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### "THE SPIRITUALIST" NEWSPAPER:

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

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# The Spiritualist Newspaper

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

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LONDON, FRIDAY, MARCH 28th, 1879.

## A CURIOUS METHOD OF PRODUCING SLEEP.—

DR. DARWIN states that a man placed on a rapidly revolving mill-stone soon goes to sleep, and Dr. Macnish observes:—"By lying flat upon a mill-stone while performing its revolutions, sleep is soon produced, and death without pain would be the result, if the experiment were greatly protracted." Sir John Sinclair says:—"The celebrated engineer, Brindley, often saw the experiment tried, of a man extending himself across the large stone of a corn-mill, and gradually falling asleep by the stone whirling round, before the stone had gained its full velocity."

Why should the rotation of the human body produce this effect? Dr. Herbert Mayo suggests that "pressure upon the brain, and stupor, would be the natural physical and physiological consequences of such an experiment."

There may be another cause. With each half rotation the magnetism of the earth would act with opposite poles upon the diamagnetic human body. These momentary reversals of a physical force may, in some unknown way, have to do with the result. The Lord Lindsay might solve this point by placing a man longitudinally between the movable poles of his monster electro-magnet, and setting up momentary reversals in a weak electrical current sent through its helices. If the motionless man then went to sleep, it would prove that the rotation of the human body had nothing to do with the result, but that magnetic pulsations produced the effect.

Travellers in foreign lands are seldom psychologists, wherefore interesting facts are constantly lost to the world. May it not be possible that the dancing dervishes are thrown into a state of trance by their bodily rotations, consequently that there is a certain amount of spiritual philosophy in their fantastic method of devotion? Probably no European observer has taken the trouble to ascertain this point, or seen the use of ascertaining the psychological state of the dervishes when occupied in their tetotum exercises.

## "BUILDING UP" WORK INSIDE SPIRITUALISM.\*

BY S. B. BRITTAN, M.D.

There's a midnight blackness changing  
Into grey:  
Men of thought, and men of action,  
Clear the way!

IN 1853—twenty-five years ago—I prepared a memorial addressed to the United States Senate, asking for the appointment of a Scientific Commissioner to investigate the spiritual manifestations. This document was signed by 13,000 American citizens. With the names attached, it was two hundred feet long. For convenience in handling it was backed with muslin, handsomely bound, and mounted on a cylinder. In April, 1854, the memorial was presented to the Senate by Hon. James Shields, of Illinois, in a characteristic speech of considerable length, and in which the general said:—"I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation."

After some discussion respecting its reference to a special committee, the memorial was, on motion of Senator Mason, ordered to lie on the table; and it now remains in the archives at Washington. It is true the United States Government often appoints commissioners to consider questions of less moment, and sends its agents to look after interests of inferior magnitude. A grave legislative body, composed mainly of infidels and materialists, might at least have referred such a petition to its Committee of Foreign

Relations; but it did not. The spirit world was not down on the congressional atlas; and as the Government had formed no treaty with that country, it occurs to me that such a reference, after all, might have been inappropriate. Commercial treaties alone take hold of interests that are so tangible that even Government officials can see their importance, especially when avarice sharpens the vision, and they are well paid for their services.

Now, why may we not proceed at once, without the aid of Congress, and appoint a commission to mould into becoming and practical shape the essential elements of the New Faith, philosophy and religion, taking care, of course, to provide for the commissioners until their work is accomplished. This matter is doubtless of as much consequence to mankind as many of the objects for which the National Government annually expends large sums of the people's money. We make frequent drafts on the public Treasury to defray the expenses of the legislative lawyers whom we employ to tinker the tariff laws, while, as a rule, they know little or nothing of the wants of a commercial people. We also send commissioners to the Black Hills to smoke pipes with Modocs; we employ secret agents to watch Custom-house officers and look after Sitting Bull; we send others to negotiate for the privilege of catching cod fish on the banks of Newfoundland; and others still to search for the bones of Sir John Franklin or some other man. Why not now resolve to employ some time and means on a live subject? Organise Spiritualism on a broad, natural and rational basis; make a decent provision for carrying forward the great objects suggested by its liberal principles and benign spirit, and it will speedily command the respect of the world. Lift its white banner from the dust. Too long has it been desecrated by infidel feet. Let us make haste to cleanse it from the pollutions of this world. Plant the standard on the highest moral eminence; and its silken folds, waving aloft in the clear light and pure air of heaven, will gladden the eyes and inspire the hearts of millions with rejoicing.

We still wait for the organising mind to comprehend the necessities of the hour; and for the strong hand that shall gather up, as from the four winds, the moral elements and spiritual forces of the great reformation. We invoke the presence of

A spirit fit to start into an empire,  
And look the world to law.

We have reviewed the lawless army of the iconoclasts, and the implements of destruction in their hands. In their madness they hurled the ancient idols from their pedestals, demolished the temples, and extinguished the fires on the old altars. The very ground beneath the feet of the invaders is covered with the fragments of sacred images. With a fine sense of propriety the Iscariots went out early—probably to hang themselves, as they have not returned. The waster has had his day. He came in the morning; and, lo! at evening his work was done. Many looked sorrowful while they gazed upon the ruins.

Grey-bearded Use, who, deaf and blind,  
Groped for his old accustomed stone,  
Leaned on his staff, and wept, to find  
His seat o'erthrown.

We are weary of the discordant sounds that signal the progress of the destroyer. Let the rude din be hushed; we would have silence for noise. The waster must retire. There is room for the builder now. He may come to his place and perform his work. We demand now and hereafter the earnest labour of reconstruction. The true disciples will become living stones in the sacred building. Let them come together, each in his proper place and relation. Then will the new spiritual edifice, like the walls of the ancient temple, be upreared without the sound of a hammer.

\* A portion of a public address on *Leadership and Organisation* delivered in New York.

## DR. SLADE IN AUSTRALIA.

(From the "Harbinger of Light," Melbourne.)

It was not our intention to have directly noticed the conjuring entertainment now taking place at St. George's Hall, Melbourne, but on Monday last an imitation of Dr. Slade's slate-writing having been announced, we felt it incumbent upon us to be present, on public grounds, to enable us to denote the difference between the real and fictitious phenomena. Being called upon by several to join the committee, we acceded, and assisted in tying the performers for the cabinet trick, which was cleverly performed, though wanting in much which distinguished the Davenport séances.

Our interest, however, was centred in the slate-writing, which we waited patiently for, and in due time the table and slates made their appearance on the stage. They were placed on the opposite side to where the committee were seated, one of their number, Mr. A. P. Martin, being requested by Mr. Baldwin to sit with him at the table, a small cedar one, with flaps, which, when closed, fitted into slots or recesses, and when opened left a ledge nearly an inch wide. The sitter (Mr. Martin) was placed with his knees between the close legs of the table, about sixteen inches apart, Mr. Baldwin sitting near the corner of the table to his left. The slates used were very small, about 6 + 8, outside measure. After cleaning both sides of one and one side of the other, and exhibiting the clean one to Mr. Martin, Mr. Baldwin placed it with a small piece of pencil under the table. Holding it close up and scratching it with his nail, he desired Mr. Martin to listen to the writing, which the latter said he heard. One or two taps were given with the slate in imitation of raps, and then with the right hand, the left being still on the table, Mr. Baldwin fixed the slate in the slot in a slanting position, and, taking the pencil in his fingers, deliberately wrote a line on it: he then released it and passed it up on to the table with the words "We have come," on it. This performance he repeated, with a little variation, and he then proposed to try the double slate. A grain of pencil was placed on the clean slate, and the other, with the ready written message, put over it. It was then placed under the table, Mr. Martin being allowed to hold one end of it. After a little scratching with the finger-nail, the long-written message was produced. Mr. Baldwin stated to the audience that this was what Dr. Slade charged a guinea for, and made several other glaring misstatements in reference to that gentleman.

We waited for the finish, and then arising from our seat on the platform, intimated to the audience our desire to correct some of the misstatements made. We invited anyone present to accompany us from the hall direct to Dr. Slade's room, for the purpose of examining his table, which had no slot or rest for the slate. We gave Mr. Baldwin credit for having produced a fair imitation of the Davenport performances, but pronounced the slate-writing business a miserable travesty of Dr. Slade's séances; that, besides their being no slot in the table, the slates used by Dr. Slade were much larger, were almost invariably brought by the sitters, and were frequently filled with writing.

Mr. Winter, of the *Herald*, then rose and said that he and a fellow pressman had attended three séances of Dr. Slade's, and considered Professor Baldwin's exposé of the slate-writing a fair duplication of what he had witnessed.

Mr. Baldwin said the discussion could not be continued, but offered to discuss physical phenomena with ourselves or anyone else on Sunday evening; or to make a series of bets against Dr. Slade's doing certain things proposed by him, concluding by quoting an Americanism, which he considered appropriate, viz., "Put up, or shut up." As Dr. Slade was absent from Melbourne, the alternative was necessarily accepted, and the talking ended.

After the performance, Mr. Winter asked if we had any objection to let Mr. Baldwin see the table, and, accompanied by two other gentlemen, we conducted them to Dr. Slade's room for this purpose, and proved that the table was not a trick one. Baldwin, however, suggested that the brace running across the middle of the table would serve to support the slate. On being requested to demonstrate this, he declined unless paid; and, using offensive language in reference to Dr. Slade, we were under the necessity of cautioning him against its repetition on our premises.

Since then he has been publishing personal challenges to Dr. Slade, though aware that that gentleman is not in Melbourne. Our own opinion is, that if he were here, he would treat Baldwin's challenges with contempt. The verdict of the judicial committee, for whom he has been sitting, is of infinitely more importance than that of a professed conjurer, who would not be likely to confess himself beaten under any circumstances.

**ASSUMED PREMATURE BURIAL.**—A Plymouth correspondent telegraphs:—"A strange affair has just happened at Linkinhorne, Cornwall. Last week William Seymour, a miner, was found dead in Phoenix mine. It was supposed he had died in a fit, and a verdict to that effect was returned at the coroner's inquest. He was interred last Sunday at the burial-ground of Darley Chapel. A neighbour of the deceased the next night dreamed that a gentleman in a carriage and pair had driven up to the house of the mother of the deceased and said her son was not dead, but had been buried alive. This dream being noised abroad, the next night seven or eight men went to the graveyard, dug up the coffin, and carried it to a chapel. They unscrewed the coffin-lid, and there was the body of their comrade apparently still living and breathing. So convinced were they of this that they set him up, and while some attempted to revive him by stimulants and friction, others ran off to the nearest surgeon, two miles distant. The surgeon, Mr. Newsam, soon arrived, and examined the body amid great excitement; and then stated that the man was dead, and had been dead some days. Mr. Newsam rebuked the men for their folly, and the body was then quickly reinterred; but the matter has excited much commotion."—*The Observer*.

WHEN reason is against a man, a man will be against reason.—*Hobbes*.

ART is the effort of man to express the ideas which nature suggests to him of a power above nature, whether that power be within the recesses of his own being or in the Great First Cause, of which nature, like himself, is but the effect.—*Bulwer Lytton*.

**INDIAN HOME LIFE.**—Professor Monier Williams gave a lecture recently at the London Institution on the subject of "Indian Home Life." He said that home life in India—he had reference solely to Hindoos, not Mohammedans—was intimately interwoven with caste and religion; caste, custom, and religion were almost convertible terms, and every man found himself curbed in all he did by the most minute regulations. The lecturer described many of the religious observances and domestic manners and customs of high-caste Hindoos; and, speaking of religious belief and marriage, he said:—Hindoo believed that the soul had three bodies—one, a material or gross body, which was burnt after death; the second, a body which rose with the soul from the funeral pyre, and accompanied it through its innumerable existences; and the third, an intermediate body with which the soul was invested during its intermediate condition of happiness or of misery, before its reappearance in another gross body on the earth. The intermediate body required to be refreshed by food, which was offered to it by sons or grandsons. The most important event, therefore, in Indian home-life was the birth of a son, and a wife was a person of very slight value except in her character of mother. Daughters were but little regarded. A son was to every Hindoo the first and last of all necessary things. When a son was born the family priest was sent for, and the process of regenerating the child went on, one of the ceremonies, accompanied with prayers, being that of feeding him with honey and clarified butter. The family astrologer also drew up the record of the child's nativity, and wrote a prophecy of his life. When a boy was five years old he was betrothed, a professional matchmaker being employed. On his initiation into the Hindoo faith he was invested with a three-fold cotton cord, which symbolised the trinities of the Hindoo religion, and was a mark that the person wearing it was "twice born," that he had been born again, regenerated. As soon as he had been made regenerate, his religious life began. Englishmen were, in the opinion of orthodox Hindoos, unregenerate and unclean, and their very touch was believed to defile. After the nuptial ceremony a boy returned without his bride to his father's house, but at the age of fifteen or sixteen he was allowed to live with his child wife. He (Professor Williams) had at Indian high schools and colleges often examined boys, half of whom were fathers. Early marriages were the curse of India. The condition of Hindoo girls was one of hopeless ignorance; they were unable to read, they were never taught rules of health, or the most elementary truths of science. A feeling prevailed that a girl who had learned to read had committed a sin which would bring down a judgment on her or her husband. A young widow had practically no existence; an old widow was cared for by her children; but a young childless widow was regarded as worse than dead. She might not marry again (a man would marry again eleven or twelve days after the death of his wife); she was supposed to be in perpetual mourning for her dead husband, although she might never have seen him except at her child-wedding; and she was a household drudge.

**SPIRITS: THEIR NATURE AND POWERS.**—This was the title of a lecture delivered in the Mechanics' Institution, Heywood, on Tuesday evening, by Mr. J. J. Morse, trance medium, under the auspices of the spiritualistic body in Heywood, who have lately been holding a series of meetings of a similar character, with a view to propagate their tenets in this locality. The chair was occupied by Mr. James Wild, and there was a fair attendance. The lecturer opened his remarks by informing his hearers that Spiritualism was a necessity, and that its would-be expositors should be acquainted with its phenomena before condemning it. It dealt with facts, rather than theories and dogmas. There were many instances in the past of what was called second sight, and this could only be acquired by intercourse with the spiritual world. Most people could tell of some strange thing that was predicted, which had happened even although it was apparently beyond the ken of mortals. People might well ask were these things contrary to the laws of nature. The Spiritualists emphatically answered "No." These were simply the outcome of higher laws which humanity could not understand. The phenomena of Spiritualism claimed to be ruled by those higher laws. First, as to its evidence, he might ask if the orthodox church of the present day would be prepared to renounce all attested facts of spiritual intervention in moral affairs. They had heard of ghost stories, and they were either true or false; they were either lies or facts. Their veracity had been testified by people who might be regarded as above practising deception, and who carried their senses with them. Spiritualists began to be distinguished as a sect about thirty years ago, and in spite of the opposition, interest, and social caste of modern times, Spiritualism had made such progress as to enter almost all their churches, and to mould to a considerable extent the theology of the day. If there was no truth in it, it was a remarkable fact that there was so much smoke and no fire. Spiritualism was the only present-day evidence of a future state. It had therefore done more for the Atheists than all the churches, and if this had been done by the instrumentality of the devil and his angels, the churches ought to move a vote of thanks to his Satanic majesty for bringing these men to a knowledge and belief in future life. The power of spirits over those with whom they were in communication in this life was exercised in the same manner as that of the mesmerist over his subject, namely, the will. That power was incontestable, and continued even after death. Spiritualism was not yet elevated to a science, and its laws were not sufficiently well known to be appreciated and understood. (Applause.) Several questions were asked, and answered in a satisfactory manner, and the proceedings terminated with the usual complimentary votes.—*The Daily Times*.



## CHANGE OF OPINION.

BY HENRY G. ATKINSON, F.G.S.

MANY years ago Emerson, the writer and philosopher, "the Carlyle of America," said: "With the strongest Christian faith the belief in a future life is but a hope at best. It can be nothing more, but the best proof of it we can find is the feeling and desire to have it. But what we most need is not eternal duration, but more depth." What this word "depth" may signify I do not know. Does it mean more knowledge and learning? more earnestness and devotedness to the cause of truth in the view of elevating and ameliorating the condition of mankind? I cannot say. The meaning of metaphysical expressions is often indefinite and misleading, or perhaps used as a mask to disguise the real opinions. Emerson is now old, and I am told that his opinion concerning another life is quite changed; that, in fact, he is now a believer in another or future life. It is difficult to account for such a change in such a thinker, unless the facts of Spiritualism have influenced him. He still remains vice-president of the "Free Religious Association," which includes most of the best writers and thinkers in America.

Mr. Lewes was another instance of change of opinion in his later days. In his biographical history of philosophy he had all along declared philosophy to be impossible, but came round to my opinion at last in his *Problems of Life and Mind*, that philosophy is quite possible if you will use the right method—that same fruitful method which you apply to all other sciences. Metaphysics cuts the flowers from the stem; no wonder that they wither in the hand and come to nothing, and leave men wildly contending over the ashes.

Miss Martineau was another instance of the change of opinion in after life—that is after forty—when, like Lewes years afterwards, she came to be of my opinion in respect to philosophy, or what I may term the method and science of philosophy, and the consequences therefrom; but with her stronger faith in truth—"the body of God," as Plato terms it—or at least in the right method of interpretation, her taste and estimate of literary productions changed, and she could no longer tolerate her own novel of *Deerbrook*. "I have got beyond that now," she would say. She had always considered Scott's *Bride of Lammermoor* to be his best novel, with which I never would agree, but said, "I suppose you ought to know best," and no doubt it is something wanting in me, and so it must pass. I cannot understand it, or see it differently." But in a postscript to one of her last letters to me she says: "P.S.—I am in a state of amazement at a discovery just made; I have read again [after half a lifetime] Scott's *Bride of Lammermoor*, and am utterly disappointed in it. The change in my taste is beyond accounting for—almost beyond belief." The reason of her former impression given me was that it was a real story, and that all the incidents told upon the results. But I said, "Character is the great thing, and there is no character in the whole novel that interests me, as is the case in most of Scott's romances; and the humour is too ridiculous." It is a curious psychological fact that Mr. Scott dictated the work from his bed of sickness, and when it was soon afterwards shown him in print, he had forgotten all about it, and read it through with fear and apprehension lest it should prove a blunder. When asked afterwards how he found it: "Oh," he said, "it is overstrained; but it made me laugh and I must hope the public will be indulgent." It was felt to be a painful subject, and they never ventured to refer to it again. It is not easy to account for such a phenomenon, unless we refer it to spiritual inspiration; yet his memory at the time must have been quite collected and clear, since the story and incidents are correctly told.

MR. AND MISS DIETZ, Mrs. Weldon, Miss Elene Webster, Madame Schneegans, Mrs. Nosworthy, Mr. Earnest Lietkins, Miss Dickson, Miss Evans, Miss Leslie-Young, and others, will take part in the *soirée* at the Cavendish Rooms on Wednesday, April 2nd.

MR. EGLINTON'S MEDIUMSHIP.—Dr. T. L. Nichols, of 32, Fopstone-road, Earl's-court, London, writes:—"I think Mr. Willie Eglinton will be pleased to have it announced in your columns that he will return from South Africa to London in May, but does not intend to be longer a 'professional' medium, but to establish himself in his proper profession as surgeon-dentist. His gifts will not be lost by this means, but may become more available and important."

## SPIRITUALISM IN LANCASHIRE.

In the course of the quarterly report of the Lancashire Association of Spiritualists, it is stated:—

"It is gratifying to know that your committee has just passed through a very successful winter session. The objects of your propaganda have been more widely disseminated. The Midlands Committee have taken up vigorously the system of your work, and bids fair to become a powerful sister organisation. The North of England Conference Committee is being revived, and may be expected to take practical shape very shortly; and, in fact, in all parts of the kingdom your system of work and organisation is looked upon with exceeding favour. Although trade has been and is in a very depressed state, yet the meetings held in the district continue to attract an average audience. We feel a great reform can be made in Sunday lectures amongst the various societies in the district. United efforts and good speakers will win our way to be known as having a good and attractive platform. Liverpool has already entered into a scheme with you to supply its platform with good speakers. It has now been in operation one month, and the society is highly satisfied. If this were carried into operation generally a fund would be so placed at your disposal as to enable you to enter into engagements with the best speakers, and also with gentlemen of ability connected with other movements, but who are favourable to our principles. These suggestions are worthy of your careful and mature consideration, inasmuch as such policy will help our movement to attain a more dignified and satisfactory position than it has hitherto enjoyed.

"During the quarter now passed 156 meetings have been held under your auspices. . . . The return lists for the quarter show a slight falling off in membership in comparison to last quarter; but the state of trade will account for this. Altogether your work is in an exceedingly prosperous position, and, with continued work and unflagging energy, much more may be accomplished in the future than has been even attempted in the past."

## HEALING BY SPIRIT POWER.

WATERVILLE, N. Y., Dec. 30th, 1878.—News reached Waterville this morning of considerable excitement in Deansville, about what was said to be a remarkable cure that had just been effected in that village. The case, as reported, was so unaccountable that many regarded it as little short of a miracle, and the circumstances entire were so peculiar that your correspondent has taken the pains to learn from David W. Barton, the father of the sick girl, the story of the cure. The parties concerned are reputable and well known, and are not Spiritualists. Mr. Barton says that his daughter Gertie, aged about fourteen years, has been sick for several months with a chronic disease of the stomach, which has baffled the physicians. Latterly she has been under the care of Drs. Munger and Allen, of Waterville. For the past fortnight she has been running down, and has not taken any nourishment in nine days. Mrs. C. T. Pooler, wife of the ex-school commissioner, a lady who claims to be a "Perfectionist" in religious matters, had incidentally remarked to her husband that she believed she could cure Miss Barton. "Why don't you do it?" was the reply. "The time has not yet come," said Mrs. Pooler. Yesterday, after the regular visit of the physicians, Mrs. Pooler started up, and went to the house of Mr. Barton, entering rather unceremoniously, and made her way into the room where the sick daughter was in company with her nurse, Mrs. Hatheway.

"Jesus Christ has sent me here to cure you," said Mrs. Pooler; "do you want to be cured?"

The somewhat wild appearance of the comer startled all parties in the house, and the event, it was feared, would prove fatal to the sick girl. Mrs. Pooler grasped the hands of the invalid, shook them violently, and permeated her with what Mr. Barton terms "mesmerism," or "magnetism," and, after the mesmeric flutter, told her to get up and eat. Though she had not been able to take a particle of the most simple nourishment for days, she roused, dressed herself, and has eaten hearty meals since.

Miss Gertie is about the house to-day for the first time in some months, has to-day eaten a hearty dinner, and is comparatively "a well girl." Her home has been visited by many to-day, but only a few have been allowed to see the convalescent girl.

A leading Spiritualist remarked this afternoon that Mrs. Pooler had effected the cure "by the essence of Spiritualism;" but there is not one of the persons concerned but what is opposed to Spiritualism, and denies any association with what are called spiritual manifestations. The case is at least a remarkable one, as the decease of Miss Gertie had been expected hourly—indeed, the rumour of her death had reached Waterville yesterday. Dr. Munger states that the disease was as above stated, but that the case is not more surprising than other cures on record. He says her pulse was good yesterday, and that he made the remark that all that was needed for her recovery was an ability to take nourishment. The story of her recovery was not, in view of her recent condition, credited in Waterville till the testimony of Mr. Barton was secured. The case is on every one's lips, and Mr. Barton is a happy man, though at a loss to account for the sudden transition.—*Correspondence of the Utica Herald.*

MR. J. W. FLETCHER informs us that a celebration of the thirty-first anniversary of modern Spiritualism will take place at the Cavendish Rooms next Sunday by two services—one in the morning at eleven o'clock, in which children will take part; and a second in the evening at seven, at which many well-known speakers will be present, and letters from prominent Spiritualists both at home and abroad will be read. All are cordially invited to attend.

## THE EXPERIENCES OF A SEER.

THE chapter on "Second Sight" in the Rev. Charles Beecher's book on Spiritualism is chiefly devoted to the singular and life-long experience of the Rev. Prof. Dr. C. E. Stowe, of Hartford. Prof. Stowe (now in Florida with his wife) is a seer; he has all his life seen visions—some of them actual spiritual beings, some mere phantoms, or subjective creatures, depending, as he thinks, on the condition of his brain in childhood. His account of them is certainly curious. The professor says:—

My childish steps were surrounded by a species of vision or apparition, so clear and distinct that I often found great difficulty in discriminating between the forms of real life and these shifting shapes, that had every appearance of reality, except that they dissolved at the touch. All my favourite haunts had their particular shapes and forms, which it afforded me infinite amusement to watch, in their varying movements.

Particularly at night, after I had gone to bed, and the candle was removed from my room, the whole atmosphere around my bed seemed like that which Raphael shadowed forth around his Madonna San Sisto—a palpitating crowd of faces and forms, changing in dim and gliding quietude. I have often wondered whether any personal experience similar to mine suggested to the artist this living background to this picture. For the most part these phantoms were agreeable to me, and filled me with dreamy delight. Sometimes distinct scenes or visions would rise before my mind, in which I seemed to look far beyond the walls of the house, and see things passing wherein were several actors. I remember one of these, which I saw very often, representing a venerable, old, white-headed man, playing on a violin. He was always accompanied by a tall, magnetic woman, dressed in a strange, outlandish costume, in which I particularly remarked a high fur cap of a peculiar form. As he played, the woman appeared to dance, in time to the music. Another scene which frequently presented itself to my eyes was that of a green meadow by the side of a lake of very calm water. From a grove on one side of the lake would issue the miniature form of a woman, clothed in white, with a wide golden girdle around her waist, and long black hair hanging down to her middle, which she constantly smoothed down with both her hands, with gentle, rythmical movements, as she approached me. At a certain point of approach she always turned her back and began a rapid retreat to the grove, and invariably, as she turned, there appeared behind her the image of a little misshapen dwarf, who pattered after her with ridiculous movements which always made me laugh. Night after night during a certain year of my life this pantomime never failed to follow the extinction of the candle, and was to me a never-failing source of delight.

One thing was peculiar about these forms—they appeared to cause a vibration of the great central nerves of the body, as when a harpstring is struck. So I could feel in myself the jar of the dwarf's pattering feet, the soft rhythmic movements of the little woman stroking down her long hair, the vibration of the violin, and the steps of the dancing old woman. Nobody knew of this still and hidden world of pleasure which was thus nightly opened to me.

My mother used often to wonder, when, hours after she had put me to bed, she would find me lying perfectly quiet with my eyes widely and calmly open. Once or twice I undertook to tell her what I saw, and was hushed up with "Nonsense, child! there hasn't been anybody in the room. You shouldn't talk so" . . . One peculiarity of these appearances was that certain of them seemed like a sort of *genis loci*—shapes belonging to certain places. The apparition of the fairy woman with the golden girdle appeared only in a certain room, where I slept one year, and which had across one of its corners a sort of closet called a buffet. From this buffet the vision took its rise; and when my parents moved to another house it never appeared again.

A similar event in my shadow-world had marked our coming to my grandfather's to live. The old violin-player and his wife had for a long time been my nightly entertainers, but the first night after we were established in the apartments given us for our use by Aunt Lois, I saw them

enter as they usually did, seeming to come right through the wall of the room. They, however, surveyed the apartment with a sort of confused, discontented movement, and seemed to talk to each other with their backs to me; finally I heard the old woman say, "We can't stay here;" and immediately I saw them passing through the hall of the house. I saw after them as clearly as if the wall had dissolved, and given my eyes a vision of all out-doors. They went to my grandfather's wood-pile and looked irresolutely round; finally they mounted on the pile and seemed to sink gradually through it and disappear. I never saw them afterwards.

But another of the companions of my solitude was more constant to me. This was the form of a young boy, about my own age, who for a year past had frequently come to me at night, and seemed to look lovingly upon me, and with whom I used to have a sort of social communion, without words, in a manner far more perfect than human language. I thought to him, and in return I received silent demonstrations of sympathy and fellowship from him. I called him Harvey, and used, as I lay looking in his face, mentally to tell him many things about the books I read, the games I played, and the childish joys and griefs I had; and in return he seemed to express affection and sympathy, by a strange communication, as lovers sometimes talk to each other by distant glances.

To the author's inquiry whether these visions were subject to his (Prof. Stowe's) volition, the reply was:—

"Never, in the slightest degree."

"Have you ever seen and touched departed friends?"

"Yes, I have seen H., and felt his hand in my own."

## MESMERISING WITH THE ELECTRIC LIGHT.

FOR some years past Dr. Charcot, an eminent medical professor, has been giving, at the Asylum of La Salpetriere, Paris, extra official courses of clinical lectures on the nervous maladies with which his work is so largely concerned. These weekly lectures have been highly popular, and special interest has been excited this year, as the professor has taken up questions connected with somnambulism and animal magnetism, a class of phenomena which have, perhaps, been too much in the hands of charlatans hitherto, and the truth about which has been largely mixed with error and absurdity. Reporting the professor's experiments to *La Nature*, Dr. Cartaz considers he has given positive demonstration that somnambulism, catalepsy, &c., are among the numerous forms of hysteria.

Dr. Charcot showed that certain hysteric persons could be easily thrown, under certain conditions, into such states. Thus, a patient is placed before an intense light—*e.g.*, the electric—and requested to look at it. In a few seconds or minutes she becomes motionless in a state of catalepsy. The eyes are fixed, the limbs are supple, and will keep any position given them. In this state physiognomy seems to reflect to some extent the expressions of the gestures: if the limbs be put in a threatening attitude, the face darkens; if the fingers be joined on the lips as if to wave a kiss, the face becomes smiling and open; but beyond such modifications from attitude the patient remains impassive, fixed, and insensible to the outer world. If the luminous beam be now interrupted with a screen or by closing the eyelids, the catalepsy suddenly gives place to a state of lethargy or somnambulism. The patient falls on her back, her neck being stretched, her breathing loud (accompanied by slight hiccup), the eyes convulsed, with all the symptoms of the beginning of a hystero epileptic attack.

On being called loudly, she will rise and come to the person calling, will perform at request various combined movements, as writing, sewing, &c., and sometimes answer questions, all the time being in complete anaesthesia. Other agencies besides light will bring on those crises—*e.g.*, they may be produced by sound; and to illustrate this Dr. Charcot procured a gigantic tuning-fork, giving a very deep note, and sounded it when one of the patients was seated on the resonance case; she soon fell into catalepsy. The somnambulist state is easily dissipated—*e.g.*, by blowing in the face. One notable experiment of Dr. Charcot proved that the two

states—catalepsy and lethargy—could exist simultaneously in one person.

The patient being put in the former state is made lethargic on one side by crossing the eye of that side or shutting off the luminous ray from it with a screen; this side (say the left) has then no longer the property which the right has of maintaining any given attitude in the limbs. A peculiar muscular hyperexcitability (as Dr. Chareot further shows) appears with the lethargy. By gently pressing or rubbing a muscle it can be made to contract immediately; and on pressing the trunk of a nerve, the muscle to which it passes will contract. In this way may be produced those various facial changes which Dr. Duehenne, of Boulogne, has obtained with electricity. The nature of the nervous disorders in question is far from being adequately known as yet, and Dr. Chareot does not offer any scientific explanations. It is important that exact observations should be accumulated, and the precise conditions of the phenomena, their modifications under such and such causes, &c., be determined.—*The Times*.

#### SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

THE following two narratives I met with in the Hon. Grantley Berkeley's *Life and Recollections*. The author is, I believe, still living, and is one of the younger sons of the late Earl Berkeley, of Berkeley Castle, Gloucestershire. It was in the kitchen, at Cranford (one of the family residences, and adjoining Hounslow Heath), that the author and his brother witnessed the following phenomenon.

The strong points which make the narrative particularly worthy of notice are, first, the fact that the apparition was seen by two persons at the same time; secondly, the absence of excitement or suggestion; thirdly, that coming from a non-Spiritualistic source, it corroborates and illustrates the Spiritualistic theory of the gradual and sometimes interrupted formation of the spirit body; and fourthly, that the gliding motion of the figure precisely corresponds with the ancients' description of the movements of their Lemurs, and shows, therefore, the wonderful similarity which exists between the records of this class of natural though somewhat rare and inexplicable phenomena.

Premising that the rule of the house was that all servants should be in bed by ten o'clock, that himself and brother were on the eve of a midnight expedition in search of poachers, "well armed, in no mood to be nervously excited, and little inclined to be afraid of anything," the author proceeds: "We passed by the still-room, intending, by crossing the kitchen and going through the scullery, to reach the courtyard by the back way. The large old house was as still as death when my hand turned the handle of the kitchen door, which partially admitted me to the room, at the bottom of the long table which—starting from between the entrance where I was, and the door of exit to the scullery—ran up, to my left in its full length to the great fireplace and tall, expansive kitchen screen. The screen stood to the right of the fireplace as I looked at it, so that a large body of glowing embers in the grate threw a steady, distinct glare of red light throughout the entire of the large apartment, making the smallest thing visible, and falling full on the tall figure of a woman, divided from me only by the breadth of the bottom of the table. She was dressed, or seemed to be dressed, as a maid-servant, with a sort of poke bonnet and a dark shawl drawn or pinned tightly across her breast. On my entrance she slowly turned her head to look at me, and as she did so every feature *ought* to have stood forth in the light of the fire, but I at once saw that there was beneath the bonnet an indistinctness of outline not to be accounted for.

"Holding the door open with my left hand, with the right against the post, I addressed to my brother, who was behind me, simply the word 'Look.' As I uttered this the figure seemed to commence gliding, rather than proceeding by steps, slowly on up the kitchen towards the fireplace, while I lowered my right arm from the post, and turned to let my brother in, then closed the door, locked it, and put the key in my pocket. In reply to me my brother said, 'I see her; there she goes.'

"I had not told him what I had seen; therefore could in no way have suggested the idea he seemed to entertain.

"After I had thus locked the door, on turning round there was no woman to be seen, so I asked my brother whither she had gone. He instantly replied, 'Up the kitchen towards the screen.' 'Come on then,' I cried; 'let's have some fun and catch her to see who it is.'

"Our impression was that it was one of the maid-servants sitting up long after the usual hours, and we at once proceeded, each taking a separate corner of the screen, and meeting on the side next the fire—but there was nothing there! Astonished at this, we then commenced a minute search of the kitchen, looked up the chimney and beneath the table, into the oven, and into the drawers; in short, into every nook and corner that could have held a rat. There was no living thing in the kitchen but ourselves. The windows were fast, and so high in the walls that even with the aid of the dresser no one could have reached them. The door by which we had entered was locked, and the key in my custody; and the only other door into the scullery we found locked, and the key on the side with us. The form resembled no one we had ever known. It came to indicate no treasure, nor to point to any spot of perpetrated crime; it came we knew not why, and went we know not whither, and the only rumour of a ghost we had ever heard arose from an occurrence that happened many years before to my father."

This occurrence the author proceeds to narrate. It relates to the mysterious disappearance of a figure from a courtyard adjoining the kitchen into the cellars, but with his usual candour and accuracy he adds that there was a possibility that it might have been a "follower" of one of the servants, who watched the entrance while the cellar was being searched, and whose escape was consequently facilitated by them.

The second occurrence, which also happened in the experience of the same author, points to the conclusion that, under certain conditions during sleep, the soul is temporarily freed from its connection with the body, and enabled to communicate with those for whom it has a strong spiritual affinity. I give it also in the author's own words; he says:—"I had been asleep some time when there appeared to come to my bedside a lady whom I had known very well, and she seemed to speak to me on a particular occurrence. She did not look on me as she had done of late years, after her marriage, with melancholy eyes and a handsome face pallid with regret, but she came or seemed to come in the freshness of her early youth; her eyes lustrously bright indeed, but softly and sweetly expressive, denoting a heart at rest, or if not quite at rest, enjoying the calm confidence of first affection. She was in a white muslin dress, precisely like one I had seen her wear, with a gold tiara on her forehead. What she said to me matters very little to others; in my sleep, however, I thought that after hearing from her lips what she came to declare I informed her 'that she was but a vision created by sleep, sent to mock me with sweet and bitter recollections, and that in the morning I should set it all down to distempered imagination.' She was not angry with me, but smiling as in her happiest days; then holding up her hand as if to draw my attention, she sat down on the foot of the bed, leaned on her arm, and regarding me with a look of peculiar intelligence pointed to the place where she had rested. She disappeared, and I awoke, and sat up in bed. The figure and the dream, on the instant, made an impression on me, and so simultaneously did she fade away as I started up that I instantly left my bed, lit a candle at the lamp close at hand, and in two steps examined the place where the phantom had seemed to rest. There was a double indentation there, as if a weight had sunk on the bed in one place, and in the other as evident a mark as any hand could have made when supporting a leaning form. As, with the light in my hand, I stood in amazement over the spot, I distinctly saw the hollows that were there gradually rise up and fill out, so that in a moment, and as I looked upon them, the bed became on its surface as smooth as before."

I cannot help thinking that were these two narratives more widely known they would soon occupy a high position in the history of psychological phenomena.

Albion Villa, Fremantle-square, Bristol.

NEW AND CURIOUS MANIFESTATIONS IN  
PHILADELPHIA.

(To the Editor of "The Spiritualist.")

SIR,—Among the new manifestations in this city of Philadelphia of a peculiar character, I will mention the new phase of control over the organism of Mr. William B. Powell, now residing at 422, North Eighth-street. It claims to be effected by an Indian band. The old war-chiefs "Tecumseh" and "Wyonia" are announced as the leading spirits connected with the band, and to give these new and marvellous manifestations.

The spirit writes through this medium on paper, and on the slate. The marks on the paper resemble those made with a lead pencil; those on the slate are white, like writing done with a slate pencil, although neither are held or used by the medium. His fingers are moved over the paper or slate, sometimes in contact, at other times at a distance, and plain legible writing is produced under some scientific law unknown to us. It sometimes appears just as legibly on the opposite side of a closed double slate, when he passes his index finger over the outer slate; his finger is not always in contact with the cover. On opening the slate, where previously there was only a clean surface, we find legible words and short sentences.

It is known when Mr. Powell is being entranced. His eyes begin to stare, they are nearly fixed, and look forwards and downwards; there is no motion of the head while he is under this influence, except when the Indian "grunt" is well imitated. When the writing is going on, every word terminates in a grunt. Tecumseh's is of a bass sound, Wyonia's more of a tenor. The right hand is gradually raised to a level with his shoulder, then closing all his fingers except one, which stands out straight and rigid, the latter is held there till all the persons in the circle touch it or handle it; then the writing commences.

I enclose you a sample which was written under full gas-light, in his own house, in the presence of witnesses. The paper was pinned on the wall some time before a question was asked, to which the answer—"Me. Yes"—was written. While the medium was pointing his finger towards the paper, his feet, by actual measurement, stood seven feet out from the wall.

Some very wonderful tests were also written there in my presence on the slate, in answer to questions propounded while Mr. Powell was entranced.

SOLOMON W. JEWETT, D.M.

Philadelphia, Pa., Feb. 9th, 1879.

## DEATH-ROPE REPENTANCE.

THE demoralising effect of the doctrine of momentary repentance atoning for a life of crime, was noticed by not a few general newspapers, directly after the recent execution of the murderer Peace.

The American *Inter-Ocean* has a Cleveland letter reporting the last days of a murderer, Charles McGill, who shot his mistress, Mary Kelly, a year ago. With no word of dispute or warning, he fired ten bullets into her bleeding body, as she was so near him on a lounge that the powder burned his hair as the first shot disfigured her beautiful face. The *Inter-Ocean* reporter found him smoking a cigar and talking of his crime in a cool and heartless manner, and says:—

"Instead of passing his last night on earth in restlessness and horrible dwelling on the morrow, Charles R. McGill, Mary Kelly's murderer, spent most of the time in quiet slumber. 'It's genuine sweet repose, too,' stated the guard, in answer to the question, and 'McGill has repented, and is satisfied that he will be saved through Christ.'

"The *Inter-Ocean* correspondent accompanied the Rev. L. Cooley, spiritual adviser of McGill, to his cell to-day, and listened to fervent prayers by the gentleman and the condemned. The latter then sung a hymn with a fine tenor voice, and expressed his satisfaction that Christ had died for sinners, and he among the chiefest might be saved. The prisoner viewed the scaffold, and expressed himself satisfied with it. The remainder of the day was occupied conversing with counsel and his brothers, and reading the Bible."

SPIRITUALISM AND THE MATERIALISTIC PHILOSOPHY  
OF GERMANY.

BY E. T. WAKEFIELD.

IN a work just published, *The Evolution of Man*, from the German of Professor Hæckel, p. 99, there occurs the following passage:—

"It is most unfortunate that the imagination of this gifted naturalist" [Mr. Wallace] "has since become diseased, and that he now only plays the part of a Spiritualist in the spiritualistic society of London."

That so weak a statement should be put forward by a writer advocating a "new philosophy" is unfortunate, for it is difficult to avoid drawing the practical inference that an author so egregiously wrong on a subject with which many millions of educated men and women are familiar, is not equally wrong in his inferences as to other subjects with which they are not well acquainted.

Allow me to ask the learned professor: Who has the most diseased imagination, or evinces the greatest credulity—he whose belief rests on the broad, solid basis of fact now laid by Spiritualists, as compared with which the professor's too often fine-spun inferences are as airy nothings, or the man who can believe or imagine that many millions of educated minds can at one and the same time all be insane on one subject, and perfectly sane on every other?

Let the professor remember that nine-tenths of those who believe the facts of Spiritualism, believe *after* investigation; and nine-tenths of those who disbelieve them, disbelieve *without* investigation.

As a question of weight of evidence, the belief in alleged facts that follows investigation in one person outweighs the belief of a thousand formed without investigation.

One is manly conviction—the honest desire to know the truth, with courage to profess it; the other I will not characterise, beyond observing that the best of it is no better than the belief of the unthinking, following herd.

As I regard the attitude of the spirits of German philosophy of the present day towards these incontrovertible but most inconvenient facts of Spiritualism, the long-ago recorded cry of disquieted spirits forcibly occurs to me:—

"Why art thou come to torment us before our time?"

For assuredly these great facts of Spiritualism lay the axe to the root of German scepticism.

Its high priests of to-day may never investigate and never believe; but the facts remain, and the men, passing away, will be succeeded by others who will believe; and it is at the hands of such men, worthy to give it, that great men like Mr. Wallace will receive their due reward.

Hanover Lodge, Harrow-on-the-Hill, March 21, 1879.

## THE WAKEFULNESS AND DREAMS OF OLD PERSONS.

WHEN age begins, the quantity of sound sleep lessens. In extreme age the tendency to longer sleep returns, and part of the day is past in somnolency, the more necessary that the rest at night is frequently broken.

The celebrated De Moivre slept twenty hours out of the twenty-four, and Thomas Parr latterly slept away by far the greater part of his existence.

Dr. Rush observes of the wakefulness of old people:—"Such is the excitability of the system in the first stages of old age, that there is no pain so light, no anxiety so trifling, and no sound so small, as not to produce wakefulness in old people. It is owing to their imperfect sleep, that they are sometimes as unconscious of the moment of their passing from a sleeping to a waking state, as young and middle-aged people are of the moment in which they pass from a waking to a sleeping state. Hence we so often hear them complain of passing sleepless nights. This, no doubt, frequently is the case; but I am satisfied, from the result of an inquiry made upon the subject, that they often sleep without knowing it, and that their complaints in the morning of the want of sleep arise from ignorance, without the least intention to deceive."

Dreaming is universal among old people. It probably has to do with their imperfect sleep.—*Dr. Herbert Mayo.*



## THE PRACTICE OF CREMATION IN GREAT BRITAIN.

THE following correspondence has just been issued from the Home Office:—

"The Secretary to the Cremation Society to the Right Hon. R. A. Cross, &c., Secretary of State for the Home Department.

"11, Argyll-street, London, Feb. 3, 1879.

"SIR,—Referring to the published report of the proceedings on the occasion of a deputation which waited upon you relative to the establishment of a Crematory at Woking, I am instructed by the executive body of the Council of the Cremation Society, for which I act, a list of which Council is herewith attached, to lay before you the following facts:—

"The Cremation Society of England was founded in 1874, with purely public objects, and not for gain, by a number of scientific and other gentlemen, on the basis of the following declaration, which has been very numerously signed:—

"CREMATION SOCIETY.—Cremation, having now been performed with perfect success, a society has been constituted on the basis of the following declaration, which has been influentially signed:—'We disapprove the present custom of burying the dead, and desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and shall render the remains absolutely innocuous. Until some better method is devised we desire to adopt that usually known as cremation.' A great number of adhesions to this were afterwards sent in, and subscriptions were received. The earliest duty of the Council was to ascertain whether cremation could be legally performed in this country, and a case was drawn up and submitted to eminent counsel. A copy of opinion is enclosed herewith, and being in favour of the proposed reform, the Council decided to go on. A still more decidedly favourable opinion was given in writing, although unofficially, by Lord Selborne to one of the Council. In 1875 it was proposed to erect a building for the performance of the rite, and a large sum of money was subscribed for the purpose. A piece of ground was offered to the society in the Great Northern Cemetery of London, and a building would have been at once erected had the bishop of the diocese not objected to its establishment in consecrated ground. The history of the society at this stage will be seen in the report sent herewith. Soon after this it appeared that in several parts of Europe and in America, cremation was becoming permissive, and several cremations took place in Milan, Dresden, and other places. Still later on cremation was permitted in Gotha. A paper descriptive of the systems in use in Europe and America also accompanies this communication. This paper also furnishes a list of the modern cremations up to that date. The last cremation at Gotha was attended by a great many of the clergy. A short translation from a journal describing this ceremony is enclosed. After much seeking for a secluded yet accessible spot, a piece of ground not far from the Cemetery at Woking was obtained, and the Council of the society thought this a suitable site for a cemetery pyre, as being near the Necropolis, and having a service of trains suitable for the conveyance of the dead. It may here be repeated that the society is not in any way a trading society, but simply a scientific society. In order that the scope and aim of the society may be fully understood, I enclose a copy of No. 1 of the Transactions of the Society, in which are set forth its rules and regulations. I am further instructed to say that some of the members of Council will be happy to wait upon you, if agreeable to your wish, with further information, or for the purpose of learning your views in the matter of their further procedure at any time you may appoint. The society have throughout aimed at carrying on what they believe to be hygienic reform, with thoughtful consideration of the sentiments and interests of other persons concerned, and they are anxious at this stage, as at all others, to proceed in the same spirit.

"W. EASSIE, C.E.,

"Engineer and Secretary to the Society."

PROVISIONAL COUNCIL OF THE CREMATION SOCIETY.—Sir Henry Thompson, London, chairman, *pro tem*; the Right Hon. the Earl of Mar; Watkin Williams, Esq., M.P.; Mrs. Crawshay, Merthyr; Miss Fraucos Power Cobbe, London; the Rev. H. R. Haweis, London; the Rev. Brooke Lambert, Tamworth; the Rev. Charles Voysey, London; the Rev. James Long, Church missionary, Calcutta; the Rev. Maurice Davies, M.A., London; the Rev. E. Fisher, M.A., London; the Rev. W. W. Jackson, Fellow and Tutor of Exeter College, Oxford; the Rev. M. Kirkham, Hampstead; G. Du Maurier, Esq., Hampstead; F. D. Mocatta, Esq., London; John Marshall, Esq., J.P., London; E. J. Welby, B.A., Trinity College, Cambridge; Geo. J. Wild, Esq., LL.D., barrister, London; Dr. Humphrey Sandwith, C.B., London; T. Spencer Wells, Esq., London; Ernest Hart, Esq., London; Chas. F. J. Lord, Esq., Hampstead; Alex. Strahan, Esq., London; Fredk. Lehmann, Esq., London, hon. treasurer; Geo. Hawkins, Esq., London; W. Shaen, Esq., London; Major Vaughan, Army and Navy Club, London; Major H. H. Godwin Austen, London; Professor Cairnes, Blackheath; Francis Galton, Esq., F.R.S., London; Anthony Trollope, Esq., London; J. E. Millais, Esq., R.A., London; John Tenniel, Esq., London; M. Berkeley Hill, Esq., London; Tom Taylor, Esq., London; Higford Bun, Esq., Reading; Titus Salt, Esq., J.P., Saltaire; Dr. Priestley, London; and Henry Leslie, Esq., London.

"The Under Secretary of State to the Secretary to the Cremation Society.

"Whitehall, Feb. 7th, 1879.

"SIR,—I am directed by the Secretary of State to acknowledge the receipt of your letter of the 3rd instant, and enclosures, explaining the objects of the society calling itself the Cremation Society, and giving the names of the principal members constituting the Council of the society; and with reference to the wish conveyed in your letter of the Council of the society to see the Secretary of State on the subject of the

objections in the way of carrying out the design of the society, I am to inform you that the Secretary of State will shortly make an appointment for the purpose of receiving such a deputation.

"A. F. O. LIDDELL.

"W. Eassie, Esq., C.E., 11, Argyll-street, W."

"The Assistant Under Secretary of State to the Secretary to the Cremation Society.

"Whitehall, Feb. 21, 1879.

"SIR,—With reference to your letter and enclosures of the 3rd inst., I am directed by Mr. Secretary Cross to request that you will bring before the gentlemen forming the Council of the Association, calling itself the Cremation Society, the following observations on the subject of the introduction into this country of the practice of burning the remains of the dead, now generally known as the practice of cremation, which it appears that the above society has been organised to promote. Mr. Cross does not propose to enter into the question whether or not the system of cremation is in accordance with the feelings of the public, or with the respect due by law to dead bodies; it is sufficient for him to point out that it is a system which, in this country, is entirely novel, and that whether or not the law forbids it altogether, the public interest requires that it should not be adopted until many matters of great social import have been duly considered and provided for. Burial can be followed by exhumation, but the process of cremation is final; the result of the practice, therefore, would be, that it would tend, in cases where death had been occasioned by violence or poison, to defeat the ends of justice; there will no longer be an opportunity for that examination which in so many cases has led to the detection and punishment of crime. The practice of ordinary burial has become interwoven with the legislative arrangements of the country, and is closely connected with various safeguards respecting death, with the statistics of death, and with the evidence of death. The minister buries a corpse on the production of a certificate of death and its cause, the burial ensures the certificate, the certificate ensures the certainty of death, and is a check against foul practices. Again, the form in which the certificate is produced to the minister is that given by the registrar, who issues the certificate in exchange for that of the medical attendant, and thus the statistical object is secured. Further, the certificate of burial is in all legal proceedings the proper and most economical form of the evidence of death. All these objects would be frustrated by the practice of cremation, unless that practice were in its turn surrounded by legislative provisions analogous to those which surround burial. I am, therefore, to acquaint you, for the information of the promoters of the Cremation Society, that Mr. Cross cannot acquiesce in the continuance of the undertaking of the society to carry out the practice of cremation, either at their works now in progress at Woking or elsewhere in this country, until Parliament has authorised such a practice by either a special or a general Act, and that if the undertaking is persisted in it will be his duty either to test its legality in a court of law, or to apply to Parliament for an Act to prohibit it until Parliament has had an opportunity of considering the whole subject. "GODFREY LUSHINGTON.

"The Secretary to the Cremation Society,  
11, Argyll-street, London, W."

"The Secretary to the Cremation Society to the Right Honourable R. A. Cross, Her Majesty's Secretary of State, Home Department.

"11, Argyll-street, London, Feb. 28, 1879.

"SIR,—I have the honour to acknowledge the receipt of your letter referring to the practice of cremation, and beg to state that I will, as soon as possible, call a meeting of the Council of the Cremation Society, and lay it before them, after which I will take the first opportunity of communicating to you the results of that meeting. "W. EASSIE."

Deputation to the Home Office.

A deputation, consisting of the Committee of the Council of the Cremation Society of England, Sir Henry Thompson, Mr. Ernest Hart, Mr. T. Spencer Wells, Mr. W. Robinson, and Mr. W. Eassie, C.E., had an interview on March 20th with Mr. Cross at the Home Office, for the purpose of discussing the principles on which they propose to establish cremation in the United Kingdom.—The deputation stated that the society had been instituted for the purpose of ascertaining the value, and promoting inquiries into the subject of cremation. They did not desire to interfere with the religious belief of the people, and their motives, primarily, were of a purely sanitary, social, and scientific character. But while they admitted that there was manifest prejudice against the innovation, nevertheless they ventured to predict that the time would come when cremation would, from a hygienic point of view, be the recognised system of dealing with the dead. Besides many other defects of the present mode of interment, it was notorious that burial grounds were both injurious to the health of the inhabitants around and largely contributed to the pollution of wells and streams throughout the country. In one burial ground alone in the north of London it was computed that 400,000 bodies had been stacked upon the top of each other.—Mr. Cross, in reply, suggested that a Bill might be brought into the House of Lords, so as to determine the matter upon a legal basis, and clear the ground of any doubt as to the wisdom of establishing cremation. He thought that the best way of dealing with the matter, which was one of no ordinary difficulty.—The deputation agreed, in deference to the wishes expressed by Mr. Cross, not to proceed further at present with the erection of more machinery until the question raised could be settled by discussion in Parliament upon the proposed new system of registration.

As the matter of cremation has been raised in Parliament, it may not be uninteresting to state what has actually been done at Woking. The crematory chamber of the proposed establishment of the Cremation Society of London having been completed under the supervision of Professor Gorini, of Lodi—the inventor of the system adopted—and the

immediate direction of his assistant, Signor Carlo Zeda, of Milan, its practical capabilities have just been tested in the presence of two or three members of the Cremation Society, including Mr. Wm. Eassie, C.E., the secretary; Professor Gorini, Signor Zeda, and two friends of the last-named gentlemen. A mass of flesh and bone, of the weight of one hundred and fifty pounds, was introduced into the chamber, the fire having been lighted about twenty minutes before the flames were turned on and made to act upon it.

The desired and expected effect was entirely attained, and the apparatus worked admirably. The degree of heat attained was said by Professor Gorini to be about six hundred centigrade degrees, which is over a thousand degrees Fahrenheit. In about twenty minutes after the mass had been enveloped in flames all the softer or fleshy portions had nearly disappeared, and the gases resulting from their decomposition came actively into play as fuel for the consumption of the remainder. The attention of the bystanders was naturally directed to the detection of unpleasant odours produced by the process of combustion, or other disagreeables; but none could be discovered, from the simple fact that the intense heat within the furnace, upon opening any or all of the air-holes on the side of the chamber, produced such an in-draught that the escape of any obnoxious odour or gas was impossible. Nor was there smoke of any kind from the tall chimney. Not only for the purpose of consuming the ordinary fuel smoke, but for intercepting the unconsumed products of the body, gaseous or otherwise, there is placed a little above the base of the chimney, within it, a grate, full of burning coke, which performs its intended office most effectually. Certainly the experiment could give physical annoyance to no one.

### LAW INTELLIGENCE.

#### HIGH COURT OF JUSTICE.—QUEEN'S BENCH DIVISION.

(Sittings in Banco, before the LORD CHIEF JUSTICE and Mr. Justice MANISTY.)

#### THE QUEEN V. MORTIMER AND ANOTHER.

IN this case a rule had been obtained by Mr. Leigh Parry, on behalf of Mr. Weldon and Sir Henry de Bathe, calling on Mr. James Mortimer, the editor and proprietor of the *London Figaro*, and Mr. William Joseph Brown, the publisher of that journal, to show cause why a criminal information should not be filed against them. The alleged libel was contained in a letter written by Mrs. Weldon, and which appeared in the *Figaro* of January 22nd as one of a series of letters on the subject of the lunacy laws, and formed a narrative of her own experiences, and of the attempts made by her husband to put her in a lunatic asylum. When the rule came to be argued Mr. Mortimer appeared in person to show cause on his own behalf and that of his co-defendant, assuming all responsibility for the publication of the matter complained of, and making a statement of facts which, he submitted, entitled him to the merciful consideration of the Court, and which their lordships directed he should embody in an affidavit.

The matter now argued came before the Court, when Mr. Serjeant Parry (with whom was Mr. Montagu Williams) appeared in support of the rule, and said that Mr. Mortimer was present, and had, he believed, filed the affidavits required. Mr. Mortimer, in showing cause, read the following affidavit:—

"1. That until a few weeks past I was not personally acquainted with Mrs. Weldon, and I only knew her name in connection with reports of certain lunacy proceedings in which she had been concerned.

"2. That she wrote to me in October last a letter thanking me for publishing in the *London Figaro* an editorial article in reference to the present condition of the lunacy laws, and urging the necessity for their revision. She subsequently proposed to me (still without any personal acquaintance between us) to write for publication in the *Figaro* a narrative of her own case, and the attempts alleged to have been made to incarcerate her in a private lunatic asylum. The general circumstances had been frequently brought before the public notice, and from what I had heard of Mrs. Weldon I thought, not only that she was entitled to submit her own statement to the public, but also that the facts were of great interest and public benefit in connection with the working of the lunacy laws. I therefore consented to her letters appearing in the *London Figaro*, subject to editorial supervision.

"3. In the course of the publication of Mrs. Weldon's letters I objected to and suppressed numerous passages which seemed to me to be improper and unlawful, because they were not statements of facts, but mere imputations of motives.

"4. During the month of January last I was pressed with work, which temporarily absorbed almost my undivided attention, and I entrusted the supervision of Mrs. Weldon's letters to my assistant editor. It therefore happened most unfortunately that the letter published on the 22nd January, in which the enumerated passages occur, escaped my personal supervision.

"5. I did not read the enumerated letter until my attention was directed to it by the published report of the application to the Court for a criminal information against me.

"6. If I had seen the said passage in manuscript or proof I should not have allowed it to appear in the *London Figaro*.

"7. In the *London Figaro* of the 19th February, being the first number of the paper that went to press after I heard of the application for a criminal information, there appeared an article written by me, which I declared on oath not to have been an aggravation of the offence complained of, but merely a defence of my motives in having allowed numerous letters of Mrs. Weldon to be published in the columns of the *London Figaro*. In that article I wrote and published the following words:—

"Up to the time of writing this paragraph, four days after the hearing of the application, we have received no official notice of the

rule, and we therefore voluntarily declare that our sole object in publishing Mrs. Weldon's story has been and is to permit a defenceless woman, whom we sincerely believe to have been cruelly misrepresented and ill-used, an opportunity of vindicating herself before the public. We have had frequent interviews with Mrs. Weldon, and never have we observed in her the slightest symptoms of insanity. Mrs. Weldon is, in fact, endowed with talents far above the average amongst ordinary men or women, and if, in manifesting our sympathies for her by granting her the hospitality of our columns, we have allowed her more freedom than should have been accorded, we have her assurance that she has only told the truth, and is prepared to substantiate it. As a matter of course, we entertain no animosity towards the personages who are mentioned in Mrs. Weldon's letters, and, as she herself states, we have felt compelled to suppress some portions of her narrative. We utterly disclaim all malice in this publication, and we were actuated solely and exclusively by a sense of public duty and the conviction that great wrongs are perpetrated under the present lunacy laws of England."

"I declare on my oath that my intention in writing the above was not in any manner to confirm or endorse the enumerated passages published on January 22, but that my purpose was, on the contrary, to make known to my readers that Mrs. Weldon alone was responsible for the truth or falsity of her statements, my allusion referring only to the general tenor of Mrs. Weldon's narrative, the publication of which had commenced in the *Figaro* of December 4, 1878, and had been continued from week to week without interruption until this prosecution was instituted, when it was voluntarily suspended by me. I say upon my oath that allusion was not made in the above article to the unenumerated passage, which I would have suppressed had I seen it previously to publication.

"8. That the passages complained of did not appear as a statement of the paper, or as an editorial comment; but was part of a letter bearing the signature of Mrs. Weldon. I believed that Mrs. Weldon's statements, written by herself and published under her signature, were entirely her own, and would be accepted with due reservation, as made on her sole responsibility.

"9. Mr. Weldon and Sir Henry de Bathe are entire strangers to me, and I do declare upon my oath that I am perfectly guiltless of any sentiment of malice towards them.

"10. That during the many years I have been a journalist no criminal information has ever previously been filed against me."

Having concluded reading his own affidavit, Mr. Mortimer said that through some mistake of his Mr. Wm. Joseph Brown, the other defendant, was not present, but he read his affidavit, which set forth that he was not appointed the publisher of the *London Figaro* until July 8th last. That he was a total stranger to the matter contained in the number of July 22nd, in which the article complained of as libellous had appeared, and that he had no control over or interest in the publication of the *London Figaro*, save as a clerk under the order and direction of the proprietor.

Mr. Mortimer having read the affidavits, said: My lords, I have nothing more to add at present.

Mr. Serjeant Parry—I am sorry that I cannot concur on the part of my clients in accepting the apology that has been made by Mr. Mortimer, unless it is the decided opinion of the Court that I should do so; I therefore ask your lordships to make the rule absolute. The libel complained of is of a most serious character as affecting the honour of the two gentlemen I represent, against whom charges of the most painful nature have been made. The letter which formed the subject of the present proceedings was written by Mrs. Weldon, and couched in the following terms:—

"My own version or opinion on the whole affair is that Mr. Weldon wanted to get an excuse for putting into his own pocket the money he had to allow me, while Sir H. de Bathe was glad to get a husband for his eldest daughter, a young lady of twenty, and Dr. Winslow was glad to possess £500 a year. Once in his asylum, I should have been soon driven mad by tickling. Mr. Weldon often said he could drive anyone mad in that way in five minutes; and as it is easy to bribe anyone, especially lawyers, witnesses would easily be found to give evidence against me, so that my husband could obtain a divorce and marry Miss de Bathe, in case I did not die quickly enough, and I should be utterly ruined and made to disappear from the earth without my being able to say a word in my own defence."

Now, at the time this was written Mrs. Weldon was in the possession of Tavistock House, and her husband was allowing her £1,000 a year since their separation. This libel had been most extensively circulated, and had caused great pain and annoyance both to Mr. Weldon and Sir Henry de Bathe. Mr. Mortimer had now apologised for its publication, but I must remind your lordships that he never did so until he came into Court. I would now call your lordships' attention to the article which appeared in the *Figaro* of February 19th, and which Mr. Mortimer in his affidavit admits he wrote.

The Lord Chief Justice—I cannot help saying I very much regret that that article was published. If Mr. Mortimer had taken his stand on the ground that he had not seen the letter complained of as libellous before it was published, and that it had been inserted without his knowledge; yet, although an editor is responsible for everything that appears in the paper he conducts, it would make all the difference on an application for a criminal information whether the publication of the libel was within his knowledge. The explanatory article makes the matter worse.

Mr. Serjeant Parry—No apology is made by Mr. Mortimer in that article, in which the writer said he had had several interviews with Mrs. Weldon, and never discovered in her any evidences of insanity.

The Lord Chief Justice—It was quite open to him to say that.

Mr. Serjeant Parry said that this statement by Mr. Mortimer gave additional force to what Mrs. Weldon had published in his paper; and, further, speaking of the hospitality he had extended to Mrs. Weldon in his columns, said, if "we have allowed her more freedom than should

have been accorded, we have her assurance that she only told the truth, and is prepared to substantiate it." That was the language used by the defendant in reference to a very gross, and, as the Lord Chief Justice had called it, a "flagitious libel."

The Lord Chief Justice—Mr. Mortimer says in his article: "Our sole object in publishing Mrs. Weldon's story has been, and is, to permit a defenceless woman, whom we most sincerely believe to have been cruelly misrepresented and ill-used, an opportunity of vindicating herself before the public." After such an article we have no alternative but to make the rule absolute; and the less said about it at present the better. But the rule will be made absolute against Mr. Mortimer only.

Mrs. Weldon (who occupied a seat at the back of the Court)—My lord, may I be allowed—

The Lord Chief Justice—Oh! dear no!

Mrs. Weldon—I only wish to say that everything I have said is true.

Rule absolute for a criminal information against the defendant Mortimer.

#### SUNDAY SERVICES AT THE CAVENDISH ROOMS.

AFTER some introductory remarks by Mr. Desmond Fitz-Gerald and the usual service, Mr. J. W. Fletcher began his inspirational lecture last Sunday night at the Cavendish Rooms, London, upon "Death in the Transition Sphere, or the Beginning of Immortality."

He said that it is impossible for a man to take the beauty, peace, and enjoyment of the spirit world, while the duties and responsibilities of this world are left unfulfilled. It is useless to say that the spirit can be at rest, and at peace with all the world, while it retains the consciousness that its life-work has been a failure. Looking back through the vista of time he sees the life work mapped, which had been, out clearly and distinctly before him. He sees also the duties he has left unperformed standing before his eyes like some accusing angel, so it is impossible for such a man to dream of happiness until he has returned and endeavoured to conquer the unhappy past. There are many spirits in the spirit world, noble, strong, and good, who, having failed to fulfil all life's duties, are prohibited from entering into the enjoyment awaiting them, until these duties are performed. They are prohibited by the unfulfilled demands of their own nature, and by that spiritual law which holds them down to the sphere of life to which they belong, until they have grown the wings of higher thoughts with which to rise into brighter and holier regions. Each human being has the salvation which he or she may earn; no more, no less. If he is barred out from the happiness of the higher life, it is not because God has forbidden him to cross the boundary line between light and shadow, but because his own condition unfits him for the enjoyment of that life, until he clearly sees the mistakes he has made, and uses all opportunities to rectify them. Looking into the world we see a great dark shadow resting over it; a shadow which fills the heart and the spirit with terror; which follows the strong and weak, high and low, rich and poor, without distinction, and this terror is the monster called "Death." The strong grow weak in its presence, because it seems to take them from the world of the known and the real into that of the (to them) unknown and unreal; to give them only the shadow for the substance; to separate them from all the heart holds dear; and, through their ignorance, they tremble and grow pale as the hand of death falls upon them. When men dare to violate human laws, they come within the reach of various forms of punishment, and in cases of murder death is made the penalty. When some poor soul has been swept out of the world in this manner, man feels as if he has yielded up about all that he could, and God-fearing people sit quietly down in their homes, and feel they have done their duty, and satisfied justice. But is this the truth? We are told in the name of theology that death solves the puzzle of existence, and either happiness and peace, or misery and punishment, will be the ultimate. It may be because of the uncertainty of the question, it may be because we have understood so little of the subject that death seems so terrible to us; but greater than all else is the thought that it is a bourne from which no traveller can ever return. The suicide, longing for rest and peace, folds his arms at last, and thinks to find it in death; perhaps the poet induces the thought when he says "Life is the goal and death the angel that draws the bolt and lets the spirit free." We see by the light of Spiritualism that death is the angel which opens the door through which the spirit can enter a higher and better life; but this method of taking life is not the way to stop crime; on the contrary, it is just the way to increase it. When men take the lives of those who violate their laws, they are rendering themselves more subject to the evil natures of the departed than when they were on the earth and walked the streets, for then they could guard themselves against the criminals; but when their spirits—before their time—are sent out into the world of the unknown, they can come back as they will. Many of the forms of insanity that are in your midst are the result of the work of undeveloped spirits whom you have sent to the other world before their mission in this one had been accomplished. This fear of death has taken more people into the theological heaven than would ever have got there by any other means. The question is asked—Is death a necessity? Is there a reason why people should die out of this world? In the present condition of society we answer in the affirmative; to live a natural life in this world, as it is now constituted, would be an impossibility. None of us are living up to our understanding of the laws of Nature, but are constantly violating those laws, and then death comes in as a natural consequence. It is said that "the wages of sin are death," which means the "consequence of sin is death;" that every wrong committed means death. St. Paul said, "I die daily," meaning that he "sinned" daily, which is nothing more than a degree of death. There are laws of the spirit as well as of the body, of which we must be mindful if we aim for the perfection of life; instead of being controlled by our needs, we are too often led by

our wants and desires, and thereby our development, both physically and spiritually, is limited. Every power we use, except for the highest and grandest purpose possible for us to conceive, is a sin against ourselves, and writes itself indelibly upon our life. It is in the light of this sin that death follows; not as an avenger, but as a redeemer. Death is indeed the sin of the age; for if human beings lived true lives, no death could possibly come. If you protect the life and requirements of the body in which you live, as you pretend to care for your souls, the world would be much better, and heaven much nearer than it is now. You heed every desire rather than every need which comes to the body, and when your soul endeavours to aspire towards higher and better things, it finds itself dragged down by these self-same wants; a clean, healthy body begets a pure, noble spirit. The great law of supply and demand must be observed, for then you are living wholly in accordance with the law of compensation, and no death can follow. You see a young man rushing down the path of pleasure, plucking the fruit from every tree he may pass, regardless of everything save that which may serve to gratify him for the moment. He is then cut off by death in the flower of his youth and manhood, while all the possibilities of his life lie before him. The world stands aghast and exclaims, "There must be something wrong, that year after year the young of our land are dying before their time." There is, indeed, something very wrong; it is simply this, there was power and life enough in him to have lasted centuries, but his strength was all consumed in a few years of idle, thoughtless pleasure and gratification. Nature avenged herself, and death, her strongest ally, entered and bore his spirit to the sphere of the transition where he has, sooner or later, to fulfil the work which should have been completed in this world. There is not a human being who does not understand the law of right and wrong in this matter; that if we sacrifice the life that is within us in order that we may outstrip another; if we yield up our lives to gratifications and ambitions, we are sure to find that a great mistake has been made, and are stopped in the midst of our mad career. Each human being is born to live in the world, and fulfil a mission before leaving it, and so far as this is accomplished, is his spiritual condition improved. We here repeat that the more natural and pure your physical life, the more spiritual and exalted the spiritual condition will become. You stand aghast to-day at the idea that the spirits from the higher life can return to earth and take upon themselves human forms again; that they can leave their fair home, and again mingle with the world of men, to sorrow with the sorrowing, and rejoice with the happy. Age, the law of materialisation, which is the glory of the century, seems to confound the wisest and most learned among you, and yet this demonstration is but a reflection of a much grander law which may be realised by coming generations. If spirits, after certain development, can leave their sphere and come to you, so may you, by earnest and right living, take upon yourselves the law of spiritual conditions and roam through their world as they now visit this; you may, in fact, become spiritualised; the law of spiritualisation is one of the possibilities of the future. You shall go to them as well as they come to you, and when the question is asked, "Is there death?" we answer "No." The dwellers in the spirit world will influence gradually all the conditions of this life, until the earthly shadows of existence will one by one pass away, and the spirit of man will become so sanctified by its life that it will no longer have anything to die for. Jesus, by His peculiarly natural life, had the power of becoming spiritualised and entering into the heavenly life. In this condition His face became bright with Divine beauty and His garments "whiter than snow." He was then no longer of this earth; He had taken on His spiritual body. Elijah was caught up in a chariot of fire, because he was ready for the life of the spirit and needed not the change called death; and so may the modern saint also become spiritualised, and enter into the realms of eternal life and beauty, there to hold converse with the "just made perfect" and to learn more completely the lesson of life. The sphere of transition is only a condition which the present earth-life renders necessary, in order to complete that work which should have been done here. Wherever you turn in this sphere, there is written in letters of living flame, "Conquer self, conquer self, conquer self," and here you must remain until you can say to every temptation which may come, "I know thee now. Get thee behind me, Satan." When you can say this, when you can put all things under your feet, and be true to the higher law of your being, then, and never till then, the gates of heaven swing open wide. There are desires and temptations born of the earth-life, and that man is greatest who resists them most. The great power Jesus possessed lay in the fact that He had conquered Himself, that He could reach out His hand lovingly to all, whoever they might be, could comfort the sorrowing, cheer the downcast, and give to all the blessed "hope of heaven at last." And when death came, well could He overcome pain, for passing through the sphere of the transition, He at once entered "one of the mansions in our Father's house," there to find rest and peace after the weary storm of life; for in conquering self the light of heaven was born within Him, whereby He forgot all, save the great truth for which He worked, and regarded not the opinions of men. So must you work only for truth's sake, "for he who has his hand to the plough and turns back is not worthy the kingdom of heaven." How many of you are ready to say "this Spiritualism is so true that I will carry it in my heart, in spite of all the world may say?" Not many perhaps, and yet there are a few who, having once caught a glimpse of that life, can never forget it. For them will the hour of triumph come. They will be "weighed in the scales and not found wanting." They can well afford to wait, for their happiness is eternal happiness, which begins as heaven opens, and ends only with eternity. When you have sacrificed yourself and conquered every power of nature then you have passed beyond the transition sphere, then has immortality begun; thus death in the transition sphere is but a rising out of all the sins of life into the glory and the beauty of eternal sunshine. There stands before us an angel of surpassing beauty, her face beams with heavenly light, and as she gazes outward the

"pearly gates of heaven open," and a scene of beauty unfolds itself before us. The sun shines o'er a thousand hills; the air is filled with songs of arisen saints, who in one grand anthem are singing, "She has risen! She has risen! Welcome home! Welcome home!" The fair spirit looks down the pathway of her life—sees all the weary journey over which her feet have passed; sees the wrongs righted, the good done; sees the earth-life, with its clouds of sin and crime resting like heavy shadows over it, and with one glad cry, "Oh grave, where is thy victory? Oh death, where is thy sting?" is borne away on the wings of good deeds to a land of rest and peace. Hers the eternal summer, hers the joy unspeakable, hers the bliss born of God; ours the land of winter, of discord, and contention; hers the sweet re-union with loved ones gone before; hers the never-fading crown, the crown of immortality.

### Poetry.

#### "IO PEAN!"

TRIUMPHANT o'er trouble, triumphant o'er pain,  
Triumphant o'er all and through all we shall lie,  
With the cry "Io Pean!" and Echo—the strain—  
From her cave "Io Pean!" enraptured shall cry.

The storm may set in, and the summer may go—  
But when keenest the cold—and the keenest the more—  
Will a gleam in the cloud and a bloom in the snow  
Give a pledge of a glory-girt futuro in store.

When from the dire Box of Pandora out-sprang  
The ills of mankind, at the bottom was found,  
What, a sweet panacea for every pang—  
What, a balsam should furnish for every wound.

As it was in the myth, so it is in the fact,  
And as long as the world on its axis shall move,  
The Paræce from mortals will never exact  
What a ban, not a boon, in the sequel would prove.

Not only our manifold evils exte—  
But the ashes fill'd apples by Error pluck'd—tho—  
Even they emanate from a fountain Supremo,  
And will prove to be true golden apples one day.

Through the regions of Erebus lay the rough road  
By which the brave entered the Fields of the Blest;  
But from Hades escaped and Elysium trode—  
The toil but made sweeter the pleasure possost.

Dragon-watched was the idol of Jason's desire,  
Yet a triumph awaited the noble and wise:  
And as sure as the faggot but heats the fire,  
As sure did the danger make richer the prize.

Creation itself from a Chaos was born,  
And by the Great Law good from evil proceeds,  
And our Ato herself to an Eros would turn  
If aright we could look at the drift of our deeds.

Nay, neither the gloom that o'ershadows our skies,  
Nor the danger that lies in the path to our goal,  
Nor the keenest of pangs need awaken our sighs,—  
From woe the soul fashions delight for the soul.

Triumphant o'er trouble, triumphant o'er pain,  
Triumphant o'er death and through death we shall lie,  
With the cry "Io Pean!" and Echo—the strain—  
From her cave "Io Pean!" enraptured shall cry.

JOSEPH SKIPSEY.

### Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

MADAME BLAVATSKY.

SIR,—I have cut out a passage from the *Revue Spirite* of October, 1878, which is referred to by Madame Blavatsky in her letter to you of March 21st, and I have appended the cutting to this page, by which you will see that Madame Blavatsky's words, as published in the *Revue*, were "Je n'ai pas 'passé plus de trente ans dans l'Inde,' C'est justement mon âge,—quoique fort respectable tel qu'il est,—il s'oppose violemment à cette chronologie," &c., which I translated thus, "I have not 'passed more than thirty years in India.' It is exactly my age—although very respectable such as it is—it is in violent opposition to this chronology," &c. In this last letter to you Madame Blavatsky tells you that the words were "C'est justement mon âge,—quoique fort respectable tel qu'il est—qui s'oppose violemment à cette chronologie," &c. Madame Blavatsky adds, "I reproduce the sentence exactly as it appears, with the sole exception of restoring the period after 'l'Inde,' in place of the comma, which is simply a typographical mistake." Madame Blavatsky will pardon me, I hope, for saying that her sentence does not appear in her letter to you as it did in the *Revue*; for, as you will see, in the *Revue* itself her words were "il s'oppose," while in her letter to you they are "qui s'oppose," which substitution of the word *qui* for the word *il* makes all the difference to the translator. After this it is a little strange for Madame Blavatsky to send me to study French on account of her own error. It is also rather severe to accuse me of an error of punctuation, which I actually amended in my translation by putting a full stop after the word "India," instead of the comma after "l'Inde." That error, whose ever it was, was not mine, as any one could easily see by referring to my letter of January 31st.

It pains me to be regarded as a Nemesis. I would rather be looked on as one who, like others, upholds principles in which he believes. With regard to masking my face, I only wish that circumstances would allow me to show it a little oftener than I do; and with regard to my humble name, as I have before intimated to the Editor, I do not wish it to be concealed either from Madame Blavatsky or from any other person with whom I am in conference in *The Spiritualist*.

SCRUTATOR.

#### PLAGIARISM AND SPIRIT COMMUNICATIONS.

SIR,—On the 20th of last month I had a sitting; my wife, mother, and nephew. Mr. Eglinton (the medium) and myself made five persons. Without going into details I wish to inform your readers that a few days previously "Ernest," one of the spirit guides, told me, speaking in the direct voice, that some of my telegraphic friends (spirits) would probably pay me a visit again, and requested us to sit on the 20th January. We did so, and had the gratification of seeing the fully materialised form of "Abdullah," and other spirits, in a good light; the medium and materialised spirits were seen together, and instead of five persons being in the room we had sometimes six or seven individuals in my private *seance*-room.

Just before one of the spirit forms came out we were told to sing whilst it (the form) remained with us, as it was a very high spirit. We all saw it come out, go up to the mantelshef, take down some blank cards, go to the table, sit down on a chair, and begin writing; as we were singing I could not hear what was going on, but noticed the hand manipulating the lead pencil. I made a note, mentally, that the form remained much longer than the one on a previous occasion, and to prove that I was not mistaken, after the form had risen and come within two feet of me, and then bowed and retired, I took the paper and found it covered on one side, and part of the other, in characters which looked like the last telegraphic message (9th Dec., 1878); but I found on closer inspection that although the characters were telegraphic, they were in the *English* code, the former one having been written in the *American* code, so that unless one knew the code it would be impossible to transcribe it. Fortunately, I am acquainted with both systems, having learnt the *English* code out here for my private use, and after a considerable time I succeeded in making out nearly the whole of it. Before I give the words I must remark that "Ernest," speaking so that all could hear him, told my wife that the spirit who wrote on the card occasionally controlled Mrs. Cora L. Tappin, New Richmond, when delivering her inspirational discourses, and that when we had transcribed the message we should treasure the words in our hearts, and live up to the advice given. *Note, that the spirit who gave the message occasionally controlled Mrs. Tappan.* After much trouble I managed to make out the following message:—"Spirits are thronging around you to-night; the air is full of their breath; your lives are largely made up of their influences; they impel you in one way; they impede it in another; seek, therefore, the good influences—the soft voice of angelic ministration. You are often angry; anger attracts undeveloped souls. You are often envious; envy does not draw the brighter spirits. Mete out to others that which we would have them do to you. The soul must ——— (I could not make out these two words) pure and garnished. Seek the best light, the holiest influences; then you may benefit others and lead them to the light. God Is Love.—YOUR GUIDE."

This was my translation, but I was not certain about one or two lines, although it had got the sense of the message. The spirit had omitted to make some of the dots and dashes (which I had to anticipate), and for you wrote *u*, an old way of abbreviating. Having showed the translation to several of my friends, one of them (who is a thorough spiritual student, devouring every book I lend him) gave me a paper on which was an extract taken from Mrs. Tappan's oration on "Mediumship," and which was, with the exception of three or four words, literally the same lines as in my telegram. The word *to-night* (after "spirits are thronging around you") was after "you," and "souls" was put instead of "undeveloped spirits." "God Is Love," and "Your Guide" were added. Now if I were not thoroughly sure that I saw this spirit write the message, and then saw the medium and spirit, both at once, would I have been to blame if I thought plagiarism had been practised? I think not; but being a cautious, though enthusiastic, investigator, I had already made my notes about what "Ernest" had told my wife, viz., that the spirit who had given us the message occasionally controlled Mrs. Tappan. I could not persuade "Joey" or "Ernest" to give me the name, but I know that it was a materialised spirit, whose physique was entirely different to that of the medium.

Truth is immortal, and is applicable to all people, at all times and places. The message the spirit wrote us had been given in one of Mrs. Tappan's orations on "Mediumship," and was only an extract for our edification. The spirit controlling the inspirational medium (Mrs. Tappan) at the time was the same one who wrote the telegraphic characters. This "Ernest" told us, after I had importuned him to give us his name, which he refused. But to satisfy our curiosity, he said that he had occasionally controlled Mrs. Tappan. I am as sure as my life that there was no plagiarism about the matter; but to a tyro or captious person, Spiritualist or sceptic, a hasty opinion would have been formed, resulting probably in openly accusing the faithful and innocent medium of wilful fraud, as in the case of poor Dr. Slade whilst in Holland in 1877, and of late in the case of Mr. Lambelle, who was accused by a gentleman of plagiarism, who, I believe, did so on conscientious grounds. It pained me much to see plagiarism imputed to Mr. Lambelle, who I believe to be a good and true inspirational medium; but we are only mortals, and see through a glass darkly. I sincerely hope and trust that investigators will in future be more careful before denouncing any medium or person on circumstantial evidence.

BERKS T. HUTCHINSON, Dental Surgeon,  
Cape Town, South Africa, February 25th, 1879.



## "SPIRITS BEFORE OUR EYES."

THE following is a synopsis of the contents of the first volume of Mr. Harrison's book, *Spirits before our Eyes*, which will be out in about ten days' time:—

CHAPTER I.—The objects and method of this book—Ultra-materialism a necessary reaction from blind superstition, but now probably at its highest altitude—The destructive effects of ultra-materialism on the finer elements of man's nature—A reaction from abnormal materialism taking place in society—The mental demand for the play of ideality a natural one, with means in the universe for its legitimate gratification—Knowledge of physics not the highest order of intellectual acquirement—The moral and religious social influence of individual certainty of the reality of a life beyond the grave—Abundant phenomenal evidence of the reality of a future life open for critical examination.

CHAPTER II.—Apparitions seen in one place at about the time of the death of the body in another—The simplest class of death-bed apparitions—Death-bed apparitions seen by solitary witnesses—Death-bed apparitions seen by Lord Brougham, Lieutenant-General Fytche, the Queen of Navarre, Mr. James Sutherland, Miss Elizabeth Hobson, and Lord Chedworth—Death-bed apparitions published by Mr. W. T. Drewry, the Lord Lindsay, Mr. John Carson, Henry IV. of France, Prebendary Dennis, and the Rev. J. S. Pollock—Death-bed apparitions verified at "both ends of the line"—Attestations of the Rev. Thomas Tilson and Dr. Werner.

CHAPTER III.—Death-bed apparitions seen by one witness (continued)—Some apparitions temporarily materialised forms, others psychical—Some psychical apparitions real—Physical effects produced by death-bed apparitions—A rose-scattering spirit—Permanent results of a spirit grasp—Curtains and doors moved by death-bed apparitions—Apparitions of Catholic priests to their friends, and of parents to their children—Universality of the general characteristics of the phenomena—Certain resemblances to those produced through mediums—Spirit clothing—The source of the matter composing the bodies of materialised death-bed apparitions—Death-bed apparitions seen by Lady Beresford, Lord Westmoreland, the Marquis de Rambouillet, Lord Balcarras, Colonel Nathan Wilson, Mrs. Tatum, and Captain Ridd—Death-bed apparitions attested or published by Mrs. Harding-Britten, the Marquis de Prey, John Wesley, Mr. William Howitt, Mr. Plumer Ward, M.P., Lord Byron, and the Rev. J. S. Pollock, M.A.

CHAPTER IV.—Death-bed apparitions seen by one person (continued)—Impressional, but real, apparitions—Mesmeric influence of the spirit over the sensitive—What the spirit thinks, the sensitive sees—The sensations and temporarily abnormal condition of the seers—Trustworthy information about events at a distance given by the psychical method—The ruling passion of a Russian doctor strong in death—Particulars relating to death-bed apparitions seen by St. Benedict, Catherine de Medicis, Madame Sophie Aksakof, and M. Bezule—Death-bed apparitions testified to or published by Mr. Serjeant Cox, Father Newman, Queen Marguerite, and the Abbé de St. Pierre—The condition of mind in which irruptions from the spirit world are imminent.

CHAPTER V.—Death-bed apparitions seen by one person (continued)—Sometimes when apparitions are seen spiritually, what the spirit thinks the sensitive sees—The same phenomena producible by experiment between spirits still in the earthly body—Details of experiments—Visions produced by the will-power of mesmerists and by the thoughts of inquirers—Synchronous dreams—Spiritual revelation of a murder—Spiritual appearances on board the cable-repairing ship *Robert Lowe*—Spiritual revelations in agreement with demonstrations by experiment—The seership of Swedenborg and Thomas Lake Harris—"En rapport."

CHAPTER VI.—Death-bed apparitions seen by several witnesses at once—Death-bed apparition seen by five witnesses, and their trustworthiness attested by Mrs. Margaret Balfour; by three witnesses, and attested by Mrs. Backhouse; by three witnesses, and attested by Mr. Richard Grattan, M.D.; by two or three witnesses, including Prebendary Salter; by two witnesses, Sir John Sherbrooke and General Wynyard; by four witnesses, the Rev. Thomas Savage and relatives; by two witnesses, and attested by Mr. Frederick Sinclair; by two witnesses, and attested by the Rev. F. G. Lee; by thirty witnesses, and sworn to in the Court of King's Bench; by five witnesses, and attested by Mrs. Crowe—Old Booty's ghost and the appearance of "a gentleman in black"—Apparitions sometimes seen by psychical impression by more than one person at the same time.

CHAPTER VII.—Death indications given otherwise than by apparition to persons at a distance—News of death revealed in dreams—Further experimental illustrations of means whereby dreams can be set up in the brains of sleeping mortals—Major Owen's experiments—Dr. Abercrombie's statement—A distant death revealed to Bishop Hall and his brother by a synchronous dream—Distant deaths revealed by dream to Mrs. Gilmour, Mrs. Murray, Bishop Lee's son, the Duchess of Guelderland, the Countess of Cork, Ben Jonson, and St. Basil—News of death given in a synchronous dream to two ladies—Symbolical indication of distant deaths given by dream to James V. of Scotland, Bishop Jewel, and Sir Francis Bacon—Indications of a distant death given to Dr. Grattan in a railway carriage—A death-scene at Oxford seen in detail in a dream—Death-bed indication to a distant blind relative—Physical effects produced by death-bed apparitions—Sir Walter Scott's narrative—The temperature of temporarily materialised death-bed apparitions.

CHAPTER VIII.—Apparitions of living mortals—The spirit leaving the body during sleep and trance—The spirits of living mortals seen at distant places—Verification of spiritual travels at "both ends of the

line"—Details of funerals seen in dream or trance—The materialised spirit of a living Methodist minister seen, recognised, touched, and heard by two witnesses—A human "double" seen by the Rev. Mr. Moore and another witness—The spirit of Shelley seen by several persons during his life—The apparition of a living murderer seen in daylight by some of the Glasgow police—A spiritual interview between two unembodied Americans—Communion with the spirits of the living, the dying, and the dead through the clairvoyance of the wife of a New York physician—War news conveyed to the Baroness Von Vay by the spirit of a living man—Messages carried between London and New Zealand by living human spirits—Strange experiences of Prince Wittgenstein in relation to the evocation of the spirits of the living—A stranger story still.

CHAPTER IX.—Hallucinations—Untrustworthy dreams and subjective impressions—Materialistic medical men do not understand the nature of some of the maladies with which they deal—False mental impressions may be given by mesmerism—How a susceptible young man saw an angel named Sarah Seabold—How Sarah Seabold inspired him to deliver trance speeches—An interview with Elijah, the prophet—How a policeman tried to converse on spiritual subjects and failed.

CHAPTER X.—The major and minor phenomena recorded in this volume, reproducible, for the most part, by experiment—Examples—The direction experimental research should take in the future—General conclusions.

In the second volume it will be shown that there is no break in the phenomena at the time of the death of the body, but that each series of facts continues in an unbroken line, the same with the spirits of the departed as with the spirits of the living and the dying.

## MARCH SONNETS.—1879.

BY J. T. MARKLEY.

## I.

Bring Light and Hope young Month, in snow-drop peep !  
 Fair signs of scents and songs of golden days :  
 Warm winds—with Music mellow'd by bold rays  
 Of daring suns,—aroused from old year sleep.  
 O God ! but breathe, and Life itself will leap  
 To pulsing pictures on wild fallow-lands !  
 Now break slow frosts' enthralling Death-grip bands  
 That Babe and Bird may feed, and cease to weep.  
 Old Earth—long star-stung with ice-marbled fire,  
 Hath been too long an Arctic, mocking hell,  
 Unfed by roaring sins, free guilt, or crime.  
 We part to laugh again, lead on ! aspire !  
 Nor see a funeral, where we fainting fell,  
 Adown the deadliest steep of thorn-fenced Time !

## II.

Drown Hunger's angry wail, with dancing trill  
 Of all-souls, glee-linked, timèd-thankfulness,  
 Until such Concert pleases, but to bless  
 Our great Land's Life—no longer black and still.  
 From Cottage homes, forgotten on the hill—  
 From villas moist with cavern-coldness now;  
 And from deserted haunts of Ox and Plough,  
 O ! let rare flowery warmth come forth, and fill  
 Each stretch of Field and Flood, with wid'ning bliss.  
 Ah ! soon sunk winter—in sad hearts of men,  
 Must melt before deep-kindled Crocus flame :  
 Stray beauty, from rich worlds, burn into this :  
 Till cloud-screen'd souls, long dumb, are found again,  
 Fresh thron'd on Toil's strong skyward tiers of fame !

## III.

Ye southern gales ! confirm a holy thaw !  
 Waft bread upon thy unlocked, trembling streams,  
 That men may catch swift affluence of dreams,  
 And Mother's breasts flow babewards, in pure law.  
 Give famish'd crowds full horns, our father's saw  
 Of Plenty ! and of Peace !—beneath free vines  
 Quick bursting ! into Fruit's red, swelling lines !  
 And scenic nourishment. What wealth of awe,  
 The heightened heart must feel in that clear morn—  
 That dazzling harvest-blush, in sheaf and tree.  
 Fret cheerily ! transition skies—with rain;  
 Fall metre-touch'd on lean, eruptive corn,  
 That sleeping gods may hear Sap's Jubilee,  
 And watch men lose fine sacrificial pain !

3, Park-terrace, Horsham.

THE Rev. John Tyerman left for Australia last Tuesday. His ship will call for a few days at Cape Town, where there is a great desire that he should remain and lecture.

## PRESENTIMENTS OF DEATH.

From "The Religio-Philosophical Journal," March 1st, 1879.

Detroit, Michigan, February 17th, 1879.

THE following statement of facts was made to me by the parents of the children whose death is spoken of:—

In November last one of the two daughters of J. H. Post, living three and a half miles west of Ithaca, Gratiot county, was taken seriously ill with congestion of the lungs, and within three days died. During her sickness she said she saw the Saviour, and that when he came again she was going with him. She told her older sister the day after she was taken sick that she, too, was going to die very soon. The latter, a girl nearly sixteen years old, rather indignantly resented the assertion, having no thought at the time that her end was near; but the little girl repeated the statement, saying it was so because God or Jesus had told her so.

She seemed perfectly happy at the thought of dying, and continued to talk about it to her parents, her sister, and the neighbour's children who had been her playmates.

One remarkable feature about her sickness was the fact that she retained her strength until she died, and within five minutes of the time when she breathed her last, she said to her mother, "He is coming for me now, and I must go."

Her mother had just finished a new dress for her, and she said, "Mamma, I want my new dress on now, so that I can go, for He is almost here!" At her urgent request her mother got the dress, and the little girl got down on the floor and put the dress on herself, when she seemed perfectly contented. Then, after asking to be carried to each room in the house, she called each member of the family to her, and bidding them farewell, she said, "He has come now, and I must go," and almost immediately expired!

Two days after this her older sister was taken with diphtheria, and after a brief illness died. During her sickness she said to her mother, "There is Rosa (her young sister who had just died). Don't you see her?" Her mother said, "No, I don't see her, but I suppose you can." This satisfied her, and she seemed to feel happy at the thought of death, although previous to her sickness she had not been an especially thoughtful girl. During her illness, too, she retained her strength to a remarkable degree, and within five minutes of her death sat in a rocking-chair and rocked herself as naturally as when in health.

The day before her death she said she saw another funeral procession on its way to the cemetery, and although she did not mention the name of any one, she pointed in the direction of one of their neighbours, and said, "You will see very soon." She died while seated in her rocking-chair, suddenly ceasing to breathe, without a struggle.

One of the neighbour's girls who attended her funeral, just as the coffin was carried off, called out to the deceased by name, saying, "Hettie, I will come very soon!"

Two days after, this girl, although at the time in good health, was taken sick, and after a very brief illness also died.

The foregoing I have given briefly, as related to me by Mr. and Mrs. Post, the parents of the two children first mentioned above. They are not educated people, but seemed to be candid and truthful, and were evidently very deeply impressed with the peculiar experience of their children during their sickness.

Before this sad event Mr. Post was an utter disbeliever in God or a future state. Now he believes in both, and says he thinks God took his children and gave them the experience they had to convince him of the reality of eternal things. Who can account for it on a better hypothesis?—*"M. M.," in "Truth for the People."*

To soil others is no way to make ourselves clean.—*Tennyson.*

HE that believes without having any reason for believing may be in love with his own fancies, but neither seeks truth as he ought, nor pays due obedience to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and crime.—*John Locke.*

A TUMOUR REMOVED BY MESMERISM.—Mr. H. E. Dickinson, of Milwaukee, Wis., sends to *Mind and Matter* the particulars of a case in which a lady, who suffered much from a tumour, was cured by Dr. Horning, a healing medium. The diagnosis of her disease was dropsy and ovarian tumour. She applied for medical treatment at the Thermal Baths, where she was attended by Drs. M. P. Hunson and Sergeant-General Wolcott. Eighteen pounds of water were removed by the common process of tapping. This operation would have to be performed several times before any attempt could be made to remove the tumour, which, it was estimated, weighed nine pounds. In the meantime, a sister called upon Dr. Wm. W. Horning, a healing medium and clairvoyant, and, being entranced, he made a diagnosis of the case, never having seen the patient, or heard of her. The sister then made application to the physicians at the Bath to permit Dr. Horning to attend the patient. They gave their consent, expressing the opinion that he could not do the sufferer any good. The Indian doctor, as he is called, attended the patient at his office, and in three weeks' time she was entirely cured, without resort to surgery. The patient having been restored started for her home in the interior of the State, but before leaving Milwaukee called upon Doctor Wolcott, who had attended her at the Bath when he removed the eighteen pounds of water already alluded to. He did not recognise her first. She then informed him that Dr. Horning, the Indian doctor, had removed the tumour by manipulation. Dr. Wolcott said he knew Dr. Horning could read minds, but he never knew that he could remove tumours, such as had afflicted her. It may be stated that he removed by manipulation several tumours within a few weeks that had been pronounced hopeless by attending physicians.—From "*Mind and Matter*," Philadelphia, Feb. 22nd.

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Book VI.—Supersensuous Perception.—Introduction; Chapter 1. The Phenomena of Supersensuous Perception; 2. The Physiology and Psychology of Supersensuous Perception.

Book VII.—Trance.—Introduction; Chapter 1. The Phenomena of Trance; 2. The Physiology and Psychology of Trance.

Book VIII.—Psychism.—Introduction; Chapter 1. Objections and Objectors; 2. The Witnesses; 3. Psychic Force; 4. The Methods of Investigation; 5. The Phenomena of Psychism; 6. The Psychic; 7. The Physiology of Psychic Force; 8. The Directing Intelligence; 9. Phenomena of Psychism; 10. More Phenomena of Psychism; 11. Other Phenomena of Psychism; 12. Communicated Phenomena; 13. The Physiology and Psychology of Psychism.

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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 tilts 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.

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