BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

9, GREAT RUSSELL STREET, BLOOMING, W.C.

Entrance in Wedem Street.

CHANGE OF ARRANGEMENTS.

The Offices of the Association will be open between the hours of 9 a.m. and 8 p.m. on all working days, except Wednesday afternoon, when they will be open between the hours of 2 p.m. and 6 p.m.

CALENDAR FOR MARCH 1879.

Monday, 3rd.—Committee of Rules Meeting at 9 a.m. Paper by Dr. George Wyld on "Christian Science." 2 p.m. Public Meeting at the Cavendish Rooms, London, W.C., on the motion of Mary L. E. Allsop, President of the British National Association of Spiritualists.

Tuesday, 4th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Wednesday, 5th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Thursday, 6th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Friday, 7th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Saturday, 8th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Sunday, 9th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Monday, 10th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Tuesday, 11th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Wednesday, 12th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Thursday, 13th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Friday, 14th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Saturday, 15th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Sunday, 16th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Monday, 17th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Tuesday, 18th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Wednesday, 19th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Thursday, 20th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Friday, 21st.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Saturday, 22nd.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Sunday, 23rd.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Monday, 24th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Tuesday, 25th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Wednesday, 26th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Thursday, 27th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Friday, 28th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Saturday, 29th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Sunday, 30th.—Committee of Rules Meeting at 9 a.m. Paper by Mr. J. W. Fletcher on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.

Monday, 31st.—Committee of Rules Meeting at 9 a.m. Paper by Mr. W. M. Trotter, Secretary of the British National Association of Spiritualists, on "Every Sunday Evening," at the Cavendish Rooms, London, W.C.
E. G. Griffith, Esq., F.R.G.S., 18, Elstree Road, Perugia, Siena, Toscana.
MATERIALISATION MANIFESTATIONS.

For the last fifteen years or more manifestations have been common in which mediums have been released, in the twinkling of an eye, from the most intricate bonds. All the mediums we have obtained the common strong physical manifestations in the shape of musical instruments flying about the room, also easily obtain the manifestation of being freed almost instantaneously from bonds, however intricate they may be. The Davenport Brothers are a notable instance in point. Mr. Coleman, in his Rise and Progress of Spiritualism in England, says:—

Mr. W. Fay, who accompanied the brothers to England, was at the Hanover-square Rooms when Professor Taylor, as he was called (who lectured at the Coliseum against Spiritualism as long as it paid, but who since then has become a convert, and is now a proclaimed Spiritualist), tied Mr. Fay up in a most intricate way with a long piece of rope, making many knots, and fastening the final knot at the back of the chair. It was then sealed by Colonel Drayson (I think it was he who is an astronomer of high repute in her Majesty's service at Woolwich, and an avowed Spiritualist), and in two or three minutes, when the light was restored, we found Mr. Fay liberated, with every knot untied. Mr. Fay was the only one, however, who is an astronomer of high repute in her Majesty's service at Woolwich, and an avowed Spiritualist), and in two or three minutes, when the light was restored, we found Mr. Fay liberated, with every knot untied. This, however, the final knot, with the seal intact remained, and is the identical piece which I cut off and placed on one of the sitters, whom I had in my possession ever since.

Once, at the request of the medium, we quietly spent the greater part of a morning in tying Messrs. Herne and Williams back to back, in two chairs, with one long length of rope; their hands and arms were hanging straight downwards, and were tied at the wrists and elbows to the back rails of their chairs, whilst the final knot was under one of the lower bars behind their reach, and sealed with wax. All the knots in the thick rope were then bound round with twice and sealed, and the spirits were requested to release the mediums without undoing the final knot, just as in the case described by Mr. Coleman. The folding doors of the séance-room were pulled too put the apartment in darkness, and in his waist was at about the level of the head of Mr. Williams, whom his lips were turned up beneath the lids. Every person present saw his eyes sparkling, and his lips moving up there, while I had hold of his arms, and his waist was at about the level of the head of Mr. Williams, whom he was holding. He was the duplicate in appearance of Mr. Williams, having exactly his features, and on this occasion no black beard. This was the medium. He promised to try again, and after a bit he looked down at me, asking whether I saw him. I replied that I saw his lips moving, and that as he spoke he seemed to be in a trance; in fact, I saw him distinctly. I saw the figure nearly as far down as the waist, and his waist was at about the level of the head of Mr. Williams, whom I was holding. He was the duplicate in appearance of Mr. Williams, having exactly his features, and on this occasion no black beard. This sitting sat down at once and for ever in my mind the question as to the possibility of duplication of form. On another occasion Prince Wittgenstein invited Mr. Williams to his rooms at the Buckingham Palace Hotel. Mr. Williams came alone, and the same manifestation was obtained there. The spirit being seen floating by Prince Wittgenstein the presence of the medium. He promised to try again, and after a bit he looked down at me, asking whether I saw him. I replied that I saw his lips moving, and that as he spoke he seemed to be in a trance; in fact, I saw him distinctly. I saw the figure nearly as far down as the waist, and his waist was at about the level of the head of the medium, whom I was holding. He was the duplicate in appearance of Mr. Williams, having exactly his features, and on this occasion no black beard. This sitting sat down at once and for ever in my mind the question as to the possibility of duplication of form. On another occasion Prince Wittgenstein invited Mr. Williams to his rooms at the Buckingham Palace Hotel. Mr. Williams came alone, and the same manifestation was obtained there, the spirit being seen floating by Prince Wittgenstein over the prostrate body of the medium, as authenticated in an article written by the former in these pages. Electrical experiments, which I have witnessed, convinced me on two occasions that there was duplication of form then, if not always.

Thus, there is absolute evidence that the spirits who produce the manifestations have the power of slipping their mediums out of bonds and putting them back again against the twinkling of an eye; also that they can, if they like, produce a genuine materialisation. Moreover, there is reason to suppose that they sometimes do the one and sometimes the other, without intention on their part.

The probability is, as revealed by the experiments initiated by Mr. Blackburn, that as the materialised form gains in weight, the medium loses weight, and vice versa; also, that the fluctuations in this sea-saw interchange of weight are sometimes exceedingly large and rapid.

The process of freeing from ropes and leaving the knots untied, probably consists in the formation of a phantom "double" of the medium, which gradually grows more solid, until all the medium is there, and none of him left inside the ropes.

It would be well to discover where the drapery comes from; it is common stuff, made by man, and brought in from somewhere.
The Spirituallist.

March 21, 1879.

Where. When a medium is held hand and foot all through a dark 
sense, the self-illuminated forms which materialise 
and float about are covered with abundance of drapery. 
When does it come from? Sometimes it is not in the house 
when the sense begins.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

In a small religious work of the Wesleyan Vicarian type, 
entitled The Morning of Life, a memoir, written in 1859 
by an intimate friend of the mesmeric subject, whose name, 
however (as well as that of the authoress), is doubtless from 
some feeling of delicacy unfortunately suppressed, I found 
many years ago a succinct extraordinary narrative of an 
apparition which made such a vivid impression on my girlish 
mind that long, long afterwards I gladly purchased a copy of 
the book, which I accidentally met with at a second-hand 
bookstall. I cannot help thinking that the account of so 
strange a phenomenon deserves a better fate than to pass 
away into that oblivion which has perhaps long ere this, 
overtaken the little volume, of which, from a psychological 
point of view, it was the only ornament.

The authoress, in her preface, remarks : "What constitutes 
the value of this little memoir is emphatically its 
truth—truth of facts, truth of opinion, and truth of feeling— 
or a true relation of the providential dealings of God both 
in its record of outward events and in the inward teachings 
of His Spirit."

In February, 1840, Miss A------n, the subject of the 
memoir, was in London, and separated from a sister to 
whom she was most fondly attached. "A complete union 
of thought bound them together more closely than ordinary 
natural ties could have done. Miss A----n was counting 
the hours until she should embrace her dear sister, and 
resolved that nothing but unforeseen circumstances should 
evrywhere break the trial of another separation. One 
Sunday morning she was lying in bed asleep, when she 
awoke by feeling a hand gently laid on her head; she 
opened her eyes, and finding it yet dark, wondered who 
could call her so early; she turned round and saw a bright 
figure standing by her bedside; a black veil covered the 
face" (this seems to point very strongly to the spirituality 
of symbol teaching), "so that she could not distinguish the 
features, but the whole figure was robed in light as dazzling 
as that of the sun, and she could see through the covering of 
the face). It made a farewell sign with the hand and disappeared. 
Miss A----n trembled violently. Being naturally possessed 
of much courage, it shows how the flesh quails at being brought 
even for an instant into the presence of a being from the 
unseen world. As it is said in Rev. vii., ' Fear came upon 
me, and trembling, and falling on my knees before this 
spirit passed before my face; the hair of my flesh stood up. 
She felt convinced that some sorrow awaited her from the 
side in glory.' This little remark showed the deep love she 
bore her sister. Bessie's beloved friend, Mrs. E., felt so 
overcome at these sad tidings, that she asked a much-
estemmed Christian brother to come and dine with them, and 
afterwards bring the news to the authoress. She had 
felt much cast down and bewildered ever since the strange 
appearance, so that when she heard Mr. D. had arrived, she 
determined to mention it to him, hoping he would give her 
some explanation which would set her mind at rest. She 
therefore told him the story of the apparition which made 
such a vivid impression on her girlish mind that long, long 
ago she laid aside the book; and he immediately exclaimed: 
'Are you sure of what you saw?' She assented: 'I never 
will leave any other's side in glory.' This little remark showed the deep love she 
bore her sister. Bessie's beloved friend, Mrs. E., felt so 
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will leave any other's side in glory.'
March 21, 1879.

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for what the "superior" will call "shoe superstition." Be it so; all the prejudice has been confirmed by facts. I will state a few of these, which may serve to gather similar experience from others of your readers. I cannot ask anyone to believe them, because they do not know me, and do not know on what foundation I build my credence; nor can they estimate the probability. Still, I give these cases for what (to the general public) they are worth.

An old and faithful friend of my own, whom I have known since childhood, a woman by no means superstitious, and incapable of falsehood, having, besides, no motive for so doing, was one day stepping in her apartment in London for a few days. The people were total strangers to her, and she knew nothing of their family history. On the morning following her arrival, she awoke with a start, and was surprised to see a lady in her apartment, engaged in—"the truth must be told"—lauding her scent. The woman had been seen, she said, in the room, and those who were present. The child had been made to see it in amazement, when the figure disappeared. The lady related the occurrence to the housekeeper later in the day, upon which the latter looked very grave and said—"I would give anything this had not happened. That lady's appearance always presages the death of the master of the house." The master died suddenly a few days afterwards.

Some years ago my brother was at sea with a young officer remarkable for his grave demeanour and the absence of that careless humour generally characteristic of seamen. This man made a "chum" of my brother, and often spoke of the days afterwards. That lady's appearance always presaged the death of the master of the house." The master died suddenly a few days afterwards.

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...
The spirit world is the sphere of transition, in that condition of spiritual life where the spirit dwells itself of all the earthly conditions that may cling to it, and is prepared through various experiences for an entrance into the higher spiritual life. The earth upon which you stand represents the spiritual life in the physical; the heavenly spheres represent the spiritual life divested of the physical; while this sphere of the transition is the mean between those two extremes, in the tract of country over which the spirit must travel in its journey heavenward; therefore, when we speak of the sphere of transition, we mean that condition through which every spirit passes in the transition, in which each soul, directly after the change called death, finds itself. This condition is the great zone of opportunity in which the soul remains until that point is reached to which it is destined. And the question is asked, Where are the dead? Where are those who yesterday were with us, and to-day are gone? Are they in heaven? No, they are in the sphere of transition. And what is the sphere of transition? It is that condition in which you live. Not for punishment, but for education and development—an education which shall fit them for the higher life. It is not, as some suppose, a place of perfect happiness. The minds struggling for knowledge, wisdom, and truth, the question comes to us—What does all this mean? Is the inspiration of a poet, and the wisdom of the scientist, and the power of the artist to be unfolded in the sphere of transition? Is the occupation the same in the spirit world as it was in this world? 

For the time being it must be the same, as spirits are continually attracted to the old scenes of life and labour; but directly the spirit becomes conscious of its new state, the question of occupation will present itself. Is the occupation the same in the spirit world as it was in this world? 

One great question that is asked in the spirit world is this: Can that be whose heart is made happy, whose name is glorified, whose form is blessed? 

Do they pay for what you have done, and they but poorly rewarded for the efforts they have made. And a man without that which has made him great and good, made him wise and strong, would lose the individuality with which he has seemingly been endowed. There are, then, only two positions to be taken. Either the human spirit takes with it all that it has gained and achieved in this world to still use and carry forward to greater results in the spirit life, or, leaving the knowledge and experience gained behind, the human spirit after death enters the spirit world, to a new life, and a new sphere of action and that kind of work for which he is best fitted and trained. 

For the benefit of those who have not been present at the previous lectures, we would say that we have been using the term transition to define the condition of the spirit immediately after death. We are already in the sphere of transition; they are within and around the world of spirits, and we have to encourage them in their labour. You who have children, endeavours to give them the best education you can; but if that education is only for an age that is passing away, and that education is but the power of the spirit; and Raphael was but another in the world's glowing life, may paint as man has never painted before, and leave the world gazing upon will yield its reverent admiration; and men, journeying from the east and from the west, from the north and from the south, will stand in awe amid the magnificence and splendour of the holy city, and his chief and only occupation will be to look upward and to the westward, as the pierced heavens are filled with the light that is paid for what you have done, and they but poorly rewarded for the successes and its failures. Well can we say, as we look upon the life of him who has dedicated his life to his work, and to the world, and the fact is, that if the spirit would be wiser than he who has to endure it, the system of education we now enjoy would have waited until another, brave enough to stem the tide of public condemnation, had been born. For the world only rolls on as it crushes human hearts and human hopes. Every step that has ever been taken or made has caused both sacrifice and pain to him who dared to take it, and the system of theology and religion that has cursed the world is responsible for this condition. A Raphael may make the silent canvas beam with a riot, a life, may paint as man has never painted before, and leave the world gazing upon will yield its reverent admiration; and men, journeying from the east and from the west, from the north and from the south, will stand in awe amid the magnificence and splendour of the holy city, and his chief and only occupation will be to look upward and to the westward, as the pierced heavens are filled with the light that is
work is done. What are the occupations of the spirits in the transition sphere? Every country ever discovered, every invention ever made, every step ever taken in science, every great event that has excited the world, every battle ever fought, every book ever written, and every statue ever carved, every song ever sung, first had its existence in the spiritual world. This is the sphere of the soul. That which it thought darkness it finds light, and error it finds to be truth. Aye, in the words of the poet we say:—

"I am a prisoner in a darkest cell, I hear the muffled drum, I see the silent pageant advance."

Every one of us, at some time, was cornered by the world, and there was given which was to enable it to escape. It was entirely emancipated from the necessity of carrying out those processes in the body in which we are all constantly engaged, under ordinary conditions. Probably there is nothing which the mesmerist's power is because we are too much anchored to earth, or frightened, as it were, by those vital powers which consume our mental energy. As soon as the world may not understand for a time, but as it rolls on, we call the spiritual state has to be reached by a complete subordination of the cellular tissues are the natural generators, protectors, and feeders of all the membranes of the system and all the vital organs. There are thousands, yes, hundreds of thousands of these life-giving cells near the cellular and tissue feeding, which makes the use of food by mastication almost entirely unnecessary.

At the close of the lecture some remarkable tests were given, nine in number, and were responded to by those in the audience for whom they were given.

THE CLAIRVOYANT POWER.

Mr. Andrew Jackson Davis was found by a reporter for the Sun at his pleasant semi-rural residence in Orange, N.J. In reply to a question as to his opinion of the case of Miss Fancher, of Brooklyn, Mr. Davis said—

"Dr. Buchanan came nearer, I think, to a solution of the matter than anybody else has. I have not yet seen Miss Fancher, but expect to have seen her soon. Well, then, what struck me as very peculiar, and after that in my opinion shall be able to talk more definitely. But I know enough about the principles involved not only to deem the condition claimed for her as one of the most extraordinary that I have been able to find, that which it thought darkness it finds light, and error it finds to be truth. Aye, in the words of the poet we say:—"

"I am a prisoner in a darkest cell, I hear the muffled drum, I see the silent pageant advance."

Every one of us, at some time, was cornered by the world, and there was given which was to enable it to escape. It was entirely emancipated from the necessity of carrying out those processes in the body in which we are all constantly engaged, under ordinary conditions. Probably there is nothing which the mesmerist's power is because we are too much anchored to earth, or frightened, as it were, by those vital powers which consume our mental energy. As soon as the world may not understand for a time, but as it rolls on, we call the spiritual state has to be reached by a complete subordination of the cellular tissues are the natural generators, protectors, and feeders of all the membranes of the system and all the vital organs. There are thousands, yes, hundreds of thousands of these life-giving cells near the cellular and tissue feeding, which makes the use of food by mastication almost entirely unnecessary.

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STOLEN PROPERTY RECOVERED BY THE USE OF PSYCHIC POWERS.

This British law, in its wisdom, orders the punishment of people who are the means of recovering lost or stolen property by the exercise of the powers of the spirit. The following is an extract from a note in chap. xxvi. of "Froude's History of England," Vol. VII.

"From Lanadowne MSS., British Museum, William Wycherley saith that 'about ten years past he used a rule called Circula Salamonia at a place called Pembershaw, in Sussex, to call up 'Baro,' whom he taketh as Oriental or septuagint spirit, where was also one Robert bayley, the seer (quay 'crystal stone') of the Anderson, the magister operator, Sir John Hycheley, and Thomas Gosling, in which practice they had swords, rings, and holy water, when they were frustrated, for Baro did not appear, nor other vision of spirit; but there was a terrible wind and tempest all the time of the circulation. And since that time he used no consecrate circle, but hath used the crystal and invocate. The Sprat called 'Sorcerer,' which he did divers times into the crystal to have knowledge of things stolen, which SPRAT hath given him knowledge of as a hundred cases, and thereby much have been restored to their goods. And this practice by the crystal he hath, at the command of my Lord Protector (Somerset), executed in the presence of Mr. Thynne, Mr. Whalley, Mr. McGeeborne Blay, Mr. Chaloner, and Mr. Weldon; and by this means my Lord Protector's plate was found where Dependants told his Grace it was hid. He says he can invocate the Sprat into the crystal glass as soon as any one, but he cannot bind the Sprat as soon from telling lies."

SPIRITUALISM IN AUSTRALIA.

THE MECHANISATION OF SPIRITS.

The last mail from Australia brings the news that Dr. Slade is at 54, Russell-street South, Melbourne, and The Harbinger of Light, of January 21st, gives the following account of a mechanisation séance, during which, as usual, Dr. Slade was seated in full view of the rest of the observers:

On Sunday evening, 1st December, Dr. Slade attended a meeting of the Psychological Association by invitation of the members. The sitting was for the express purpose of producing mechanisation or materialisations. The members ranged themselves round a table in their usual seats, whilst Dr. Slade took his seat at a small chess table, in front of a green holland blind, through the centre of which a small opening was made of about twelve inches in breadth, by about eighteen inches in depth. After we had thus taken our seats, the sitting opened by the usual summons to sit. Spirit voices at the table or floor peculiar to each of them. One of our friends answered to their names by giving the knocks on the book he held in his hand. Our gifted observer was asked if she would come again a little plainer. She answered, 'Of course.' Immediately after this he asked Owasso if the Harbinger of Light, of January 21st, gives the following account of a mechanisation séance, during which, as usual, Dr. Slade was seated in full view of the rest of the observers:

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NOT DEAD, BUT RISEN.

This first number of the Penn Yan Mystery (N.Y.) is published by Leon and Harriet Lewis, both persons of considerable literary note. Mr. Lewis states that his wife, Harriet, died last May. He says:

As in all the work of the future I am substantially carrying out the thoughts and ideas and plans of our past, it is constantly proper—it is even inevitable—that the association of our names in every thing should remain unchanged. My wife remains the soul of all I am, and all I shall ever accomplish, and I know it is right to preserve all existing ties and relations unbroken. Shall I go a step further? Shall I say to you, reader, that death is only a change of states and not of relations? That those we call "dead" are the only true living? That the soul goes on in its new life from the point where it leaves the present existence? Shall I suggest to you that all the wonderful material conquests and discoveries of the past few years are only a dull suggestion of those higher spiritual conquests and discoveries which are now bringing the worlds nearer together? Would the avowal seem strange to you that my wife is as much my wife to-day as before the great shadow descended upon us? Would it revolt you to be told that she is still near me? That the head of my golden-haired darling rests nightly on my bosom? That we are still toiling together? That the door voice still commands and instructs me? That her new voice still commands and instructs me? That her new heart and life and light flows over every page of this publication? That her great heart and brain are as active as ever for the good of the race?

WATERS IN THE DESERT.

BY ELLA DIETZ.

As in all the work of the future I am substantially carrying out the thoughts and ideas and plans of our past, it is constantly proper—it is even inevitable—that the association of our names in everything should remain unchanged. My wife remains the soul of all I am, and all I shall ever accomplish, and I know it is right to preserve all existing ties and relations unbroken. Shall I go a step further? Shall I say to you, reader, that death is only a change of states and not of relations? That those we call "dead" are the only true living? That the soul goes on in its new life from the point where it leaves the present existence? Shall I suggest to you that all the wonderful material conquests and discoveries of the past few years are only a dull suggestion of those higher spiritual conquests and discoveries which are now bringing the worlds nearer together? Would the avowal seem strange to you that my wife is as much my wife to-day as before the great shadow descended upon us? Would it revolt you to be told that she is still near me? That the head of my golden-haired darling rests nightly on my bosom? That we are still toiling together? That the door voice still commands and instructs me? That her new heart and life and light flows over every page of this publication? That her great heart and brain are as active as ever for the good of the race?

AN INTERESTING EXPERIMENT.

It has long been known that the human gaze has a weakening effect on certain of the physical manifestations of Spiritualism; also that light has a weakening influence. Mr. Reimers, of Mornington-road, London, informs us that last Friday, at Mr. Williams's séance, he and several other sitters turned up the gas to full height, and with handkerchiefs blindfolded themselves and the medium, then sat round a table with their hands interlinked. Spirit voices at once began; his hat, from outside the circle, was placed on his head, and chairs were heard moving. Permission was given him to remove the bandage from his eyes; he then saw the others still blindfolded, and a chair over Mr. Williams's head.

In the earlier experiments by Mr. Crookes with Mr. Home, some of the manifestations had to be tested under a table. Eyesight would have weakened them on the top of it.
TWO EXPERIENCES OF THE PROCESS OF DEATH.

BY THE HON. J. T. O'SULLIVAN, FORMERLY AMERICAN MINISTER AT THE COURT OF ENGLAND.

We are all interested in this subject—young and old, and especially we old folk. I once happened to be present when two persons who had just passed through this experience—which (with taxes) is the only thing certain to all of us—told how it had passed with them. It is a reminiscence of some ten or twelve years back, but it seems to me worth preserving and recording—as all the material facts of Spiritualism are—while the other witnesses are still living who can confirm my statement.

It occurred at the house of Mrs. Malbouguey, Gloucester. There were present, besides herself, Mrs. Honywood (I do not feel bound to withhold the names of two such well-known and nobly outspoken Spiritualists), Lady——, Mrs. H——, her son, a young gentleman of about nineteen; the medium, Mrs. Mary Marshall; and myself. All are still living in the flesh. None will impugn the accuracy of my report.

We had agreed upon a course of six séances with Mary Marshall, rapping medium, to be held on a stated evening each week. The method was that, as we sat round a table, each in turn should communicate with his friendly or kindred spirits, not evoked by us, though perhaps invoked by love, desire, and hope. The one always sure to announce herself to me was my mother. To Mrs. H——, the unfasting one was her father.

He had passed through our customary experiences in this way, which we all used to find respectively very satisfactory, for Mary Marshall was an excellent medium. Mrs. H—— begged us, just as we were about breaking up, to sit a little longer. She wished to try an experiment.

She had lost a very dear friend within the twenty-four hours, and would like to try the experiment of communication with that spirit also.

I re-formed the circle. Again her father responded to her. She asked him if he could bring there the spirit of their dear old friend who had just left this life. "Yes." And then there was that peculiar sound of a spirit going away, which all must remember who ever had much experiences with Mary Marshall; a sort of rapid galloping sound on the ceiling, gradually dying away at one corner overhead. A minute, or two, or three, of silence. Then the rappings on the table announcing return. "Is that you, dear father?" "Yes." "Have you brought him with you?" "Yes." "Can you communicate with him? Yes."

Then ensued an affectionate dialogue between Mrs. H—— and that spirit thus brought. He gave his name, "Thomas." Then his surname, "Kenna." "Yes," she said, "Sir Thomas Kenna." Then his age eighty odd; I believe eighty-four. And the name (Albemarle), and the number (34, or thereabouts) of the street of his residence in which he had passed away. Mrs. H—— told him how happy she was thus to be in Albemarle-street. "Still in Albemarle-street."

He had swallowed a fishbone. "A bone in my throat," was the answer. I exclaimed: "Oh! he swallowed a fish bone." "No," by an immediate very emphatic single rap under the table. "Well, tell us what it was," said Mrs. H——. Mrs. H—— then turned to the spirit, who had remained there while she was speaking. "But Mrs. H——," he said, "I am not indeed very curious; and she proceeded to explain. A common trooper, receiving rations sometimes roughly cut or uneven, he had swallowed a thin needle-like slitter of bone in his allotted portion. He had gulped it down, but it had cut his way, like a needle, through his gullet. A few days afterwards he had felt a little uneasiness, had gone into hospital; but became better, and nothing was perceived to be the matter with him, when at last he was taken with convulsions, and such vomitions of blood that his bed was inundated with it, and he died. Autopsy discovered the sharp slitter or needle of bone sticking a short distance in his heart; so do needles that have been swallowed work their way through the human body. Such was the report her son had brought up to her about this extraordinary case, which had prompted her to try this experiment of communication with the very recently departed spirit, well known to her son, her officer.

In the Times, a few days later, I read a short notice of the coroner's inquest, at Windsor, on this singular death. Also, at Mrs. H——'s, I met, at an evening party, the regional surgeon who had made the autopsy, and who showed me the slitter of bone (much smaller than the bare bodkin, which we knew to be sufficient for a quietus). He carried it in his pocket-book as a curiosity to show to his professional brethren; and I understood from him that he was about to publish the case in the Lancet, or some other professional journal, where, no doubt, it may be found. Of course, we were all impressed with this remarkable case.

Mrs. H—— then turned to the spirit, who had remained there while she related these particulars, and put to him the same inquiries about his experience of what we call death; was it painful? "Extremely so," was the reply, the opposite of what had been said before. But this was a death of convulsions and physical agony on the part of a youth, very curious, and it is only the difference from the gentle separation of the slender cord which held to the worn-out and used-up flesh the spirit, ready and willing to depart, of the cultured and Christian octogenarian. "Well, how did you know that you were dead before me?" "How did you feel when you found yourself separated from your body?" "I turned from it with disgust."

"I suppose you woke up in the next life with a reanimated body, and so to you the old one died;" "Yes." Note, I repeat these replies in connection with what is about to follow.

The precise date of this séance can be ascertained from the obituary columns of the Times. It was two or three days before the appearance there of the death of Major-General Sir Thomas Kennan, of the age, and of the exact address given us by the spirit, though Mrs. H—— had not given the slightest indication about him.

When she had got through with her communication with him, though she had so longed for it to be close, she asked her father (still present) whether he could also bring to her the other spirit, just departed, whom she had in her thoughts. "Yes;" and again the same occurred as before, and the new spirit announced himself as present. As before, Mrs. H—— gave no inkling of anything about him. Only, she had said at the outset that he had died in a very singular way. He gave correctly his name, age, &c., in response to her questions. He was a mere youth, twenty, eight years of age, or thereabout. Unlike the former spirit, who had answered her in his Christian name, first by his Christian name, this one gave first his surname; and, curiously enough, it was, if I remember right ("Death," which is a family name in England (witness a watchmaker's sign in Cheapside). Mrs. H—— thereupon remarked: "That is curious;" as he would have answered to the roll-call in his company by his surname; and he was a private in a cavalry regiment at Windsor, in which my son is an officer. My son has just arrived this afternoon from Windsor, and told me the singular mode of death of this young man.

She then went on to say to him: "I beg you to tell, for the satisfaction of my friends here, the cause of your death." "A bone in my throat," was the answer. I exclaimed: "Oh! he swallowed a fish bone." "No," by an immediate very emphatic single rap under the table. "Well, tell us what it was," said Mrs. H——. Mrs. H—— then turned to the spirit, who had remained there while she was speaking. "But Mrs. H——," he said, "I am not indeed very curious; and she proceeded to explain. A common trooper, receiving rations sometimes roughly cut or uneven, he had swallowed a thin needle-like slitter of bone in his allotted portion. He had gulped it down, but it had cut its way, like a needle, through his gullet. A few days afterwards he had felt a little uneasiness, had gone into hospital; but became better, and nothing was perceived to be the matter with him, when at last he was taken with convulsions, and such vomitions of blood that his bed was inundated with it, and he died. Autopsy discovered the sharp slitter or needle of bone sticking a short distance in his heart; so do needles that have been swallowed work their way through the human body. Such was the report her son had brought up to her about this extraordinary case, which had prompted her to try this experiment of communication with the very recently departed spirit, well known to her son, her officer.

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were two persons (besides the little Indian boy), at the opposite extremes of age, of social position, and of educational and religious culture; compare their reports of their respective experience. It is some comfort to know that the careless, unlettered, probably half-animal soldier youth, in spite of the terror he at first felt through the influence of what he called the "parsons," yet "soon found that God is a God of mercy and not of vengeance." But their further experiences, beyond those first instances, doubtless depended, as will ours, on what their past, thus far, had been, by preparing it.

"O DEATH, WHERE IS THY STING?"

BY EDITH SAVILLE.

I saw by the gloom of a waning fire,
And thought of the dear ones gone;
Of the fond and treasured loves of my youth
Who had left me cold and alone!

I remembered the time when I wandered abroad
Amid mountains, rivers, and streams,
When my love was with me, my spring-tide love,
Whose memory lives in my dreams.

I thought of the time when the summer flings
Its odors of choicer flowers
To the subtle airs, and the soft breeze wings
Their perfumes to fairy bowers.

And memory flew to that sunny home,
Bright as the heavens above,
Where the verdant bloom of a heart was all
Aglow with my summer love!

Then my spirit recalled that autumn time
When the blossoms that fall at my foot
Lay withering, like that cherished heart
I had fondly loved to greet!

I thought of the time when a fair-haired girl
Looked up to my face and smiled;
And I said, in my heart of hearts, "There is none
So lovely as thou, my Excalia!"

My soul was aglow! and in its sadness I said
The love of my spring-tide has perished,
And the summer blossoms, that, too, is dead,
Which my heart had so dearly cherished.

And the autumn time, with its waning sun,
Brings only despair and dread;
For memory-dream brings back the time
When my fair-haired girl lay dead!

I remembered those eyes of violet hue,
And the long, dark lashes there;
The loving kiss and the gentle voice
Of that dear one, so passing fair!

And of all the loves that my spirit yearned
And longed to embrace, as of yore,
Was the soul of my soul, that gentle girl
Who had left me for evermore!

And my lone heart said, "Is life a sham?
Is my spirit condemned to roam
For ever, unloving and unloved,
Or is there a spirit home?"

Then I listened, and heard a voice of old;
And in its sweetest, sweetest sound,
It whispered me, "Darling, I am not dead,
I am waiting for thee amid verdant groves.

I was waiting for thee amid verdant groves,
And the summer flowers that, too, are dead,
Which my heart had so dearly cherished.

Lay withering, like that cherished heart
I had fondly loved to greet!

"O mother mine, death is not known
By us, in those lovely bowers.
I am waiting for thee amid verdant groves
Of bright gems and rarest flowers.

Then hasten thee, darling, hasten to me,
The refractions of my soul has flown
After the angels, who spread their wings
To the mighty Spirit's throne.

"They will bear thee up from the troubled earth
To the summer-land above,
To the spirit-home, where is waiting for thee
Thy other soul, thy Love!"
Correspondence.

(From the editor to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unjudged communications cannot be allowed to be inserted or printed, as the editor is not bound to express or to adopt views which are not anomalous.)

SPIRIT TESTITY.

Sir,—Allow me through the agency of your paper to add my testimony to the valuable character of Mr. Fletcher's mediunship. I have attended nearly all the lectures at Cavendish Rooms, and have been greatly impressed by the clear and forcible and exact and wonderful language. At the close of a most interesting discourse on Sunday last, the 16th inst., Mr. Fletcher gave a solemn assurance. I had been in a female spirit was always watching over me, and as I had a most earnest desire to test the truth of this assertion, I asked mentally that if she were near me she would give me a message. Almost immediately Mr. Fletcher stated that he could see a young lady before him, and he accurately described my friend, giving her Christian and surname, her pet name, where she lived, the name of her brother, and mentioned a dog of which she was very fond. She then gave a message alluding to no one but myself, and to a present of books I sent her from England. In earth-life she lived in New Zealand.

Another test was given, but as my sister acknowledged it, I did not think it necessary to delay proceedings by stating that the names mentioned were known to her. In conclusion, I may add that I had never spoken to Mr. Fletcher, nor had I any knowledge of him except through spiritual literature. I regret extremely that I have not seen any verbal report of his lectures.

E. EINSTEIN.

Dorset, March 17th, 1879.

MADAME BLAVATSKY.

Sir,—If my memory has not altogether evaporated under the combined influences of Mesmer and Tyndall, and the frequent interpellations of your correspondents, there occurred, in March, 1878, an epileptic skirmish between one who prudently conceals his face behind a letter and a Mr. M. A. Gaunt, "the humble servant. He again attacks me in the character of my London nemesis. Again he lets fly a Parthian shaft from behind the fence and I—save your breath. He again attacks me in the character of my London nemesis. Again he lets fly a Parthian shaft from behind the fence and I—save your breath.

Mr. Gaunt stated that he could see a young lady before him, and that she was a medium. He said that he had a most earnest desire to test the truth of this assertion, and I asked mentally that if she were near me she would give me a message. Almost immediately Mr. Gaunt stated that he could see a young lady before him, and he accurately described my friend, giving her Christian and surname, her pet name, where she lived, the name of her brother, and mentioned a dog of which she was very fond. She then gave a message alluding to no one but myself, and to a present of books I sent her from England. In earth-life she lived in New Zealand.

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E. EINSTEIN.

Dalston, March 17th, 1879.

PHENOMENA SPIRITUALISTES.

Sir,—Much has been said against spiritual phenomena. Is it entirely true? I say that we have shown that the intelligent men, however highly cultivated, is incapable of evoking the idea of soul or spirit separate from the material body. On the contrary, the exclusive cultivation of the intellect leads to materialism: read Tyndall on "Virchow and Evolution," Nineteenth Century, November, 1878. Where would the spiritual movement be without phenomena? I believe that we have shown the scientific men, who are not acquainted with the spiritualites, to be merely interested in an intellectual curiosity.

The capital C which immediately follows would have conveyed to any one except a "Scrutator" my exact meaning, viz., that my age itself, however respectable, would have more about the law of attraction and sympathy which has such power in your lives, though very rarely recognised. Yet it is the great motive power in your social life. (Signed) THEOBLARD.

Melbourne, Victoria, January 23rd, 1879.

SPIRIT MESSAGES UPON MEMESRIUS AND MEDIUNSHIP.

Sir,—I send you a few extracts from some spirit messages I have heard at different times in my life. Perhaps, if you have room to spare, some of your readers may be interested in them.

"Memesmer deals with the circle of life which is around each one. It encircles, as it were, as a whole all those who are in harmony, forming the sphere around them. Memesmer demarcates the sphere. An adverse influence introduced into any sphere produces clashing influences, forming the sphere around them. Mesmerism determines the sphere."

The circle within circle, the sphere within sphere of the various spiritual existences may there revolve in harmony around the great spiritual centre, producing beauty, rather than clashing—harmony, rather than discord.

"When there is spiritual unity, the spirit and the material light of the sphere of all light, love, truth, and all is clear."

The circle within circle, the sphere within sphere of the various spiritual existences must there revolve in harmony around the spiritual centre, producing beauty, rather than clashing—harmony, rather than discord.

"But in the intensely material frame the spirit is veiled, and memesmeric influences are misunderstood; but in the spirit and in the unveiled light of the circle of all light, love, truth, and all is clear."

Doubtless, as it were, as a whole all those who are in harmony, forming the sphere around them. Memesmer demarcates the sphere. An adverse influence introduced into any sphere produces clashing influences, forming the sphere around them. Mesmerism determines the sphere."

Phenomena spiritualistes.

SIR,—The centre within circle, the sphere within sphere of the various spiritual existences may there revolve in harmony around the great spiritual centre, producing beauty, rather than clashing—harmony, rather than discord.

When there is spiritual unity, the report must be perfect, whether in the body or out of it. When these grand laws of memesmer are more understood and acted upon, the world of evil will become subsided; harmony will then prevail, so that shall the kingdom of rightness and truth be upon earth as it is in heaven.

Question—What is the difference between spirit healing power and what we may call ordinary mesmerism?

ANSWER.—As all mesmerism derives its origin from the great life force, or spirit of the universe (the incorporeal, immortal, mesmerism, membrane given forth by the mesmerist (as distinguished from the healing medium) must be of the same kind, but lesser in degree."

In spiritism, it is given forth by the medium, who is in the likeness of his own physical sphere mixed therein, of which itself involves all the vast powers of the universe. It has a more powerful effect than a mere mesmerist can introduce, and in the human sphere is in heaven."

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THE SPIRITUALIST. March 21, 1879.

SPIRITUALISM IN THE UNITED STATES.

Sun.—Thinking that a few spiritualistic notes from this side of the Atlantic may be of interest to your readers, I jot down a few of the most important, though nothing very noteworthy is occurring at the present time.

I will commence by stating that your latest exportation to these shores, Mr. J. M. Colville, is a disaster success. This is not.

The pastor, who is a source of satisfaction to English Spiritualists. This gentleman has been actively employed ever since he came here, and the teachings of his lectures seem to all classes of people. He has been engaged by the society holding its meetings in the Parker Memorial Hall for two separate months, and he is now engaged again for another month. Besides this, he has announced that he will again be at the Sunday morning in the Peine Memorial Building, and in the evening generally lectures in some neighbouring town. He also is delivering a course of Friday evening lectures at some central railway terminus in the city. His last Sunday's engagement was one of unusual interest, and deserves special mention. He had the satisfaction of hearing the New Hampshire, representative services are being given by different religious, each providing as good a man as is available to state his reasons for being what he is, and the address. So much was this the case that another good meeting was held the following evening in the City Hall, when Mr. Colville further elaborated his theme, and really illuminated public ideas is a good one, and indicates great liberality on the part of the Unitarian body, and affords an example worthy to be followed.

In the present instance it was quite as remarkable that I might say a public address of the kind to which I hold myself engaged.

I will not permit. Mr. Powell communicated to me through a medium, and also when I spoke on two occasions, and then very briefly and inarticulately. I understood him to express a wish for his widow, who resides in Boston, and who should like to say more about my experiences with this lady, but space

SPIRITUALISM IN THE UNITED STATES.

Then,—The abolition of capital punishment.

What an incalculable good the "social science" people might effect if they only understood their idea is a good one, and indicates great liberality on the part of the Unitarian body, and affords an example worthy to be followed. In the present instance it was not unimportant that I might say a public address of the kind to which I hold myself engaged.

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SPIRITUALISM IN THE UNITED STATES.

THE ABOLITION OF CAPITAL PUNISHMENT.

In our daily papers, so far as possible, abolish it from our midst; not to have been said. Truisms, and the saying that he who does not read never speaks, much, much error occurs. In the course, evil spirits will lie; but very often, on the other hand, what looks like lying is not intended for that, but merely arises from the difficulty that is given to express the many difficulties in the control of mediums. I wish to fathom the idea of it. It is to us here a system of telegraphy which we would understand better. But in all with the laws of individual membership, we find it far more intricate in dealing merely with other laws of nature. Each medium was, as it were, a law to himself.

"Theys are as attempts to communicate to you on earth as they are to hear from them all they would say. And as spirits are not much better than our own earth about it, much error occurs. In the course, evil spirits will lie; but very often, on the other hand, what looks like lying is not intended for that, but merely arises from the difficulty that is given to express the many difficulties in the control of mediums. I wish to fathom the idea of it. It is to us here a system of telegraphy which we would understand better. But in all with the laws of individual membership, we find it far more intricate in dealing merely with other laws of nature. Each medium was, as it were, a law to himself.

"To be true that in the lower physical manifestations the laws are more simple, having to do with the nerve power, the muscles, and the external body. There is a higher psychological and moral law, that there is no law working without interference, for it has to do with the brain. There is an illustration in man's life. The mental in the physical.

"Mental conditions cannot be fully controlled by us or by the medium, because the individual mind and grove of thought can receive with its can run those gaunts if you are not very much, hold message.

"If we attempt to instill knowledge that is not capable of flowing into the medium, it is impossible for the mind to assimilate and hold it.

"The time approaches when matter will be subservient to spirit, and then knowledge of a far purer, higher, and clearer type will be in this country alone, it is now.

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"If we attempt to instill knowledge that is not capable of flowing into the medium, it is impossible for the mind to assimilate and hold it.

"The time approaches when matter will be subservient to spirit, and then knowledge of a far purer, higher, and clearer type will be in this country alone, it is now.
Mrs. Thayer, the wonderful flower medium, is still in Boston. Latterly she has been kept somewhat in abeyance, the spirits stating that such new phenomena are useless, because the perceptions are already known. When these spirits are reassured I hope to make further experiments with a box, not for my own satisfaction, but in order that others may obtain the evidence that might be necessary to prove the case to the public. In the first instance I kept the box in a perfectly close box without in the least impairing their pristine perfection. I was present at a séance of Mrs. Thayer's a few evenings ago when the spirits caused a branch of fir tree, three feet in length, which came in less than a minute after the light was extinguished, there were enough flowers for all present to observe and to carry away. These were stated by the gentle voices to be the flora valida, a flower peculiar to California. At every subsequent séance one or more of these flowers have been found on the table. Mrs. Thayer and I agreed that the spirits, if not friendly to me, I can feel a disturbed, repugnant influence. If I am reading a book containing great errors, I feel the influence at once comes across my reasoning faculties. If I am dealing with persons who are dishonest, their influence affects me amicably. If I am in the company of persons who are agreeable, the influence is warm and strong; if amongst friends, their influence is warm; but if amongst contented, unfriendy people, I go away cold and hungry. If I am lecturing to a large audience, I feel the influence of a person, or persons. To me it is a matter of great importance, because I can detect a lie at once, or know the sort of question that is being asked, and make the best use of the great errors, I feel at once a confusing influence across the perceptions.

Compos mentis

"TRUTH IS STRANGER THAN FICION."}

Since—One evening, about eight o'clock, I was surrounded by my family, who engaged in joyous conversation. I was delighted with their happiness. Leaving the room to procure some material from an adjacent apartment, I quickly crossed the lobby, and entered. Immediately I was met by an unseen power. I did not need sight to know the character and form of the spirit. From my hand to my foot I became a military officer, whose accompaniments and accoutrements were mine for the time, and it was from what I experienced in this sudden visitation I am of opinion that the right hand book is a Lenten book of bitter, solemn, and not the least, as I had the distinct impression (for myself) only on my right side, retaining my personality free. I was enabled to distinguish clearly the attributes of my spirit visitor from the idiosyncrasy of my own life.

E. Black.

Edinburgh.

THE DEMISE OF MR. WILLIAM HOWITT.

We regret to announce the departure from earth-life of Mr. William Howitt, the author who for some time past had been living in Rome. The Bener of Light says:—"He was born in 1796, at Honors, in Derbyshire, England, and was brought up in the Society of Friends. In 1843 he married Miss Mary Betham, of Uttoxeter, and their first work, The Forest Montes, published in 1833, bore their joint names upon its title-page. Mr. and Mrs. Howitt soon became known to a wide circle by their contributions to periodicals and reviews. In 1845 appeared Their Religious Experience. He afterwards wrote the Domestic Life of Germany, German Experiences, The Aristocracy of Europe, and about the same time three other annual publications. In 1851 Mr. Howitt produced his Book of the Seasons, in 1853 the History of Priestcraft, in 1857 The Moral Life of England, and in 1859 the same title of Christianity. The Boy's Country Book, and two series of Visits to Remarkable Places, Old Dails, and Battledielfs. In 1860 Mr. and Mrs. Howitt took up their abode at Hednesford, and Mr. Howitt published in 1861 his Student's Life in Germany, containing translations of some of the most popular German songs. Among Mr. Howitt's other works are The Rural and Domestic Life of the Savans. They could not very well dispute the fact, for the evidence was conclusive. Leaving the room to procure some material from an adjacent apartment, I quickly crossed the lobby, and entered. Immediately I was met by an unseen power. I did not need sight to know the character and form of the spirit. From my hand to my foot I became a military officer, whose accompaniments and accoutrements were mine for the time, and it was from what I experienced in this sudden visitation I am of opinion that the right hand book is a Lenten book of bitter, solemn, and not the least, as I had the distinct impression (for myself) only on my right side, retaining my personality free. I was enabled to distinguish clearly the attributes of my spirit visitor from the idiosyncrasy of my own life.

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Last Monday night Mr. Alexander Calder read an interesting paper before the National Association of Spiritualists entitled The New Era. It is a chapter of a book which Mr. H. Massey has written in connection with the subject in its early days.

Mr. Daniel, now Lord Beaconsfield, said in the House of Commons on the death of Cobden: "He was one of those men who, though not present, were still members of that House, who were independent of all parties, and of all alliances; who, in the cause of human freedom, and in the cause of their fellow men, looked for countenance to those whose acts are governed by another code of morality, and the same law which governed them in life, was still a law to be obeyed when he was in the presence of death."

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THE SPIRITUALIST.

March 21, 1879.

EVA MAUD MORRIS.

Born May the 25th, 1879; Died February the 6th, 1879; Aged 3 Months and 19 Days.

A lamb from the fold on earth, has entered the fold above;
Where all is joy and happiness—
Where nothing grieves but love.

EVA MAUD.

Had her progenitors, who said she was too beautiful, too knowing, too "loamy" to live; and they were right. She was taken ill on the evening of the 28th January with an epileptic fit; two days after erysipelas set in, followed by inflammation of the bowels, and effusion of blood to the brain. Three medical men were in attendance, but they could do her no good, so she was taken ill on the evening of

H. T. W. (and others).—We can never say anything about the publication of, or extracts from, Dr. Moier's

"The words they heard from day to day, Which helped to cheer them on their way ; "O, parents dear, A brighter sphere Than earth, now holds your Eva Maud ; This glorious through, In captivity's song, Our God and Saviour always leads. So do not stay, Come up this way, And then the angels will applaud."

A pair of waxen hands, Folded on the breast; A pair of dark blue eyes, Closed and gone to rest; A pair of rosy cheeks,

"Dear friends, don't cry around the bed,
The flat came forth with its birth,
That she has only changed her state.
Nor grieve, for Eva Maud's not dead:
She is better off in the painless and sinless stato into which she has entered.

A silence reigns within the house,
That crowd was full of childish prattle,
When infant crow's and screams of joy
Were mingled with life's dim and breathe.
Your voices ask,
Why silence reigns,
If you had felt
The sufferer's pains:
With these so great the spirit fled,
"Tis the end of life's great duty,
Free from sin and misery,
Now the sound is louder ringing,
"Whither, whither am I flitting ?
In the sky.
In the sky.
Up so high,
Here's the land of light and beauty,
I am in,
I am in,
To one who stood around that bed
Pooch speech was given: this was said—
"To take this lesson to your heart,
It is given in good part;
She was sent you from above,
She is with the God of love,
Free from sin and misery,
She is watching over ye:
Watching, waiting till you come,
That bright and heavenly home.
Where the spirit leaves the clay,
Then begins the last Great Day;
Give up the heavenly fame,
Eva's resurrection come;
Now, don't wait to-morrow's sun—
Say at once, 'They will be mine;'
The parents took it in good part,
And hid the lesson in their heart.
They prayed that God would give them grace,
To humbly bow before His face;
To work and wait,
Till heaven's high gate
Should open to let the weary in,
Where sufferings cease, and every sin
Is cast away;
Where all obey
The promptings of the God of love,
Who rules that better world above:
And join with those who've gone before
Their God and Saviour to adore;
And where, for ever, they will sing
The praises of their heavenly king.
BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY.

Regrettably, the document contains a mix of unrelated texts and is difficult to interpret. It appears to be a collection of miscellaneous content including advertisements, notices, and book reviews. Due to the lack of coherent structure, it is challenging to extract meaningful information. It may contain information on various topics such as spiritualism, psychology, mesmerism, anthropology, biology, and more, but the disjointed nature of the text makes it hard to discern the specific details or context without further clarification.
THE SPIRITUALIST.

MARCH 21, 1879.

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A Weened Union's Favorite Children are not real, by trying simple home experiments on their occurrence, and in many of the latter there is a vest of evident позволит. The author has studied the facts and phenomena for a hundred years, and finds he is the first person who has done so with the problem and diligence presented.

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PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

BY EUGENE CROWEY, M.D.

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