIII. My Spirit Home.—XIX. "I still Live"—XX. Life.—XXI. Love.—XXII. "For a that"—XXIII. Words of Cheer.—XXIV. Resurrex.—XXV. The Prophecy of Vah.—XXVI. The Kingdom.—XXVII. The Cradle or Coffin.—XXVIII. The Streets of Baltimore.—XXIX. The Mysteries of Godliness.—XXX. Farewell to Earth.

Also, by the same Authoress, a companion volume, price 5s. 6d.

## POEMS OF PROGRESS.

London, W.C. *Spiritualist* Newspaper Branch Office.

**THE BANNER OF LIGHT:** The oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business manager; Luther Colby, editor: aided by a large corps of able writers. *The Banner* is a first-class, eight-paged family paper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of spiritual lectures, original essays—upon spiritual philosophical and scientific subjects; editorial department; spirit-massage department; contributions by the most talented writers in the world, &c., &c. Terms of subscription, in advance, 15s. per annum; *Spiritualist* Newspaper Branch Office, London, W.C.

**BRIGHTON.**—*The Spiritualist* may be obtained in Brighton of Messrs. Beal, East-street; Mr. Elmer, St. James's-street; and Mr. Boughton, St. George's-road.

## MR. J. W. FLETCHER,

TEST MEDIUM AND CLAIRVOYANT,

4, BLOOMSBURY PLACE, BLOOMSBURY SQUARE, LONDON.

Hours—Twelve till Five.

## MR. F. OMERIN,

Having made many rapid and permanent cures of Gout, Rheumatism, and other painful maladies, is prepared to visit patients. Address,

## MR. OMERIN,

5, NORTHUMBERLAND STREET, STRAND, LONDON.

## MR. C. E. WILLIAMS,

61, LAMB'S CONDUIT STREET, W.C.

At home daily from 12 till 5. On Monday, Thursday, and Saturday evenings from 8 o'clock for reception of friends.

Address as above.

MR. J. J. MORSE, INSPIRATIONAL  
TRANCE SPEAKER. For terms and dates address—Elm Tree-terrace, Uxotter-road, Derby.  
Agent for all kinds of *Spiritual literature*.Mlle. HUET, good Medium for Raps.  
At home from 12 to 5 o'clock. 173, Rue St. Honoré, Paris.

**E. W. WALLIS**, Trance Medium, desires engagements to deliver public or private addresses, in London or the provinces. Address, 1, Englefield-road, Kingland, N.

**W. J. COLVILLE**, Inspirational Lecturer, is open to Engagements to deliver Orations, &c., in London or the Provinces (subjects may be chosen by the audience, if desired).—Address, 429, Oxford-street, London, W.

**MISS MANCELL**, Spiritual Clairvoyant, 45 Jubilee-street, Commercial-road, London, E. Developing Circle every Friday evening, at eight o'clock. Voluntary contributions. Private *séances* attended. Application by letter in the first instance.

**MRS. WOODFORDE**, Developing and Healing. Medical advice to ladies and children. Terms modified to suit circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 90, Great Russell-street, Bloomsbury, W.C.

**THE CELEBRATED VOCALIST AND ORATOR**, MRS. M. G. PARKER, of Dublin, St. Cloud Hotel, Broadway, and Forty-second-street, New York, will accept engagements to lecture through the States and give musical entertainments on her way to Texas.—See press notices.

**CHARACTERS FAITHFULLY DELINEATED** from Hand-Writing, Photos, or Blank Paper Magnetised by the Breath. Fee, 2s. 6d. Address, Miss Ross, care of Mrs. Nichols, 32, Popstone-road, Earl's-court, S.W.

**CURATIVE MESMERISM.—PROFESSOR ADOLPHE DIDIER**, Consulting Mesmerist (33 year established), attends Patients and may be consulted daily from 2 till 5 at his residence, 10, Berkeley-gardens, Camden-hill, Kensington. Select lectures and private lessons in the science of Mesmerism are given by appointment.

## MESMERIC HEALER.

**MRS. ANNIE LOOMIS**, the American Mesmeric Healing Clairvoyant, examines and treats the sick while in a mesmeric sleep.—No. 2, Vernon-place, Bloomsbury-square, London. Hours 10 to 5.

**MR. HOWARD COTTON**, Painting Medium, desires employment for architectural or other drawings. Care of Pearce, stationer, Colehorne-terrace, Redcliffe-square, Brompton.

**ANNALI DELLO SPIRITISMO IN ITALIA**—Rivista Psicologica di Nioforo Filaleto. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, No. 23.

**HEAVEN OPENED; OR, MESSAGES FOR THE BEREAVED FROM OUR LITTLE ONES IN GLOBE.** Given through the mediumship of F. J. Theobald. Part 1, price 6d., paper cover, "Heaven Opened," being more advanced spirit messages. Part 2, price 6d., paper cover, "Heaven Opened." The two parts bound in one volume, Cloth 1s. *The Spiritualist* Newspaper Branch Office.

PRIMITIVE CHRISTIANITY AND MODERN  
SPIRITUALISM.

By EUGENE CROWELL, M.D.

One of the best books published in connection with Modern Spiritualism for many years, and a standard work on the subject. The author has studied the facts and phenomena for a lengthened period, and deals in an intelligent manner with the problems and difficulties presented.

In two vols, price 10s. 6d. each; postage 8d. per volume.

London: *Spiritualist* Newspaper Branch Office.

**FOLKESTONE.**—Comfortable lodgings, on moderate terms. References to Spiritualists can be given. E. Newman, 11, St. Michael's-terrace, Folkestone.

**BRIGHTON.**—MISS WOOD, 12, Lower Rock Gardens. Board or apartments. Terms on application.

**PARIS.**—TO SPIRITUALISTS is offered a comfortable Social Home in a convenient part of the city, by an English brother. The apartments can only accommodate four persons. Terms, board and all included, £3 per week each; or, for two persons £2 10s. per week, if two occupy one room. Address, S. T., care of M. A. Mallet, 3, Rue de la Cossonnerie, Paris.

# The Spiritualist Newspaper.

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

No. 327.—VOLUME THIRTEEN; NUMBER TWENTY-TWO.

LONDON, FRIDAY, NOVEMBER 29th, 1878.

## SPIRITUALISM AND THE ROYAL SOCIETY.

MR. WILLIAM CROOKES, deviser of the radiometer and discoverer of thallium, editor of the *Quarterly Journal of Science*, and one of the certifiers of the reality of the materialised spirit, Katie King, has just been elected to the Council of the Royal Society, which shows as much toleration on the part of the society towards the advocates of unpopular truths as it exhibited when, under similar spiritual conditions, it elected Mr. C. F. Varley as a member. This action will stand in history as a mild set-off to its previous rejection of the psychic memoir of Mr. Crookes, and to the letters against the psychic phenomena of nature written by its two secretaries. We mean the letter which Professor Stokes, the discoverer of fluorescence, wrote about Spiritualism at the British Association at Edinburgh, and the two letters which the other secretary, Professor Huxley, wrote to the Dialectical Society. Nevertheless, the circumstance that the Royal Society once acted towards spiritual phenomena, just as it acted towards the phenomena described to it by Franklin in his paper on Lightning Conductors, can never, by subsequent action, be wiped out from the pages of history. Perhaps the Royal Society trusted too much to its extraordinary member, Dr. Carpenter.

The absence of prejudice displayed by the Society in the election of Mr. Crookes is gratifying, so also is the circumstance that its president, Mr. Spottiswoode, is so true a philosopher that he may be depended upon not to commit himself to utterances upon a subject he has not investigated. Times have changed since the recent occasion when there was such severe contention in the Royal Society about his election as its treasurer.

These somewhat personal matters offer small opportunity for philosophical criticism; but while on the subject of the Royal Society, we may ask why Professor Huxley, and all the religious revolutionists connected with it, find it impossible to begin work before a gorgeous mace is placed lovingly on the table before the president by a suave assistant secretary? They all laugh at a consecrated wafer, but how about the use of the mace? Would they reverence the National Association of Spiritualists, if at the reading of Captain Burton's paper next Monday, nobody could say a word before the broom of Mrs. Allway, the housekeeper, was laid on a velvet cushion across the front of the table? Does Professor Huxley feel as uncomfortable during the performance of this superstitious mace rite as he did when travelling about surrounded by lacqueys in the gilded coach of the Mayor of Liverpool? When Mr. E. B. Tylor lectures again at the Royal Institution on the survival of savage superstitions in modern times, let him say less about Spiritualistic *séances*, and more about the metallic mace of the Royal Society, which locks the tongues of all the members of the Council, until the rays of the visible part of the spectrum are reflected by the said mace through the lenses of their eyes—a material operation producing a psychic result, well worthy the investigation of Mr. Serjeant Cox.

**CABINET SÉANCES.**—Genuine manifestations are given under such suspicious conditions at cabinet *séances*, mixed perhaps in a very few cases with actually fraudulent performances, that we have been writing down this class of occurrences for half a year, and think that cabinet *séances* should be published only when the tests have been severe. This will not interfere with anything in private life. In America, during the past four years, inconclusive cabinet *séances* have given ten or twelve most violent public blows to the movement, far worse than any blows given by its enemies. In England they have given but one, and should give no more. Nearly, if not quite, all cabinet manifestations can be obtained without a cabinet, while the hands of the medium are held by the sitters along side him in private houses.

## PRINCE BISMARCK'S OPPOSITION TO MODERN MATERIALISM.

BY CHRISTIAN REIMERS.

It is natural to ask, when we are puzzled with difficult problems, what are the opinions of the foremost leaders of the age? What is Bismarck's opinion about the life hereafter? is a question which has no doubt sometimes been silently put by investigators of spiritual phenomena after they have passed safely through the lowest phases of seemingly absurd, repulsive, and even adulterated manifestations. Prince Bismarck is the centre of the present development of history, and we anticipate instinctively that from his high point of view he has a perception of these "signs," and their meaning in the current of progress. Curiously enough, he gives us an answer like those of the reticent spirits in experimental *séances*, that is, when he is not asked, as the interesting new book by Dr. Busch, *On Bismarck*, reveals.

The general cry of the people everywhere upon viewing the alarming growth of materialism is "Is there a God and immortality?" Who will deny that a positive science-proof answer involves the moral shaping of society? although minds born with the genius of purity and righteousness seem to be independent of any creed or religious system. Such persons strive for moral perfection for the sake of its own inherent beauties; hence the glorious examples even of blameless atheists or infidels. But the broad masses of the human races, led by the lower and animal impulses, must be ruled by the doctrine imposed on them.

The triumphs (?) of modern German science are the destruction of religious faith, the dismissal of God, and the annihilation of the soul with the decay of the body. This fearful watchword, "Annihilation!" thundering forth from the throne of science has taken root all over the globe, as utterances in every daily paper sadly reveal. Let us not be misled by occasional well-filled churches. Go with the worthy churchman into his smoking-room, and listen to his schemes of bank-swindling and similar robberies in sweet harmony with other "elders." Let us turn our eyes from the open market to domestic life, and see the effects of running after fashion and the pleasures of the moment. Where are the attractions of "Home, sweet home?" Money-squandering wives cripple the successes of toiling husbands, and the not unfrequent warning in daily papers, "I hereby make known that I am not responsible for the debts of my wife," may frighten many a new candidate for matrimony. Everywhere the brutal outbreaks of the philosophy of chance stare us in the face, and this widespread moral corruption is widening in hidden and even respectable quarters.

If the line of our existence extends only between two points, cradle and coffin, we must of course make the best of that miserable span, and our worldly plans may be good enough if the lid of the coffin is to be the extinguisher of the flame of life. So permeated is Fatherland with this view of life that every confession of belief in God and a hereafter is branded as evidence of questionable sanity of mind, and the hero of intellect, rising high above the level of common understanding, is supposed to have stripped off the old-fashioned garment of faith in his ascent to that part of truth which is revealed by the microscope, dissecting-knife, and other sharp instruments.

Prince Bismarck was supposed to be likewise crowned with the materialistic glory of modern science, but he has just made a "clean breast" of his religious views, with his proverbial sincerity and truthfulness. He says:—

"I cannot conceive how a man can live without a belief in a revelation, in a God who orders all things for the best,

in a Supreme Judge from whom there is no appeal, and in a future life. If I were not a Christian, I should not remain at my post for a single hour. If I did not rely on God Almighty I should not put my trust in princes. I have enough to live on, and am sufficiently genteel and distinguished without the Chancellor's office. Why should I go on working indefatigably, incurring trouble and annoyance, unless convinced that God had ordained me to fulfil these duties? If I were not persuaded that this German nation of ours, in the divinely appointed order of things, is destined to be something great and good, I should throw off the diplomatic profession the very moment. Orders and titles to me have no attraction. The firmness I have shown in combating all manner of absurdities for ten years past is solely derived from faith. Take away my faith and you destroy my patriotism. But for my strict and literal belief in the truths of Christianity, but for my acceptance of the miraculous groundwork of religion, you would not have lived to see me the sort of Chancellor I am. Find me a successor as firm a believer as myself, and I will resign at once. But I live in a generation of pagans. I have no desire to make proselytes, but am constrained to confess my faith. If there is among us any self-denial and devotion to king and country, it is a remnant of religious belief unconsciously clinging to our people from the days of our sires. For my own part, I prefer a rural life to any other. Rob me of my faith that unites me to God, and I return to Varzin to devote myself industriously to the production of rye and oats."

Prince Bismarck's personal views about Christianity are still more accurately defined in a trait noticed in these memoirs. When sent for in hot haste to receive the captive Napoleon, at Sedan, sundry devotional books and tracts were found scattered about his sleeping apartment. Among them were the *Tägliche Losungen der Brüdergemeinde für 1870*; the *Tägliche Erquickung gläubiger Christen*, &c. These are peculiar books, edited by and for the Herrnhuter, or Moravian congregations; they are conceived in the spirit of the doctrine of continuous inspiration; they admit daily miracles, and the immediate and momentary interference of the Deity in our thoughts and acts. They assert the divine influence of certain texts over certain days of the year, and they carry mystic views so far as to assert that the guiding hand of Providence is found in the verse the eye first lights upon on opening the Bible for counsel. These books the prince habitually reads at night. In keeping with this nightly study is Prince Bismarck's avowal of his "observance" of certain days. He objects to sitting down thirteen to dinner, and he will conclude no treaties on Fridays, convinced that they will not prosper.

RELIGION *versus* MATERIALISM.—The men of science who treat as vain superstitions the beliefs by which human beings hook themselves on to a higher ideal of existence than the mere earthly and animal one are sad fabulists too, with all their scepticism and in spite of their constant demand for positive proofs, such as in the nature of things cannot be arranged on trays or placed under microscopes, when it is not admeasurements of a butterfly's feather or a gossamer thread that are under discussion, but the correlation of mind and matter, and the complicated inspirations, intentions, desires, and intertwining consciousness of depths above, below, and beyond the range of material knowledge, which form the soul of humanity. These iconoclasts of science tell us that civilisation has been built up upon fables, and that man differs, not in kind, but only in degree, from the beasts that perish. His very remote ancestor, or prototype, is the Ascidian, and the monkey is his grandfather. But whence came the Ascidian? Oh, the Ascidian developed from the same vital germ as all other organic life, plants as well as animals of all kinds! And whence the germ? Sir W. Thomson suggests that it was brought on a meteoric stone from some other sphere. Professor Huxley believes that there was a time when the earth itself produced protoplasm, which was quickened by electricity, or other natural and spontaneous combination of elements or forces. Well, well, when science will have told all its fables, bridged all the chasms in the evidence by bold assumptions, and produced a consistent creed, we suspect that, after all, there will be as much demand for religious aspirations and consolations as ever by all the tribes and nations of the earth on whom the doom of death, thralldom, or madness has not been pronounced. History does prove, indeed, that the nations which depart from religious faith and worship quickly perish, or are made hewers of wood and drawers of water by those whose faith is living and strength-giving. But it also teaches that as fast as effete nations perish in their materialism, others, animated by the same immortal hope which has differentiated man from monkeys from the beginning, come in their place, and unfurl the ever old, still ever-new, religious banner.—*Glasgow Daily News*.

### THE TOWER OF TURVIL.

MR. H. CHOLMONDELEY-PENNELL, some years ago, spent some time in investigating spiritual phenomena; he was also one of the guests at the marriage of Mr. H. D. Jencken and Miss Kate Fox. His poetical works have passed through several editions. The following fine poem is quoted by permission from Mr. Pennell's *Modern Babylon* (John Camden Hotten, London):—

"High was the Tower of Turvil;  
Turvil, that stood by the shore of the shadowless wave;  
With the clouds of the West in the folds of its blazing banner,—  
High was the Tower of Turvil;  
And Sir Geoffrey was glimmering into the valley of years,  
With the grave-light strong in his eyes,  
And a murmur at dusk thro' the halls of his stately castle  
That whispered 'Death,'  
Very safe was the whispering Tower of Turvil!  
Massive the walls  
As if to withstand the sweep of the deluge;  
But their days, too, were numbered.  
Already the dry rot was in their bones;  
The dark floors had begun to sink t'wards their centres;  
And at night—  
When the bat flap—  
From the turret above dropped and crumbled the mortar,  
With a quiet ominous rattle  
Like gravel upon a coffin.  
"And so Geoffrey glimmered away into the valley of years;  
And Harold hunted in the woods;  
And Alaric played with Effie and Ella in the tower,—  
Fair Ella! whose step was as light as a cobweb: . . .  
And yet there was a Fiend in the family,  
And nobody knew it.  
"Young and lusty was Harold  
As Sir Geoffrey was failing and old;  
Ella and Effie  
The rose and the snowdrop for beauty,  
And Alaric the sunshine of Turvil Tower.  
But after the sunshine comes the shadow,  
As surely as night follows morning,  
And after Alaric  
As he rush'd thro' Turvil with his wild bright laugh,  
Went a shadow—and a footstep—  
And the shadow was the shadow of death.  
"On thro' the halls went Alaric;  
On thro' the Tenantless Chamber,  
Over the trembling rafters,  
Up, high up, to the Windy Turret where the ancient of ravens  
Had builded her nest in the ivy:  
And after Alaric  
The shadow, and the footstep with never an echo.  
" 'The raven hath eggs!' cried Alaric,  
And fearlessly bent over the parapet . . .  
Hush—who scream'd? where is Alaric? . . .  
Down, far down,  
A speck on the sharp grey rocks;  
A crimson speck at the foot of the Whispering Tower—  
Hideously dead.  
—Dead? the false coping gave way—  
No, stiff stands the wall like a rock;  
Only the ivy is loosened and torn, as if hands  
In despairing had grasped it;  
And here and there  
Flutters an emerald strand in the sun.  
Alaric was ever a cragsman,—  
Ever his foot was at home on the dizzying turret,—  
His eye was an eagle's!  
Alaric would never have fallen?  
From the battlement glideth a shadow,—  
And a footstep—\* \* \*  
Surely there was a fiend in the family,  
Tho' nobody knew it.  
"Heaven! how Sir Geoffrey raved,—  
The joy of his heart was Alaric:  
But man cannot mourn without end,  
Grief's tide turns again to its source



As the snow-covered Northland drinks back to its bosom  
The fiery fountain that rent it.  
'I have three left,' said Sir Geoffrey:—  
But at night—  
When the bat flapt—  
From the turret above shook and crumbled the mortar,  
With a ceaseless, ominous rattle,  
Like the rattle of stones on a coffin.

\* \* \* \*

Thro' the wild woods went the sisters,  
Lovingly hand in hand;  
Loose were the tresses of Effie,  
Pearls shone like stars in her hair,  
And a glittering serpent of gold was the girdle of Ella the beautiful.

Fair as the day was Effie!  
Effie, the light of her father's eyes;  
Lovely and gentle as summer,  
And her heart was as fair as her face;—  
But after the summer comes winter;  
Over the flower the snow falls;  
And over the golden locks and the sun-bright face  
Fell a winter—  
The winter of death.

"O, sweet in the spring is the lily,  
And crimson of roses in June;  
O, sweet in the hush of a twilight wood  
Is the carol of birds, as the voice  
Of the maiden he loves to the lover.  
But bitter it is when the lily  
Wafts death from its odorous bosom,—  
Bitter it is when the snake-wreath  
Lies coiled in the red of the rose,  
And the song of the wood-bird is mute when the night-raven  
Croaks thro' the shuddering forest.

Hark!—  
Is the sound that goes tingling up to the skies  
The scream of the owl from the turret?  
The shriek of the night-raven over its hawk-stricken young?  
Or the desolate cry of a human heart in its woe?  
The terrible cry of a father bereft of his child.

"See, thro' the long halls they bear her;  
Dead in their arms, the bright blossom—  
Effie, the light of their hearts;  
The pearls have fall'n from the tresses,  
Only the fair head shines like the day;  
And look?—do they not see?—black,  
Black in the delicate neck? . . .

Verily there was a fiend in the family, and they would not know it?

"Slowly the cold moons waned, and Sir Geoffrey  
Wept no longer for Effie;  
But deep on his forehead  
Were graven the lines of unalt'erable gloom:  
Back to his heart he crushed  
The ghastly suspicions,  
The horrible fancies that whispered.  
And fairer and fairer grew Ella;  
Ella the wondrously bright,  
The inconceivably beautiful,—  
Fair with a beauty unearthly;  
Dazzled her smile where it fell, as the sun,  
And her teeth—were like ice. . .

But at night—  
When the bat flapt—  
From the turret above roll'd and rush'd the crumbling stones and the  
mortar,  
With a wild and terrible rattle,  
Like the crashing of beams on a coffin.

"As a giant was Harold for strength;  
Broad and massive and tall;  
The stateliest tree  
In the stately forest of Turvil.  
Tired of hunting the were-wolf,  
Like an oak lay Harold in the great hall and slumbered;  
Pleasant to look at as morning!

But after the morning  
Comes evening;  
After the light  
Comes the darkness;  
Over the strong man comes the shadow;  
The shadow of Death.  
Even now it is on him—hist!  
Can you not hear?  
A sound like the leaf-fall in Autumn—  
A footstep, as light as a cobweb—  
A form, like the houris of heaven—  
A heart, like the deep deep hell!—  
Ella stands by the side of the sleeper,—  
Ella the Beautiful—Ella, the FIEND!  
The gleam of the serpent still girdles her waist  
In the red and white of the flowers;  
Green glow her eyes with the light of the basilisk in them;  
Exquisite Ella!—  
Slowly she stoops,  
And slowly, the glittering teeth  
Waver down t'wards the neck of the sleeper;  
To the great blue vein  
That carries the current of life in a gush—Ah!

\* \* \* \*

"Why does the murderess start?  
Does she hear a footstep approaching?  
Quickly it comes,  
Thro' the porch—up the hall—  
And Sir Geoffrey stands by his children:  
Oh, horror! the father stands by his son.  
Was there not a fiend in the family?  
And, at last,—they knew it!  
"Fools! as if turned into ice,  
They stand freezing in motionless terror.  
Fools! can they not hear  
The raven shriek from the Turret?  
Do they not see the rats as they flit from the wainscot?  
The floor is sinking! . . .  
It is too late!

"The bat has flapt from mouldering turret and tower;  
And down—down in a hideous ruin  
Rush the crumbling walls and the battlements;  
Down thro' the wild night,  
The whispering walls of the shadowy Tower of Turvil."

A WRITER in the *Revue Spirite* makes the suggestion that a vessel may be wrecked through malign influence, where the helmsman happens to be a medium who can be controlled by spirits in spite of himself.

A GHOST STORY.—The Ballinasloe correspondent of a contemporary, writing on Tuesday, says:—"The remains of a man who was buried six years ago in the continent of America passed through Ballinasloe yesterday evening, and were interred in Kilbegley graveyard. Sixteen years ago there dwelt a family named Kilduff in the parish of Moore, convenient to the town. The times were none of the best, and 'Mickey,' the 'moving spirit' of this tale, and the head of the Kilduff, thought it best to emigrate, and so parted as best he could with the 'bit of ground,' gathered the family group around him, and with them emigrated to New York. In a little time the Kilduffs settled down in Brooklyn. Ten years rolled by, and time laid its heavy hand on old 'Mickey' Kilduff; old age weighed down his enfeebled frame, and he had to lie on his bed of sickness. Feeling grim death approaching, the old man called his son to his bedside, and besought him to convey his remains to the 'dear old land,' and lay his bones beneath the sod in Kilbegley churchyard, the village burial-ground. The old man died, but his child thought it mere fancy proceeding from dotage which made his father prefer the strange request, and, considering the immense trouble and utter absurdity of complying with it, he determined not to heed it, and buried the deceased in Brooklyn. After the interment the son was deprived of his rest at night by strange, unnatural noises in the house, and his belief was, and it is still his impression, that the place was haunted by his father's ghost. Circumstances, it appears, prevented Kilduff junior from obeying his father's dying wish until a short time ago, when fortune favouring he had the remains dug up, placed in an oak coffin, and the whole enclosed in a long narrow box covered over with galvanised tin or zinc, and put on board a homeward-bound ship. Yesterday evening, at five o'clock, Mr. Kilduff and his father's remains passed through this town. The coffin was placed beneath the sod in Kilbegley, and Kilduff is narrating in his native village to wondering listeners the story of his father's ghost. 'Mickey' was a well-known Ribbonman at the time of that 'scar' in Ireland. Many of the inhabitants here could scarcely believe that the long box brought through Ballinasloe by the 'stranger' held his father's bones till they saw it lowered into its narrow home."—*The "Weekly Irish Times,"* October 19th.

## SOCIETY IN 1878.

BY J. T. MARKLEY, AUTHOR OF "STRAY THOUGHTS ON MANY THEMES."

As I have dispassionately dealt with modern materialism in its intellectual aspects, the ice has been broken for a brief analysis of the same conditions of mind as shown in its grosser developments.

By the lamentation of saints, and the ready confession of sinners, we have proof that the age is essentially unspiritual. Never, perhaps, since the days of Henry VIII., or Charles II., has English society been so free, flexible, and "fast" as at present. The half suppression of Arcadian simplicity of manners, and the almost universal contempt for the preternatural elements of religion, make most people defiantly materialistic. Education may induce refinement in the better sections of society; but this attractiveness of character is not even popular in the centres whence it originates. Hence the imitative tastes of the working population merely reflect questionable models. Through this vulgar selfishness civilisation has become an empty boast. With an almost Shakespearian interpretation of character, Bishop Frazer tells the nation certain truths, more pertinent than palatable. With an acute sense of the dangers which beset kingdoms, when men's vulgarity debases the best examples of womanhood, the shrewd man of Manchester foresees results which might damn commonplace thinkers, before they became alive to the possible situation. Only few men can look below the surface, or detect the trail of the reptile in the fair folds of the sweet midsummer grass. Those, thus gifted, are prophets in advance of current opinion or ensuing events. Innocent people rave madly against the stage. Against the stage, indeed! Why, if the theatres were sanctified they would exhibit an artificial morality altogether out of keeping with the real spiritual condition of modern society. The drama is truthful.

We are asked not to patronise the sparkling sensuality of *Pink Dominos*, or the piquant adaptation of French comedy. The mirror only refuses to swear falsely. Hence, *Pink Dominos* shows London "fast life" as it is, and not as preachers and country people dream about it. The now famous Criterion play is only the inward and theatrical sign of an outward and more disgusting reality to be traced in its beginnings, nightly, near the Haymarket, or near the station gates at Charing-cross. Let no one foolishly suppose that the Venus-like girls of seventeen are the daughters or relations of the carnal old merchants of seventy, whose money gives impassioned materialism extra means of repulsive development. Before people make haste to vote against the illustrative drama, let them take note of the radical moral defects of ordinary degenerate social habits in the great cities of England in 1878! Unfortunately, whilst the press reports, it will not, editorially, recognise the rottenness which we need not journey to Denmark to find. It is scarcely to be expected that modern journalism, as a commercial speculation, can avoid the spirit of gross materialism which gives current society a tone of moral defiance that is all the more to be feared because it unites the wisdom of Athens with the baseness of Babylon. This explains how it was that the *Daily Telegraph* recently apologised for the tendencies of society against the eloquent impeachment by the Bishop of Peterborough. Evidently most of the press writers are men of high principle and humane genius. This makes their position all the more painful and perplexing when circumstances demand a critical comment upon the vast, shouting crowd in Vanity Fair. I am not underrating the boldness and grandeur of the press. On the contrary, I hold that it is now the greatest intellectual, as it will some day be the greatest moral force, in the world. Society may continue to wax corrupt, selfish, and materialistic; but the press is so impregnated and inspired by the best gifts and traditions of literary genius—so humane and broad in its many-sided sympathies, that, through its example and influence, theology will eventually lose its sectarian spleen; men will learn to love and admire their fellows; art will only be a new form of moral excellence; and religion be as sweet on earth as it is in heaven. As yet the press is in commercial bondage. Perhaps the most discouraging sign of the times is the moral degeneracy of boyhood. Lads could be at once reverent and high-

spirited, if they combined the restless daring of the athlete with the moral discipline of robust but polite citizenship. This is rarely the case now. Where shall we look for any trace of genuine spirituality among the tens of thousands of our young unmarried men? Vulgar and licentious phraseographs rush forth as fluently from unbridled lips as fire from the crater of Etna! This may seem an unwarranted assertion. It is not so. Let any one watch the young Englishman—or say the young European or Yankee—when the *ennui* of meal-time, evening, or Sunday leisure allows the free and easy play of a sensual imagination! Where two or three are gathered together in the name of recreation, there a pollution of language is in the midst of them. Caliban never cursed more copiously. The fresh-air verbiage of the restless moss troopers was what the Anglican liturgy would be to Bacchanalian slang—as compared with the extempore utterances of our nineteenth century youth. They seem to have all the oaths of wicked old grandfathers left them as a legacy of language for daily use since the day when the Apostle Peter swore at the housekeeper. What is worse, even the presence of females fails to ensure decency of remark where half a dozen hobbledehos are assembled at the workshop, the factory, or the street corners. Although it is a fact seldom noticed by the regular press, this low form of anti-religious materialism among our youthful population may some time force itself, in an inconvenient form, upon the attention of those to whom the elevation of industrial society is a matter of philosophical concern.

Education does not always give refinement to young men. If so, how are we to account for the unseemly parlance of the billiard-room, the hotel bars, and the fashionable resorts of hot-blooded "scions" at certain recreation saloons in town famous for spectacular display? Moreover—and it is no use blinking the fact—many of our Oxford and Cambridge undergraduates, and other students, do not often use the language of flowers in their less academical moments. Has the age of chivalry altogether departed? Have we no Lord Chesterfields in our midst? Is politeness one of the lost arts? The dandyism of Beau Nash and the wearing of Byronic collars were preferable to some of the more vulgar phases of modern English society. Our grandfathers might sip freely of the purple draught, and think less of the gods than of cards. They at least cultivated politeness in the domestic presence of the fair sex. Women were sacred in those days. In a measure that sacredness has departed. Instead of quiet Hannah More as a model we now have popular actresses. The piety and quiet of home-life has given way to a spirit of mere flesh-and-blood materialism. Beauty, discarding the restrictions of mellow faiths, has grown impudent in its sensual eloquence, and advertises itself, with a photographic flaunt, in Regent-street. The unobtrusive grandeur of holy motherhood, in conspicuous cases, is now ruled out of court. Society has become scenic rather than serene. The sight is undoubtedly pleasing; but there may come a long and painful feeling of contagious sighing.

A high dignitary of the Church tells us that young ladies now allow themselves to be addressed in language only to be tolerated by women of the pavement. The charge is a serious one, even if only half true. Once let the purity and sweetness of English domestic life become incorporated with the defiant moral blindness of the vulgar crowd, and our noble traditions as a people must surely enter upon a dangerous departure. We had better retire, with Cowper, to the teachings of singing tea-kettles, and have moral stamina, than waste a too short life in the mere worship of the non-ideal passions. We want all the prosperity, love, laughter, amusement, and instruction that modern progress can afford, but not that artificial social "restlessness" against which the intellectual thinkers of the *Saturday Review* so warmly and wisely declaim. To be more refined and spiritual society need not be less *facetious*, intrepid, original, or righteously indulgent. Life may still be a magnificent experience. As one of Tennyson's heroines sings:—

Yet pull not down my palace towers that are  
So lightly, beautifully built:  
Perchance I may return with others there,  
When I have purged my guilt.

What we must plead for is spirituality of individual disposition. Young men may develop and work off their half wild *esprit de corps* without a repulsive use of cackling slang. They may be nurtured in the mirth and mystery of wit without making lovely girls retreat to blush. Why should "our boys" insult old age in its venerable helplessness at the street corners? Why should they scoff at religion and only heed such literature as favours crime and health-consuming lust? The constant low tone of everyday talk among modern English boyhood certainly does not say much for that desirable spirit of aspiration and honourable ambition, without which the nobler forms of civilisation cannot be attained. The laurels of Olympia may be won with the accompaniment of a clean imagination. Reverence is not imbecility. Politeness need not mean timidity of character. A gentleman is not a fool. We cannot expect gentleness in women without true manliness in men. In those periods of history when society is honest with itself—

"A lover may bestride the gossamer  
That idles in the wanton summer air,  
And yet not fall."

This is certainly not such an era of innocence, truthfulness, and happiness. The tastes and language of our once exemplary aristocracy seem to lack the olden glamour of imperial character. Venus has chosen the speech of the uncouth shepherds, and is gossiping of scandals outside the temple gates. In other words, beauty has lost dignity. Consequently, it only follows, naturally, that impudence is fast becoming a fine art. The fond pets of home-life have flung off the veil and meet the leering gaze of the miscellaneous multitude through the windows of the city shops. The Divorce Court records frequently prove that the above is only the best side of the picture.

Among the industrial classes also, to a serious extent, we may detect this profound undercurrent of materialism in its less intellectual and less comely forms. Much of the talk in the factory and the workshop is severely anti-religious. The mechanics, in thousands of instances, curse the church and the parsons. Infidelity is now shouting its rapid increase in all quarters. With such an abundance of raw material, modern "secularism" ought to have a good harvest. Strange to say this numerical boast of the Atheists can never be made in times of widespread spirituality, and a national religious fervour among churches and families. This fact does not prove that materialistic infidelity is necessarily immoral. It at least shows that the spread of Atheism may be favoured exceedingly by the predispositions of society in its more irreverent and radical moods of thought. Reform in manners and a healthy moral view of life and destiny will not come upon us as an abrupt spiritual impulse. The new inspiration will be less individual than national in its power of conversion. The re-action will be bred through a wide and deep disgust with old habits and inclinations. Like the secret beauty in the chastened elements of Greek sculpture, the dawn and fulfilment of a wiser, sweeter day, in modern character, must perforce resemble a luxurious growth, rather than an effort of labour and skill. Its naturalness will be its strength. Satire may assist powerfully in fiction. Eloquence may charm many into goodness, through sermons. Caricature, headed by *Punch*, may sting the sensitive into repentance. The literary glow of an high-toned and an impassioned press may sweep popular opinion into nobler channels; but society must, after all, be its own saviour, and its redemption depend on the gospel of events.

3, Park-terrace, Horsham.

#### THE SAME MYSTERY THROUGHOUT.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

MR. T. P. BARKAS seems to find much the same difficulty in respect to mind and matter that Professor Tyndall does, and has repeated again in his article in *The Nineteenth Century* for November. After stating that all causation is a profound mystery, that "matter at bottom is mystical and transcendental," he finds a special difficulty in the connection of mind or sensation with matter—a "chasm" we cannot "bridge" over. Assuming the subjective to be

objective, as Berkeley did, Professor Tyndall says that we can conceive the continuity of the ethereal action of light from the sun, but that the sense of light by matter (the brain) is not conceivable. He does not see that the question is not of the conceivable line of action, but of the inconceivable cause of the action; and how such a man can make such a blunder I cannot conceive. The "chasm" and "bridge" are all invention and fancy, and when the fundamental reason for all things in nature transcends human thought, why make a special difficulty about thought itself? Surely the development of a flower, or the growth of a blade of grass, or the colouring of the bird or butterfly, is all mystery, and as much so as the budding and blossoming of thoughts in the brain. If the brain is but an instrument or agent to another substantial and spiritual being or Ego behind, the mystery is the same of sensation coming of what is not sensation, as pointed out by Sir W. Hamilton. Then, again, if the facts of Spiritualism do not prove the existence of a soul as the Ego, nothing else does. No doubt the substance changes whilst the sense of identity remains—another mystery—but what I have long since explained as a common rule and general law of all animal and vegetable nature, and an explanation is in the general law and uniform relations; the transfer of qualities in every case to the new matter, preserving the individuality with all the distinguishing specialities, and in respect to each part or organ of the individual. I have called it the fundamental and profound "magnetic" law of life. Hence, each plant develops and continues the same, and the dog at ten is the same as when a puppy, yet all the substance has been changed many times. The old tree is all different to the young one, and no doubt this fact of the transfer of qualities, the living nature to the new matter, is a profound mystery, but presents to us all nature in a new view; it shows how man as respects this great law is not an exception, and that conceivability is not the criterion of truth.

This general fact or law of the investment of new matter at once with the life principle, or quality, throughout nature in all its diversified forms of life and slight differences, is governed by an unerring law which may well be termed transcendental, or I should prefer Bacon's term "magical." May not this, in a reverse way, bear relation to the materialised spirit, or rather the spiritualising of matter to obtain a visible bodily form, the same principle operating in all growth and development; and may we not even so explain the lobster reproducing its case, the bird its feathers, and all the beauty and variety of shells? How do they get formed with all the specialities of form, colours, and markings, cunningly preserved? surely all is magical and most wonderful and inexplicable turn which way we will, a spiritual principle pervading throughout.

Boulogne-sur-Mer, France.

A REMARKABLE DREAM.—A dream somewhat remarkable in its details was last night related by a well-known commission agent, carrying on an extensive business in Dundee, on reading in the *Evening Telegraph* of yesterday of the rather sudden deaths of three of his most intimate acquaintances. On Sunday evening, on retiring to bed, he fell into a troubled and unrefreshing sleep. He dreamed that he was resting on the bank of a stream, and notwithstanding the severity of the weather, was engaged for the time in the perusal of an evening paper. A woman, however, who happened to be passing along, called his attention to a dark object which lay floating unobserved in the water close to where he was sitting. He examined it narrowly; it was the body of a human being. A stone was thrown in, and the agitation of the water caused the body to turn round, when it was discovered to be that of a man. He now made every endeavour to bring it ashore, and in a short time, with the assistance of a passer by, was enabled to place it on the edge of the bank. He looked at the face, much distorted by having lain for a lengthened time in the stream; it was the countenance of one of his acquaintances. In consternation he raised it up, when the countenance changed, and assumed all the lineaments of another acquaintance. With great trepidation he allowed the corpse to fall upon the ground, when the face immediately underwent another change, and for a third time took upon it the resemblance to another friend; the lips moved for a moment as if in speech, but immediately afterwards relapsed into the rigidity of everlasting repose. On awakening, the gentleman who related the dream was very much disturbed, and in the evening, when he read of the sudden deaths of three of his acquaintances—two in Dundee and one in Lochee—in the space, it might be said, of twenty-four hours, he was greatly shocked, and considered that his dream was more than fully realised.—*Dundee Evening Telegraph*, Nov. 19th.

## CAPTAIN BURTON ON SPIRITUALISM.

NEXT Monday evening, Captain R. F. Burton, F.R.G.S., will read a paper at the fortnightly meeting of the British National Association of Spiritualists, 38, Great Russell-street, London, on "Spiritualism in Eastern Countries." As the African explorer who discovered Lake Tanganyika, and as one of the most distinguished travellers of modern times, he will probably be as much appreciated by Spiritualists as he was a few weeks ago at the British Association meeting at Trinity College, Dublin, where we saw a thousand or two people crowded into a hall to hear him, and the staircases outside filled with listeners as far as the eye could reach. The meetings at Great Russell-street are open only to members of the Association, and to friends personally introduced by them, which latter privilege the members should sparingly use, or the limited accommodation on Monday must be altogether inadequate.

## THE DIVINING ROD.

BY M. F. CLAVAIROZ (LEON FAYRE), CONSUL-GENERAL OF FRANCE AT TRIESTE.

FORMERLY the use of the divining rod was looked upon merely as a particular kind of sorcery. At present the supernatural is no more, or rather is seen to be but the action of some *natural* laws not yet understood. What the laws are which govern this peculiar class of phenomena, or what are the conditions under which they work, I do not know, but until science has found out the cause of the action of the divining rod, it may be as well to multiply as much as possible the number of examples which testify to the fact of its taking place. Through my influence the phenomenon of the divining rod has been exhibited, so I wish to add my testimony to that of other experimentalists who have obtained like results.

I was visiting a friend, who one day told us that he knew of a peasant who was able to find hidden wells by the aid of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions which made it possible to believe in stories of which we ourselves were most incredulous.

"Well, try," said our host.

Our curiosity being piqued, we agreed, and went together over a broad gravelled walk bordered with turf and flowers; we cut ourselves some rods of thick hazel wood, and each one took hold of a stick, turning the forked end towards the ground; we then walked on with slow steps, attentive to what might take place.

We had gone about twenty paces when I felt a trembling in my rod, and as we advanced it grew still stronger. Soon a rotatory movement began to take place, which soon reached the speed spoken of by the peasant; at this point the bark was scrubbed or peeled off, and, in spite of every effort I made, I was powerless to stop the violent motion.

Much surprised at this result, I looked at my companions; one had obtained the same effects as myself, though to a less extent, while the other held his rod inert and motionless in his hand, and would have denied the possibility of the phenomenon if he had not seen the rapid movement of *our* rods.

This first experience astonished, but did not convince us, for a new phenomenon can only be proved by unflinching repetition. We turned back, cut ourselves fresh sticks, recommenced our promenade, and obtained the same results, namely, furious rotatory movements in my hands, moderate movements in the hands of one of my friends, and none at all in the hands of the other.

It is thus proved—not that the waters under the earth spring forth from the spot indicated by the divining rod—but that this rod was animated by a power which all the efforts of a strong hand were insufficient to stop, for I was young then, and possessed of rather unusual strength.

But why should the rod be of hazel wood, and not that of any other tree?

It is proved, in the second place, that this force is engendered by means of the organism of a medium, because I have given three different sets of results through three different operators. There is then in this phenomenon a

certain *rapport* between the force which emanates from the earth, and that which proceeds from the operator, and the stick serves as a conductor between the two, as in the case of metals with electricity. But who knows if there may not be beneath this fact, which has been observed even in old times, the hidden source of a discovery concerning the not yet understood powers at work.

## SPIRITUAL PHENOMENA IN INDIA.

A copy of *The Christian* of June 14th, 1877, has been sent us. An article in it on "The Punrooty Mission" contains the following extracts from a letter of Miss Reade's:—

April 27, 1877.—We have had several cases of cholera lately—at Poonganum it has been very bad, quite different in character from last year; apparently much more fatal, and certainly much more difficult to treat. Thank God, however, several have recovered, amongst others a young girl in Punrooty whose case is very interesting.

As soon as I went to see her they said she was one amongst several girls, working at the railway, who had several times come up to the Mission. Poor thing! she was quite prostrate, in that helpless condition so peculiar to cholera, but when I asked her if she had been to the Mission she nodded her head in assent, and when I spoke to her about Jesus she responded in the same way to all I said. This is the first case yet in which I have met with any such response. She had a rag tied round her hand. I asked, "What is that for?" guessing what it might be. "It is an offering to 'Peroomal' should she get well," they replied. I felt I could neither pray for the child nor give her medicine with this on her hand, so I said, "Take it off, I can do nothing for her if you keep this on." Remarkable to say, they immediately took it off, and never put it on again. Considering their superstition this was wonderful, and I felt faith that the Lord would restore her; and so He has done, although she was very bad.

The second or third day after, while she was still hardly able to speak, or lift up her head, I had been trying to get her to eat; and meanwhile, as I was speaking to her, I suddenly became conscious of a man standing near me, when I looked up and saw a rather well-dressed man close to me, covered all over hands, arms, and chest with flaring red and yellow paint like flames, and seemingly in the deepest meditation. All in a moment he began to tremble violently, and every muscle in his body appeared convulsed, and for about a quarter of an hour he revolved round and round in a circle, his body being bent into most horrible contortions, gesticulating vehemently, and finally, for about five minutes, he hissed at me like a snake. It was a most evident demoniacal possession. I have had a good deal of experience of epileptic fits, and it was quite different. His face and varied attitudes were quite fiendish, and when, at my desire, they threw two chatties (large earthen vessels) of water over him, he jumped, hissed, and put out his tongue, and looked the very incarnation of the evil one.

I did not leave immediately, thinking they would attribute my doing so to fear; but after a little I made a move towards leaving, when some of the bystanders said—"Go, go! you had better go!" but others said, "No, no, ma'am! don't go, don't go;" and drew me further in; and one called out, "Why do you tell her to go, is she not the servant of the High God?" Was it not remarkable? I asked those present what they thought was the cause of the man being in this state. "Oh," they said, "he was making intercession for that girl who has cholera and is dying, and the god has come down upon him." It was very terrible to behold, and I can quite believe it was the devil's indignation at the offering or tribute to Peroomal being removed from the poor girl's hand.

There has been much to try us lately, but the Lord has been very gracious amid all, and we have been mercifully guided by His hand in our rejection of two who applied for baptism, of whose sincerity and reality we had cause to doubt, and the Lord did not permit us to be deceived in regard to them.

SPIRITUALISM IN LEICESTER.—On Sunday last, Mr. J. W. Mahony, of Birmingham, delivered two lectures under the auspices of the Leicester Spiritualists' Society, at their rooms in Silver-street, to good congregations. In the morning his subject was "The Rise and Fall of Modern Spiritualism." In the evening Mr. Mahony's subject was "Secularism and Spiritualism." The lecturer commenced by stating that there was a body of people in the country who called themselves Secularists, whose principles, work, and service were devoted to the concerns of this world only, and who professed no belief in or knowledge of another existence. But this Secularism, in its practical influence upon the lives of individuals, was not peculiar to Secularists only, for it existed largely among the great majority of so-called Christian men and women. Money and material things engrossed the chief energies of all sects and parties in the State. There was too much Secularism and too little of Spiritualism. Mr. Mahony then entered into a disquisition on the nature and properties of matter, and contended that the materialist had as much difficulty in explaining the nature of matter as the Spiritualist had in describing the principle of spirit. Secularism was good in its proper work and influence, but it was a melancholy error to regard it as the *ne plus ultra* of human progress. Mr. Mahony then gave numerous and ingenious illustrations of the nature, beauty, and power of the human mind, and contended with much energy that man was even in his earthly life a spirit clothed by matter, which he required for material manifestation, and that at physical dissolution he would inherit a refined material organisation invisible to the present eye of flesh. Several questions were answered at the close.—*Leicester Daily Mercury*, November 21st.



## ON THE PHENOMENA OF SOMNAMBULISM.\*

BY W. H. COFFIN.

I BEG to gratefully acknowledge the numerous communications I have been favoured with by observers of the facts of somnambulism. The word, from *Somnus* (sleep), and *ambulo* (to walk), or sleep-walking, is applied, widely, to a psychical state, the most obvious and frequently observed phenomenon of which has been the act of walking during sleep (as distinguished from sleeping while walking). Sleep conditions are inconstant; discrimination between them, and those of Wakefulness, indicating a continuous gradation from one to the other, an absolutely wide awake condition being probably as rare as that of complete *coma*. In the direction of sleep are diminished general excitability of the external senses, unconsciousness of outward impressions, and loss of volitional control over cerebral changes, finally succeeded by a suspension of sensorial activity with obliviousness to *internal* impressions, or insensibility to altering states of consciousness in (assumed) dreamless sleep (inferred from the absence of recollection of them). The continued activity of the entire sub-sensorial nervous system maintains reflex control of the organic vital functions.

From the profundity of normal sleep, the first stage in the pseudo awakening is supposed to be the dreaming state, in which automatic cerebration presents conscious but involuntary and uncontrollable mental activity. Knowledge of the exact conditions and circumstances of this state must be limited by its more or less imperfect subsequent remembrance; but it would appear to be an irresponsible and unquestioned imagination, influenced by external suggestions, but unrestrained from within. It is important to recognise the varying receptivity, during passive sleep, of the senses to external impressions, which, while wholly unperceived as such in the dream, may yet influence it, if not determine very greatly its character; and such may be the abnormal sensibility to them of a special sense as to originate or powerfully stimulate a course of thought by the intensification of a sense impression too faint for waking perception. There always exists, moreover, a selective impressibility to certain classes of sensory impressions, determined by habitual attention to them, by previous mental states, by expectation, by acquired discriminating receptivity, and by their relation to the dominant idea of the dream, that must be carefully considered in explaining the phenomena of somnambulism. Thus the slightest external suggestion, if related to or bearing upon the involuntary train of thought, will influence and direct the cerebral changes, while the sensorium shall be utterly unaffected by the strongest accompanying impressions which in the waking state would be overpoweringly distracting. Of sleep and dream, then, it appears the only persistent conditions are the two negative ones, of suspension of volition and muscular activity not purely reflex. Somnambulism has, in common with them, only the absence of volitional control over cerebral changes, and in this particular only is differentiated from the normal waking state. In unfolding the stages of this "sleep-waking," the consciousness assumes successively a qualified receptivity to sensorial impressions, and then such control over the nervo-muscular apparatus as can effect the actual execution of anything it may suggest, even to the most complicated co-ordinated dream acting possible. Sensorial activity, however, is not essential to the lesser manifestations of this, as occurs when the nerve centres for speech are concerned in Somniloquence, while all the senses sleep. Any one or more of the senses may be active and the others remain dormant; but it appears that the Muscular sense, at least, is generally awake, and when acting alone, on account of impressional intensity, is capable of directing extraordinary manifestations of the phenomena characteristic of somnambulism. Of these, after somniloquence, and such gestures and changes of countenance as indicate emotions (and which, as observed, are compatible with absolute sensorial suspension), the most elementary and frequently observed is the power of locomotion, accompanied by many complex acts under the guidance only of touch while otherwise senseless, but with a precision unattainable by an individual merely blind and deaf. Under these circumstances

it is found that the slightest suggestion made through the muscular sense suffices to modify the ideas that direct the course of action.

The concentration, by attention upon muscular effort, of unusual nervous supply for contractility, affords an almost superhuman strength, well known in somnambulatory cases, where feats are accomplished, apparently without effort, impossible in ordinary states when only a part of the contractile power of a portion of a muscle is ever available save in convulsion and tetanic-spasm. Sight and hearing may be acutely sensible to impressions conveying ideas in harmony with an existing train of thought, or bearing upon a dominant notion entertained, and yet remain absolutely blind and deaf to the loudest noises and the most intense irrelevant stimuli. Complete *anaesthesia*, or at least apparent insensibility to, or toleration of physical pain, as alleged to be indicated by absence of reflex action in response to pricks, burns, &c., co-existing with a muscular sense, if satisfactorily substantiated, certainly presents a difficulty in accounting for on ordinary physiological considerations, but may well accompany manifestations of high mental activity only. It is a well-attested fact that the power and delicacy of sensory perception may be highly exalted in the somnambulatory state, and also that automatic reason, when so freed from outside disturbing causes, may accomplish results surpassing the possibility of volitional exertion. When, therefore, such an intensity of cerebral activity is moreover open to suggestions of an almost super-sensuous perception, there are presented extraordinary mental phenomena which may be found to include in a logical generalisation many of the wonders of clairvoyance, mesmerism, trance inspiration, &c. The states of artificial or induced somnambulism, hypnotism, biology, and mesmeric trance, resemble those of natural somnambulism, except as being effected usually without the intervention of sleep, but present a rather greater variety, on account (in the opinion of the writer) of a less absolute suspension of the Will than appears to be the characteristic of true somnambulism. The waking memory of the somnambulatory state varies in different cases from a partial recollection to complete forgetfulness; the latter, which is the more common, is frequently accompanied, especially in chronic or periodic cases, by a perfect remembrance while in the somnambulatory state of the occurrences of previous occasions; while a somnambulist frequently, but not invariably, fails to recognise things perfectly familiar in the waking state. Sleep being known to be accompanied by a diminished cerebral blood supply, which may be a necessary cause, it is probable that with these exceptional psychical states occurs an *altered local distribution* of the circulation. In discussing the explanations of confessedly mysterious psychical phenomena by obvious materialistic and physiological considerations, whose resources are far from being exhausted, and which deserve to be followed till a really inexplicable residuum is arrived at, there must not be ignored the widely different interpretation of a transcendental school, whose opinions, if not yet very distinctly or consistently formulated, deserve respectful consideration. In this sense I have been honoured by a distinguished physician with the following communication:—

"Somnambulism is, I conceive, a misnomer; the condition is one of spirit life, and might be called Pneumatambulism, if such a word is grammatical. The so-called somnambulist is preternaturally wide awake, and sees by the soul or spirit directly without the instrumentality of the eyes. It is marvellous that while nearly all medical men admit the phenomena of somnambulism they deny that of clairvoyance, the two conditions being identically the same."

The identity here asserted, of the phenomena of Somnambulism with those alleged of Clairvoyance, may well be admitted, with only certain reservations as to the real nature of the latter; but this issue, to which it is probable the discussion will be chiefly confined, and upon which opinions differ, may more appropriately than in a non-controversial paper be considered at a later stage of the debate.

\* Notes of an address opening a debate at the last meeting of the Psychological Society of Great Britain.

MISS ELLA DIETZ and Mr. Frank Dietz will give an entertainment at the Perry Barr Institute, Birmingham, on Tuesday next.

## HENRY SLADE IN AUSTRALIA.

A WRITER in the *Melbourne Age* says:—

What do I find about this wonder-worker to support the theory of conjuring? He is not on a stage; he is not at a distance from the observer; and he works just as well with the observer's tools as he does with his own. The conjuror works by gaslight; Slade in broad daylight. The conjuror has the free use of his legs and hands; Slade never rises from his chair, and *he never has the use of more than one hand*, and not often of any at all, since it is necessary, in order to complete the circuit by which the alleged force travels, that the spectators should hold both his hands in theirs during the occurrence of the phenomena. The conjuror has his own stage and his own apparatus, but Slade will sit in your room and use *your slate*. Nay, more, he will let *your slate* be held in *your hand* while the writing is being produced. In your Friday evening's contemporary I read what claimed to be an exposure of Slade-ism from the conjuring side of the question; and though I saw at once that the narrative was loose and inconclusive, and evidently not the work of an expert in the study of evidence, there was just enough in it to rouse my curiosity afresh and send me, in company with a friend—a very orthodox friend indeed—straight to Slade's room, to demand satisfaction, in the shape of a *séance*, then and there. I found that Mr. Slade had read his exposure, and treated it in a very philosophic spirit of indifference, as something he was tolerably used to by this time. We determined, however, to make use of the adverse points set out in the narration, and he readily coincided. It was said, for instance, that he had on slippers; he now showed his feet encased in tightly-laced shoes. It was said that he had wires and strings about his person; he accordingly bared his arms to show there were none. It was said that he used his legs and feet under the table to simulate the touch of hands; he therefore placed his feet, as long as he could endure the contortion, upon a chair, exposed to easy view, having first shown conclusively that he could not extend them far enough, without a visible effort, to touch his visitors at the opposite side. It was said that he wrote the message on the slate beforehand. I took my own slate, three-leaved, with wooden covers, and wrote my own question. It is said that he might as well have sat in a dark room, as the writing on the slate was done under the table. On one occasion the writing (on my own slate) was done *on the top of the head of my friend*. At another *séance* I had seen it done on the top of the table, in the very centre, with only the medium's finger touching the cover. It is said that he invariably holds the slate himself. On Friday night, my friend held it once in conjunction with the medium, and *once in his own hand alone*, the writing being audible on both occasions. It is said that the messages are short, and, therefore, quickly written. At one *séance* it covered the whole slate, and apparently only ceased for want of room. I daresay I could easily enlarge this already very long list of discrepancies between the facts and the allegation of the facts; but they are quite enough to establish what I set out with, namely, that the work of stating evidence is really a very difficult matter, requiring accuracy of observation, logical acumen, and a knowledge of the laws of evidence that are seldom or never to be found in the crowd who attend these kind of exhibitions, rather to gratify an idle sense of wonderment, or else to justify some foregone conclusion, or pre-judgment. I will illustrate the loose habits of thought that bring people to the work of observancy by one example that was offered by my experience on Friday night. Mr. Slade placed a heavy hand-bell on the floor under the table. He then placed both his hands on the table in connection with mine, and asked my fellow-sitter to put his feet on the top of his. After this was done the bell shortly rose up, and struck heavily under the centre of the table, and then came out by my friend's side; and, finally, after touching his face, fell over on the table. The ordinary observer sees nothing in this, but the movement of a hand-bell projected into space from its state of rest and following the natural line of projection. But as a matter of fact the line of projection is not followed; in other words, the bell moves first in an upward direction, secondly at right angles in a lateral one, and thirdly in a curvilinear one.

The *Harbinger of Light* (Melbourne), October 1st, says:—

Incidents at a series of three sittings with Dr. Slade, at the house of Mr. Parrant, dyer, Lonsdale-street, September 5th. Five persons present at each *séance*. Mr. Parrant being the only one present through the series, took notes.

Three messages in answer to questions were written on the slate whilst held by Dr. Slade under corner of the table. Slate held by sitter at opposite corner of table to Dr. Slade was violently wrenched three times, so that he had difficulty in retaining possession of it. More questions were asked and answered while Dr. Slade held the slate. It was then held by three of the sitters, who obtained writing. A chair on which a lady was sitting was nearly pulled from under her. A closed slate was held on one of the sitter's shoulders, and whilst there messages were written, the writing being distinctly heard by all. A few notes were played on the accordion, and the interior mechanism taken out by the invisible power. The table, three feet by four feet two inches, was raised about two feet from the floor, and remained suspended whilst fourteen was counted.

Second Sitting.—Several of sitters held the slate, and obtained writing without Dr. Slade holding it. The accordion held in one of Dr. Slade's hands played a beautiful tune; all saw the bellows drawn out and pressed in by the invisible power. A large bell was lifted and rung, then struck the table violently, and was thrown a distance of eight feet away. One of the sitters was lifted in his chair about two feet from the floor. Mr. Parrant then put his chair on the table and sat on it; the chair, table, and sitter were lifted about three feet from the floor.

Third Sitting.—Slate writing as before; all who held the slate obtained writing; one of the messages was, "This is a law of God, not of man; you shall see more of us soon." A chair came from the corner of the room and struck violently one of the sitter's chairs. The spirits were

asked to take the slate from Dr. Slade and convey it to a sitter on the opposite side; this was done and repeated, both Dr. Slade's hands being on the table at the time. Mr. Parrant distinctly felt a hand take the slate from him, giving it first three strong pulls. A lady's handkerchief was taken and tied into a complicated knot. The table was suspended over three feet from the ground whilst forty was counted aloud by one of the sitters. The medium then became entranced, sang, and played the harmonium, and concluded with an impressive address. Of twelve slates provided by the individuals who sat, eleven were written upon during the *séances*, and five of the sitters distinctly saw the materialised hands.

The "Own Correspondent" of the *Bendigo Advertiser*, after describing his examination of the room and table, and a series of successful slate-writing experiments, concludes as follows:—

This ended the writing part of the *séance*, but the manifestations which ensued were of a still more exciting and extraordinary character. The table rose under our hands, and remained poised in mid-air for several seconds; a chair turned itself half round without apparent contact; I felt myself touched, as it were playfully, on the right side—that furthest from the medium—about half a dozen times, while my stick, which I had deposited in a corner of the room, several feet distant from where the medium was sitting, took a flying leap and fell down into the opposite corner. The *séance* closed with the playing of an accordion held by Dr. Slade with one hand under the table, the music, mysteriously elicited from the instrument, being accompanied by the ringing of a hand-bell that he had deposited upon the floor, which bell was pitched into a corner of the room at the close of its share in the performance. During the whole series of these latter manifestations my feet were firmly placed over Dr. Slade's—at his request—and, except during the playing of the accordion, both his hands were upon the table. Having faithfully reported what I saw and heard at this interesting interview, I leave your readers to draw their own conclusions as to the origin of the phenomena. I may add that the slate, with the "spirit" message quoted above still upon it, is now in my own possession.

The following letter is from a gentleman at Geelong, who, from experience in conjuring and legerdemain, is probably competent to judge of the adequacy of these to account for the phenomena.

I must admit that I was very much impressed with the manifestations through him. I scarcely expected so much satisfaction. I went with a friend to his hotel, and found him apparently waiting for us. I was much pleased with his manner, being gentlemanly and straightforward. We took our own slates, and by way of further precaution I had a piece of coloured pencil, or rather crayon, the colour being green. As soon as we were seated the raps came in different parts of the room, and on the table in great abundance, and the slate-writing was soon obtained, and in such a variety of positions—the slates in some instances being placed on the table with pencil between—as convinced me of the groundlessness of the conjuring theory. My own green pencil was frequently used, a little bit being chipped off for the purpose, which effectually dispelled any idea of the writing being prepared beforehand, which itself would have been impossible from the slates being brought with us. I watched Dr. Slade very closely, and having had a long experience in conjuring and legerdemain myself, there are very few of the resources of the conjurer's art with which I am not familiar—such as the various devices for drawing off the attention of the spectator at a critical moment, and other methods which I have used when giving entertainments in that line, but with all my closest observation I could detect nothing like trickery in any form. The doctor gave us another sitting in the evening, when some additional phenomena occurred. Slate-writing on my friend's head; my leg being pulled, apparently with fingers, the medium being at such a distance from me and having his legs on view that he could not physically have done it. A bedstead in one corner of the room, considerably out of reach of the medium, gave a violent lurch out into the room, and finally the table at which we were sitting was lifted bodily from the floor, our hands being all off it. Altogether, the phenomena seemed to be thoroughly genuine. What it was caused by I am not prepared to say. I have never yet been able to give in my adhesion completely to the spirit theory; there are so many forces in nature of which we absolutely know nothing, that I have always been chary of assigning particular theories to account for unusual phenomena.

MR. W. J. COLVILLE has arrived in the United States, and is lecturing in Boston, Mass.

MISS GODFREY, a clairvoyant well-known in past times among the early workers in Spiritualism, has returned to England, and is now residing at 1, Robert-street, Hampstead-road, London. We were present on one occasion when she, in the clairvoyant state, described with accuracy and precision the internal ailment of a patient she had never seen in her life before, and of whose case she had previously been told nothing. Mr. Benjamin Coleman has seen much of her clairvoyant powers.

RICHARD COSWAY'S CLAIRVOYANCE.—Richard Cosway, the celebrated miniature painter, once inhabited Schomberg House, now a part of the War Office. In his later years Cosway supposed himself to be in communication with the spirit-world, and at a Royal Academy dinner he informed a brother academician that he had had a visit from Mr. Pitt, who had died four years before. His friend asked what Pitt had said. Cosway answered—"Why, upon entering the room he expressed himself prodigiously hurt that during his residence on earth he had not encouraged my talents." Mrs. Cosway left her husband in 1804 to become the superior of a religious house at Lyons, but paid a final visit to England in 1821, to place a monument over his grave.

## Poetry.

## MODEST WORTH.

De big sunflower may rise above  
De medost 'tater vine,  
And brag about its Sunday clothes,  
And put on airs so fino;  
But when do winter hawls around,  
An' do snow lies at de doah,  
De big sunflower, oh! whar am he?  
De 'tater has de floah.

The Banner of Light.

## 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.]

## TEST SEANCES WITH MR. WILLIAMS.

SIR,—I perceive that in commenting upon the very interesting paper read by Mrs. Fitz-Gerald on Monday last, Mr. Stainton Moses referred to a *séance* held at my house in the month of June, 1872, and at which *séance* Mr. C. Williams was present in his professional capacity. The description, however, of the position in which Mr. Williams sat is erroneously reported; and its correction is, I conceive, necessary.

Mr. Williams, then, did not "sit with the back of his chair close to the door of a small bookcase." Those who did sit in that position—effectually blocking up the bookcase in question—were my wife's sister-in-law and myself; and its doors could not have been touched by either the hands or the feet of Mr. Williams, while, I may add, the half door nearest to him was bolted. Since then I have often removed the table and chairs from the position they occupied upon that occasion, and have thrown open the unlocked portion of the closet, so as to admit of experimenters endeavouring to extract the said book from the position which it occupied at the *séance* in question. It has been done, certainly, but only with such difficulty as to demonstrate the impossibility of its having been done by human power under the circumstances above narrated.

Having quoted Mr. Williams's name, permit me to bring forward another case in which that medium's powers came out in a most satisfactory manner.

On the 25th of June, 1873, a *séance* was held in my dining-room, at which Mr. Williams was present. His hands were held by a sister-in-law of my wife's and by a well-known clergyman. During the *séance* Peter entered an appearance, and volunteered to shake hands. I accepted his offer, stood up, and extended my right hand as high as I could. It was at once grasped by the well-known horny hand. While holding it firmly I asked the lady who was sitting on Mr. Williams's left hand whether she had a firm hold of that hand. She answered in the affirmative. I then asked the same question of the sitter upon Mr. Williams's right hand. His reply was equally satisfactory. Here, then, there could be no mistake, and although this incident has doubtless many parallels in the experience of your readers, it may perchance go for something in the estimation of those who have rashly and hastily concluded that the Riko affair was of itself sufficient to invalidate Mr. Williams's claims to the possession of genuine mediumistic power.

S. T. SPEER.

13, Alexandra-road, South Hampstead,  
Nov. 24th, 1878.

## THE VISIBLE AND THE INVISIBLE.

SIR,—The question as to the essential invisibility of spiritual objects is one of great interest, and there is, as it seems to me, some confusion of mind, or of language, apparent in the discussion of it. I suppose no one imagines forms, as they exist in the spiritual world, to be visible to ordinary mortal vision. All agree that these forms and objects are seen clairvoyantly, if at all; and when faces, figures, and drapery become visible to mortal eyes, they are made so by the action of spirit upon material particles, gathered together and moulded by forces the nature of which we do not understand. But, on the other hand, I think few who have seen materialisations under favourable conditions can doubt that drapery, flowers, and gems are sometimes produced by spiritual agency on the spot, although in many cases they may be common earthly productions, brought by spirits to serve the purpose of those who desire to produce striking results with the least possible expenditure of medial power. We know that Mr. Owen and Dr. Gray saw and held flowers at their *séances* with Mrs. Jencken (then Miss Kate Fox), which in a few moments gradually disappeared; and in the circles held by Mrs. Mary Andrews, of Moravia, flowers were frequently dropped from the window of the cabinet, which melted before they reached the floor. If hands, faces, hair, teeth, and nails can be created or evolved by spirit power, why not drapery or ornaments? Of course these things, while in a condition to be visible, absorb and reflect light, as do ordinary material objects, because otherwise we could not see them with our eyes of flesh. I have seen, just across a small table, when sitting with Slade, a spirit face with long curly hair (the falling tresses perfectly palpable, and feeling like any soft, fine hair), with drapery so gossamer-like, and so curiously inwrought with threads and figures in gold and silver, and with a chaplet of roses, so transparent and ethereal that not a doubt was left on my mind of the beautiful, mobile face, the flowing hair, the exquisite drapery, and the lovely flowers being, all alike, wrought by spirit power; all of them together making, for the moment, a substantial, and therefore visible, representation of that which in itself could not be seen by mortal vision. And yet the face might, as it certainly did, beam with expression from the spirit of the being so manifesting itself to us, just as the faces of our friends here are lighted from the invisible soul within. I have taken hold of the drapery

of spirits as they came close to me, through the substance of the table; and even when most cloudlike in appearance it was quite tangible, as were the hands which often, at my request, drew it backwards and forwards across my face and shoulders. And why should the hands be manifestly substantial, and yet produced by the forces at work in these manifestations, and the drapery be always of a quite different nature and origin? Whether flowers, hair, or clothing have ever been so materialised as to allow of their being kept seems extremely doubtful, although I have seen some of these things obtained by eminently reliable investigators under strictest test conditions; and it may be that we need only more knowledge to convince us that these spiritual creations or aggregations may be so made as to last like cloth from a loom, or a gem from the earth. I think even the wisest of men is yet too ignorant of the essential nature of matter, and of its relation to that which we call spirit, to determine what is, or is not, possible in this way. That dresses and other things can be, and often are, brought and used at *séances*, either with or without the knowledge of the medium, there can be little doubt; and what is most discouraging is that there seems to be such a lack of simple truth on either or both sides the line. If either spirit or medium would frankly tell us that material drapery was needed to save power, we might, as seemed to us best, accept or decline the proposition to introduce it; but now the question is so complicated with dissimulation and misrepresentation somewhere, that even the most unprejudiced of Spiritualists seeks in vain to do justice to all concerned.

One thing is certain, and that is, that mediums should be made clearly to see that all their gifts are vain unless they will work faithfully and heartily for and with honest and intelligent investigators who desire, not to be astonished by some new and wonderful thing, but to seek earnestly and determinately after the truth that lies hidden beneath a mass of inexplicable phenomena. Meanwhile, we are all, mediums and investigators, only beginning to learn a difficult lesson, and should be patient and forbearing one with the other. And, for myself, understanding, as I did, all the facts of the case when Dr. Slade was said to have been "exposed" in New York some years ago, and knowing how *absolutely baseless* was the accusation in that instance (as in some others that have come under my observation), I feel rather more inclined to suspect the truth of such statements, even when they are honestly made, than I do the mediums who suffer from them.

LOUISA ANDREWS.

Brighton.

## THE UNPUBLISHED MINUTES OF COMMITTEES.

SIR,—The pages of *The Spiritualist* have recently contained several references, in connection with this subject, to printed matter published by committees on their sole authority. I will quote only one of these, namely in the last number, p. 247, where you say, "They sometimes issue printed documents to the public, which are legally binding on the whole organisation, but of which their superior officers know little or nothing."

I think it is due to the members of Council who are unable to attend its sittings, to the members of the British National Association of Spiritualists generally, and to Spiritualists at large, that you should give the nature of these offending documents. So far as I am aware, the only foundation for your accusation is the printing, by the special committee appointed by the Council to assist Miss Kislingbury in the preparation of the late monthly *Proceedings*, of a form of application for advertisements in that periodical, at the foot of which document my name stands, in consequence of my being a member of that committee.

I hope you will find space for these few lines in your next issue, and consider my request for their insertion a not unreasonable one.

EDWARD T. BENNETT.

Richmond, Nov. 25th, 1878.

[We have recently found two other printed circulars besides the above, necessary and unimportant enough no doubt, which have also been printed and issued to the public without the Council being informed of the circumstance before or afterwards. There is no guarantee that all printed documents so issued shall be unimportant, and the system which enables them to be issued at all and paid for without the knowledge of the managers is inefficient. The circulars, headed "British National Association of Spiritualists," told the public to address orders about small commercial matters "to Edward T. Bennett, The Mansion, Richmond-hill, near London," instead of to the Secretary or Treasurer at 38, Great Russell-street. When some of the commercial work of the Association was carried on at Richmond by other than the Association's officers, the managers and members ought to have known it, and would have known it had all the minutes of committees been publicly read monthly, as commonly done by town councils.—Ed.]

## MEDIUMS AND MEDIUMSHIP.

SIR,—The time or state in the history of modern Spiritualism has now arrived for the attainment of some knowledge of the law which is operative in the production of the phenomena which are produced through certain persons who are called *mediums*.

As yet it is a question with many who have scientifically investigated and experimented with the phenomena, whether spiritual or disembodied beings have anything at all to do with the matter, preferring rather to think that it is the exhibition of a force or power inherent in the human organism, and which has always been there, and, therefore, in no wise supports the claim put forth by simple-minded Spiritualists, viz., that they are produced by spiritual or disembodied beings; so it follows that the very phenomena which are intended to prove the continuity of life in other than human or embodied form, are insufficient as evidence to demonstrate this all-important fact to the scientific mind.

But the scientists who adopt the negative theory go far beyond their province in making such assertion; it is theirs only at the present stage of the movement to investigate (if they will) and record the

facts or the results of their experiments, and leave the theory to others who are qualified by their mental and spiritual attainments to study the law and propound a philosophy that shall be in accord with the facts so far as known.

The first law is that of *attraction*, for like draws to like, and the medium is merely the focus in which the two factors meet for the time being. By the "two factors" I mean those beings who are invisible to the mortal eye, on the one hand, and the sitters at *séances* on the other; and the second law is like unto the first, viz., the law of *projection*, by which is made manifest in objective form that which is subjective; or, in other words, spiritual phenomenon is the reflection of the mental states of those who take part in meetings where such is produced.

Every one who attends what is called a *séance* inevitably draws those spiritual beings who compose his or her mind (for it should be remembered that the mind is only a term used to express the inner man, which is as real and substantial as the outer body itself), and to the clairvoyants these are more or less visible, and are frequently described as composing an innumerable number; in short, a mundane *séance* itself is but a reflection of what is transpiring at the same time in the spiritual world, and is to that what the shadow is to the substance. This knowledge will help to unravel many of the mysteries of mediumship, and dispose genuine students of spiritual science to be more charitable and less exacting towards mediums, who to the uninitiated sometimes appear as charlatans and impostors.

Questionable and apparently fraudulent manifestations, if through a medium, are the result of imperfect conditions, partly in the medium and partly in the sitters; and because they are spiritual in their origin and supra mundane in their character, the failure to produce conviction of their genuineness is due to the undeveloped state of both, but mainly of the sitters.

It is possible that there may have been cases of wilful and intentional fraud on the part of certain mediums, but apart from the risk of exposure, humiliation, and may be worse to follow, few would be found to face such a contingency as mediumship involves in other ways; but if such alleged cases are probed to the bottom, and both parties are subjected to the ordeal of judgment by spirits, the offender (if any) would probably not be the medium.

Take the cases of the convicted and imprisoned mediums and others, almost as well-known, who have been "exposed," but not convicted and imprisoned; in all, it has been proved beyond question that their medial power is genuine, and that surrounded by favourable conditions and those well-qualified to judge in occult phenomena, the manifestations have been more pronounced than even before such alleged exposures.

In the face of such experiences, surely those calling themselves Spiritualists, at least, will hesitate before parading their own incompetency to judge between a genuine and fraudulent manifestation, and flattering themselves that they are rendering good service to the cause by exposing imposture, forgetting that their judgments formed, it may be, after one or two sittings, are fallible, and are aimed (probably unintentionally) against others who have spent time and means in assisting to develop the mediums who have been condemned rather on suspicion than on well-attested positive fraudulent actions.

I do not question the honesty or the motives of medium expositors (where such are Spiritualists), but their wisdom in allowing their impulses to warp their judgment, in condemning as intentional fraud what, with better knowledge, would be seen to be a manifestation of their own imperfect powers of judgment, and a reflection of their own spiritual undevelopment.

I have aforetime referred to the worthlessness of material tests as applied to spiritual manifestations—for spiritual phenomena can only be truly valued by the application of spiritual tests—and these are nothing more and nothing less than mental and spiritual states which we ourselves bring as conditions for the exhibition of the powers of supra mundane forces and spiritual intelligences; and the fact that there are flaws and failures only proves the action of the invisible operators, who allow these to form a part of the programme for a wise and beneficent purpose, and when it is given us to advance to interior knowledge, we shall see that there is design in all, and that these very flaws, failures, and fancied frauds, instead of retarding, serve to advance the progress and expansion of the mighty movement known in our day as Spiritualism.

I do not underrate the value of the experiments made by such investigators as Messrs. Crookes, Wallace, and others who have brought all their skill to bear by testing the phenomena with scientific and mechanical instruments, but the result has only been the now discovery of fraud on the part of the mediums; they throw no light whatever on the *modus operandi* of the production of the manifestations, and the sole value of all such experiments is to convince the experimenters, and those who are influenced by accomplished scientists, that there is a law and force in existence which cannot be explained by, and which appear to be antagonistic to, the theories and ethics of natural science. But if there is no other object in view than mere curiosity in witnessing the marvels of the *séance* room, even such exhibitions become wearying and insipid; hence so many who have even satisfied themselves of the genuineness of the phenomena withdraw from further investigation, and leave it as a matter that requires too much time and attention, or is not worth the trouble of following up.

It is now a question whether public and promiscuous mediumship has not had its day, and fulfilled the purpose for which it was permitted; and Spiritualists are now beginning to see that mediums are too valuable to be sacrificed to the ignorance and prejudices of an unappreciating public. To persist in such a course is certain to result in great suffering to the mediums, and scandals caused by "exposures," worrying the sufferers and annoying to all who befriend and support them. The publication of results obtained, and facts carefully recorded, will draw all who can be benefited, and as for the rest they can wait and must bide their time.

The money element in Spiritualism is pernicious, and any who enter into its ranks with no higher motive than to make a living out of it will find their hopes frustrated, for the great powers and intelligences who are working behind the scenes, who give so freely without money and price, have a different and higher object in view, and will not allow their precious gifts to be prostrated for such purposes, and mediums and others who speculate upon a monetary success are reckoning without their host. The primary element in mediumship must be the recognition by its possessor that its use is not for the purpose of exciting curiosity by the exhibition of prestidigitatorian feats, but to raise mankind from a grovelling and selfish materialism which knows and acknowledges no God but self, and which ignorantly sacrifices the past and the future for present gratification, and more—that it is intended to demonstrate the immortality of the soul, and the conscious continued existence of the individuality after the death of the body.

The value of mediumship is twofold, for it is operative at the same time in two worlds—the world of spirit as well as the world of nature—and the benefits are applicable to spirits and mortals. When this fact is recognised, mediums will no longer be neglected and allowed to struggle with poverty and adversity, and by the necessities of their position be so frequently obliged to expose themselves to hostile and repulsive influences and conditions, but they will be cheerfully maintained in such circumstances as will be best suited for the development of their special powers.

Who has yet realised the fact that much of the questionable morality of mediums is due more to the influences which they absorb by coming in contact with promiscuous assemblies, the virus from whom poisons their system, than to their own perversity? And yet this is at once apparent to an astute observer of phenomena, who detects immediately the variation which is caused by the introduction of new elements into a regularly ordered circle.

Public trance mediumship is the highest and best form we have at present, where a whole assembly is (unconsciously to themselves) rendered quiescent and subservient to the will and power of the controlling intelligences. As yet these are invisible to the outer eye, but the time is coming when they will be able to build up a representative materialised form from the medium, and address even public audiences in *propria persona*. I have witnessed this already, where three of us met together in a private *séance*; and what was done for three will be done (when conditions are developed) for three hundred and three thousand assembled at one time and one place, and then a sceptical world may be convinced that mediumship is not jugglery and imposture.

This crowning result can only be obtained by patient and self-sacrifice on the part of mediums, and especially of wise and sympathetic supporters who will take care of their mediums by administering to their wants and necessities, and surrounding them with such elements as will afford conditions for the training and development of pure spirituality in thought and affections, which alone can bring about such a grand consummation.

Higher Broughton, Manchester, November 6th, 1878.

#### SPIRIT DRAPERY.

SIR,—Your leader in the newspaper of 13th Nov. is a clear and able statement about drapery and other objects being frequently brought to *séances* by spirits, and unknown to mediums. Now in my letter to you on the 11th Jan., 1878, I gave you a full account of how the spirit Lillie explained this important subject, and how her "helps" did it. Still, in face of the above evidence the British National Association of Spiritualists denounces mediums of high reputation upon hearsay evidence, without allowing for a point well known—that spirits usually bring their own drapery, and do not appear before us in nude form.

Why tax Williams and not Rita? for the latter was first seized, and was to receive the payment; still he (Rita) escapes censure. Has he or Williams been properly cross-examined? Both have a stigma thrust unfairly upon them by the Association, who are usurping power and unwisely using it; indeed, we all have much to learn from mediums before we become their judges, and I hope the Association will never again have to do with mediums when they are away or *off our own premises*, otherwise very serious harm will arise; besides mediums will keep away from our Association if we interfere with their freedom out of doors. But by giving them rope enough, if dishonest, they will soon hang themselves, and you also can do your share of help by publishing every authentic report of imposture, thus showing that we hate imposition as well as Mr. Riko; but I protest against the right of the Association interfering at all as a public judge.

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester, 25th Nov., 1878.

HEALING MEDIUMSHIP.—Miss F. J. Theobald, who has been ill for some months, writes to us from 20, Grand Parade, St. Leonard's:—"Mr. Omerin has mesmerised me for some weeks with as much success as I could expect, an entire recovery being impossible. He is a very powerful mesmerist, and his disinterested kindness and unremitting attention, in spite of every discouragement, are quite beyond praise."

A YOUNG ARTIST.—Dr. Locander writes from Naples:—"My son, who is a true Spiritualist, fifteen years of age, left Paris as you know, on foot for Naples for the purpose of sketching. He travelled *viâ* Dijon, Lausanne, Geneva, Chamouny and Mont St. Bernard, Aosta, Turin, Genoa, Pisa, Leghorn, Florence, Sienna, Rome, then by St. Germana and Capua to Naples. He did this in two months and one day, leaving Paris September 2nd and arriving in Naples November 3rd. His object in so doing was to take sketches here and there, for he is an artist, and to gratify his curiosity. He had some narrow escapes from brigands while in the mountains. He says that if I only would give him two francs a day, he would like to set out for Asia now. He speaks five languages and writes four."



STATEMENT OF ACCOUNTS OF THE NATIONAL  
ASSOCIATION OF SPIRITUALISTS.

MR. MORELL THEOBALD has from the first generously given his professional time and skill as an accountant, to management of the book-keeping system of the National Association of Spiritualists, and has favoured us with the appended statement of income and expenditure. The table shows the steady growth of the Association, and indicates the prosperity it is likely to enjoy in a few years to come. The income for 1878 is made up only to Nov. 20th, but in the December of each year considerable payments are always made, so the regular income for 1878 will be much more than that of 1877. Mr. Theobald says, "The accounts kept by Miss Kislingbury have always balanced to a penny:"—

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—ANALYSIS OF INCOME AND EXPENDITURE FOR FIVE YEARS, 1874-8 INCLUSIVE.																				
INCOME.										EXPENDITURE.										
	Subscrip- tions.		Donations to Com- mittees.		Donations.	Guarantee Fund.	Sundries.	Total Income.												
	£	s. d.	£	s. d.					£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.		
1874	190	7 0	...	9 15 7	...	...	0 4 1	200 6 8	1874	£ <td>s. d.</td> <td>19 13 7</td> <td>54 12 11</td> <td>4 5 7</td> <td>44 8 8</td> <td>12 13 6</td> <td>...</td> <td>£<td>s. d.</td><td>188 10 9</td></td>	s. d.	19 13 7	54 12 11	4 5 7	44 8 8	12 13 6	...	£ <td>s. d.</td> <td>188 10 9</td>	s. d.	188 10 9
1875	249	10 6	...	24 0 3	198 17 6	111 17 7*	584 5 10	1875	£ <td>s. d.</td> <td>35 16 1</td> <td>36 16 5</td> <td>18 11 10</td> <td>4 11 10</td> <td>14 7 5</td> <td>201 4 9</td> <td>8 8 0</td> <td>538 12 0</td> <td>...</td>	s. d.	35 16 1	36 16 5	18 11 10	4 11 10	14 7 5	201 4 9	8 8 0	538 12 0	...	
1876	267	13 11	...	23 8 0	120 15 0	5 15 9†	407 12 8	1876	£ <td>s. d.</td> <td>29 3 0</td> <td>30 16 6</td> <td>10 1 3</td> <td>...</td> <td>19 2 8</td> <td>55 6 1</td> <td>...</td> <td>453 12 3</td> <td>...</td>	s. d.	29 3 0	30 16 6	10 1 3	...	19 2 8	55 6 1	...	453 12 3	...	
1877	280	4 3	80 15 2	47 7 0	107 17 0	0 5 5	516 8 10	1877	£ <td>s. d.</td> <td>38 3 6</td> <td>23 9 0</td> <td>7 11 3</td> <td>53 3 8*</td> <td>16 15 8</td> <td>27 10 10</td> <td>...</td> <td>513 2 10</td> <td>...</td>	s. d.	38 3 6	23 9 0	7 11 3	53 3 8*	16 15 8	27 10 10	...	513 2 10	...	
1878 } (to Nov. 20 only). }	267	4 0	68 5 6	134 19 0	...	16 11 0	486 19 6	1878	£ <td>s. d.</td> <td>35 15 3</td> <td>19 8 10</td> <td>3 1 0</td> <td>49 8 4*</td> <td>13 17 5</td> <td>63 13 6</td> <td>...</td> <td>473 19 9</td> <td>...</td>	s. d.	35 15 3	19 8 10	3 1 0	49 8 4*	13 17 5	63 13 6	...	473 19 9	...	
* Bazaar. † Sources. Total Receipts.....									* Special Committees. Total Expenditure.....											
£2,195 13 6									£2,167 17 7											

The rent expenses in the above table would be greater were it not for payments received for *The Spiritualist* rooms.

MR. ION PERDICARIS is in Paris.

MR. JOSEPH P. HAZARD, of Rhode Island, United States, arrived in London last week, after travelling round the world, and observing spiritual phenomena among the natives of India, China, and other countries. He is a firm Spiritualist, and brother of Mr. T. R. Hazard, one of the most active workers in the movement in the United States.

## CHANGES IN THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

Soon after the British National Association of Spiritualists came into existence, and when it had but few members, a few wealthy gentlemen and others specially contributed £200 per annum for three years, to clear expenses while its ordinary income was rising by natural growth. That liberal artificial support ceased at the end of 1877, consequently throughout the present year, 1878, the Association has been hampered by the sudden instead of the gradual withdrawal of the annual £200. The amount required to get through the present year has been made up by special subscriptions, but as the managers give their valuable time and work freely, they feel that they ought not to have to send out several applications for extra funds. Consequently, unless the members slightly increase their subscriptions, or bring in new members more rapidly, it has been resolved to reduce expenses during 1879 by keeping the public rooms open from 3 p.m. to 10 p.m. only. Owing to interior arrangements, facilitated by Miss Kinslingbury, which can then be made, a saving of £70 a year can thus be effected. Perhaps the great commercial depression everywhere has something to do with the scarcity of surplus funds. Retrenchment can only be effected by a loss somewhere, and in this case the effect will be seen in the closing of the doors of a large central establishment during the early part of the day.

This may be prevented by the slight raising of individual subscriptions, or, better still, by the bringing in of new members more rapidly than at present. The Association only wants seventy or one hundred new members to work comfortably on its present system. Another great help would be, the enrolment of those Spiritualists in the provinces who like the Association, but say they have not entered their names as members because their places of residence would deprive them of several of the advantages of membership. But they derive several indirect advantages, in the reading of the scientific and other memoirs of the society, in the prestige given to the whole movement by the success of the Association in scientific research, and in the check which the planting of an influential public organisation in London has given to newspaper and other abuse of Spiritualism. Besides, if they join only for what they can get out of it, books from the lending library can be sent to and fro by post, or even, after due encouragement, a travelling library established.

At a special Council meeting last Tuesday it was proposed by Mr. Stainton-Moses, seconded, and carried unanimously—

1. That the offices of the Association be open, on and after Jan. 1, 1879, from 3 p.m. to 10 p.m.
2. That the secretary be requested to attend at those hours at a salary of £80 per annum and rooms.
3. That a special letter, in giving notice to the subscribers of renewal of their subscriptions, be sent, urging the absolute necessity of obtaining increased funds if the present status and work of the Association is to be maintained.
4. That a form of appeal, similar to the draft appended, be authorised for circulation among members.

THE DANGERS OF HURRY.—A recent painful case illustrates the danger of hurrying to catch a train. The peril is very considerable, and it besets most men in these busy times. It is not perhaps a matter of social concern, but it is one in which every member of the community has a personal interest. The high pressure and speed at which we live, and the impetuous haste of business in these days of extreme utilitarianism, do not allow any exemption from the common rush. Even the staid and deliberate classes are affected by the rapid movement around them, and must needs hurry to keep their place. No inertia can check the torrent, and the stoutest resolve to move slowly is powerless to stem the flood. It remains to adapt the conduct to the inexorable conditions. There is only one remedy for the evil of hurry, and a single protection against its consequences—that is orderly method. Never in the history of intellectual and commercial progress was the need of order more urgent. It is not the amount of work accomplished that exhausts the strength and leads to a break-down; it is the effort made, and the worry of making it, that overtax the energy of control and the strength of action. Perhaps one of the most prolific causes of collapse in recent times has been the lack of training. This is not sufficiently recognised. In the old days of "apprenticeship," and slowly built-up qualifications for work, youths were specially trained for their business in life, and the difficulties of the career came upon them gradually. Now one-half of the labourers in any department of industry have entered it in some sudden way, and industry has become a general *mêlée*, in which those who can by effort accomplish the greater results are counted successful. The effortless, though not always the least capable, are vanquished. What takes place in regard to work finds its parallel in, and is to a great extent the cause of, the hurry and worry of the busy world as a whole. Everything and everybody presses forward at high speed, and success means outrunning competitors. The maxima of safety—to avoid physical hurry and mental hurry alike—is, prepare, deliberate; in a word, adopt an orderly method. The man with a weak heart who endangers his life by hurrying to catch a train, unless under altogether exceptional circumstances, is probably the victim of a defect in early training, which leaves him at the mercy of impulse without order; or he is striving to fill a place in life for which his chief qualification has been the faculty of accomplishing by effort more than can be achieved naturally by steady labour. Some persons are ever hurrying after their engagements; others are goaded onward by the pressure behind them; but however the "hurry" is produced, it is full of peril to happiness of mind and health of body, and in the end, by exhaustion, if not prematurely by accident, it kills.—*Lancet*.

## A SEANCE WITH MRS. HAYDEN.

BY CAPTAIN JOHN JAMES.

In Mrs. Fitz-Gerald's very interesting narrative of experiences in spiritual phenomena, reported in *The Spiritualist* of November 22nd, some mention is made of Mrs. Hayden, a medium who appeared in London more than thirty years ago. The following account of a *seance* held with Mrs. Hayden is extracted from the life of Charles Young, the celebrated tragedian, written by his son the Rev. Julian Young, and probably the details of this *seance* may prove interesting to those of your readers who have not seen the book:—

The Rev. Julian Young was evidently not a Spiritualist; but he could not help acknowledging that Mrs. Hayden possessed very extraordinary powers, not to be explained away by any suspicion of trickery on her part, or delusion on his.

1853, April 19th.—I went up to London this day for the purpose of consulting my lawyers on a subject of some importance to myself, and having heard much of a Mrs. Hayden, an American lady, as a spiritual medium, I resolved, as I was in town, to discover her whereabouts, and judge of her gifts for myself. Accidentally meeting an old friend, Mr. H., I asked him if he could give me her address. He told me that it was 22, Queen Anne-street, Cavendish-square. As he had never been in her company, and had a great wish to see her, and yet was unwilling to pay his guinea for the treat, I offered to frank him, if he would go with me. He did so gladly. Spirit-rapping has been so common since 1853, that I should irritate my reader's patience by describing the conventional mode of communicating between the living and the dead. Since the above date I have seen very much of spirit-rapping; and though my organs of wonder are larger developed, and I have a weakness for the mystic and supernatural, yet I cannot say that I have ever witnessed any spiritual phenomena which were not explicable on natural grounds, except in the instance I am about to give, in which collusion appeared to be out of the question, the friend who accompanied me never having seen Mrs. Hayden, and she knowing neither his name nor mine. The following dialogue took place between Mrs. H. and myself:—

Mrs. H.—“Have you, sir, any wish to communicate with the spirit of any departed friend?”

J. C. Y.—“Yes.”

Mrs. H.—“Be pleased then to ask your questions in the manner prescribed by the formula, and I dare say you will get satisfactory replies.”

J. C. Y. (addressing himself to one invisible, yet supposed to be present).—“Tell me the name of the person with whom I wish to communicate.” The letters written down according to the dictation of the taps, when put together spelt “George William Young.”

J. C. Y.—“On whom are my thoughts now fixed?”

A.—“Frederick William Young.”

J. C. Y.—“What is he suffering from?”

A.—“Tic Douloureux.”

J. C. Y.—“Can you prescribe anything for him?”

A.—“Powerful mesmerism.”

J. C. Y.—“Who should be the administrator?”

A.—“Some one who has strong sympathy with the patient.”

J. C. Y.—“Should I succeed?”

A.—“No.”

J. C. Y.—“Who would?”

A.—“Joseph Ries” (a gentleman whom my uncle much respected).

J. C. Y.—“Have I lost any friend lately?”

A.—“Yes.”

J. C. Y.—“Who is it?” (I thinking of a Miss Young, a distant cousin.)

A.—“Christiana Lane.”

J. C. Y.—“Can you tell me where I sleep to-night?”

A.—“James B.'s, Esq., 9, Clarges-street.”

J. C. Y.—“Where do I sleep to-morrow?”

A.—“Colonel Weymouth's, Upper Grosvenor-street.”

I was so astounded by the correctness of the answers I received to my inquiries, that I told the gentleman who was with me that I wanted particularly to ask a question, to the nature of which I did not wish him to be privy, and that I

should be obliged to him if he would go into the adjoining room for a few minutes. On his doing so I resumed my dialogue with Mrs. Hayden.

J. C. Y.—“I have induced my friend to withdraw, because I did not wish him to know the question I want to put; but I am equally anxious that you should not know it either, and yet, if I understand rightly, no answer can be transmitted to me except through you. What is to be done under these circumstances?”

Mrs. H.—“Ask your question in such form that the answer returned shall represent by one word the salient idea in your mind.”

J. C. Y.—“I will try. Will what I am threatened with take place?”

A.—“No.”

J. C. Y.—“That is unsatisfactory; it is easy to say ‘yes or no,’ but the value of the affirmation or negation will depend on the conviction I have that you know what I am thinking of. Give me one word which shall show that you have the clue to my thoughts.”

A.—“Will.”

Now, a will by which I had benefited was threatened to be disputed. I wished to know whether the threat would be carried out. The answer I received was correct.

I could easily enlarge on the topic, for I have had a good deal of experience in spirit-rapping, but I think and hope that the public are weary of so unprofitable a subject. In mentioning my visit to Mrs. Hayden, I should be sorry to have it supposed that I attribute her singularly accurate replies to my questions to any supernatural agency. Though I cannot unravel the mystery, I am persuaded it is explicable. All I plead guilty to is my inability to account for an American lady—a total stranger, who knew neither my person nor my name—being not only familiar with the names of my friends and my own movements, but able to tell my thoughts. That there are certain occult physical forces on which the media trade, I doubt not.

## ANSWERS TO CORRESPONDENTS.

E. B. AND OTHERS.—When you send newspaper cuttings, please give the name and date of the journal you take them from. We do not want to reprint them without acknowledging their source.

Readers in the United States are reminded that at the time of their receipt of this number of *The Spiritualist*, it is necessary for them to make their remittances for its supply during the year 1879. We should be much obliged if every American reader will get two or three new subscribers, and if some of them will pay for the regular supply of this journal to a few of the chief public reading-rooms and libraries in the United States.

Price Five Shillings. Post Free. Cloth.

## A LYRIC OF THE GOLDEN AGE.

Given through the inspirational mediumship of Thomas Lake Harris. These poems, given while Mr. Harris was in a state of trance, are of rare literary excellence.

*The Spiritualist* Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Post free. Cloth. Richly gilt.

## “RIFTS IN THE VEIL”

Contains, among various standard specimens of the work of some of the best minds in Spiritualism, a portion of the continuation of

## THE MYSTERY OF EDWIN DROOD.

Purporting to have been given by the spirit of Charles Dickens through a writing medium; the selections display the humour and genius of Dickens. The book also contains some

## SPIRIT TEACHINGS,

Given through the mediumship of “M.A. (Oxon).”

*The Spiritualist* Newspaper Branch Office, London.

Price Two Shillings. Post Free. Cloth. Red Edges.

## SPIRITUALISM.

By P. P. ALEXANDER, M.A.;

Author of *Mill and Carlyle*, *Moral Causation*, etc.

This work contains among other items of interest a record of phenomena observed at *seances* by the author, and a close criticism of some of the writings of Professor Tyndall about Spiritualism.

“Mr. Alexander is unquestionably a very clever writer.”—*Saturday Review*.  
*The Spiritualist* Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Post Free. Cloth. Crown 8vo.

## ANIMAL MAGNETISM AND SOMNAMBULISM.

By EDWIN LEE, M.D.,

Corresponding member of the Medical Academies of Paris, Berlin, Munich, Brussels, Madrid, Turin, and Florence. Author of the Prize Essay on “Mesmerism and Therapeutics,” awarded by the Milan Society for the Promotion of Science, Arts, and Letters.

*The Spiritualist* Newspaper Branch Office, Bloomsbury, London.

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

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

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

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

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

**REPORT ON SPIRITUALISM**, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

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

**MIRACLES AND MODERN SPIRITUALISM**, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

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

**THE SOUL OF THINGS**, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens: these sensitive thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitive as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The reviewer further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

### WORKS BY ANDREW JACKSON DAVIS,

The "Poughkeepsie Seer."	s. d.
Nature's Divine Revelations . . . . .	15 0
The Physician. Vol. I. Gt. Harmonia . . . . .	7 6
The Teacher. " III. " . . . . .	7 6
The Seer. " IV. " . . . . .	7 6
The Reformer. " V. " . . . . .	7 6
The Thinker. " VI. " . . . . .	7 6
Magie Staff. An Autobiography of A. J. Davis . . . . .	7 6
Arabula, or Divine Guest . . . . .	7 6
Approaching Crisis; or, Truth v. Theology . . . . .	5 0
Answers to Ever-recurring Questions from the People . . . . .	7 6
Children's Progressive Lesson Manual . . . . .	2 0
Death and the After-Life . . . . .	3 6
History and Philosophy of Evil . . . . .	3 6
Harbinger of Health . . . . .	7 6
Harmonical Man; or, Thoughts for the Age . . . . .	3 6
Events in the Life of a Seer. (Memoranda) . . . . .	7 6
Philosophy of Special Providence . . . . .	2 6
Free Thoughts Concerning Religion . . . . .	2 6
Penetrator: Containing Harmonical Answers . . . . .	7 6
Philosophy of Spiritual Intercourse . . . . .	6 0
The Inner Life; or, Spirit Mysteries Explained . . . . .	7 6
The Temple—on Disease of Brain and Nerves . . . . .	7 6
The Fountain, with Jets of New Meanings . . . . .	5 0
Tale of a Physician; or, Seeds and Fruits of Crime . . . . .	5 0
The Diska and their Earthly Victims . . . . .	2 6
Conjugal Love; Truth v. Theology . . . . .	3 0
Morning Lectures . . . . .	7 6

### MISCELLANEOUS BOOKS

Oriental Religions (Johnson) . . . . .	24 0
Religions of the World (Leigh)—A well-written little book, recommended by THE SPIRITUALIST Newspaper . . . . .	2 6
Keys of the Creeds . . . . .	6 0
The Wheel of the Law (Alabaster)—A book containing interesting particulars and legends relating to Buddhism . . . . .	14
History of American Socialisms (Noyes) . . . . .	18 0
The Romantic History of Buddha (Beal) . . . . .	12 6
Caena of Buddhist Scriptures (Beal) . . . . .	15 0
Threading my Way, an Autobiography, by Robert Dale Owen . . . . .	7 6
China to India (400 A.D. and 518 A.D.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll. Cam. . . . .	30 6
The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev Henry Callaway, M.D. In six parts . . . . .	26 0
The Life and Teachings of Confucius. Translated into English, with Preliminary Essays and Explanatory Notes, by James Legge, D.D. . . . .	10 6
Myths and Myth-makers. Old Tales and Superstitions interpreted by Comparative Mythology, by John Fiske, M.A. . . . .	10 6
Awah-Hind; or, A Voice from the Ganges, by an Indian Officer . . . . .	5 0
The Life and Works of Mencius. Translated into English, from the Chinese Classics, by James Legge, D.D., LL.D. . . . .	12 0
On Exalted States of the Nervous System; an (alleged) Explanation of the Mysteries of Modern Spiritism, Dreams, Trance, Somnambulism, Vital Photography, Faith, Will, Origin of Life, Anesthesia, and Nervous Congestion, by Robert H. Collyer, M.D. . . . .	12 6
The Derivatives; or, Oriental Spiritualism, by John P. Brown, Secretary of the Legation of the United States of America at Constantinople . . . . .	1 0
Mythology and Popular Traditions of Scandinavia, North Germany and the Netherlands, by Benjamin Thorpe. In three vols. . . . .	45 6
The Koran; commonly called the Alcoran of Mahommed. Translated into English immediately from the original Arabic, by George Sale . . . . .	10 6

## SPIRIT PEOPLE.

A scientifically accurate description of Manifestation recently produced by Spirits, and SIMULTANEOUSLY WITNESSED BY THE AUTHOR AND OTHER OBSERVERS IN LONDON.

By WILLIAM H. HARRISON.

Limp Cloth, red edges. Price 1s.; post free 1s. 1d.

38, Great Russell Street, London, W.C.

Or of MESSRS. COLBY AND RICH, 9, Montgomery-street, Boston, U.S.

### OPINIONS OF THE PRESS.

"As a dispassionate scientific man, he appears to have investigated the subject without pre-conceived ideas, and the result of his examination has been to identify his opinions with those of Messrs. Varley, Crookes and Wallace, in favour not only of the absolute reality of the phenomena, but also of the genuineness of the communications alleged to be given by the spirits of the departed. Into the much vexed question of *a priori* objections to Mr. Harrison's opinions we shall not now enter. We will only say that his descriptions of facts are couched in a moderate and truly scientific spirit, that he appears to have exhausted every reasonable test which his experience led him to make, and that the whole tone of the book (which is singularly free from dogmatic pretension) is rigorously logical."—*Public Opinion*.

"At the outset of his booklet Mr. Harrison disclaims any intention of proselytising or forcing his opinion down non-Spiritualist throats, and it is only fair to admit that the succeeding pages are remarkably free from argument and deduction, albeit bristling with assertions of the most dumbfounding nature."—*London Figaro*.

"Although the author has taken some trouble to prove that table-turning and spiritual appearances are worthy of more attention than the public are disposed to give, yet we are so far from being impressed by the evidence he has brought forward, that we acquit the spirits of mortals of performing any of the nonsensical acts with which they are accredited."—*Morning Advertiser*.

"The unprejudiced and dispassionate temper in which Mr. Harrison seems to have approached the question, eminently fitted him to test the authenticity and the value of the phenomena he undertakes to chronicle, and after a careful perusal of his little booklet, we are bound to acknowledge that the statement in his preface is fairly sustained. He neither theorises nor dogmatizes, nor attempts to make converts to his views. He states occurrences and events, or what he believes did really happen, in a remarkably clear and narrative style, without any attempt at advocacy or argument. The mode in which Mr. Harrison has discharged his task is praiseworthy; but what of the task itself? To those who are unacquainted with the pretensions of Spiritualism, and those so-called, and to the majority, incredible manifestations of the spirit world, which are the ordinary concomitants of the system, the revelations contained in *Spirit People* will appear startling and antecedently impossible."—*South Wales Daily News*.

Limp cloth, red edges. Price 1s. 1d. post free.  
London, W.C. *Spiritualist Newspaper Branch Office*.

Post Free. Price Five Shillings Cloth.  
(With a Frontispiece.)

## PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

### CONTENTS.

CHAPTER I.—The Materialisation of Spirits in the Past—Psychics—Mr. A. R. Wallace on Spirits—Tangible Apparitions—The Materialisation of Spirits through Kate Fox, J. Koons, the Davenport Brothers, L. D. Home, and Ferdinand Jencku—Spirit Forms, Drapery, and Flowers.
CHAPTER II.—Phenomenal Proofs of Immortality—Scientific Theory of Spirit Materialisations—Kant—Emerson—Socrates—Genesis of the Belief in Immortality.
CHAPTER III.—Materialisation of Spirits at Moravia, N.Y., and Elsewhere—Testimony of Various Witnesses—Mediumship of Mrs. Andrews, Dr. Slade, and Mrs. Hollis Billings—Katie King—John King.
CHAPTER IV.—Materialisations in England—Mediumship of Mrs. Guppy, Miss Cook, Mr. Williams, Mr. Herne—Experiments—Testimony of Various Witnesses.
CHAPTER V.—Scientific Investigation—Experiments by Mr. William Crookes, F.R.S.—Mr. Serjeant Cox—The Dialectical Society of London—Theory of Psychic Force.
CHAPTER VI.—Spirit and Matter—Are there Two Substances?—Immateriality—Ancient Belief in Spirits—Immortality in the Bible—Augustine—Descartes—Spinoza—Hebert Spencer—Swedenborg—Proofs of Spirit Power over Matter—Testimony of S. C. Hall—W. H. Harrison.
CHAPTER VII.—The Priority of Spirit—The Senses—Testimony of Seers—Spirit Photographs—Illegitimate Doctrine of Nature—Forer's Abuse of Spiritisms.
CHAPTER VIII.—Miss Cook's Mediumship—Her Own Account—Testimony of Mr. C. F. Varley, Mr. Wm. Crookes, Mr. W. H. Harrison, Mr. H. M. Dunphy, Mr. J. C. Luxmoore, Mrs. Ross-Church, Miss Kinsbury—Conclusive Experiments by Mr. Crookes.
CHAPTER IX.—Phenomena in America—Testimony of Dr. C. Rane, Mr. R. Dale Owen, Mr. A. B. Crosby, Mrs. A. A. Andrews, Mr. Irvine, Rev. S. Watson, and Rev. R. S. Pope.
CHAPTER X.—Materialisations Through the Mediumship of the Eddy Brothers—Amazing Phenomena.
CHAPTER XI.—The Spirit Body—Trustworthiness of Seership—Swedenborg—Kardex—Chasera—Cabanis—Coleridge—Bacon—Luther—Calvin—Plutarch—Charles Bonnet—Materialisation of Clothing and Ornaments.
CHAPTER XII.—The Power of Spirit over Matter.
CHAPTER XIII.—Unity of Forces and Phenomena.
CHAPTER XIV.—Relations of Spiritualism to Belief in God—Atheistic Spirits and Seers—Opinions of Mill, Spencer, Lewes, and Buchner—Design in Nature—Divine Personality.
CHAPTER XV.—The Divine Nature Triune.
CHAPTER XVI.—Relations of Spiritualism to Morality—The Direct Bearing of Spiritualism on Morality—Sin Punishes Itself—A Moral Creed—The Teachings of Spiritualism.
CHAPTER XVII.—The Message of Spiritualism—Old Revelations Made New—Notions of a Future Life—Humboldt—Newman—Kant—Strauss—Loon Case—Indifference to Life—Personal Experiences—The Mesmerists—Kerner—Objections to Spiritualism—The Satanic Theory—Guldentubbe—James Martineau—Voysey—Sentiment Must Yield to Facts.
CHAPTER XVIII.—Further Proofs Palpable—Spirit Photographs and Materialisations—The Facts and Inferences—Concluding Reflections.

London, W.C. *Spiritualist Newspaper Branch Office*.

## "THE SPIRITUALIST" NEWSPAPER.

Vols. 1 and 2 of *The Spiritualist* newspaper (pages the size of those of *The Engineer* newspaper) strongly and handsomely bound in one in half calf, red edges. They contain records relating to Spiritualism in Great Britain from the end of the year 1889 to the end of 1872, and articles and letters by Messrs. A. R. Wallace, W. Crookes, C. F. Varley, The Lord Lindsay, and other able writers. Also records of how the Royal Society and the British Association for the Advancement of Science committed themselves by rejecting Mr. Crookes's papers on the physical phenomena of Spiritualism, as the Royal Society did by rejecting Franklin's discovery of lightning conductors. *Very scarce*. These two volumes cannot be had separately. Price, carriage paid to any railway station in the United Kingdom, £1 10s.  
London: W. H. HARRISON, 38, Great Russell-street, W.C.

Price five shillings. Crown 8vo. Post free. Cloth, red edges.

The new book by

"M.A. (OXON)," ON

## PSYCHOGRAPHY,

Illustrated with Diagrams,

SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject.

Preface.

Introduction.

Psychography in the Past: Guldentubbe and Crookes.

Personal Experiences in Private, and with Public Psychics.

General Corroborative Evidence.

I.—That Attested by the Senses:—

1. *Of Sight*.—Evidence of Mr. E. T. Bennett, Malvern Reporter, Mr. James Burns, Mr. H. D. Jencken.

2. *Of Hearing*.—Evidence of Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Moulis, Baroness Von Vay, G. H. Adshad, W. P. Adshad, E. H. Vatter, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins.

II.—From the Writing of Languages unknown to the Psychic:—

Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade); Dutch, German, French, Spanish, Portuguese (Slade); Russian—Evidence of Madame Blavatsky (Watkins); Romaic—Evidence of T. T. Timayenis (Watkins); Chinese (Watkins).

III.—From Special Tests which Preclude Previous Preparation of the Writing:—

Psychics and Conjurers Contrasted: Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Sci.; Evidence of Rev. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Slates securely screwed together—Evidence of Mrs. Andrews and J. Mould; Dictation of Words at the Time of the Experiment—Evidence of A. R. Wallace, F.R.G.S., Hensleigh Wedgwood, J.P.; Rev. Thomas Colley, W. Oxley, George Wyld, M.D., Miss Kinsbury; Writing in Answer to Questions Inside a Closed Box—Evidence of Messrs. Adshad; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Kedgey; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Letters addressed to *The Times*, on the Subject of the Prosecution of Henry Slade, by Messrs. Joy, Joad, and Professor Barrett, F.R.S.E.

Evidence of W. H. Harrison, Editor of *The Spiritualist*.

Summary of Facts Narrated.

Deductions, Explanations, and Theories.

The Nature of the Force: Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C.E.

Detonating Noises in Connection with it—Evidence of Hensleigh Wedgwood, J. Page Hopps, and Thomas Colley.

The Nature of the Intelligence—Dr. Collyer's Theory; Dr. George Wyld's Theory; The Occultist's Theory; The Spiritualist's Theory.

London, W.C. *Spiritualist Newspaper Branch Office*.

Price 5s. Imperial 8vo. Cloth, richly gilt. Post free.

## "RIPT IN THE VEIL."

A collection of choice poems and prose essays given through mediumship, also of articles and poems written by Spiritualists. A useful book to place in public libraries, and to present or lend to those who are unacquainted with Spiritualism. It contains much about the religious aspects of Spiritualism (given through the writing-mediumship of M.A. (Oxon)), and is one of the most refined and elegant works ever printed in connection with the movement.

### CONTENTS.

Introduction: The Philosophy of Inspiration—"O! Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond—The Apparition of Sengireef. By Sophie Lakoroff. The Translation of Shelley to the Higher Life. Given through the trance-mediumship of T. H. Crooke-Gone Home. Given through the trance-mediumship of Lizzie Döten—The Birth of the Spirit. Given through the trance-mediumship of Cora L. V. Tappan-Richmond—Angel-Guarded—An Alleged Post-Mortem Work by Charles Dickens. How the writings were produced: The Magnificent Egouist, Sapsa, Mr. Stollup Reveals a Secret: A Majestic Mind Eagerly Tried: Dwellers in Cloister-ham: Mr. Peter Jackson and Miss Keen: Critics of Spiritualism: The Spider of the Period. By Georgina Weldon (Miss Treherne) and Mrs. —, Margery Miller. Given through the trance-mediumship of Lizzie Döten—Ode by "Adamanta"—Swedenborg on Men and Women. By William White, author of <i>The Life of Swedenborg</i> —Resurgam. By Caroline A. Burke—Abnormal Spectres of Wolves, Dogs, and other Animals. By Emily, Prince of Wittgenstein—Do you who Loved Me? By Florence Marryat—Desolation. By Caroline A. Burke—Truth. By Florence Marryat—mediumship of "M.A. (Oxon)"—Thy Love. By Florence Marryat—Haunting Spirits. By the Baroness Adela von Vay (Countess Wurmbrand)—Fashionable Grief for the Departed—The Brown Lady of Rainham. By Lucia C. Stone—A Vision of Death. By Caroline A. Burke—A Story of a Haunted House. By F. J. Theobald—Love the Truth and Peace. By the Rev. C. Maurice Davies, D.D.—The Endless Aims and Uses of Modern Spiritualism. By Louise Lowe—De Profundis. By Anna Blackwell—Ancient Thought and Modern Spiritualism. By C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital—Die Sehnsucht. Translated by Emily Kinsbury from the German of Schiller—The Relation of Spiritualism to Orthodox Christianity. Given through the mediumship of "M.A. (Oxon)"—A Seance in the Sunshine. By the Rev. C. Maurice Davies, D.D.—"My Subj." By Florence Marryat—The Deaths of Spiritualists. By Epes Sargent—The Touch of a Vanished Hand. By the Rev. C. Maurice Davies, D.D.—Death. By Caroline A. Burke—The Spirit Creed. Through the mediumship of "M.A. (Oxon)"—The Angel of Silence. By W. H. Harrison—The Prediction. By Alice Worthington (Ennesfallen)—Longfellow's Position in Relation to Spiritualism—Spiritual Manifestations among the Fakirs in India. By Dr. Maximilian Perly, Professor of Natural Philosophy, Bern; translated from <i>Psychic Studies</i> (Leipzig) by Emily Kinsbury—The Poetry of Science. By W. H. Harrison—Meditation and the Voice of Conscience. By Alex. Calder—Dirge. By Mrs. Eric Baker—Epigrams. By Gerald Massey—Some of the Difficulties of the Clergy in Relation to Spiritualism. By Lisette Mardoull Gregory—Immortality. By Alfred Russe Wallace, F.R.G.S.—A Child's Prayer. By Gerald Massey.
---

London, W.C. *Spiritualist Newspaper Branch Office*.

## NEATLY PRINTED LEAFLETS

Containing instructions

## HOW TO FORM SPIRIT CIRCLES AT HOME,

With no Spiritualist or Professional Medium present, may be obtained at *The Spiritualist Newspaper Branch Office*, price 300 for Sixpence, post free, or 500 for Ninepence, post free.

These leaflets are especially suitable FOR DISTRIBUTION AT PUBLIC MEETINGS, And in localities where mediums and spirit circles are not numerous.

*The Spiritualist* says:—"Contention about Spiritualism and mediums should be avoided, and action substituted. The real strength of Spiritualism lies far more in its facts than in clamouring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recognise as impostors or disreputably unsafe guides, those newspapers and individuals who state authoritatively that the facts are not true. If every Spiritualist makes it binding upon himself to 'drop about' or distribute five hundred of the leaflets, containing instructions how to form spirit circles at home, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families, as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequently irreligious age."

Now Ready. Price 2s. 6d.  
**THE PSYCHOLOGICAL REVIEW.**  
 PUBLISHED QUARTERLY.

OCTOBER.

## CONTENTS:—

- I.—Why must I do what is right? By St. George Stock.  
 II.—Astrology, Ancient and Modern.  
 III.—Recent Investigations in Psychology. By T. P. Barkas.  
 IV.—Immaterialism at Brussels. By J. O. Earle.  
 V.—Inspiration and Symbolism. By Mrs. De Morgan.  
 VI.—James Hinton's Philosophy.  
 VII.—Pilgrimages in France. No. III.—Pontigny and the Shrine of Saint Edmund. By Rev. H. N. Grimley.  
 VIII.—Bühme's Seven Days of Creation—A Study. By A. A. Watts.  
 IX.—Materialistic Mysticism.  
 Hutton on Scott's Supernaturalism—The Education of the Feelings—Around the World with Dr. Peebles—Evolution. E. W. ALLEN, 11, Ave Maria-lane, E.C.

Price 6d.; post free, 7½d.; cloth.  
 PRIZE ESSAYS.

**THE PROBABLE EFFECTS OF SPIRITUALISM UPON THE SOCIAL, MORAL, AND RELIGIOUS CONDITION OF SOCIETY.** Two Essays by Miss Anna Blackwell and Mr. G. F. Green.  
 THESE ESSAYS WON THE FIRST AND SECOND GOLD MEDALS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.  
 The Spiritualist Newspaper Branch Office, London.

**SPIRIT PEOPLE.**—A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the Author and other observers in London. By William H. Harrison. Limp cloth, red edges. Price 1s.; post free 1s. 1d.—*Spiritualist Newspaper Branch Office.*

**REVUE SPIRITE, Journal d'études psychologiques,** fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post-Office orders payable to M. Leymarie.

**PSYCHISCHE STUDIEN, A Monthly Journal** devoted to the investigation of the unexplained phenomena of psychic life. Edited by ALEXANDER AKSAKOF, and contributed to by several German and foreign men of science. Price 1s. monthly.—Leipzig: OSWALD MUTZKE. London: The Spiritualist Newspaper Branch Office.

## INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, deviser of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. B. Wallace, Mr. Cromwell Varley, and a great number of intelligent professional men have done the same.

## HOW TO FORM SPIRIT CIRCLES AT HOME.

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

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

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

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of no importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tiltings or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.
8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Just Published,  
 Price Seven Shillings and Sixpence, post free, Crown 8vo, richly gilt,  
**THE LAZY LAYS**  
 AND PROSE IMAGININGS

BY WILLIAM H. HARRISON.

An Elegant and Amusing Gift-Book of Poetical and Prose Writings, Grave and Gay.

The gift device on the cover designed by Florence Claxton and the Author.

## CONTENTS.

## PART I.—Miscellaneous Poems and Prose Writings.

1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—5. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji Al Shacabac was Photographed. (A letter from Hadji Al Shacabac, a gentleman who visited London on business connected with a Turkish Loan, to Ali Mustapha Ben Buckran, Chief of the College of Howling Dervishes at Constantinople.)—8. The Lay of the Broad-Brimmed Hat.—9. St. Bride's Day.—10. The Lay of the Market Gardener.—11. "Fast Falls the Eventide."—12. Our Raven.—13. Materialistic Religion.—14. The Lay of the Photographer.—15. How to Double the Utility of the Printing Press.—16. The Song of the Mother-in-Law.—17. "Wohelbewegung."—18. "Poor Old Joe!"—19. The Human Hive.—20. The Lay of the Mace-Bearers.—21. A Love Song.—22. A Vision.—23. "Under the Limes."—24. The Angel of Silence.

- PART II.—The Wobbligaw Ballads, by Anthony Wobbligaw.  
 25. The Public Analyst.—26. General Grant's Reception at Folkestone.—27. The Rifle Corps.—28. Tony's Lament.—29. The July Bug.—30. The Converted Carman.

## OPINIONS OF THE PRESS.

From *The Morning Post*.

The *Morning Post*, which strongly recommends the book in a review nearly a column long, says:—"Comic literature which honestly deserves the epithet seems to be rapidly becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine vein of humour, deserves the praise of all who are not too stupid to enjoy an innocent laugh. Not that his muse restricts herself only to such lighter utterances; on the contrary, some of his poems touch on the deepest and most sacred feelings of our common humanity. . . . The unfortunate Hadji's narrative of his adventures amongst the magicians of Whitechapel is quite one of the funniest things that has been published for years. . . . The book contains quite enough to ensure it a welcome from which its tasteful appearance will not detract." *The Morning Post* says of *The Wobbligaw Ballads*:—"No one can help laughing at them," and it says that the rhymes are pitched in "something like the same key" as *The Bon Gaudier Ballads* or *The Biglow Papers*, "with an appreciably successful result."

From *The Court Journal*.

"All are of marked ability. . . . Occasionally we find verse of great beauty, showing that the author possesses the pure poetic gift."

From *The Graphic*.

"Those who can appreciate genuine, unforced humour should not fail to read *The Lazy Lays and Prose Imaginings*. Written, printed, published and reviewed by William H. Harrison (38, Great Russell-street). Both the verses and the short essays are really funny, and in some of the latter there is a vein of genial satire which adds piquancy to the fun. *The Lay of the Newspaper Editor* is capital, if rather severe, and so is *The Lay of the Mace-Bearers*; but one of the most laughable bits is the Turk's account of how he went to be photographed."

From *The Oceanian*.

"A volume of remarkably good verse. . . . Some of the metrical legends remind us of the wild chants that used to be sung at the meetings of the Cannibal Club, some ten or fifteen years ago. Mr. Harrison, however, knows where to plant his fun, and an accurate scientific mind like his can make jokes with success. . . . To all who wish to read a pleasant volume magnificently got up as a gift-book, we commend *The Lazy Lays*."

From *The Bookseller*.

"An odd but most entertaining assortment of quaint and humorous fancies, some in verse and others in prose, and all written with a fluent and not ungraceful pen. The vein of humour which permeates them is genuine, rich, and original, and not at all ill-natured."

From *Nature*.

"Scientific men and matters are in one or two cases alluded to, and the imprint bears that the work is published 'A.D. 1877 (astronomical chronology)'; A.D. 3877 (Torquemada); A.D. 50,500,000 (Huxley). We believe that our readers may derive a little amusement from a perusal of the volume."

From *The British Journal of Photography*.

"The *Lazy Lays* include many admirable pieces, some of which are in verse and others in prose, some scientific, others social, but all of them excellent. . . . *The Lazy Lays* will make excellent and amusing reading for an occasional spare half-hour. . . . They contain nothing unrefined or in bad taste."

From *The Dublin University Magazine*.

"How Hadji Al Shacabac, an amiable Turk, was photographed, is well done. . . . Bound in a cover of somewhat powerful design."

From *The Photographic News*.

"Mr. W. H. Harrison, a gentleman whose name is familiar in connection with photographic and other scientific literature, has considerable facility of versification, and deals in pleasant and humorous mood, with many scientific follies which are better laughed down than gravely disputed."

From *The Scotsman*.

"In Mr. W. H. Harrison's *Lazy Lays and Prose Imaginings* there is a good deal of broad humour and satiric power, with a due foundation of solid sense."

From *The Bradford Daily Chronicle*.

"Good poetical diction is displayed. Mr. Harrison has produced a most welcome book. . . . How Hadji Al Shacabac was Photographed, will be sure to make every reader roar with laughter."

From *The Dundee Daily Advertiser*.

"With such a free and easy author it is naturally to be expected that his subjects should bear some trace of this peculiar idiosyncrasy, and indeed they are as free and easy as himself. . . . The poems are all characterised by smoothness and rhythmic swing. . . . The work is very elaborately bound in cloth and gilt. . . . A gorgeous design upon the cover. . . . If our readers wish to encourage laziness they have a most deserving object in a very clever and versatile member of the order."

From *The Liverpool Daily Courier*.

"In his handsomely bound and griffin-guarded *Lazy Lays*, Mr. William H. Harrison provides a gift-book elegant in its appearance and entertaining in its contents. . . . The author is imbued with the true spirit of humour, and amuses all while offending none."

From *The Western Daily Press (Bristol)*.

"A volume from the versatile pen of Mr. W. H. Harrison, a well-known contributor to the London and provincial press, and editor of *The Spiritualist*. . . . Many of the humorous poems remind us of the *Ingoldsby Legends*. *The Lay of the Photographer*, *The Lay of the Mace-Bearers*, and some of *The Wobbligaw Ballads* would not have been unworthy of Barham himself. Some of the shorter poems are exquisite, and there pervade the whole a religious sentiment and poetic feeling which will make them acceptable to most readers."

From the daily *Northern Whig (Belfast)*.

"The finest thing in the book is 'How Hadji Al Shacabac was Photographed.' It is an admirable addition to our not too extensive comic literature. The story is one of which extracts would not give an adequate idea; it is intensely humorous. . . . Those who wish to obtain a handsome gift-book of an amusing nature, will find what they want in *The Lazy Lays*."

From *The Bristol Daily Post*.

"A curious collection of verses and prose essays of unequal merit. . . . The serious and sentimental verses belong to the type of Mrs. Hemans's or L. E. L.'s productions."

From *The Kensington News*.

It is "after the manner of Barham, Hood, Mark Twain, or any of those merry souls who do quite as much good in their day and generation as the authors of the most serious works. *The Lays* are always original, sometimes serious, generally comic, but never vulgar."

From *The Malvern News*.

"It is in itself a work of itself—original, and a cast of its author's mind. It is a work of great power and beauty; full of lively imaginings and bold outspoken thoughts, abounding in tenderness and pathos; sparkling with wit and humour; and one that may be read many times over. . . . The get-up of the book is very handsome."

From *The Folkestone News*.

"A number of clever sketches and poems, among the latter being a series of papers entitled *The Wobbligaw Ballads*, which appeared in the columns of this paper a short time ago, and which created such a furore at the time." [N.B. An arate member of the Town Council officially called the attention of the Mayor and Corporation of Folkestone to the burlesques in the "Wobbligaw Ballads," but the members assembled laughed at the matter, and proceeded to the next business. The Mayor said that he did not mind them.] . . . "It contains some very choice poems and prose essays, is bound in cloth richly gilt, and has an original design of no ordinary merit on the cover."

Obtainable, price 7s. 6d., post free, at the Branch Office of the *Spiritualist Newspaper*, London, W.C.

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM,

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

The second and slightly revised and abridged edition, for its quality and size the cheapest large work ever published in this country in connection with Spiritualism.

Just published, price 5s., or 5s. 6d. post free; or five copies post free for 21s. Copies may also be had bound in half calf, with marbled edges, price 8s. 6d. per volume, post free.

## CONTENTS.

CHAPTER I.—First Effects Produced by Mesmerism—Sensations—Process for Causing Mesmeric Sleep—The Sleep or Mesmeric State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of the Sleep—Divided Consciousness—Senses Affected—Insensibility to Pain.

CHAPTER II.—Control Exercised by the Operator over the Subject in Various Ways—Striking Expression of Feelings in the Look and Gesture—Effect of Music—Truthfulness of the Sleeper—Various Degrees of Susceptibility—Sleep Caused by Silent Will; and at a Distance—Attraction Towards the Operator—Effect in the Waking State of Commands Given in the Sleep.

CHAPTER III.—Sympathy—Community of Sensations; or Emotions—Danger of Rash Experiments—Public Exhibitions of Doubtful Advantage—Sympathy with the Bystanders—Thought-Reading—Sources of Error—Medical Intuition—Sympathetic Warnings—Sympathies and Antipathies—Existence of a Peculiar Force or Influence.

CHAPTER IV.—Direct Clairvoyance or Lucid Vision, without the Eyes—Vision of Objects through Opaque Bodies; at a Distance—Sympathy and Clairvoyance in Regard to Absent Persons—Retrospection—Introspection.

CHAPTER V.—Lucid Prevision—Duration of Sleep, etc., Predicted—Prediction of Changes in the Health or State of the Seer—Prediction of Accidents, and of Events Affecting Others—Spontaneous Clairvoyance—Striking Case of It—Spontaneous Retrospection and Prevision—Peculiarities of Speech and of Consciousness in Mesmeric Persons—Transference of Senses and of Pain.

CHAPTER VI.—Mesmerism, Electro-Biology, Electro-Psychology and Hypnotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Dr. Darling's Method and its Effects—Mr. Lewis's Method and its Results—The Improbable State—Control Exercised by the Operator—Gazing—Mr. Braid's Hypnotism—The Author's Experience—Importance of Perseverance—The Subject must be studied.

CHAPTER VII.—Trance, Natural and Accidental; Mesmeric—Trance Produced at Will by the Subjects—Col. Townsend—Fakers—Extasis—Extasies not all Imposters—Luminous Emanations—Extasis often Predicted—M. Cahagnet's Extasies—Visions of the Spiritual World.

CHAPTER VIII.—Phreno-Mesmerism—Progress of Phrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestion—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Snail Telegraph Founded on It.

CHAPTER IX.—Action of Magnets, Crystals, etc., on the Human Frame—Reichenbach's "Odyle" is Identical with the Mesmeric Fluid—Magnetism, or with the Influence of the Mesmeric Phenomena—Odyle or Mesmeric Light—Aurora Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerism—Physiological, Therapeutical, etc.—Treatment of Insanity, Magic, Divination, Witchcraft, etc., explained by Mesmerism, and Traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

CHAPTER X.—An Explanation of the Phenomena Attempted or Suggested—A Force (Odyle) Universally Diffused, Certainly Exists, and is Probably the Medium of Sympathy and Lucid Vision—Its Characters—Difficulties of the Subject—Effects of Odyle—Somnambulism—Suggestion, Sympathy—Thought-Reading—Lucid Vision—Odyle Emanations—Odyle Traces followed up by Lucid Subjects—Magic and Witchcraft—The Magic Crystal and Mirror, etc., Induce Waking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

CHAPTER XI.—Interest Felt in Mesmerism by Men of Science—Due Limits of Scientific Caution—Practical Hints—Conditions of Success in Experiments—Cause of Failure—Mesmerism a Serious Thing—Cautions to be Studied—Opposition to be Expected.

CHAPTER XII.—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Improbable State—Mr. Lewis's Experiments With and Without Suggestion—Cases—Dr. Darling's Experiments—Cases—Conscious or Waking Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method—Cases—The Magic Crystal Induces Waking Lucidity, when Gazed at—Cases—Magic Mirror—Mesmerised Water—Egyptian Magic.

CHAPTER XIII.—Production of the Mesmeric Sleep—Cases—Eight out of Nine Persons Recently Tried by the Author Thrown into Mesmeric Sleep—Sleep Produced without the Knowledge of the Subject—Suggestion in the Sleep—Phreno-Mesmerism in the Sleep—Sympathetic Clairvoyance in the Sleep—Cases—Perception of Time—Cases—Sir J. Franklin: Major Buckley's Case of Retrospection.

CHAPTER XIV.—Direct Clairvoyance—Cases—Travelling Clairvoyance—Cases—Singular Visions of Mr. D.—Letters of Two Clergymen, Cases—Clairvoyance or Alexia—Other Cases.

CHAPTER XV.—Trance—Extasis—Cases—Spontaneous Mesmeric Phenomena—Apparitions—Predictions.

CHAPTER XVI.—Curative Agency of Mesmerism—Concluding Remarks, and Summary.

London: W.C. *Spiritualist Newspaper* Branch Office.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.