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

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FORTNIGHTLY MEETING.

The usual Fortnightly Meeting will be omitted on Jan. 6th. On Monday, Jan. 20th, a paper will be read by Mr. W. H. Harrison, entitled "Hauntings." On Friday, Jan. 10th, Soirée Committee, at 5 p.m. On Tuesday, Jan. 14th, the ordinary Council Meeting will be held at 6.30 p.m., preceded by the sitting of the Finance Committee at 6 p.m.

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Feb. 3.—Miss Kislbury, "Apparitions of the Living."
Feb. 17.—Dr. Carter Blake, "On the Nerve Ether."
March 3.—Dr. Wylie, "Christian Occultism."
March 17.—Mrs. Ellis, "Experiences in the Home Circle, No. 2."
April 7.—Mr. Morell Theobald, "Experiences in the Home Circle, No. 3."
April 21.—Mr. C. C. Massey, "On some of the less-known Facts of Spiritualism."
May 5.—Mr. D. Fitz-Gerald, M.S.Tel.E., "Recent Research in the Phenomena of Spiritualism."
May 19.] These days are purposely left free for the discussion June 2] of any subjects of importance that may arise. June 16.—Mr. Stainton-Moses, M.A., "Review of the Session

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SPIRIT PHOTOGRAPHY IN THE DARK.

BY COUNT DE BULLET.

SINCE my last communication, although I have encountered serious interruptions from several causes, chiefly prolonged and very unfavourable weather, I have had some new and curious results, which may be of interest to your readers in view of the questions which have lately disturbed the world of Spiritualism.

On several occasions I have discussed with John King the practicability of photographing a living person by his process in the dark; I could not understand why, if the material things which appeared in the photographs could be thus taken, the power might not be equal to impressing the human form. I have also thought that if the materialised spirit takes on so much of the body and substance of the medium, as the weighing tests of Messrs. Harrison, Blackburn, and company, recorded in your columns, would tend to prove, then some of the most natural of the specimens produced were nearly two-thirds of the way towards the human form entire.

But I received no encouragement in my suggestion. Without saying, positively, that it could not be done, John King has expressed his doubts about it, remarking that he did not think the light was strong enough; and he did not proffer to make the trial. Thus the matter was passed over.

Accident, however, sometimes surprises the scientific discoverer by revealing an unexpected reach and capability in his invention. Within a few weeks Mr. Firman has moved his residence to another apartment in the same dwelling, and in the new *séance* room some changes have been made. Theretofore during the *séances* the medium has reclined on a bed lying on the floor behind the curtain. Since the removal this has been placed on a small iron bedstead raised about two feet, thus bringing the medium when entranced within the focus of the camera.

One day shortly after the change, and after repeated unsuccessful efforts of the female spirit "Angela" to be photographed in a new position, John King said that he would try her again nearer the medium, in the hope to gain additional strength thereby. When the process was finished I found on the plate empty drapery standing upright over the couch, and an impression of the medium himself as he lay asleep on the bed, together with the upper part of the bedstead. The impression was not strong enough, however, to print from.

Here was a practical, though unexpected, answer to my speculative queries; or, at all events, the beginning of a satisfactory solution. "Angela" immediately wrote through Mrs. Firman: "I was well formed, and wrapped myself in the drapery you see, but got out of range and floated up so that you see nothing of me, for which I am very sorry, for I wanted you to see me." John King wrote through the medium: "The drapery which you see was that of Angela, but somehow or other she managed to get out of it before you opened the camera. I do not understand how everything came like that—I did not expect it, and am astonished. If we had another plate I should have tried again, and I think with better success—we do not know where we are getting to." I should here remark that Mrs. Firman has been developing as an excellent medium for the last three years, and is strongly clairvoyant. She always takes part in the *séances* when able to do so. I referred to her several times in my last communication as posing for the arrangement of the camera, seeing the photographic light, &c.; but through the errors of the press her identity was merged in that of her husband. The female spirits appear to depend on her to a degree for their power. She has latterly been in ill health, and necessarily absent from the *séances*—to this cause I attribute the failures of Angela. All that I have

above narrated was but the prelude to the more important performance which I have taken up my pen to describe.

Some days intervened without any result, when at last I was startled by finding on the plate a representation of the medium lying on the bed as before, also an exact copy of him, in form and appearance, standing near the foot of the bed, and a figure, apparently another copy, standing on the bed; but the impression was not strong.

As soon as the plate was developed, John King wrote: "You have to-day the double spirit of the medium, making in all three in one; but as it has not come well I will try again another time." Again I had a repetition of the impression first described, but still more faint, John King complaining of the bad weather as the cause. He depends on the atmosphere for his light, and when that is damp it effectually checks his operations. For his materialisations he relies almost entirely on the medium; but that process is seriously affected also by the weather, a clear dry air being best. The weather continuing unfavourable, and Mrs. Firman being still ill, I had no result of any kind for several days after that last mentioned. Finally, I heard the voice of John King giving his usual hearty greeting, after more than a week's silence. He said that he was afraid that he could not make a better picture that day than the last, as the weather was so damp; and he wished me to decide whether he should go on or postpone the photographic effort to another day. As he could not promise to do better I concluded to defer the operation. Taking advantage of the restoration of friend John's colloquial powers, I asked him to explain the meaning of the triple figures of the medium which had been photographed; how they were endowed, what animated the "doubles" if they were animate, and if it were intended to be asserted that the spirit of a man was capable of being divided between double and triple representations of his body?

He replied, in substance, "You have asked me a difficult question, that is, difficult for me to explain so as to be fully understood. I shall not go into any long or complicated explanation, for fear that I may be 'brought up, all standing,' with logic" (referring to a previous discussion). He went on to say, "Well, as you see, there are three forms represented—the first, the original of the medium lying on the bed; the next, the form standing at the foot of the bed, in all respects a double of the medium in appearance, in body, and in dress. This is a material body, capable of moving about, and personating the original, and is formed in a manner analogous to that in which a spirit is materialised. This double explains much of what mischievous spirits do to place mediums in a false position. The third form is different; it is not material. I would explain that in this way: from every human being there comes an emanation—call it if you please effluvium—and it is from that the third form is produced. You will perceive that it is transparent; the wall paper can be seen through it."

I asked him if he could form a double of me, and give my photograph from the cabinet, while I was sitting in front in my usual seat?

He answered, "Yes, if the necessary conditions were present; that is to say, if you were capable of being put in a mesmeric sleep, and were so asleep." Here he said that he must go for the day, and concluded with the usual "good-bye" and invocation, leaving, as will be seen, the spirit part of my question unanswered. Five days more elapsed without any effectual result, when I found on the plate two forms of the medium standing outside of the curtain—one looking down, and the other, with uplifted hands, apparently regarding his *vis-à-vis* with much surprise.

John King wrote in regard to this: "I put the two doubles outside, and made my light as concentrated as I

could, as only just to give the two, consequently it was very powerful (the fine weather helping us, as usual), and therefore I think the impression is somewhat burnt. I did not have the curtain open while it was being done. You have there, not the medium proper, but two pretty good duplicates of him, one looking very much astonished at seeing the other." I put to friend John, here, the latter part of my former question, that is, what animated the "doubles," so that they could be made to represent the original?

He wrote: "The double is certainly animated by the spirit of the medium—the connection between the two is never broken. Hence, if you were to attempt to take hold of the double, it would fly back to the source from whence it came (*i.e.*), to the body of the medium. This is the reason that where a spirit or double has been suddenly caught hold of in the dark, when the light has been struck the medium has been found in the hands of the person who grabbed. When Katie King was taken hold of suddenly by one of an audience, he was found holding the medium, Miss Florrie Cook."

On remarking that the last of "the doubles" were not exact copies, the condition of the hair and the attitudes being different, it was answered: "It is easy for me to place one in an entirely different position from the other." In reply to another suggestion it was written: "Now you get very deep into it. I cannot create anything; that belongs to a power beyond me: there is only one Creator, the Almighty Father, God. Now, in forming ourselves so as to be seen, we can take particles from the atmosphere, or we can take from the body of the medium, which is easier. We have also the power to double anything or everything; but if you ask me for the *modus operandi*, that I cannot explain so as to be intelligible to man. I can only ask you to come to our side if you wish to see how we do it; that is a bad joke, is it not?"

In regard to the last-mentioned photograph of the "doubles" outside the curtain, he further said: "There is in the first place the double of the medium, which I will call the double proper, partaking more or less of the animation of the medium, and it is from that double that the other is made, proving *three in one*; but we can go no further than that."

I here called attention to the apparent inconsistency of his statements in saying, in the first instance, that the second double was produced from the "emanation" or "effluvium," and in the last that it was made from the first double. He answered that both doubles were composed of the "effluvium," but with as much materialisation in the first formed as could be safely taken from the medium, and that the second double, in both cases, was made from the first one. On another occasion he said, that "the spirit forming a 'double' dominates the 'double' at will." I have since had another photograph of the medium lying asleep, and his double kneeling just above him, and an indefinite shadow of another double. This is the strongest yet taken. I am told that in the course of time a photograph will be given, in the usual manner and place, of the "double" of the medium, while the medium himself is lying asleep in an adjoining room.

I have encountered "doubles" before this in my varied spiritual experience, but in a different way. I will mention an instance. Once I was attending a *séance* given at my request by Mr. Firman at the house of a friend, here, in Paris. It was held in a room of moderate dimensions, securely locked; there were present this friend, his wife, Mr. O'Sullivan, the medium, and myself. We sat in the dark in this order: Mr. O'Sullivan had the hand of the medium on one side, the lady his other hand on the other side, and my friend and I sat together completing the circle. Shortly after the light was put out I felt myself taken hold of in a rude manner. I quickly threw my hand behind me, and grasped firmly the clothing of a retreating figure; but my arm was seized, and my hold forcibly wrenched away.

For the moment I would have sworn that it was the medium practising a trick, although, if I had reflected, I would have realised that if he were capable of and disposed to practise a trick, he would hardly have attempted that of insulting one with whom his relations had been so long agreeable and on whom he depended. I immediately asked Mr. O'Sullivan, in Spanish, if the medium was in his seat.

He replied in the affirmative, and on the light being at once struck the circle was found complete, and there was no sign of any intrusion. We shortly after broke up, and I wended my way home pondering and puzzled. But soon we had an explanation. We had resumed our sittings at the *séance* room of the medium on the following day, when, on his being put in the mesmeric sleep, he suddenly and frantically exclaimed, "Take him away—the Greek!" Then he was thrown violently backwards to the floor, as if in the grasp of a strong man, struggling convulsively. In this state he continued for at least twenty minutes, alarming us greatly, and requiring all our efforts to restore him. As soon as he recovered his composure he sat down to write, so as to get an explanation of the extraordinary scene. He wrote in an entirely new hand, and, as it appeared, that of an interloping and wicked spirit, who proclaimed that he had come to break up our *séances* from resentment at a course which the medium had taken under our advice. The medium had been unprofessionally, as a visitor, attending *séances* at a spiritual headquarters in Paris, where this spirit, known as "the Greek," was accustomed to perform extraordinary physical feats, such as lifting heavy articles of furniture, chairs in which persons sat, and levitation of the medium. The medium, I heard, would on these occasions be floated around the room over the heads of the circle, and perceptible to all, with his feet touching the ceiling. We found these attendances weakened the power of the medium, and he was requested to give them up. The *séances* at the other place consequently fell off in attraction—"the Greek" could no longer perform—hence his resentment, and his course to revenge himself. In his writing he avowed that the night before he had taken the form of the medium, doubled him, to injure him in my estimation, and that he, in seizing him and throwing him down as he did, intended to do something more serious, plainly implying that he meant to kill him, and accomplish his revenge by our being held responsible for the death. Of course I did not believe that he had any such power, but there could be no doubt as to the wicked savagery of his purpose. The obstructions of this spirit continued nearly two months. We were having, when they commenced, most interesting materialisations, but the power ceased with these interruptions. Every day when the medium sat to write his hand was seized by "the Greek" to write messages to us. At first they were most offensive and impious. He proclaimed himself to be "a devil," and denied the existence of God, defiantly challenging us to "*prove*" that there was a God. We filled many pages of our book in our discussions with and efforts to convert this turbulent and troublesome spirit. We were at last, I am happy to say, successful, and he became one of the most contrite, submissive, and grateful of our band of spirits. But the change was produced only after a long and hard tussle. He afterwards wrote his life through the medium. He had been a pirate when in life, and had been fifty years in the other world without knowing of or believing in the existence of God. It would seem that infidelity is not confined to this sphere. He has materialised often, and during the course of our photographing gave us his portrait. I will send you a copy. It is not handsome. I must some day ask your permission to give for your columns a brief transcript from one of my note-books of "My Experiences with the Spirit of Akosus, the Greek Pirate."

John King has often claimed to perform the "doubling" process in regard to material things—in the production of flowers—constantly with drapery, until a recent period, when I commenced to furnish the drapery myself to save power; and on special occasions, when my wife and other ladies have attended my *séances*, he has produced *bon-bons*: they were quite fresh and palatable. It would be premature for me to relate all the incredible things which I am informed spirits have the power to do in regard to material things by the faculty of doubling them.

In time, knowledge on this subject, as well as upon that of spirit photography in the dark, will accumulate from other sources; there must be a beginning somewhere with all things. If I supposed that such phenomena as I have described would be confined in their manifestation to me and the medium I employ, I would not think, for a moment, of making my experiences public. I can at least ask your

readers to wait for confirmation, if the evidence I furnish is not intrinsically sufficient.

This is apparently a period of pretty general unbelief among many spiritual investigators—a time of subtle intellectual effort to treat the simple truth in every way, but that of accepting and believing it.

A season of "Spiritualism without spirits." But this infidelity will work its own cure—the thought engendered in the minds of the doubting—and more practical experience will resolve the problems on the side of the truth, and bring able and zealous converts to the cause. In time it will be as popular to believe the evidence of one's senses, and the convictions of one's intellect, as it is now to lose one's faith and one's self in a wilderness of vagueness amid bewildering clouds of mazy mysticism. Spiritualists will then have "the courage of their opinions." This will be the era of "Spiritualism with spirits." Then from concurrent, fully tested phenomena, and reliable, consistent, spirit communications, something towards a system, if not a science of spiritual manifestation in our day and generation will begin to be constructed by the apostles of the new dispensation. As yet we are but in the infancy of knowledge on this great moral problem. What is that which we speak of as a materialised spirit? Is it an impalpable object simply putting in an appearance—an airy apparition without substance?

Or, when strongly formed, it walks, and talks, and tells us what it sees, when it grips our hands or strikes a resounding blow on the table before us, does it do all this with corporeal functions borrowed for the occasion from that special being known as a medium—according to the respectably certified story of a weighing machine—leaving the poor medium, for the time being, barely one-third of the physical substance which he has been gathering, growth by growth, in all its slow stages of development, and with all the trials and tribulations of the flesh, from infancy?

In other words, is it an improvised human frame and form, clothed with flitting flesh, having ephemeral veins coursing with provisional blood, eyes whose sight is put out almost by the act of seeing—a temporary brain teeming with transient thought uttered through vanishing vocal organs and nerves and muscles that are taken on and laid off at pleasure?

If incomplete experience tends to prove this, what incomprehensible marvels are presented? If it does not establish this, how much more even does the phenomenon of a materialised spirit take us beyond the bounds of finite thought into the realms of wonder and amazement!

What bearing the fact and purpose of "doubles" which are now being projected on the world have on the question, remains for further development and consideration. And here let me say a few words on the varying differences in the nature of materialisations, affected by the original power, and the condition of the medium for the time being, the state of the atmosphere, *the intelligence and experience of the operating spirits*, and the character of the audience assisting—even the room and its appurtenances have their influence. At times the appearances are as hard and fixed as coarse masks, or as if cut out of wood, then they are found possessed of superhuman strength; again, as unsubstantial as the double of a double. I have seen them "scarce half made up," with a nose or other feature missing, and the flesh as if raw—horrible to look at—and then beautiful in flesh, in feature, and in expression as those I am getting now.

John King has recently offered to present himself to me fully formed, and allow me to shoot at him with a pistol loaded with ball as long as I like to do so. I declined to engage in the exhilarating practice proposed; but, at the same time, I remarked that I could not reconcile this bullet proof condition with the idea of the intimate and sensitive relations existing between the medium and a materialised spirit, about which so much is said. He answered, "When I present myself to be shot at, I will materialise in a different and more difficult way than usual, chiefly from the particles of the atmosphere. If I should do so from the medium, the shock of the shooting would be a very serious affair indeed to him." There is at least one well authenticated case recorded of a materialised spirit being shot at, on notice, in America, without *materially* disturbing its equanimity.

I once asked an intelligent spirit, with whom I was conversing, what form the spirit wore in the other world—as to deformed persons—and how it was that the form on earth was resumed in materialising? He answered, somewhat brusquely: "You do not suppose that when we get here we become round like a ball or square like a block? Having a form, what is more natural than that we should retain the most beautiful created by the hand of the Almighty Master, "in his own image—that of man." It may be called the mould on which the materialisation is made. There is no such thing as deformity of the spirit; consequently it has none in the new existence. Moral deformity! yes, I regret to say, in very many cases of those entering our world; but what you call physical deformity was laid aside with the old apparel—cast off at death. When, however, we show ourselves through a medium, we have the power to do so with the peculiarities of form we had on earth, so that the hump-backed shows his hump, and the like, that they may be identified.

Bearing on the question as to what a spirit takes from a medium, I have given some unsatisfying thought to the recent predictions of trance speakers and other mediums, that soon the time would come that spirits, by combining the medial powers of numbers, would be able to make more wonderful appearances—even going to the extravagant extent of saying that they would take form at a public meeting and address the audience.

On this subject I put to John King the following question: "Suppose a collection of media combined together with the harmony of object of a band of minstrels, or better, a university boat's crew, where a number of men, united with a common and intense purpose, submitting to severe training, come at last to act in such unison, that it may be said their muscles move and their hearts beat as one man; if something like this unity of purpose could be produced among an equal number of media, what would be the effect?" He wrote in reply: "In a boat race they all have one object in view (*i.e.*), that is, attaining a certain result, and in doing that, the glory is or will be shared between them. Now, with media it is different; instead of having one common object in view, they each have a separate one, and therefore they, like artists struggling for individual reputations, are eager each to outshine the other. If it were possible, and in the present state of things it does not appear to be, to get a lot of media together with one object in view, the glory and fame of which was to be shared equally between them as in a boat-race, the effect would be simply tremendous." But this answer did not satisfy my doubts. I still kept in mind the test with Williams and the weighing machine. If the material of the body of the medium is taken by the spirit in materialising, what an incongruous mixture would be made in uniting the matter of several media to give increased strength to the spirit. Reflect on the differences of age, temperament, colour, condition, flesh and blood, and bone and muscle, and all the other physiological conditions to be harmonised and amalgamated! This seems like bringing the proposition to rather an absurd conclusion. And then, too, take into consideration John King's statement that the spirit of the medium to a certain extent entered the spirit or double—what a "mingling of spirits."

In my dilemma I consulted that most elevated authority it has been my happy privilege to know, the high and holy Glaucus. He wrote the following answer: "The idea thou advanceth is erroneous; there is no substance or solid matter taken from a medium to make a form or to aid in materialising one. It is simply a strength or power taken *out* from and also about the medium. Again, when a form has been materialised, it is not the spirit of the medium that enters into that form, but simply the spirit of him or herself who wishes to make him or herself known. For instance, my form is prepared—I prepare it myself. Now, if the spirit of the medium were to enter into that, how could it possibly be me? If I come at all unto thee, O my son, I wish, by the help of God, to come to thee in my own individual spirit, not by the spirit of another. There is, most naturally, a something which exists always between the medium and the spirit. Now that something is—I know not how to make it clear unto thee—after thy natural way, and I may say worldly way,

of explanation—suffice it to say, however, that that something does exist (or is in connection), which, for a better word, I will call sympathy. It is simply a kind of magnetism, which always, more or less according to those present at a materialising *séance*, attracts the spirit then materialising towards the medium. There is always that tendency to go back.

“As for the medium losing weight—mark this well—it is not possible, as thou wilt see when they get their new test weighing machine, unless it becomes tampered with by evil spirits, who will do all they can to lead them astray. I repeat that no material change can be made in a medium during manifestations, the only change being that of losing power—a vital power, the loss of which makes the poor medium utterly powerless until that power has been restored. When I speak of those present affecting the materialisation of a spirit, I refer to the influence which they bring into the room with them. Some persons bring good, and others bring bad influences, and in a great measure it depends on the assistants, as on the medium, whether the appearances are good or bad. Again, when I speak of a going back, I do not mean a going back to the medium; but on account of the great sensitiveness of a materialised spirit there is always a tendency to dematerialise. It is a sensitiveness that, up to the present time, we have not been able to get over; but I hope that the time will come when we shall do so. I will detain thee no longer; but we will go into this more together, acting in a right spirit and mind, always hoping that our Almighty Father will guide us, and that the presence of the most Holy Ghost may be upon us, and then we shall get at much more, and explain many things.”

Here I must leave the subject.

I send you the following photographs taken in the dark.

1. The medium entranced and the two “doubles.” On calling John King’s attention to the fact that neither of these doubles showed materiality in this photograph, the wall appearing through both, he said that this arose from defect of power, and in time he would do much better.
2. The “doubles” standing outside of the curtain.
3. The “double” kneeling as described, and the shadow of the other.
4. The portrait of “Akosus.”

The specimens of the “doubles” are, as I have explained, imperfect. Eventually, I am confident I will have quite finished and complete pictures of them. But I have thought these would be interesting, “with all their imperfections on their head.”

I have more than the reluctance of a private citizen, unwilling to surrender himself in any form to the public, to appear as a writer in a newspaper. But I am aware that anonymous testimony carries with it neither responsibility nor weight. Nevertheless, I realise sensibly that to present as facts remarkable events, far out of the usual range of experience and belief, is a very thankless mission, the almost necessary effect of which is to subject one’s self to most undesirable criticism and judgment. As it is, I give to the public but a tithe of that which is given to me, and only when I feel compelled to make known that which appears to be useful and important.

It should be remembered that I come not to teach, but to testify.

Paris, December 24, 1878.

I must to-day add a few words to the above. During the tedious delay resulting in the photographs of “the doubles,” I was told that if I would have patience I would be rewarded by the results. This promise was, it seems, only partially performed in the production of “the doubles;” yesterday and to-day I have had gratifying supplements. In the photographs heretofore taken, there has not been, at least with the female spirits, complete resemblance between the forms appearing in the materialisation *séances* and those shown on the clichés, and I have asked to have this corrected, even at the expense of their beauty. Latterly I have alternated materialisation *séances* with those for photographing, and the appearances at the former have grown more and more perfect, John King saying that they were making improving discoveries at each representation. Yesterday there were presented the most real, graceful, and beautiful materialisations I have yet witnessed, in all my experience, of several female spirits, including “Angela;” and to-day I have taken, by the

usual process, in the dark, a vivid photograph of the radiant vision of “Angela,” as shown yesterday—I may say “a speaking likeness.” The features are refined and delicate, the eyes full of life, and the whole expression elevated, exquisite, and angelic. At the same time, so much of the medium sleeping on the couch as came within the scope of the camera is also shown on the plate.

December 28, 1878.

SUNDAY SPIRITUALISTIC SERVICES.

A CORRESPONDENT writes:—

“On Sunday evening, January 5th, Mr. J. William Fletcher delivered the first of a series of lectures upon ‘The Religion of Spiritualism,’ at the Cavendish Rooms, Mortimer-street, London. The hall unfortunately would seat but two hundred and fifty people, and at an early hour every seat was taken, so that at 7.45 p.m. the doors were closed, and many who had come a long distance could not find admission. Although as a clairvoyant and test medium Mr. Fletcher is well known to many of the leading Spiritualists of London, his power and gifts as a public speaker have not been called into action until the present moment. This would seem surprising to those who have known him so well in the lecture field in America, where his talents were thoroughly appreciated; and it was only because of the urgent solicitations of his friends that he consented to inaugurate and deliver the present course of lectures.

“The lecturer was ably introduced to the audience by Mr. Harrison Green, a gentleman who has devoted the best years of his life to the cause of Spiritualism, and who is known both here and in America as a sincere and ardent worker. He congratulated the audience upon having the opportunity of listening to so able a speaker as Mr. Fletcher, who, upon being offered terms, had proffered his services without price. He stated, further, the object of opening the present course of lectures, viz., the free and unqualified utterance of the teachings of Spiritualism, and their dissemination to all who might care to come. He said that whatever their creed, belief, or doctrine, they were equally welcome; and if the immortality of the soul should be proven to a single individual now walking in darkness, the efforts of the speaker would not have been in vain; that the giving of the bread of spiritual life free to all, without money and without price, has its origin on the spiritual side, it being felt by the ministering spirits whom God permitted to return to instruct mankind, and to remove the fear of death, that lectures delivered under such highly spiritual conditions could not fail to appeal to the hearts and highest aspirations of all, and in due season bring forth good fruit.

“Mr. Green further stated that suitable arrangements were being made to form a school for the education of young children, the details of which would be made known at a subsequent meeting; and he endeavoured to impress upon his hearers the importance of lending their aid to this vital and most interesting movement.

“Mr. Fletcher then began his address upon ‘The Religion of Spiritualism,’ which for diction, deep thought, and clearness of expression compares favourably with the efforts of our most prominent speakers. He was listened to most attentively until the close of his lecture, which lasted nearly an hour, and subsequently was most heartily congratulated by his friends, as well as by strangers who were present.

“The second of the series of lectures will be delivered on Sunday evening, January 12th, and those wishing for chairs should be at the hall at 7.30, as the doors are closed at 7.45 p.m., that no interruption or inconvenience may arise to the audience or lecturer.”

We have further been informed that Mrs. Weldon efficiently aided in the singing.

Mr. and Miss Dietz will commence their third series of recitations at the Langham Hall, Great Portland-street, London, on Wednesday evening next.

On Tuesday next the Council of the National Association of Spiritualists will hold its usual monthly meeting at 38, Great Russell-street, London.

PRIVATE THEATRICALS.—On Wednesday, 29th January, the National Association of Spiritualists will hold a special *soirée* and dramatic entertainment at 38, Great Russell-street, London, in aid of the funds of the Association. Several distinguished *artistes* will give their services on the occasion. Mrs. Edwin Ellis is taking an active part in the arrangement of the proceedings, and a remarkably lively entertainment is expected.

BRITISH MUSEUM LECTURES.—On Tuesday last the first of a series of lectures in the Zoological Department, British Museum, was given by Dr. Carter Blake. Commencing with the Ethnographical (Anthropological) room, he pointed out the earliest evidence of savage customs, which showed three objects as desiderated by the savage—an idol to worship, a jewel to decorate himself with, and a weapon to break his neighbour’s head. He went in considerable detail over the flints from the drift, and from the Aquitaine bone caves; and then entered into the resemblances and differences between the anthropoid apes and man. The mammalian galleries were next considered, and the subjects will be continued to-morrow (Saturday), and on Tuesday next, when Professor Owen, C.B., F.R.S., is expected to make a few remarks in the Geological Department. The class, consisting of several ladies and gentlemen, expressed themselves much interested in the lecture. Tickets for the remainder of the course can be procured of Miss Kinslingbury, 38, Great Russell-street, London.

MR. LAMBELLE AT LADBROKE HALL.

BY ST. GEORGE STOCK, M.A.

AT the end of my report of Mr. Lambelle's Sunday evening discourse, which appeared in this week's *Spiritualist*, I intimated, for the benefit of any persons to whom the ideas therein set forth might be new, that a clear and forcible statement of precisely the same line of argument was to be found in a little book called *The Nature of Spirit*, by the Rev. Chauncy Giles, a Swedenborgian minister in America. More than this I did not then feel it fair to say; for though my thoughts were forcibly recalled to that volume, which I had not opened for some years, I remembered that the ideas in question were but the commonplaces of Swedenborgian doctrine, and that though Mr. Lambelle might have derived aid from the Rev. Chauncy Giles, he might have derived it from many more as well.

Having returned home, however, I had yesterday the curiosity to consult *The Nature of Spirit*, and I now find that the speech, which I taxed a very bad memory to report, was, from beginning to end, an audacious plagiarism from the pages of that book, terribly mauled and mangled in the delivery. All that had escaped my memory at the time of making my report I found duly present here; and many points which I had purposely omitted, from not having clearly apprehended the speaker's drift, were here intelligibly and transparently expressed. The only change, in fact, was from the simple "I" of the human author to the pompous "We" of the inspired orator. And this miserable theft was pawned off upon us as a revelation from a brighter world, the glories of which, we were patronisingly informed, there was not time that evening to detail to us! Of course the speech, as reported by me from very rough notes taken on the blank page of a hymn-book, is naturally a good deal altered and compressed. Nevertheless the identity of Mr. Lambelle's discourse with Lecture I. in *The Nature of Spirit* will be abundantly manifest to the reader from the parallel passages which I subjoin:—

Rev. Chauncy Giles.

If any one of you knew that you must sooner or later remove to some remote country to spend the remainder of your life there, and that you might be called upon at any moment to go, you could not remain indifferent to the nature of the country and to your own situation when you arrived there. You would lose no opportunity for personal inquiry; you would read every book you could procure that treated upon the subject; you would exhaust all the means in your power to learn where you were going and what your condition would be when you had reached your new home.

Mr. Lambelle.

If you were about to emigrate to a foreign country you would not display this lack of interest. You would buy every book from which you could extract information, and you would eagerly seek opportunities of conversing with those who had sojourned therein.

Rev. Chauncy Giles.

I propose to give the answer of the New Church to the following questions:—1. What is Spirit? 2. What is the Spiritual World? 3. Where is it? 4. What are its relations to this world?

Mr. Lambelle.

There are three questions which present themselves to our consideration to-night:—1. What is Spirit? 2. What is the nature of the Spiritual World, and where is it? 3. What are the relations that exist between the Spiritual World and the Material?

Rev. Chauncy Giles.

Our doctrines teach us clearly and explicitly that spirit is a substance, and must necessarily have a form. There are material substances and spiritual substances, entirely distinct from each other. Matter is not spirit, and spirit is not matter; but both are real substances.

Mr. Lambelle.

If spirit exist at all, it must be a substance. But when we say that spirit is a substance, we are not saying that spirit is matter, or that matter is spirit.

Rev. Chauncy Giles.

I do not use the term in any metaphysical sense. I use it in the common meaning, as the material out of which, or from which, any being, existence, or entity is formed.

Mr. Lambelle.

Nor are we using the word "substance" in any abstruse metaphysical sense. By "substance" we mean those essential qualities out of which any thing or entity is made up.

Rev. Chauncy Giles.

It is impossible for the mind to conceive of anything without form. Let any one try to conceive of such a material thing, and he will see how absurd it is. The very idea of conception implies form. An idea is an image; an idea, then, is a form.

Mr. Lambelle.

Try to imagine a world which has substance without form! You cannot frame any idea of it. For what is an idea but an image? And what is an image but a certain definite form?

Rev. Chauncy Giles.

But are not all those guilty of this absurdity who talk of heaven as a real place; who think of the Lord as seated on a throne, surrounded by saints and angels dressed in white robes, wearing golden crowns, and playing on golden harps, and making "heaven's wide arches ring" with their hallelujahs; or writhing in the torments of hell, and filling the dreary abodes of the lost with lamentation and woe? Christians delight to sing—

Sweet fields beyond the swelling flood
Stand drest in living green,

and yet, according to the theory, they have no substance and no form. What kind of a field would that be which had no substance and no form?

Mr. Lambelle.

And yet how inconsistent is the language which your religion teaches you! All Christians believe in angels; they believe that the Lord sits in heaven upon His throne; they speak of the blessed as clothed in white, with crowns on their heads, and playing on harps of gold; and they draw a picture, too, the reverse of this, too doleful for us here to contemplate, of souls tortured in fire for ever and ever—and all this in a world where there is no substance, no shapes, no sizes, nothing! What does the hymn say?—

Sweet fields beyond the swelling flood
Stand dressed in living green.

What kind of fields are these that exist in a formless and insubstantial world?

Rev. Chauncy Giles.

Now it may be, and sometimes is, objected to this view of the spiritual world that it is only materialising it; attributing to it those qualities which this world possesses; and, instead of a spiritual world, by this process of reasoning, it is said we get only another material world. This might be true if spiritual substances and objects had no other qualities than material objects. But, as we shall see hereafter, they have many qualities impossible to material objects, and they are altogether superior.

Mr. Lambelle.

Perhaps it will be said that this is materialising the spirit world. Well, it would be so if spirit were not a substance distinct from matter, with subtler properties and a higher function.

Rev. Chauncy Giles.

I presume most persons think of heaven as above them, somewhere in the realms of space. But if we should visit every planet and sun in the material universe we should not find the spiritual world. We should be no nearer to it than we are now. If it is some central sun, it is material and not spiritual. If it is in any particular place in the realms of space, it must be material and not spiritual. Where, then, is it?

It is here, and it is everywhere around and within the material universe. We are in the spiritual world now, though we are not conscious of it. Our doctrines affirm that there are as many spiritual worlds as there are material worlds, and that the spiritual world corresponding to each planet is around it. So that every human being in any world can say, "The spiritual world is here."

Mr. Lambelle.

And now that we have spoken of the nature of the spirit world, we shall be asked, "Where is it? Is it in some far-off region of space, somewhere above us, in some planet or star?" No; you might travel for ever into space and never find it. To the question, "Where is the spirit world?" we answer, "It is here." You are in the spirit world now as much as you will ever be, for around you and about you is the spirit world; and around and about each material world there is an envelope encircling and enfolding it, which is its spirit world; so that the inhabitants of each may say, "The spirit world is here."

I might go on, but a regard for space warns me to stop, and enough has already been done to strip this jackdaw of his borrowed plumes. I may add that the next Sunday evening's discourse at Ladbroke Hall was in like manner derived from the second lecture of the Rev. Chauncy Giles, on *Man Essentially a Spiritual Being*.

If any one will take the trouble of comparing my report in *The Spiritualist* of December 27th with the first lecture in *The Nature of Spirit*, he will see that even in the ground I have traversed there are far more resemblances than have been brought out, as I have in no case had recourse to *lacuna* to bring scattered parallelisms together, but have contented myself with citing a few continuous passages. In conclusion, it is only fair to Mr. Lambelle to acknowledge that his memory is far more retentive than mine, and that some slight variations that may be observed on the original are due rather to my reporting than to his delivery.

S, Museum Villas, Oxford, December 28, 1878.

ETERNAL PUNISHMENT.—No Spiritualist, so far as we know, believes in the doctrine of eternal punishment, which is considered a foul libel on the Almighty. *The Spiritual Reporter* of Manchester says that the Rev. Canon Farrar declares his disbelief in what he describes as the vulgar notions of a material and eternal hell, for which he makes St. Augustine responsible. He says that the revisers of the Bible will wholly fail in their duty if they allow the words "damnation," "hell," and "eternal" to appear in the new version. Such is the present state of feeling in England that no one, as yet, has challenged his statement.

PROPHECY AND MORALITY.

BY CAPT. R. F. BURTON, F.R.G.S.

WITH the Cassandra-like previsions of England's decline and fall, which have been so common of late, it is curious to compare the prophecies of Margaretha Stoffell, of Ehrentiel, Tyrol. They were, you probably know, delivered on Christmas Day, 1847, and, under the title of *Nine Years of the Future*, were republished at Philadelphia. The subject-matter is supposed to have been the French Revolution of 1848; but what concerns us far more is the following allusion to England:—

"In Great Britain the distress of the working classes will increase continually. Great Britain, the world-mistress of commerce, will receive a shock from which she will never recover. Her great possessions in America and Asia will declare themselves independent; her fleets will be annihilated in a great sea-fight; and after many vicissitudes, foreign wars, and domestic revolutions, she will again become tranquil, but will not be any more powerful than other nations."

These and other dismal visions may come to pass, but we will do our best to prevent the catastrophe. A far higher inspiration than that of the Stoffell teaches us that England has nothing to fear except from herself. There are some "ifs" attaching to such condition. *If* politicians would think a little more of "patria" and less of party. *If* financiers and capitalists would not show up profitless speculations by reckless advances. *If* manufacturers would cease to flood foreign markets with shoddy and mildew. *If* merchants would remember the times when an Englishman's word was as good as his bond. *If* the mechanic would return to the golden rule of a fair day's work for a fair wage. *If* the labourer would cease to use every art for shortening work and lengthening pay. And, lastly, *if* employers of labour would remember that the labourer is worthy of his hire.

What England wants is a moral reform. Whilst clericalism is sterilising the popular mind, whilst a fettered "free-trade" is attacking the national finances, and whilst insane strikes are tearing out the very vitals of industry, there is too much eating, too much drinking, too much "pleasuring." We must return to the simple mode of life of those who made England what she is, and—

Nought shall make us rue
If England to itself do rest but true.

Athenæum Club, January 2nd, 1879.

A TEST SEANCE.

LAST Wednesday night a test *séance* took place at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London. Mr. Rita was the medium.

The guests, holding each other's hands, sat in the dark for manifestations in the following order:—Mr. Rita, Mr. W. A. Mayne, of the Junior Carlton Club; Mrs. Showers, Mr. J. A. Campbell, of Cambridge University; Miss Ross, Mr. F. W. Percival, M.A. (Oxon); Mr. W. H. Harrison, the Ven. Archdeacon Dunbar, Miss Mattie Houghton, Mrs. Makdougall Gregory, and Mrs. Wiseman, of 1, Orme-square, Bayswater, London.

Thus, all through the sitting, Mr. Rita was held by Mrs. Wiseman on the one side of him, and Mr. Mayne on the other, off his own premises, in Mrs. Gregory's drawing-room, which is high above the street, on the first floor of the house. The room has but one door; it was locked at request before the *séance* by Archdeacon Dunbar, who kept the key in his pocket. The guests sat round the table with their hands interlinked, each sitter being thus responsible to the public for his two neighbours, although from the character of the company such stringent conditions were altogether unnecessary.

Under these conditions, four chairs were piled almost noiselessly upon the little table in the centre of the sitters; one of them was a heavy arm-chair. A fourth chair was hooked around the neck of Mr. Mayne, and a fifth placed upon the head of Mrs. Showers. The chairs were placed in position almost as noiselessly as snow-flakes, but whenever they were supposed to be moving, a sitter asked (by previous permission and desire of the medium, who said that he preferred good evidence to bad) whether Mr. Mayne and Mrs. Wise-

man were at that moment holding his hands. They invariably replied "Yes," and that from first to last they never released his hands.

There were attempts on the part of the spirits to materialise. Once a broad phosphorescent-looking light, about eight inches long, seen by everybody, floated from the table to near the ceiling, but no spirit face was distinctly seen.

Nearly an hour elapsed before the manifestations began, showing that some unknown impediment was present which the spirits had to overcome.

A HIGHLAND CORONACH.

BY J. A. CAMPBELL.

THESE lines are an attempt to give to by sound of words, and the emotions expressed by them, some remote idea of the wailing intensity of the Highland "Coronach," or lament for the dead, that music which above all others is tender, and piteous, and deep, like nothing else that I have ever heard, true symbol of the spiritual rank in the scale of created things of those Children of the Mist, whom modern culture affects to despise, and modern "progress" endeavours to exterminate, since the innermost life of a man is shown forth, as well as perfected through suffering. The words came to me at a time when the playing of one of these coronachs had recalled in its bitterness a recent grief, to which the kind "guiding power" thus allowed me to give expression, and so find relief.

The form it has taken is a lament for Black Donald, of Barbreck, a fair boy murdered, tradition tells us, by a false friend at the Cross of Blood, a spot still marked by its barrenness, on the green slope of a hill near my father's house.

A HIGHLAND MOTHER'S DIRGE FOR HER CHILD FOULLY SLAIN.

Oh for Donald! oh and ay!
Oh the dark and angry day:
When you pass the Cross of Blood
That stands above the road

At Kintra,
Forget not to pray,
For the soul that passed away:
Oh the drearie, eerie day
That I saw.

He was bonny, he was young;
Oh the day, and oh the song—
The lonesome song that I sing,
While the wild mountains ring
With my wail.

Oh the false friend that came,
Oh the hated, hated name,
Oh the cunning, stunning shame
Of the tale.

Oh the calf * of my heart,
Oh the sun that shared the part—
The part that was the strongest,
The fullest and the longest,
Of my love.

Oh the kindness that he gave
To the traitor and the knave;
Oh the bloody, muddy grave,
Of my dove.

Oh, ill-omed purple heather,
O'er which they went together,
Their arms entwined so tight,
In the chill and frosty night,
Foe and friend;
With his long hair streaming,
His dark eyes gleaming—
One beaming, one seeming,
God the end!

I will throw on thee a stone,†
No more, no more than one;
And with it I will throw
Myself, my joy and woe,
With my grief.

Woe is me for my moving,
That goes for a proving;
Some day may bring me soothing
And relief.

NEXT Sunday evening, at the service before Mr. J. W. Fletcher's inspirational address at the Cavendish Rooms, London, Miss C. Leslie Younge will take an active part in the musical proceedings. Mr. Harrison Green will preside.

* A Highland expression of fondness.

† A stone of remembrance was in the old days cast by each passer-by on the cairn piled over a grave.

Poetry.

GOD FORGETS NOT HIS POOR.

HEAVILY falls the drifting snow
On the patient earth below,
And in heaven the angels stand,
Looking on the stricken land.
Well they know that waiting there,
Weary souls are bow'd with care,
Shiv'ring from the bitter cold,
Wrapped in garments, tattered, old,
Stain'd with ceaseless labour's soil,
Foodless, fireless, spent with toil,
Faint, with flick'ring, gasping breath,
Stiffen slowly to their death.

Fathers, gaunt and livid pale;
Mothers, with the tiny, frail
Forms of infants, hushing prest,
Vainly, to a hung'ring rest;
Children shudd'ring, at their play,
Into lifeless lumps of clay—
From harsh Nature's empty breast
Dropping into God's sweet rest.

Ah! how softly falls the snow,
Bringing peace to earth below!
Poace of Death—God's tender hush,
Coming in the snow's swift rush!

CATHERINE WOODFORDE.

December 24th, 1878.

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.]

A SEANCE AT CAPE TOWN.

SIR,—The reports which have reached us of the exposures in England, and the possibility that other mediums produced their manifestations by similar means, naturally tended to lower both private and public opinion of Spiritualism. But, bearing in mind the full value of evidence and testimony, we wish to place on record the remarkable and wondrous manifestations witnessed by ourselves on the evening of Sunday, November 10th, at the residence of our friend, Mr. Berks T. Hutchinson, surgeon dentist, No. 2, New-street, Cape Town. Coming from this distant land, the results may be of interest to those who know Mr. Eglinton as a medium, and may serve to make others pause before accepting reports against mediums which are more readily accepted than substantiated.

When the reports from Amsterdam reached this town, the local papers, of course, made the most of them, and were not choice in their expressions about the deceivers and the deceived. Some Spiritualists even wavered in their belief; but the *séance* now described has served to bind them together more firmly than before. Mr. Eglinton had ceased to be a professional medium, and was not in any way identified with our society. It was proposed to ask him to give a *séance* on purpose to make known if he produced his materialisations as these exposers would have us believe. Not that we doubted him, for he had been giving *séances* with unvarying success ever since he landed here, and his demeanour, candour, and honesty had much endeared him to us. We kept our purpose entirely quiet, and not until the circle (a select party of Spiritualists) had met, and the medium arrived, did we place our object before him.

We desired that a committee of three should search him, at which he at first demurred, but when we explained that it was the wish of his guides that we should do so, he immediately consented. The room was thoroughly scrutinised, and we aver that there were no cupboards or carpets to conceal any such articles as were described in *The Spiritualist* of September 20th, and the most rigid search failed to reveal anything concealed on his person. The cabinet was very simply formed, by suspending two curtains made of black silesia across a corner of the room, the walls of which are very solid, and the floor uncarpeted, and without trap doors. The medium, never leaving our sight, retired into the cabinet, seating himself on a chair provided for the purpose. The sitters, sixteen in number, were arranged in the form of a double horse-shoe around the cabinet. Shortly after a prayer had been offered and a beautiful voluntary played on the harmonium by our organist, the tall and graceful form of Abdullah was seen in strong gaslight, and clothed in a profusion of snowy drapery, his sparkling jewels flashing out to us the scintillating rays of light. He bowed gracefully to the sitters, came out from the cabinet, and walked close up to us. He is apparently five or six inches taller than Mr. Eglinton, slight in figure, with only one arm, and of wholly different physique to the medium.

Next there appeared in front of the cabinet a small portion of white drapery, and above it a head. It was most strange and weird-like to see nothing but an apparently human head moving about. Very soon two hands materialised, and, taking hold of the white drapery, commenced shaking it out, a voice keeping up an animated conversation all the time. Gradually the mass of drapery grew more profuse, and we noticed that the head then placed itself upon a neck, which soon connected itself with a body, rising, as it were, out of the drapery. It was the form of our dear friend and worker "Joey," who remarked, "There, that's the way I build myself up." Thus he appeared, formed seemingly out of nothing, in the light, and without the slightest attempt at concealment or mystification, thus solving, to our most unbounded satisfaction, one of the grandest and most momentous problems of the nineteenth century. Joey's form is wholly unlike that of the sensitive, being smaller, slighter, and of weaker physique altogether. The next form was that of a tall, graceful, good-looking lady, clothed from head to foot in a

flowing garment, not unlike a fine India mull muslin, and very different in texture to that of the preceding figures. She moved out of the cabinet, and was plainly seen by all, and clearly recognised by several as a Miss Georgina Handley, formerly a sister of mercy in this town. The fourth figure proved to be that of a male, stepping out immediately after the last figure. He was recognised as the father of one of the sitters, and the loved husband of another. A marvellous manifestation now took place, for, after bowing to the sitters, he retired to the cabinet, and with the aid of another male spirit, brought the medium right out of the cabinet into full view of the sitters, so that the medium and two male spirits were distinctly seen at the same time. They then took Mr. Eglinton back again to the cabinet, and throwing back the curtains showed him reclining in his chair deeply entranced. The curtains closed on these marvels, and almost instantly the *petite* form of "Lily," the much-loved and last plucked flower of our friend Mr. Hutchinson, came into the circle, and, in childlike confidence, placed her tiny hand on the knee of one of the sitters, and looked up into his face with the touching appeal of "Do you know me?" On her retiring, another female figure appeared of medium height, with flowing garments and light hair, but only for a moment, and was instantly recognised as the sister of a sitter. The difference between this figure and that of Miss Handley was striking, one being tall, with somewhat dark hair; the other considerably shorter and fairer. Six forms had already appeared, yet our friends had not quite done, for suddenly Abdullah drew aside the curtain, and we witnessed the wondrous phenomenon of "Lily" retiring apparently into the form of Miss Handley, who in turn retired into the body of our much-beloved and faithful medium, followed instantly by the disappearance of Abdullah; and thus ended the most marvellous manifestation of power and conclusive evidence of spirit presence and identity yet seen in Southern Africa. Let who will deny these facts, there they remain, and if the evidence of sixteen respectable, intelligent, and sane persons, who would unhesitatingly expose trickery (were it possible), is of any value, then we say we have scored a triumph which no amount of deceit or fraud can ever undo.

That this report is correct we affirm and declare, as witness our signatures:—

BERKS T. HUTCHINSON,	E. HAMMICK,
CARRIE J. HUTCHINSON,	F. WILLIAMS,
HELENE OTTO,	J. F. MARSHALL,
M. F. KOHLER,	E. KINGSCH,
GEORGE SILVER,	S. T. MARCHANT.

Cape Town, South Africa, Dec. 3rd, 1878.

SPIRITUALISM IN HACKNEY.

SIR,—“The Hackney Psychological Society,” 6, Field View-terrace, London-fields, E., has changed its title to “The Hackney Spiritual Evidence Society.”

C. R. WILLIAMS, Hon. Sec.

December 30th, 1878.

PSYCHOGRAPHIC PICTURES.

SIR,—In complying with a request to aid in obtaining subscriptions for the purchase of Mr. Coleman's collection of "psychographic pictures," with a view to presentation to the British National Association of Spiritualists, perhaps you will, with your usual kindness, permit me to appeal through your columns for the generous co-operation of Spiritualists and friends.

The collection is a unique one of its kind, and, from the very interesting history associated therewith, should most certainly be preserved intact to adorn the walls of the National Association, as suggested by Mr. Charles Blackburn, one of the subscribers. The collection is offered at the price of £75, and Spiritualists, especially members of the British National Association, will, I trust, respond promptly and liberally, so as to secure so desirable an addition to the property of that Association. Miss Kinslingbury, the secretary of the Association, or the writer of this letter will be happy to receive and acknowledge any subscriptions which your readers may feel disposed to contribute towards this object.

THOMAS BLYTON.

53, Sigdon-road, Hackney downs, London, E.,
30th Dec., 1878.

AN IMPROMPTU HOME SEANCE.

SIR,—I send a word of encouragement to private investigators of Spiritualism. The following unexpected and interesting phenomena occurred yesterday, December 16th, as I was seated at my fireside, between three and four o'clock. The blinds were drawn down, and a lamp burning on the table on account of the fog. My mother and a young person who is a trance medium were also present. I was reading in *The Times* the various extracts from sermons preached in allusion to the death of the dearly-beloved Princess Alice, and when I came to an extract from the one delivered by the Rev. F. White (one of Her Majesty's chaplains) I read aloud, being much struck by his observation, as follows:—

“For such a life the words of Archbishop Trench must have a deep meaning:

The joys, the tasks of earth,
The same in heaven shall be;
Only the narrow brook
Is widened to the sea.”

To our great surprise loud and expressive raps came on the table. I went on reading as follows:—

“The passing away of dear and honoured lives is not a passage from life to death, but from life to a higher life; from love to a deeper love;

from broken communions on earth to unbroken fellowship in heaven. Believing this we accept the thought so exquisitely expressed by Lord Lytton."

I observed, "Lord Lytton is a Spiritualist; and judging from the beautiful sentiments expressed by the Rev. G. White, I should think that he is decidedly favourable to it in its higher aspects." Three loud raps came on the table immediately. And on my reading the following beautiful quotation from the pen of Lord Lytton, the spirits rapped enthusiastically as I proceeded, and the whole time:—

There is no death. The stars go down
To rise upon some fairer shore;
And bright in Heaven's jewelled crown
They shine for evermore.

There is no death. An angel form
Walks o'er the earth with silent tread,
And bears our best loved things away,
And then we call them dead.

I asked if they would rap again for us if I read them over once more? They replied in the affirmative. They this time rapped both on the table and carpet, although not quite so loudly as before. I have had some very interesting experiences in my home circle, which I shall be glad to relate at a future opportunity, if found acceptable for the pages of *The Spiritualist*.

MARIANNE.

2, Scarsdale Villas, Kensington, W.

MATTER AND SPIRIT.

SIR,—Perhaps "mediums" may be considered *hors de combat* in the discussion relative to matter and spirit; and whether things or beings spiritual, if *visible* or *tangible*, are not to be considered as material as matter. A medium's experience may not be considered admissible, nor, at the same time, may ideas *inspired*, or given directly by spirits (*so-called*), through speech or writing, be thought acceptable, or reliable as facts demonstrated by science. Such ideas would be relegated, probably, to the domain of the imagination, and be classed under the heads of delusion, ecstasy, or mere mental impression. Mediums, in reality, are rarely scientific, but always intuitional—which is a shorter road to knowledge, or rather, the spirit's direct road. Also have they senses developed, as certain and trustworthy to them as the five senses called material: the senses of the spiritual body or organism within the natural, which, opened to the spirit-world, perceive by sight, hearing, taste, and touch the things of that world.

Swedenborg, the greatest medium known to modern Christian nations, called the things and beings of the spirit-world "substantial;" and, indeed, it is a substantial world, being a world of substances, and a real and solid world (to its inhabitants), but of substances so attenuate to the grosser senses of our bodies as to be imperceptible to them.

Science must one day come to acknowledge that the spiritual or inner world is the core, soul, or life-origin of this external world. There is a power of human intercommunion between the two worlds; and there is also the possibility of mortals becoming so spiritualised, or lifted so completely above the flesh and the delusions of the bodily senses, as to live, as it were, within the two worlds at one and the same time. Their spiritual senses are opened to the sights, sounds, odours, tastes, and sensations of that world; if not always perfectly so, at times when in particular conditions (the body laid asleep or subdued to feel nothing) the spirit, or inner being perfectly senses the things of the spirit-world. A state which all who have experienced it consciously will join me in saying is truly delightful—a foretaste of the eternal heritage of the uplifted human spirit.

An inhabitant of this inner world of ethereal substances is, then, both tangible and visible to an inhabitant of our more external world of grosser substances, when such individual has had the superior senses of his spiritual body opened to perceive the things of the spirit-world. He becomes cognisant of substantial, real existences, or objects, which if matter, are not, to our ideas, the dense matter we are familiar with in our lower plane of existence. Spirit, or *life*, envelopes itself in substance, which becomes at length the coarser, denser, and, to our senses, more solid matter which forms our world. The spirits seen by clairvoyants are those individuals clothed in substantial bodies, for no eye can behold spirit as it is in itself. We see the individual spirits in their substantial spiritual bodies; and we see the objects of their world also of substance, devoid of individual spirit, if I may so term it.

The more intellectual inhabitants of the inner world are acquainted with the secret forces of the universe, by which they may operate invisibly, and apparently creatively, upon the plane of our outer world. Hence they produce effects which to us seem marvellous. Individuals in the gross bodies of men on earth may, by the complete subjugation of the flesh, rise into superior conditions of the spirit, and also exercise powers marvellous to beings of a more contracted sphere of existence.

We seem to forget in talking of spirits that they are individuals clothed in bodies of substance. In casting off at death the clothing of flesh the soul does not stand naked, but clothed in an ethereal robing of, perhaps, a *finer* flesh, impalpable to earthly senses. At our *séances* for the materialisation of spirits, as it is called, our ethereal visitors pass through a process of solidifying, or coarsening, of their impalpable, substantial *perispirits*, or spiritual bodies; and in so doing there is a dependence upon the medium, as upon a basis, also upon individuals forming the circle and the life-power and substances of the medium's body are so drawn upon as to cause a sensible diminution of his size and weight. Besides which, mediums forming a part of the circle feel the sensation of being drawn upon, and in some cases experience excessive prostration of vitality and strength, from which they do not recover for periods of twenty-four hours or more.

Spirit is, indeed, invisible: its manifestations only may be seen in the works of God, and, on a lower plane, in the works of man.

Is it possible for the operations of the Eternal Divine Spirit to be projected to the cognisance of lower beings except by and through the medium of substance?

I am simply a "medium," and do not pretend to science; but this is what I am taught by some inhabitants of the inner, higher world.

CATHERINE WOODFORDE.

90, Great Russell-street, December 19th, 1878.

THE ASSISTANT-SECRETARYSHIP OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—While most fully admitting and appreciating the kind intentions manifested towards me in a little paragraph concerning me in your issue of January 3rd, I cannot help thinking that the three friends mentioned are starting on an entirely wrong basis. For the past year I have been Miss Kislingbury's private secretary; but it seems to me that if the Association really desires to retain my services in the future, it is for the Association *officially* to set about obtaining funds for that purpose, and not to allow a few kind friends to start a private subscription list, which may only result in placing us all in a very awkward position. Suppose the appeal to be successful, the Council of the British National Association of Spiritualists will still have a perfect right to say, "We know nothing of all this, and we do not require Miss Burke any more." What could any one do then? And unless employed *officially* by the Council, or privately by Miss Kislingbury, I do not see what possible position I could hold. I should imagine that all officials in any society must be chosen by the governing body, and that individual members or friends have no right to employ a secretary without the sanction and approval of the Council. Therefore if the Association *thinks* it useful or desirable for me to remain here still, it is for the Council to take action, and not let the question, which is entirely a public one, sink into a matter of private kindness to me—kindness which, on its present footing, it would be utterly impossible for me to accept.

C. A. BURKE.

THE RELIGIOUS ASPECTS OF SPIRITUALISM.

SIR,—I am glad that so many of your correspondents have done me the honour to notice my letter on the above subject, for I was anxious to learn how others viewed that which is to me of such absorbing interest.

I must apologise to Mr. Stain-ton-Moses for having misquoted him. I wrote down his words, as I understood them, at the meeting. On searching for them in the report of his paper I missed them, and supposed them to be in that portion of it which remains, I hope, to be published. Nevertheless, I do not find that the substitution of "whole" for "sole" at all affects my argument. Whether certain views constitute a man's *whole* or *sole* religion is much the same *in effect*. But I dislike inaccuracy, and am glad to be corrected.

My friend Mr. Fitz-Gerald, whose words are always welcome as they are wise, has a little misunderstood my use of the word "Satanic." I tried to avoid the old-fashioned "devil," but I find that I have fallen out of the frying-pan into the fire. I should have said, "Whatever in us or to us is *of evil*." This must often differ with the individual. What at my particular stage of progress or training may be a temptation and a cause for sin, may be perfectly harmless, even good, in another. In the old-world story, it was not the eating of the apple, *per se*, which constituted an offence, but the act of disobedience; doing that which was forbidden by One in authority—the contravention of a higher law, *accepted as such*.

Madame de Steiger is surprised that I should doubt the value of Spiritualism. I do not doubt it; I only wish to estimate it rightly. To me Spiritualism has been a boon of priceless value; it has been so to thousands, and doubtless will be to thousands more. I quite believe that "God reveals Himself in many ways," often very strange ways; but it does not follow that the same voice which calls a person into Spiritualism, in order that he may learn its wonderful facts and lessons, should not also call that person out of it again, when his state requires other treatment or training. Spiritualism came to me in a time of great spiritual darkness, and it has been to me a great spiritual illuminator. It has not only shown me its own facts, but it has acted as a key by which to interpret other facts. It has gone with me into the churches, and has illuminated what some have called "worn-out creeds and dogmas." It has done for me as the Spirit of the Lord did for the prophet Ezekiel in the valley of bones—it has made the dry bones live again. To me, seeing what I now see, it would be an evil to rest in Spiritualism as an *end*, and I cannot help seeing that there are others to whom it has been an evil because they have so rested. I felt bound to raise a note of warning, but I despise none. I would only help those in my turn who have helped me. God provides for all, as Mrs. Nicholls has said, but He leaves it to us to use the means (or not to use them) which He provides.

One word as to Mr. Fitz-Gerald's "facts." I hope I am not slow to appreciate the beauties of creation, and of the laws by which it is sustained. None, perhaps, can love them more than I do. A singing bird, a sitting hen, a hedgerow in April, a newly-turned sod with its wonders of insect life, a neglected dirt-heap even, in a country lane, where you are sure to find the finest dandelions and silver-weeds, are to me sources of never-failing, never-ending delight.

But there are also facts which do not tend to edification. A pestilential sewer is a fact, important enough to engage the interest of chemists and deodorists, and the attention of a town council, but it will be clearly their duty to see that it remains a fact no longer. Even in that case, Mr. Fitz-Gerald may say, the *recognition* of the fact was the thing. I quite agree. But we are here on other ground from that on which I started in my first letter. There are two orders of facts, those of material nature and those of the spirit. With which of these are we Spiritualists engaged? and which order do we seek? Let each find

his own answer. I believe I have found mine, but I cannot fit it on to another's question. That is not my business.

Before concluding, allow me, sir, as Mr. Stainton-Moses has done, to thank those many kind friends whose letters, published and private, on the subject we have been discussing, have been written in the spirit of true friendship and courtesy, as well as in love for the cause of truth.

I should be sorry to leave any under the impression that I think Spiritualism an evil. I think it only insufficient for certain needs, and that it points to more than it embraces. It is a sign-post to the goal, but not the goal itself.

EMILY KISLINGBURY.

38, Great Russell-street, January 3rd, 1879.

SIR,—I ought not to occupy your space till this correspondence is done. But I wish to express my great satisfaction at reading the letters in your last issue. I believe them to be a very valuable contribution to the philosophy of Spiritualism.

There are words in the letters of Madame de Steiger, Mrs. Nicholls, and Mr. Fitz-Gerald that I am thankful to see in print.

I am afraid I am more in accord with Dr. Blake's manner than with his matter. I feel this so completely that I do not enter into any verbal argument. I can only recognise the absolute divergence of thought, and express my profound astonishment that the experience of five-and-twenty years should have led him to the impotent conclusion that "Spiritualism offers only a number of physical facts in which he does not see any moral bearing whatsoever."

Turning from what would be mere waste of time to argue to something more profitable, may I put a few propositions in the shape of queries?

1. If we were to define what we mean by Spiritualism, would not a good deal of fog lift?
2. If we were to separate between what we know and what we believe, would it not tend to clearness?
3. If we were to separate between what we, in our own experience, know, and the deductions therefrom derived, and the prescriptions of tradition, would not that tend to clear the atmosphere?
4. Within certain easily defined cases, are not the divergent views of honest investigators only so many individual views of the same truth, views which advanced knowledge will enable us to recognise and reconcile?
5. And for my own instruction, I should like to ask Miss Kislingbury what authority she has for saying that "immortality has to be won by hard fighting with the powers of this world?"

Any further comments I request your permission to reserve.

W. STAINTON MOSES, M.A.

SIR,—Miss Kislingbury's earnest letter has had this good result, that it has called forth many earnest responses.

For myself, I believe that the phenomena and philosophy of Spiritualism are destined to re-mould science, philosophy, psychology, and religion from their very foundations, by showing how a spiritual and intelligent force constitutes the essence of all things.

The power to move matter by will, and without the intervention of mechanism, demonstrates the intelligent spiritual nature of man; while the spiritual phenomena which occur in the presence of believers can in five minutes refute the material philosophy of thousands of years.

Beyond this, the higher philosophy of Spiritualism reveals the structure of the human soul, and thus becomes the only scientific psychology.

The mere knowledge of the facts of Spiritualism cannot save the soul; but true Spiritualism can show how the soul is saved as a psychological and scientific fact.

When Spiritualists proceed further to speak of Spiritualism as a new religion, they utter that which to me has no meaning. The essence of all religion is one and identical. It is the cry of the soul after its hidden centre and its Lord—as the child cries for its mother, or, "As the hart panteth after the waterbrooks."

There may be those who in Spiritualism find a new sect, or a new superstition; but to discover a new religion would be as impossible as to find a new God.

Spiritualism, as it demonstrates man to be a spirit, at the same time demonstrates the fact of a spiritual life hereafter. But the immense majority of human beings require no such demonstration, as ninety-nine in a hundred instinctively believe, and are assured that there is a future life.

Swedenborg and Spiritualism certainly show good reasons for believing that our future life will be the exact counterpart of this life, and that we shall occupy a position there in exact relation to our works here.

But Christianity also teaches the same when it says, "Shall not the Lord render to every man according to his works," and "One star differeth from another star in glory," and "To whom much is given, of him shall much be required," and "He who knew not shall be beaten with few stripes."

Moreover, modern Spiritualism cannot be a *new* religion, inasmuch as the whole Bible is full of Spiritualism, and the Roman Church has never ceased to exemplify this in the lives of her saints.

Protestantism has laughed to scorn these spiritual claims of the Romish Church, but modern Spiritualism proves that these claims are founded on facts.

The Romish St. Teresa was a saint and prophetess, but so also was the Lutheran Seeress of Prevorst. The spiritual teachings of both are identical, and their lives were equally pure and given to God; but St. Teresa worshipped more the Supreme, while the Seeress gave herself chiefly to spiritual philosophy and to the benefaction of her race.

The simple doctrine of the love of God and the love of man taught

by Christ as the sum and substance of all religion and morality cannot be surpassed, and can be understood by all; but the hidden and esoteric doctrine of Christ can be understood by those only who hold the mystical key, and in this respect the Romish Church is wiser than Protestantism. I admit this, but let no one suppose from this admission that a true Spiritualist, to whom had been revealed the secret of the Logos, could ever find it necessary to enter that Church, or that he could regard, except with horror, his subjugation to a priesthood which, asserting that it holds the keys of the kingdom of heaven, too often, alas! has used those keys only to shut the door, neither going in itself, "nor suffering them who are entering to go in."

The true Spiritualist requires no such priesthood, but for him it is sufficient, when he discovers that all his past life he has been "feeding on the husks which the swine do eat," to say, "I will arise and go to my Father," for he then experiences "the glorious liberty of the children of God." Even the Popish St. Teresa, when in her highest ecstasies she became united to Christ and thus found that she was one with God actually, shows the utter impertinence of all priestly interference; and she could thus in the magnificent language of St. Paul say, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." GEORGE WYLD, M.D.

SIR,—Mr. Carter Blake has proved the strange want of oneness of religious belief in the supposed compact body called Spiritualists. This has arisen from the physical phenomena, directly and indirectly Spiritualistic, attracting minds from the various divisions of theology and no theology, which endeavour to dovetail their new experiences with their old opinions; and in proportion to their lack of historical knowledge, so is the extent of their surmisings and readiness for pen and voice utterances—utterances which show their ignorance; but the tall talk chills the inclinations of plodding, studious men to associate with, or appear to countenance, a Spiritualism so untrue in historical accuracy.

Therefore it is that so many who were Spiritualists publicly have passed from public view into the privacy of church life—a life where worship, praise, and thanksgiving are given to the Lord God Almighty without wrangling, and enable them to devote themselves quietly to the ordinary everyday duties of this preliminary life. This result is sad, as Spiritualism ought to be sacredly used as heaven, to leaven the atoms of materialistic human life in the barrel of human society.

If I were to give my advice how to effect the most good in the shortest time, it would be—speak, write, prove that knowledge has been given to many, and may be had by many more; that there is continued human life after the close of this preliminary life, in a state of joy to some, and of sorrow to others, depending entirely on the mannerism of heart-life now in action in each mind. If sectional religious surmisings were avoided by Spiritualists, Spiritualism would speedily become a national power.

J. ENMORE JONES.

Enmore Park, S.E.

SIR,—In Miss Kislingbury's admirable letter in your impression of the 27th inst., there are some things "hard to be understood," and respecting them I should like a clearer explanation. Miss Kislingbury speaks of those who "think that immortality is theirs by right, not that it has to be won by hard fighting with the powers of this world." I may be wrong, but it has always been my impression that the laziest rascal that ever crawled through the world is as sure of immortality as the most struggling, dauntless hero that ever conquered the temptations of the "flesh and the devil." The difference between these two personages—the lazy man and the industrious saint—is not in the fact of their immortality, but in the degree of elevation to which they will respectively attain hereafter.

Again, your correspondent recommends that the subject of Spiritualism "should be confined to a few qualified individuals, who should give to the world whatever may appear to them to be for its benefit." Thank you, I would rather not have my experience dictated to me in this fashion. I prefer, when and how I choose, to examine and report upon the subject for myself; to collect my own facts and draw my own inferences from them. Miss Kislingbury's teaching is precisely the doctrine of the Roman Church, which has taken upon itself—for a consideration—to organise a belief for me. We all know to what enormities such a system has led in the history of mankind, and we must be on our guard against it. Even in our own small spiritualistic way, we cannot fail to notice how pernicious is any attempt to delegate to a committee the conduct of an inquiry into the genuineness of spiritual phenomena. The Society, of which Miss Kislingbury is secretary, cannot keep itself free from perpetrating occasionally an egregious act of incompetence and folly. I allude particularly to the affair of Mr. Williams in Holland, whose conduct was quite consistent with entire innocence of any fraudulent intention. Those who have had a large experience of the tricks of spirits, know how difficult it is to separate and distinguish the genuine from the spurious phenomena. The preposterous resolutions arrived at by the British National Association of Spiritualists are sufficient to disgrace it, and even to break it up altogether. Our Dutch friends are evidently in a very elementary state of knowledge on this subject.

In Captain Burton's very objectionable paper in your issue of 6th December there occurs the following passage:—"The Hebrews, Moses included, agreed to banish from their system a Soul-land, a Spirit-land, a Ghost-land; in other words, a future world," &c.

Where can Captain Burton find any authority for asserting that Moses "agreed" to any such monstrous conclusion?

The fact, I believe to be, that the ancient Hebrews so thoroughly accepted the belief in the immortality of the soul that they did not think it necessary to formulate it in a specific shape; they did not dream that any Hebrew would be so intensely stupid, if not insane, as to dispute

this fundamental principle of existence. Accordingly we find that it was not till after the Babylonish captivity, and not till after the conquests of Alexander the Great introduced the Grecian philosophy into the East, that the sect of Sadducees arose who disputed the resurrection.

THEODORE ELLIS.

London, December 30th, 1878.

SIR,—Of all despicable and contemptible sentiments ever expressed, this one, oft quoted by theologians, appears to me to be the most fatally mischievous, "Let us eat and drink, for to-morrow we die;" or put in argumentative form, "We might eat and drink if to-morrow we were to die, but as we are to live for ever, why, we ought to behave ourselves; and it is an unpleasant omen for the future usefulness of earnest Spiritualists when they speak of immortality as the groundwork of morality, as some have been lately doing. Profit and loss, or "economical" morality; shall and shall not, or absolute morality; between these is the choice given us, and if the Lord be God let us worship Him, and if Baal be God let us worship him. The creeds of the two great companies of worshippers are put for us shortly—the one in the satire of a modern American, the other in the exhortation of an ancient Jew. Thus—

The powers are great, I calculate,
And will the righteous bless;
If I be wise, and don't tell lies,
I'll go to heaven, I guess.

Work while it is called to-day, for the night cometh when no man can work.

The difference between them lies wholly in the argument, but it is a mighty one—the difference between bribery and duty. Long life or short life, are we redeeming the time we have, or are we killing it? Are we working, or are we not? Stubbing Thornaby waste, bending over the plough like Holbein's consecrated landsman; to such men sleep would be sweet, were there no awakening.

"There is no reason that we should drink foul water in London, because we never hope to drink of the stream of the City of God; nor that we should spend most of our income in making machines for the slaughter of innocent nations, because we never expect to gather the leaves of the tree for their healing."

Fortuitous concurrence showed me this, and with it I end my letter, gratefully thanking her.

"NO MATTER WHO."

Who I am does not matter, but it does matter that I should write sense; therefore, will kind readers put "Judea" in the margin of my last letter, drawing their pen through the word "India," which occurs there by reason of my bad writing.

THE REV. J. TYERMAN'S APPROACHING VISIT TO ENGLAND.

SIR,—Having nearly finished my tour through America, I purpose leaving shortly for England, on my way back to Australia; and as I am desirous of delivering a few lectures while in England I write to inform you and readers of *The Spiritualist* of the fact.

Since I last wrote to you I have crossed the Continent from San Francisco, a distance of nearly three thousand miles, and lectured at most of the principal cities on the way. Whilst making general observations, and learning all I could of America and its people during my travels, my chief aim has been to ascertain the real condition of modern Spiritualism in this the land of its birth. I have visited several fine mediums, witnessed a variety of remarkable phenomena under satisfactory test conditions, and met with a large number of believers in the new dispensation—new as a public movement, but old as to many of its facts and teachings. Of some of my experiences I may give a brief narrative when in England. I do not notice much marked public interest in Spiritualism just now; the novelty of the thing is past, and there is less sensationalism connected with it than in former days. Frauds and other evils that have been perpetrated under its name have done it considerable temporary injury, and for some time past it seems to have been passing through a rather trying crisis. As a public movement it is not in such a healthy and flourishing condition as I expected to find it. There is a sad lack of organised and earnest effort in many places. Societies are few and feeble, compared with what they ought to be. There are a few devoted friends of the cause in each place I have visited, but there are many more who, while believing in its main facts and principles, yet, from various unworthy motives, stand aloof from it, and in many cases actually support the very systems that are trying to crush it out of existence. Hence it does not strike a stranger, passing through the country, so favourably as could be desired.

But when one looks beneath the surface, and extends one's inquiries into the different classes of society, one soon discovers ample grounds for gratitude for the past and hope for the future. The marvel then becomes, not that Spiritualism has not made more progress, but that it has achieved the results we behold, considering the short time it has been before the public, and the enormous difficulties it has had to encounter. It has extended far and wide, and is silently but surely permeating all sections of the people. Sceptical outsiders, who measure the condition of a movement by its external demonstrations, would hardly credit the extent to which it is believed in among people who make little or no open avowal of their faith. As the result of my observations and inquiries, I should not hesitate to endorse the estimate which makes the Spiritualists of America several millions in number, though I feared, before I came to this country, that the estimate was considerably exaggerated. And finding Spiritualism numerically so strong, I cannot but hope that all its disciples will soon wake up to a proper sense of its importance, and of their own duties in relation to it; and then it will soon occupy a position before the public, and exert an influence for good, far greater than it has ever done in the past.

I recently lectured two Sundays in the city of Rochester, New

York, which is so intimately associated with the early history of Spiritualism in this country. Kate Fox—now the honoured wife of Mr. Jencken, an English barrister-at-law—and her sisters are still remembered there. I met persons who, having fully satisfied themselves of the genuineness of their mediumship, stood by the "Fox girls," as they were then called, in those stormy days. They are proud of the fact, and well they may be, for time has abundantly vindicated the claim of those suspected and persecuted girls, and covered their enemies with shame. As I sat in Corinthian Hall one night, and recalled the exciting scenes enacted there over thirty years ago, while the spirit raps were being publicly tested, I could not but exclaim, "What hath the spirit-world wrought! The howling mob could not silence those little raps; self-sufficient scientists failed to satisfactorily explain them; while sectarian bigots would not accept them as proof of that immortality they professed to believe in. But what a mighty change those thirty years have witnessed! The movement then introduced has not only fully established its claims, but has expanded to proportions which the most sanguine could scarcely dare to expect; and it is destined to endure, to extend throughout the world, and effect greater changes in society, and shed richer blessings on the human family than any other system has ever done."

In closing this letter, I will just add that I am engaged to lecture in Boston on the first and second Sundays in January, and I intend leaving America immediately after. Hence I hope to be in England about the end of January; and as my stay there will be short, I want to make the most of the time at my disposal. Readers of *The Spiritualist* who may wish to engage my services, would oblige by addressing me at its office, London. I hope the Spiritualists of my dear old native land will afford me an opportunity of saying something about the facts and philosophy of modern Spiritualism before I return to my home in Australia.

JOHN TYERMAN.

Buffalo, New York, United States of America,
December 25th, 1878.

A MURDERER AND HIS VICTIM.

SIR,—In the *Revue Spirite* for January, there is notice of a *séance* held by the Parisian Society for Psychological Studies (*Société Scientifique d'Études Psychologiques*), at which, through the trance medium Madame Hugo d'Alesi, the alleged Marie de Manach, the victim of the murderer Billoin, gave an account of her murder, and the subsequent state of herself and her paramour. The narration is graphic and natural, although necessarily somewhat horrible; and the whole tale bears on the face of it a good semblance of authenticity, not least, inasmuch as it shows that in the next life, as in this, a woman's love and forgiveness of injury often predominate over all other feelings towards the object of her love.

The medium was under the influence of M. Hippolyte, the mesmerist, and after she had undergone a strong control (*crise*) the spirit was announced. Who are you? "I dare not tell. I came here to talk, but now I dare not—I feel ashamed. I come to tell you. . . . I can't tell you my name, because there are ladies here; it would frighten them." M. Hippolyte insisted that she should tell her name, and encouraged her. . . . "Marie Le Manach. . . . You must pray for us; for him and for me. What happened was through my fault; I had been drinking; it never would have happened but for that. He wasn't a bad fellow. For my part, I pardon him. And then, you know, what he did afterwards he did because he was frightened. I will tell you how it came about. He struck me, and I stooped; he had called me a cow; I answered him foolishly, and called him a pig, and then it was he kicked me; I fainted; he kicked me again with his heel; then I remained motionless. He thought I was dead, and got frightened; he was determined to make all sure, and he stabbed me in the stomach; I had only time to cry 'Oh!' and all was over. He cut my throat. He was in a fever; he did not know what he should do with me. He said to himself, 'They will come and take me. How can I get this body away without their seeing me?' Then it was he began doing what you know. I swear to you that I bear him no ill-will. I swear to you, gentlemen, by all that I hold most sacred, that I owe him no grudge, and that I was pained to see him cutting my throat." She was asked if she had seen Billoin in space. "Yes, I have seen him again; he is very unhappy. He cannot come up; he cannot raise himself from this world." Are you higher? "Yes, I am higher—I never did anybody any harm." And what does he do? "He? he goes about the world; he sees the room; he sees the prison, and also what you know. He is ashamed; he wasn't bad, he was not an evil-disposed young man, he was fond of me. He used me roughly, he spent what little I got, but he was fond of me. In prison he used to be thinking of me. What could you do? It is a bad job. It is quite sure that he will never do it again. After what happened I never quitted him, and I have seen him crying over the tobacco pouch I had given him. Often he said to himself, Ah! poor Marie! It hurt me more to see him cut my throat than to see him cutting up my body. . . . At the moment I said, 'Oh! the scoundrel! what a vicious wretch!' But then, when he was carrying away the poor bundles, I trembled for him." What were your impressions as regards yourself? "I kept always in the room, but I knew I was dead. I did not feel any pain at all; only I was like a person stupefied. I said, 'What a vicious wretch!' But, then, how difficult it is to judge. . . . I saw well what was happening, that I was dead, and that it was me he was hacking up like that. . . . I am not so stupid as all that!" And now where are you? "Now I am in space." Are you alone? "No, with others." And what are they doing there? "They come and go. I have not many acquaintances there; I often come to Paris." And what is your way of getting about? "It is a little like a bird." I suppose you do not go to other worlds? "No, I dare not." Do you see any brighter spirits? "I should like much to see them, but I know nothing about them." Is there anything to hinder you? "What is to hinder me? I have never done any harm." Have you found again

any of your old acquaintances? "I have found Eugenie and Claude." And you have not much to do? "No, it is pleasant to have nothing to do." Do you ever find the want of something to eat? "We are not hungry here; what do you suppose we should eat? . . . The fact is, what I came here for was to tell you that he was not so bad as they say. And then I came to bring this to your consideration: for you to pray for him; and this is for all people who believe in *spirisme* (*sic*). Pray for him, that he may be pardoned, for what grieves me is that nobody prays for him, and if people would pray for him it would do him good. However, there is one lady here who has prayed for him; that is the reason why I came here. If you pray, that will aid him to mount. Then with that, from the moment when he shall be able to come where I am, he will be quiet. That is all I ask. Am I to understand that you will do so? I again thank the lady and the company. Good night." R.

SPIRITUALISM IN AUSTRALIA.

To the Editor of the "Banner of Light."

SIR,—Spiritualism in these Colonies finds little or no public representation outside of Melbourne or Sydney. Warm friends of the cause may be found scattered all over this vast land, but the lack of co-operation amongst them leaves the burden of public effort entirely to the medium or speaker. Expenses which are cheerfully divided amongst the many in the United States, become all too heavy for endurance when shouldered upon the isolated workers; hence the paucity of public representation, and the impossibility of those who visit the colonies, as we have done, effecting any important pioneer work beyond the two great centres I have named. Both Mr. Walker and I have visited several towns in Victoria besides Melbourne, but the cost of such undertakings to the individual must prevent effective missionary labour. Within the two great capitals, I must presume the mark we have made may be estimated by the strength of the opposition, and the desperate efforts prompted by Christian piety to starve us out. Mr. Walker at Sydney, and I at Melbourne, have been favoured with the largest gatherings ever assembled at Colonial Sunday meetings.

Having, by desire of my spirit guides, exchanged rostrums, he filling my place at Melbourne, and I his at Sydney, we find simultaneously at the same time, and on the same Sundays, the lessees of the two theatres we occupied raising their rent upon us one hundred and fifty per cent. The freethinkers and Spiritualists had occupied the theatre in Sydney four years at the rate of four pounds per Sunday. For my benefit the landlord raised the rent to ten pounds, whilst the same wonderful spirit of accordance caused the Melbourne manager to increase upon Mr. Walker from eight pounds to a demand of twenty. With our heavy expenses and small admission fees this was tantamount to driving us out altogether. Both of us have succeeded after much difficulty, and fighting Christian warriors with the Christian arms of subtlety and vigilance, in securing other places to lecture in; and despite the fact that the press insult us, the pulpit curse us, and Christians generally devote us to as complete a prophecy of what they would wish us to enjoy everlastingly as their piety can devise, we are each attracting our thousands every Sunday night, and making such unmistakable marks on public opinion as will not easily be effaced again.

The great sensation of the hour is Baldwin, the "exposer of Spiritualism." The immense audiences he attracts, and the gusto with which piety disgorges the money he pockets, simply prove how said piety rejoices in any opportunity to abuse or injure a cause which can only be attacked through such desperate and not over cleanly means of warfare.

Dr. Slade's advent in Melbourne since last September has been productive of an immense amount of good. He arrived with his niece, Miss Slade, before I left Melbourne, and it was my pleasure and triumph to witness many of his inimitable demonstrations of spirit power. How far his labours here will prove remunerative I am not, of course, prepared to say. Frankly speaking, I do not advise spirit mediums or speakers to visit these Colonies on financial advancement intent. There is an abundant crop of medium power existing, interest enough in the cause prevailing, and many of the kindest hearts and clearest brains in the world to be found here; but the lack of organisation, to which I have before alluded, the imperative necessity for the workers who come here to make their labours remunerative—as the very *sine qua non* of life—paralyses all attempts at advancement, except in the sensation line, and with *star* mediums and speakers.

In our departure from Australia, which is even now looming up before us like an ugly phantom, beckoning us onward, my husband and I feel as if we must leave friends both in Melbourne and Sydney, around whom our heartstrings will be wound with a life-long grip. Still I feel confident that with a deeper perception of the value, nay, the absolute necessity of united action throughout the entire scattered force of Spiritualistic thought in these Colonies, Spiritualism might and would supersede every other phase of religious thought in an incredibly short space of time. I must not omit to mention that an excellent Progressive Lyceum has been established here in Sydney, mainly through the efficient zeal of Mr. Thomas Walker. In Melbourne the Lyceum stands on a firm and reliable basis. It has been tried and proved a success of the first order, and I rejoice to find a similar evidence of good work in the right direction taking a deep hold upon the liberal mind in the Sydney Lyceum. In speaking of these two great cities, I candidly confess I have no preferences to record, no comparisons to draw. The friends in both places have been more than kind, hospitable, and appreciative. The public here in each place defied both press and pulpit in their unstinted support of my lectures. The press have been equally servile, and the Christian world equally stirred to their deepest centres, and equally active in desperate revivalism to crush out the obvious proofs of immortality Spiritualism brings, and peddle out a miserable monopoly of dry husks and figments, amongst their own ranks alone.

In Melbourne I had to fight my way to comply with an invitation to lecture for the benefit of the City Hospital. I fought and conquered; and the Hospital Committee revenged itself for a crowded attendance at the Town Hall by taking my money without the grace of thanks, either in public or private, and the simply formal acknowledgment of my services by an official receipt. In Sydney, where I now am, I was equally privileged in lecturing for the benefit of the Temperance Alliance, and equally honoured, after an enthusiastic and successful meeting, by the daily press of the city in their utter silence concerning such an important meeting, and their careful record of all sorts of trash with which they could disgrace their columns. So mote it be. The wheel will turn some day!

Sydney is deepening from a lovely spring to a warm summer, just as you in America are collapsing into a freezing winter. Some time soon after Christmas (Midsummer here) I expect we shall begin to turn our thoughts Westward, where home duties and private interests imperatively summon us; if not early in the spring, not later than the ensuing early summer. EMMA HARDINGE BRITTEN.

Sydney, New South Wales, November, 1878.

MATERIALIZED SPIRIT FEET.

LAST Friday night a private *séance* was held at the residence of Mr. John Corner, 3, St. Thomas's-square, Hackney, London. Twelve or sixteen of Mrs. Corner's friends were present, among them Captain John James, of Lee, Kent, and Mr. Hensleigh Wedgwood, J.P.; Mr. Haxby was the medium. His hands were held in the dark by Miss Davis on the one side of him, and Mr. Davis, jun., on the other; both these young people were friends of Mrs. Corner. The guests were seated all round the room, close to the wall.

Living materialised feet soon began to touch the heads of most of those present.

Captain John James, of Lee, Kent, writes:—

"On Friday, 3rd inst., I attended a *séance* at Mrs. Corner's, St. Thomas's-square, Hackney, where Mr. Haxby was the medium. During the dark *séance* a naked foot was placed on Mr. Harrison's head, and he was allowed by 'Joey' to feel the said foot and part of the leg, which he reported to be placed at an angle of about 45 degrees. A naked foot was also placed on Signor Rondi's head, and then on Mr. Wedgwood's; lastly, a foot was placed on my head, and I requested that the other foot should also be placed there.

"This was done, and I then asked to be allowed to feel one of the feet, when what I supposed to be the left foot was raised and stamped three times on my head in the affirmative.

"I raised my hand and felt what was unmistakably a bare foot, for I passed the palm of my hand over the instep and upwards over the shin bone, when the feet were suddenly withdrawn, and as I supposed either floated away or became dematerialised.

"After the *séance* was finished I inquired whether the medium's hands were held during the *séance*, and I was assured by one of his immediate neighbours that he never quitted his hold for one instant. I did not require that assurance for my own satisfaction, for if the medium had had full liberty of locomotion, I defy him or the cleverest acrobat to have performed the feat above recorded without the assistance of some support placed high above the heads of the company, and as the *séance* was held at a private house, I should suppose that the hardest sceptic would scarcely suggest such an explanation.

"The weight on my head appeared to me to be about the weight of two human feet, and certainly did not give me the idea of any *body* being attached to the legs. The lower part of the leg which I felt was in a perpendicular position."

Mr. Harrison says:—"A living foot touched me on the cheek. I asked its owner to let it rest on the top of my head, and to permit me to feel at what angle the leg was inclined. He did so; the leg inclined upwards towards the centre of the room, at an angle of about forty-five degrees. There was no spare chair in the room, and the little table was more than seven feet distant from my head. It was quite certain that the intelligence at work could see in the dark. All through the *séance* not a footfall was heard. Once a large phosphorescent-looking light, perhaps a foot long, floated from the middle of the room to the ceiling; there was no smell from it. After the foot touched me, it and another foot went to Captain James at another part of the room."

"TWIXT WILL AND FATE."

MISS CAROLINE CORNER has just published her first essay at literature, in the form of a book entitled "*Twixt Will and Fate*, and *The Slinkensmirk Family*, two stories in one volume." (London: Remington and Co.; 1879.) Of these stories the first is the best. Descriptions of psychic phenomena are interwoven, so the work is one of those which tend to familiarise the public mind with occurrences which have more truth in them than is generally known. In illustration of this, a scene in which mesmerism and visions in mirrors play a prominent part is appended:—

In due time the dwarf arose from his three-footed stool, withdrew the silken hangings, and discovered the magic mirror—clear and bright, without a flaw or blemish upon its surface—set in a frame of polished ebony, and, in size and appearance, bearing a resemblance to the harvest moon at its fullest and most brilliant epoch. Stooping, so that his breath mystified the crystal, a muttered incantation was pronounced upon it, thrice repeated; then, drawing both hands by mesmeric passes in downward motion, yet without actual contact, the globe was charged with a sufficiency of magnetic fluid, and only needed the application of that steel rod to its meridian, after which the operator sank back into his former seat, and gazed, with earnestness and absorption of mind, upon the crystal. In a few minutes the previous brightness began to wane; a speedy twilight seemed to set in, which soon developed into the darkness of night, illumined by a multitude of electric lights, like stars in the firmament of heaven, and the bulk and capacities of the mirror were lost in the depth and magnitude of its proportions and the expanse contained therein.

Never for a single instant was the penetrating orb of the magician turned from its direction; and although a glassy film glazed the up-turned eyeball, yet was the sight, the *inner* vision, opened, and what to many might have appeared but an ordinary ball of transparent crystal now became, to the clairvoyant, a kind of *camera obscura*, wherein was assembled a party of gay and radiant mortals—the young, the beautiful, the brave, indolently enjoying the warm sunshine of a fresh autumn morning.

Apart from the rest, one couple was eagerly sought and found. A thrill shot through the dwarf's frame when he again beheld, in vision, the charms of the fair Rosenstein, and by her side, with one hand laid caressingly upon the flowing tresses of rich gold, stood one equally as noble, equally as deserving. But upon *him* a shudder of aversion was cast; an expression of hatred, combined with terror, o'erspread the countenance of the man Anselme as his gaze fell upon the impersonation of "the flaxen-haired youth" of yonder horoscope; and for a second or two the picture shivered and was about to disappear altogether, when rising, the whole performance of breathing upon the mirror, pronouncing an incantation, and vehemently willing or evoking the scene to appear in more clear and lasting aspect was repeated.

The blood of the operator was cool now, and this time, at sight of the robust and handsomely-built individual who unconsciously possessed such an unusual and intense influence, not a nerve quivered, not a muscle relaxed, only a vice-like set of the mouth could have betrayed the mental condition had another been there to witness the effect. These two figures stood out in bold prominence, the others become dim and indistinct, and then gradually fading away, whilst the lovers—for that they were lovers was easily discernible—remained in rapt attention the one to the other, revelling in the glories of their blissful dream. They were engaged in a murmured *tête-à-tête*, the bent of which was the old, old theme, and utterly unworthy, so considered the clairvoyant at least, of following; so preferring another course, he endeavoured to force his thought, his will, far away, to whisper a single word within the maiden's ear. But *one* word, 'twould be enough! yet something forbade it! When in close contiguity a repellent influence impeded its accomplishment, and notwithstanding much effort and loss of vitality, that difficulty could not be surmounted, that repulsion overcome! Presently the young and lovely girl unfastened the chain of gold which encircled her slender throat, and with the jewelled trinket, placed both into the hand of her betrothed. A suppressed cry of joy caused the pulse of the dwarf to throb frantically, and the heart to bound tumultuously, while from his lips escaped the words:

"Now—now is my time! she feels my power! she turns from her lover; she scorns! she spurns him! Ha! ha! she succumbs! she succumbs to my will! He, the 'flaxen-haired youth,' writhes beneath her cruel glance—he casts one long, sad look upon her and is gone—that accursed talisman in his hand—and she is mine! Love! what is its might to that of the will? Let maniacs rave of the power of love, whilst sane men act and triumph by the will! Ha! ha! she is mine! she is mine!"

With this the mesmerist started to his feet, and darting to the entrance of the outer cave, commenced to extend his arms at full length in waving motion, as though to draw some person or thing towards him, his eyes gloating over the success thus far achieved; his system at each repetition losing an abundance of magnetic force, yet by no means begrudging the loss which was considered well spent in the accomplishment of such a work.

She comes, she approaches nearer and nearer, step by step, slow, yet sure; a somnambule, yet *seemingly* conscious and herself; her own will subdued, obsessed by another more powerful than her own. Attracted as the needle is to the magnet, so is she to the goal which, spite of all, she *must* attain. Cross influences render her progress hard; more energy, a double supply of force is infused by the operator, and again she moves onward, onward, with eyes riveted upon an indiscernible *something* before her, and her mind in a state of abnormal quietude, passive quiescence. At this the dwarf Anselme's features beam with exhilaration and wild delight. But by-and-by his

strength waxes less, and still less, until, alas! he struggles, and struggles *in vain!* His limbs fall helpless by his sides, and a frothy foam rushes from his mouth and nostrils; a sickly faintness takes possession of him, until, with a half-groan, half-muttered curse upon his lips, he staggers, and rolls to the earth; still conscious, yet powerless, helpless as an infant, and anathematising this the *denouement* of his contemplated success.

"*Teufeln!* all is over! my work is spoilt, when about completion! The influence remains, but my power of will is exhausted! No more to-day, yet, to-morrow! to-morrow, fresh strength, a longer sleep, an extra narcotic, a more vigorous will, and she *shall* be mine! Sleep on, sleep on, rest as thou art, my Rosenstein, beneath the Felsenhöhle, there thou art safe, and to-morrow thou art *mine!*"

THE QUEEN'S ENGLISH.

WE have received the following in relation to our proposed abolition of the word "medium":—

To the Editor of "The Spiritualist."

SIR,—Permit me the privilege of recording my protest against the suggested abolition of the term "medium" in favour of the designation "psychic," as under the former term the facts of spirit communion have been introduced to the world's notice for these thirty years past; and to abandon a title that has been the name of honour to many a hard worker savours too much of "going over to the enemy," and is not without a suggestion of "abusing the bridge that has carried us over the stream" so many years. If our critics sneer because some of us make "mediums" the plural of "medium," small credit is due to the little wit they express. Certainly "psychic" will sound no less pedantic than "media" or "mediums" to many. Why not give up the terms "Spiritualism," "Spirits," and "Spiritualist," and so unconditionally surrender all our hard-won rights and well-attested facts at the bidding of hypercritical strangers? No possible gain can accrue by the alteration suggested; much harm would follow, and, if the alteration should be carried out (a most doubtful contingency), it would enable our critics to say we are ashamed of our mediums, so find them another name. For ten years the writer has worked under the title of "medium," and he too well esteems it to sacrifice it now, simply because some small wit chooses to laugh when he meets the term "medium" in our books or papers.

J. J. MORSE.

The London correspondent of the *Northern Evening Express* (Newcastle) says:—

The Spiritualists don't like mediums. They object not to the thing, but to the name. "Mediums," they say, is not English. They do not like talking of "a happy medium" in the singular, and in the plural the proper word sounds pedantic. So they propose to call the miracle-workers "psychics." A "medium" of late has been rather a discredited creature. A "psychic" would arise out of the grub-like state, as a butterfly does. He will reach an end of his troubles as Psyche reached the end of hers, and Love will embrace him again, as Love embraced Psyche at the end of her tasks. Mr. Harrison begs his friends to begin to use "psychic," and *il a raison*, as the French say.

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2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.
3. Believe or unbelieve has no influence on the manifestations, but an acrid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tiltings or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
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