

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

THE SPIRITUALIST is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: Kiosque 245, Boulevard des Capucines, and 5, Rue Neuve des Petits Champs, Palais Royal. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: Signor Bocca, Libraio, Via del Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDA-PESTH: Josefstadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 84, Russell-street-South. SHANGHAI: Messrs. Kelly & Co. NEW YORK: 51, East Twelfth-street. BOSTON, U.S.: "Banner of Light" Office, 9, Montgomery-place. CHICAGO: "Religio-Philosophical Journal" Office. SAN FRANCISCO: 319, Kearney-street. PHILADELPHIA: 325, North Ninth-street. WASHINGTON: No. 100, Seventh-street.

No. 340.—(VOL. XIV.—No. 9.)

LONDON: FRIDAY, FEBRUARY 28, 1879.

Published Weekly; Price Twopence.

Contents.

'From Whence Cometh My Help.' By J. A. Campbell ...	97
The Hydeville Manifestations.—Statement of Mrs. and Miss Pulver.—Statement of Mrs. Hannah Weekman.—Statement of Michael Weekman.—Statement of Mrs. Lape ...	97
Sunday Services at the Cavendish Rooms ...	98
The National Association of Spiritualists ...	99
American Tribute to the Memory of the Late George Thompson ...	100
Science and Spiritualism. By Henry G. Adkinson, Author of <i>Letters to Miss Martineau</i> ...	101
A Seance in a Haunted House in Natal ...	101
Seances with a Modified Cabinet.—State-Writing Manifestations. By Charles Blackburn ...	102
The Late Mr. George Thompson's Recognition of Spiritualism ...	102
The Funeral of Dr. Hallock ...	103
Dr. Slade and "Spirit Identity." By C. C. Massey ...	103
Mr. and Mrs. Varley's Ball ...	103
The Memorial to the United States' Government about Spiritualism ...	104
Correspondence.—The Science of Mind.—The Religious Aspects of Spiritualism.—Thought-Reading and Counting.—Seances with London Mediums ...	105
My Mother's Garden.—By Ella Dietz. (Poetry) ...	108
To Correspondents ...	108

"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY. PRICE TWOPENCE.
ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the world; it also has an influential body of readers on the Continent of Europe. The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1879); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Drexhler-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Balle; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. Alfred R. Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Miss Florence Marryat; Dr. George Wyld; Mrs. Macdonald Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dugby, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Lummoore; Mr. John E. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox Theology"; Mr. S. C. Hall, F.S.A.; Mrs. S. C. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Sydney); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kislinsky; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martineau; Mr. J. M. Peebles (United States); Mr. W. Lindsey Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d.; in the United States and Australia, 13s., post free.

The *Spiritualist* is regularly on sale at the following places:—London: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. Paris: Kiosque 245, Boulevard des Capucines, and 7, Rue de Lille. Leipzig: 2, Lindenstrasse. Florence: Signor G. Parisi, Via della Maltonaia. Rome: Signor Bocca, Libraio, Via del Corso. Naples: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. Liege: 37, Rue Florimont. Buda-Pesth: Josefstadt Erzherzog, 23, Alexander Gasse. Melbourne: 96, Russell-street. Shanghai: Messrs. Kelly and Co. New York: Harvard Rooms, Forty-second-street and Sixth-avenue. Boston, U.S.: 9, Montgomery-place, and 18, Exchange-street. Chicago: *Religio-Philosophical Journal* Office, Memphis, U.S.: 225, Union-street. San Francisco: 319, Kearney-street. Philadelphia: 918, Spring Garden-street, Washington: No. 100, Seventh-street.

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

RAPHAEL'S PROPHECIC ALMANAC AND EPHEMERIS for 1879, containing predictions of events and the weather for every month, &c., &c., with a large hieroglyphic. Post free, 7d.; or with Ephemeris, 13d. Raphael's Hieroglyphic (1878) foreshadowed the Lancashire quarrels, the Royal deaths, the great wrecks, the British armaments, &c.

RAPHAEL'S GUIDE TO ASTROLOGY, Vol. I., by which any person may calculate their own nativity. Cloth gilt, 3s. London: J. E. Catty, 12, Ave Maria-lane, E.C.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

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

CHANGE OF ARRANGEMENTS.

The Offices of the Association will be open between the hours of 2 p.m. and 9.30 p.m. only, on all week-days, except Saturday, when they will be open between the hours of 2 p.m. and 6 p.m.

CALENDAR FOR MARCH, 1879.

Monday, 3rd.—Fortnightly Discussion Meeting at 8 p.m. Paper by Dr. George Wyld on "Christian Occultism."
Wednesday, 5th.—Soirée Committee at 5 p.m. House and Offices Committee at 5.30 p.m.
Friday, 7th, and every succeeding Friday.—Experimental Research Committee at 6.30 p.m. Finance Committee at 6 p.m.
Tuesday, 11th.—COUNCIL MEETING at 6.30 p.m.
Monday, 17th.—Fortnightly Discussion Meeting at 8 p.m. Paper by Mr. Alexander Calder on "The New Era."
Wednesday, 26th.—Library Committee at 4.30 p.m.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

RESEARCH COMMITTEE.

TO MEDIUMS:

This Committee, having in their charge the "Weighing Apparatus" presented to the Association by Mr. C. Blackburn for the purpose of obtaining absolute evidence of certain phenomena occurring in the presence of "physical" mediums, invite such mediums, public or private, to communicate with them with a view to experiments with the apparatus in question.

DESMOND G. FITZGERALD,
(Chairman of Committee).

BRIXTON PSYCHOLOGICAL SOCIETY.

OFFICES—6, AKERMAN-ROAD, BRIXTON.

The object of the society is to promote the study of Psychology and Spiritualism, and kindred subjects.

Members have the privilege of attending seances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

For information as to rules of membership, &c., &c., apply to—
H. E. FRANCES, Hon. Sec.

THE RELIGION OF SPIRITUALISM.

MR. J. WILLIAM FLETCHER

WILL LECTURE

EVERY SUNDAY EVENING,

At the Cavendish Rooms, Mortimer Street, W.

ADMISSION FREE.

Lecture begins at 7.30. Doors closed at 7.45.

MR. and MISS DIETZ desire to announce the following Engagements:—Hastings, Gensing Hall, Afternoon and Evening, January 29, Richmond Parochial Society, February 4, Plymouth Mechanics' Institute, February 12 (second time this season). Redruth Institution, February 13, Truro Institution, February 14 (second time this season). Leamington Institute, February 25, Finchley (Church end), February 27, Croydon Literary Institution, March 6 (second time). Favourable terms arranged with Institutes en route. For particulars address Mr. Frank Dietz, 54, Deubigh-street, London, S.W.

Mr. and Miss Dietz also have to announce their Third Series of Recitations, to be given at Langham Hall, 43, Great Portland-street, London, on the following Wednesday evenings, viz.:—March 12th, April 9th, May 14th, June 11th. Tickets 5s., 3s., 2s., and 1s.

N.B.—The Second Recitation of the Series will be given on Friday, February 28, instead of Ash Wednesday, February 26.

THE PSYCHOLOGICAL REVIEW.

NO. 4. JANUARY. Price 2s. 6d.

CONTENTS:—

- I.—Is Immortality a Delusion? By Epes Sargent.
 - II.—Sister Celeste. By J. C. Earle.
 - III.—Spiritual Philosophy in Relation to Death and Spirit Life. By Rev. J. Page Hoppis.
 - IV.—Inspiration. No. 2. By Mrs. De Morgan.
 - V.—Reminiscences of George Thompson. By his Daughter, Mrs. Nosworthy.
 - VI.—Zoroastrianism, the Truthseeker. By Miss Greenfield.
 - VII.—The Mound-Builders. By William Denton.
 - VIII.—Montanism.
- Materialistic Mysticism.—A Geologist's Confession.—The Seat of Evil.

E. W. ALLEN, 11, Ave Maria-lane, E.C.

A YOUNG GENTLEMAN will be glad of any office, manuscript, or literary employment. Highest references. Address A. B. C., Sherborn Lodge, Tracey-street, Kennington-road, London.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN,

11, Chandos Street, Cavendish Square, London, W.

PRESIDENT—MR. SERJEANT COX.

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

All particulars may be obtained on application to

FRANCIS K. MUNTUN, *Honorary Secretary*,
Willesden, N.W.

ALLAN KARDEC (Blackwell's Translations).

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

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

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

Price 7s. 6d. TRAUBNER & Co. London.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

FORTNIGHTLY DISCUSSION MEETINGS.

SESSION, 1878-9.

- Feb. 3.—Miss Kislinsky, "Apparitions of the Living."
Feb. 17.—Adjourned Discussion on Miss Kislinsky's Paper.
March 3.—Dr. Wyld, "Christian Occultism."
March 17.—Mr. Calder, "The New Era."
April 7.—Mr. Morell Theobald, "Experiences in the Home Circle," No. 2.
April 21.—
May 5.—Mr. D. Fitz-Gerald, M.S.T.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."

SAMUEL H. QUARMBY, Inspirational Speaker and Healing Medium. Address, 21, Trafalgar-street, Ashton-under-Lyne.

JAMES MALTBY,

ARMY TAILOR AND ACCOUTREMENT MAKER

TO HER MAJESTY'S MILITARY AND NAVAL FORCES.

Everything of the best quality,

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

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

EVERYBODY HIS OWN PRINTER.

THE "MODEL" PRINTING PRESS

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

Its Simplicity is its recommendation.

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

Press, including Type and all accessories, from 25.

C. G. SQUINTANI & Co.

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

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

J. TURNER,

LOCKSMITH, BELLHANGER, AND GASFITTER,

Stove and Range Maker,

1, HIGH STREET, BLOOMSBURY, W.C.

Every description of Patent Close Fire Kitcheners repaired and fixed.

HOT WATER, STEAM, AND BATH FITTINGS.

BIRKBECK BANK.—Established 1851.—29 and 30, Southampton-buildings, Chancery-lane. DEPOSITS received at INTEREST for stated periods or repayable on demand. Current Accounts opened with persons properly introduced, and interest allowed on the minimum monthly balances. No charge made for keeping accounts. Letters of Credit and Circular Notes issued.

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

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

A Pamphlet with full particulars on application.

FRANCIS RAVENSBOPT, Manager.

LUNACY LAW REFORM ASSOCIATION,
64, Berners-street, London. Office Hours from 10 to 4, and Tuesday Evening from 6 to 7. Closed on Saturdays.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

President.

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

Vice-Presidents.

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

Council.

Ashhead, W. P., Derby House, Belber.
Barkas, P. P., Central Exchange, Newcastle-on-Tyne.
Barrett, F. The Pines, Leacroft, Staines.
Bech, Mrs., 2, Outram-road, Addiscombe.
Bennett, Edward T., The Mansion, Richmond Hill.
Bimey, F. A., 24, St. Ann's-square, Manchester.
Bonwick, J., F.R.G.S., Vale of Health, Hampstead, N.
Chapman, John, 10, Dunkeld-street, Liverpool.
Coffin, W. H., 94, Cornwall-gardens, Queen's-gate, S.W.
Colley, Rev. Thos., late of H.M.S. "Malabar," Portsmouth.
Crosland, Newton, Lynton-lodge, Vanbrugh-park-road, Blackheath, S.E.
Dawe, N. Fabian, 5, Portman-street, Portman-square, W.
Dodd, J. T., Lynwood, Southern-hill, Reading.
Edmunds, T. H., 7, Oberstein-road, New Wandsworth, S.W.
Ellis, Mrs., 59, Tufnell-park-road, Holloway, N.W.
Ene, J. C., Silver House, Champion-hill.
Fenton, R. 34, Walnut-street, Cheetham, Manchester.
Fitz-Gerald, Mrs. D. G., 6, Akerman-road, Brixton, S.W.
Glendinning, A., Grove-road, New Southgate, N.
Green, G. E., Hale Cottage, Shooter's-hill, Kent.
Hayle, Thos., M.D., The Crescent, Rochdale.
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.
Pent, Miss Hannah, 14, Quarry-street, Guildford.
Jahan, Sir Charles, Barr, Tarnor-hall, Northampton.
Lemon, John, 102, London-road, Liverpool.
Lowe, Mrs., 64, Berners-street, W.
Maltby, Mrs., 61, Gower-street, W.C.
March, R. A., Beaton Villas, 71, Greenwood-road, Dalston.
Miall, Rev. W., 71, Richmond-road, Dalston.
Morse, J. J., Elm Tree-terrace, Uxotter-road, Derby.
Moses, Rev. W., Station, M.A. University College, N.W.
Norsworthy, Mrs., 14, Cavendish-road, Blundell Sands, near Liverpool.
Newton, W. J., Mitre-court, Temple, E.C.
Pearce, Richard, 8, Fasset-road, Dalston, E.
Pearson, C. 15, Harpur-street, Bloomsbury, W.C.
Pekershill, W. C., 3, Blandford-square, N.W.
Reimers, Christian, 47, Mornington-road, Regent's-park.
Stock, St. George, M.A., 8, Museum-villas, Oxford.
Theobald, Morell, 62, Granville-park, Blackheath, S.E.
Theobald, Mrs. M., 62, Granville-park, Blackheath, S.E.
Tredwell, R. Ponteroy, 40, Claverdon-street, Pimlico, S.W.
Turner, J. P., Avenue-road, Leamington.
Walhouse, M. J., 9, Randolph-crescent, Malda-vale, W.
Wedgwood, Hensleigh, 31, Queen Anne-st., Cavendish-square, W.
White, T., Meanwood Grange, Leeds.
Wilson, D. H., M.A., LL.M., care of A. Calder, Esq., 1, Hereford-square, West Brompton, S.W.
Wiseman, Mrs. J., Orme-square, Bayswater, W.
Withall, Miss H., 1, The Elms, St. John's-road, Brixton, S.W.
Withall, H., 1, The Elms, St. John's-road, Brixton, S.W.

Honorary Treasurer.

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

Auditors.

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

Resident Secretary.

Miss Kinslingbury, 88, Great Russell-street, Bloomsbury, London, W.C.

Honorary or Corresponding Members.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.
Ahmed Rassim Pacha, Khan de Rassim Pacha a Bahd'6 Capoussou, Constantinople.
The Baron Von Vay, President of the Spiritual Society at Pesth.
The Baroness Adeline Von Vay, Gonobitz, Le Putschach, Styria, via Graz, Austria.
The Baroness Gunderstuhne, 29, Rue de Trevis, Paris.
Colonel Don Santiago Bassols y Polguera, Madrid.
El Visconde de Torres-Solanot, Madrid.
The Hon. Alexandre Aksakof, Russian Imperial Councillor Nevsky Prospect, 6, St. Petersburg.
The Baron von Dreckinck-Holmfeld, Pinneberg, Holstein.
M. Gustave de Veb, 1, Reich Strasse, Dresden, Germany.
Mme. de Veb, 1, Reich Strasse, Dresden, Germany.
Signor Sebastiano Penzi, Firenze, Italy.
Herr Constantin Delhez, Wien, Austria.
J. M. Peebles, Esq., Hammonon, Atlantic Co., New Jersey, U.S.A.
Mrs. Cora L. V. Richmond, New York, U.S.A.
Miss Anna Blackwell, La Tresoreria, Wimille, Roulogne-sur-Mer.
Barboe Pearychand Mittra, 7, Swallow-lane, Calcutta.
James Mylne, Esq., Dehaca, East Indian Railway, Bengal.
Mrs. Emma Harding-Britten, San Francisco, U.S.A.
A. J. Riko, Esq., Oude Molstraat, The Hague, Holland.
The Rev. J. Tyerman, 45, Drummond-street, Carlton, Melbourne Professor Friedrich Zollner, Leipzig, Germany.
Dr. Maximilian Perly, Professor of Natural Science, Berne, Switzerland.
Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany.
W. Lindsay Richardson, M.D., care of Mr. W. H. Terry, 84, Russell-street, Melbourne, Victoria, Australia.
Gregor, C. Wittig, Esq., Kernerstrasse, 20, Leipzig, Germany.
W. H. Terry, Esq., 84, Russell-street South, Melbourne, Victoria, Australia.
M. Leymarie, 5, Rue Neuve des Petits Champs, Palais-Roy 1, Paris.
Fmes Sargent, Esq., Box 2,985, Boston, U.S.A.
H. T. Child, Esq., M.D., 434, Race-street, Philadelphia, U.S.A.
E. Crowell, Esq., M.D., 198, Clinton-avenue, Brooklyn, New York, U.S.A.
M. Leon Pavre Clavaire, Consul-General de France, Villa Bourieres, St. Maur les Fosses, pres Paris.
G. L. Ditson, Esq., M.D., Albany, New York, U.S.A.
W. L. Sammons, Esq., Cape Town, South Africa.
J. Murray Spear, Esq., 220, Mount Vernon-street, Philadelphia, U.S.A.
Mrs. J. M. Spear, 220, Mount Vernon-street, Philadelphia, U.S.A.
J. H. Gladstones, Esq., Merignac, Bordeaux, France.
Samuel Chinnery, Esq., 11, Rue Andrieux, Quartier de l'Europe, Paris.
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.
Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.
M. de Bassompierre, 285, Chaussee St. Pierre, Etterbeck, Brussels.
M. A. Anthelme Fritz, Rue des Palais 137, Schaerbeck, Lez-Bruxelles.
Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.
Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A.
Comite de Bulletin, Hotel de l'Athenes, Rue Scribe, Paris.
J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, W.
Captain R. F. Burton, F.R.G.S., H. M. Consul, Trieste, Austria.

A. R. Wallace, Esq., F.R.G.S., Wandron Edge, Duppas-hill, Croydon.
Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.
Mdile. Huot, 173, Rue St. Honore, Paris.
W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.
Dr. Grunhut, Waltzer Boulevard, 57, Buda-Pesth, Hungary.
Dr. A. R. Nehrer, Epes, Hungary.
J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.
Mrs. Haddock, 54, Donbitch-street, Belgrave-road, S.W.
Signor Damiani, 2, Vico del Vasto, Palazzo del Vasto, Chiaja, Naples.
Dr. Puel, 73, Boulevard Beaumarchais, Paris.
Herr J. H. Strati, Modling, 18, Bruhler-strasse, near Vienna.
M. Cochet, Rue Tanger, Algiers.
Berkis T. Hutchinson, Esq., 2, New-street, Cape Town, South Africa.
Miss Lizzie Doten, The Pavilion, Tremont-street, Boston.
H. J. Newton, Esq., 128, West 43rd-street, New York.
T. Blyton, Esq., 53, Sigdon-road, Dalston, E.

Allied Societies.

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

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

33, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

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

GOVERNMENT PROSECUTIONS FOR MEDICAL HERESY: A Verbatim Report of the Case "Regina v. Tebb."

Dedicated to the Board of St. Pancras Guardians, London. With letters from the Right Hon. W. E. Gladstone, M.P., the Right Hon. John Bright, M.P., and others. Forty pp., Price 2d., or 1s. 9d. per dozen, or 12s. per 100. This pamphlet should be circulated largely during elections of Guardians and Members of Parliament. Published by Edward W. Allen, 11, Ave Maria-lane, London, E.C.

THE TRIUMPH OF LOVE,

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

ELLA DIETZ.

"Now will I go and walk the wide earth round.

And tell to every soul that I do meet

The only way that true love may be found.

And how, when found, of all things good and sweet

It is most best, most holy, most divine."

Cloth, small 5vo, price 3s. 6d. London, W.C. *Spiritualist* Newspaper Branch Office.

Price 5s. 6d.

Inspirational Poetry.

"POEMS FROM THE INNER LIFE."

BY LIZZIE DOTEN

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

CONTENTS.

PART I.

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

PART II.

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

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

POEMS OF PROGRESS.

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

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

By F. J. TROWBALD. Second Edition enlarged. Price 2d. SPIRITUALISM IN THE BIBLE, COMPARED WITH MODERN SPIRITUALISM.

A useful Pamphlet for those who shrink from Spiritualism with the idea that it is unchristian and unscriptural. It shows (we think successfully) that every form of mediumship, now so familiar to Spiritualists, is endorsed by Biblical records of identical experiences.

Also HEAVEN OPENED. Parts 1 and 2, 6d. each. The two bound in one, 1s.—These books, consisting of messages given by writing mediumship, contain some interesting conversations held between the family circle on earth, and their group of little ones in their Spirit home.

They are well calculated to comfort bereaved and sorrowing parents.

Spiritualist Newspaper Branch Office, London, W.C.

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

MR. J. W. FLETCHER, TEST MEDIUM AND CLAIRVOYANT, 4, BLOOMSBURY PLACE, BLOOMSBURY SQUARE, LONDON.

Hours—Twelve till Five.

MR. F. OMERIN,

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

MR. OMERIN,

5, NORTHUMBERLAND STREET, STRAND, LONDON.

MR. C. E. WILLIAMS,

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

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

Address as above.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER. For terms and dates address—Elm Tree-terrace, Uxotter-road, Derby. Agent for all kinds of Spiritual Literature.

MDLLE. HUET, good Medium for Raps. At home daily from 12 to 5 o'clock. 173, Rue St. Honore, Paris.

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

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

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

MRS. M. G. PARKER, MESMERIC HEALER AND DEVELOPING MEDIUM, 66, Warwick-street, Belgrave-road, S.W.

MRS. MARGARET FOX KANE, of the Rochester Fox Family, and widow of Dr. Kane, the first Arctic explorer who went in search of Sir John Franklin gives *Seances* at No. 4, Grenville-street, Brunswick-square, from 2 to 5, every day except Sunday, and every evening from 8 to 10, except Sunday evening. Engagements can be made by letter sent to the above address.

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

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

MRS. ANNIE LOOMIS, the American Mesmeric Healing Clairvoyante, examines and treats the sick while in a mesmeric sleep.—No. 2, Vernon-place, Bloomsbury-square, London. Hours 10 to 5. Monday, Wednesday, and Friday evenings, office hours, owing to press of business, extended to nine o'clock.

A SELECT CIRCLE is in course of formation to hold weekly *Seances* with a Physical Medium. Applicants wishing to join said circle are requested to send names and addresses to B. C., care of Miss Burke, 83, Great Russell-street, W.C.—Each member is expected to contribute his quota towards suitable remuneration of the Medium.

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

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

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

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

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

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

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

The Spiritualist Newspaper

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

No. 340.—VOLUME FOURTEEN; NUMBER NINE.

LONDON, FRIDAY, FEBRUARY 28th, 1879.

"FROM WHENCE COMETH MY HELP?"

BY J. A. CAMPBELL.

A FEW heathery hills and a snow-capped one, some sprays of harebell and patches of buttercups, with dividing irregularities of greenest grass on the sides of them, and three little boisterous, babbling Highland streams, clear as crystal, in their quiet side-pools, where rarely they have a mind to rest, and reveal to you tiny palaces of amber rock, where the minnows spend their honeymoons ere they go forth down-hill to see the large world of waters below which men call Loch Awe, and end their days on the hook of some murderously idle tourist. Poor little minnows! But why did I talk about you brotherling, you and your home? Oh, to explain why I send this funny little poem to *The Spiritualist*, which tells how it all looked to me when Donald and I were lying on the braes that long summer afternoon before he went to the Silent Land, and I learnt to believe in Saxondom; and to prevent anyone else thinking that I was "Dramatising the Day of Judgment," as a dear lady of practical powers and evangelical opinions did, when she stole my manuscript book and judged me "interestingly mad" after reading what follows:—

Whiteness and light and mystery,
And the blue sky surrounding thee,
* Oh mighty, veiled Divinity!
Kneeling around thee in sublime repose,
Earth's monarchs are adoring thee;
In fullest folds the royal purple flows
Down from their shoulders lavishly;
With sapphire wrought, and emerald and gold,
And a deep diamond bed in every fold;
White pearls thick scattered and half hiding it,
For me, a Patmos vision every whit,
In Braudou Pass this Thursday in July.

THE HYDESVILLE MANIFESTATIONS.

WE have received the following letter from Mrs. Jencken:—

SIR,—In *The Spiritualist* of Jan. 24th, in your article of "Hauntings and Apparitions," you stated that in well-known documentary evidence, the house my parents occupied in Hydesville, where Spiritualism took its origin in the year 1848, through my sister Margaret and myself, was haunted long before my dear parents went to live in it. This is a sad mistake, as there has never been such a thing as the authentication of such a statement. Repeated efforts were made by some of the leading people in Rochester to obtain knockings when none of our family were present, without the least success; and previous to my dear parents living in the house no ghostly sounds were ever heard there.

I make this correction at once, as I do not think it reasonable it should remain uncontradicted in a journal like yours, which has a wide circulation and admitted character for truthfulness.

I also state what I have got to say now, because the witnesses to the fact are living and accessible. Oblige me by giving publicity to this letter in your paper, and believe me, very truly yours,

KATIE FOX-JENCKEN.

397, Fulham-road, Feb. 14th.

The testimony is contradictory as to whether the house at Hydesville, the birthplace of modern Spiritualism, was haunted or not before Mr. Fox and his family took up their abode there. Perhaps Mrs. Jencken is unaware of the existence of the evidence we are about to quote, or knows something to vitiate its trustworthiness. Any light which can be thrown on the matter will be of historical value.

The following statements are quoted from *Modern Spiritualism; its Facts and Fanaticisms*. By E. W. Capron (Bela Marsh, New York: 1855):—

"The house at which the manifestations first commenced,

* Ben Cruachan was seen lighted, snow-capped, and half revealed in mist.

that have turned the eyes of the people of this generation to a more minute and careful investigation of spiritual phenomena than has characterised any preceding age, stands among a cluster of houses known by the name of Hydesville, in the town of Arcadia, county of Wayne, and State of New York. It is a small framed building, one and a half stories high, and, at the time of the occurrences which have made it a matter of interest and curiosity to so many thousands, bore unmistakable evidences of age; and had been the humble shelter of many a family previous to that of Mr. Fox."

STATEMENT OF MRS. AND MISS PULVER.

"It has generally been supposed, and so published, in most of the accounts of the commencement of these phenomena, that the sounds were first heard when the house was occupied by a Mr. Weekman. This seems to be an error, as there are, at least, two witnesses, whose testimony is recorded in a small pamphlet published by E. E. Lewis, Esq., at Canandaigua, N.Y., in 1848, who testify to the sounds being heard by a family who occupied the same house in 1844. These witnesses are Mrs. Ann Pulver and Miss Lucretia Pulver. The former testifies as follows:—

"I was acquainted with Mr. and Mrs. — (who occupied the house in 1844). I used to call on them frequently. My warping bars were in the chamber, and I used to go there to do my work. One morning when I went there Mrs. — told me that she felt very bad; that she had not slept much, if any, the night before. When I asked her what the matter was, she said she did not know but what it was the fidgets; but she thought she heard somebody walking about from one room to another, and that she had Mr. — get up and fasten down all the windows. She said she felt more safe after that. I asked her what she thought it was. She said it might be rats. I heard her speak about hearing noises after that which she could not account for."

"Miss Lucretia Pulver, in her testimony, says: 'I lived in this house all one winter, in the family of Mr. —. I worked for them part of the time, and part of the time I boarded and went to school. I lived there about three months. During the latter part of the time that I was there I heard this knocking frequently, in the bedroom, under the foot of the bed. I heard it a number of nights, as I slept in the bedroom all the time that I staid there. One night I thought I heard a man walking in the buttery. This buttery is near the bedroom, with a stairway between. Miss Aurelia Lozey staid with me on that night; she also heard the noise, and we were both much frightened, and got up, and fastened down the windows and fastened the door. It sounded as if a person walked through the buttery, down cellar, and part way across the cellar bottom, and there the noise would cease. There was no one else in the house at this time, except my little brother, who was asleep in the same room with us. This was about twelve o'clock, I should think. We did not go to bed until after eleven, and had not been asleep when we heard the noise. Mr. and Mrs. — had gone to Loch Berlin, to be gone until the next day.'

"It seems, then, that these noises had been common to the house for some years before the Fox family occupied it. In the year 1874, it was occupied by Mr. Michael Weekman. Mr. Weekman and his family are not to be numbered among the superstitious and credulous; at least, their neighbours never thought them so before they made their statements in regard to the occurrences at their house. As it may be of importance, hereafter, to have all the proofs in regard to the first introduction of the modern manifestations, I will here introduce the testimony of Mr. and Mrs. Weekman. The certificates are those originally given to E. E. Lewis, Esq., and published as before stated."

STATEMENT OF MRS. HANNAH WEEKMAN.

"We have lived in this place about five months. I have heard about the mysterious noises that have been heard in the house now occupied by Mr. Fox. We used to live in the same house; we lived there about a year and a half, and moved from there to the house we now occupy. About a year ago, while we were living there, we heard some one, as we supposed, rapping on the outside door. I had just got into bed, but my husband had not. He went and opened it, and said that there was no one there. He came back, and was about getting into bed, when we heard the rapping on the door again. He then went to the door and opened it, and said that he could see no one, although he stepped out a little way. He then came back and got into bed. He was quite angry; he thought it was some of the neighbouring boys trying to disturb us, and said that 'they might knock away, but they would not fool him,' or something of that kind. The knocking was heard again; and after a while he got up, and went to the door and went out. I told him not to go out-doors, for perhaps somebody wanted to get him out and hurt him. He came back, and said he could see nothing. We heard a good deal of noise during the night; we could hardly tell where it was: it sounded, sometimes, as if some one was walking in the cellar. But the house was old, and we thought it might be the rattling of loose boards, or something of that kind.

"A few nights afterwards, one of our little girls, who slept in the bedroom where the noises are now heard, woke us all up by screaming very loud. My husband and I, and our hired girl, got up immediately to see what was the matter. She sat up in bed, crying and screaming, and it was some time before we could find out what the matter was. She said that something had been moving about, over her head and face—that it was cold, and she did not know what it was. She said that she felt it all over her, but she was most alarmed at feeling it on her face. She was very much frightened. This was between twelve and one o'clock at night. She got up and got into bed with us, and it was a long time before she could go to sleep. It was several days before we could get her to sleep in that room again. She was eight years old at that time.

"Nothing else happened to me during the time that we lived there; but my husband told me that one night he heard some one call him by name, somewhere in the house—he did not know where—but could never find out where or what it was. I was not at home that night. I was sitting up with a sick person. We did not think the house was haunted at that time.

"I do not believe in *spooks*, or anything of that kind; but I hardly know what to say about it now; so many have heard the noises that it seemed as if something was the matter.

(Signed)

"HANNAH WEEKMAN.

"Tuesday, April 11, 1848."

STATEMENT OF MICHAEL WEEKMAN.

"I am the husband of Hannah Weekman. We used to live in the house now occupied by Mr. Fox, in which they say strange noises are heard. We lived there about a year and a half. One evening, about bed-time, I heard the rapping. I supposed it was some one knocking at the door, who wanted to come in. I did not bid him 'come in' as I usually do, but went to the door. I did not find any one there; but went back, and just as I was getting into bed, I heard the rapping again, and opened the door quick, but could see no one there. I stepped out a step or two, but could see no one about there. I then went back and got into bed. I thought some one was making game of me. After a few minutes I heard the knocking again, and after waiting a few minutes, and still hearing it, I got up and went to the door. This time I went clear out and looked around the house, but could find no one. I then stepped back and shut the door, and held on to the latch, thinking that if there was any one there I would catch them at it. In a minute or two I heard the rapping again. My hand was on the door, and the knocking appeared to be on the door. I could feel it jar with the raps. I instantly opened the door, and sprang out; but there was no one in sight. I then went round the house again, but could find no one, as before. My wife told me I had better not go out of doors, as it might

be some one that wanted to hurt me. I did not know what to think of it, it seemed so strange and unaccountable." (He here relates the case of the little girl being frightened, as given above.)

"One night after this, about midnight, I was awake, and heard my name called. It sounded as if it was on the south side of the room. I sat up in bed and listened, but did not hear it again. I did not get out of bed, but waited to see if it would be repeated. My wife was not at home that night. I told her of it afterwards, and she said she guessed I had been dreaming. My wife used to be frightened quite often by hearing strange noises in and about the house.

"I have heard so much from men in whom I place confidence about these noises that are now heard, that, taken in connection with what I heard, I cannot account for it, unless it is a supernatural appearance. I am willing to make affidavit to the above facts, if necessary.

(Signed)

"MICHAEL WEEKMAN.

"11th April, 1848."

STATEMENT OF MRS. LAPE.

"Mrs. Jane C. Lape testified as follows: 'I am the wife of Henry Lape, and am nineteen years of age. I lived with Mr. Weekman's folks, about a year and a half ago, when he occupied the house where Mr. Fox now lives. I stayed there until the spring of 1847. One day, about two o'clock p.m., while I was doing my work in the kitchen, I saw a man in the bedroom adjoining the kitchen. The bedroom door was open, and I saw the man distinctly. I was much frightened. I had been in the kitchen some time at work, and knew no one had gone into that room. There was only one door to the bedroom joining the kitchen. The man stood facing me when I saw him. He did not speak, nor did I hear any noise at the time like a person walking or moving about the room. He had on grey pants, black frock-coat, and black cap. He was about middling size, I should think. I knew of no person in that vicinity who wore a similar dress. Mrs. Weekman was in another part of the house at the time. I was very much frightened, and left the room, and when I returned with Mrs. Weekman there was no one there. She thought it was some one who had been trying to frighten me; but we were never able to ascertain who or what it was. I have always thought, and still do think, that it was a supernatural appearance. I never had been a believer in such things until I saw this. I am willing to testify to the above statement.

(Signed)

"JANE C. LAPE."

"We hear nothing more of Mr. Weekman being disturbed by the rapping or other manifestations, or there being anything of the kind, with that exception, until after the house was occupied by the family of Mr. John D. Fox. It was reserved to that family to be the instruments of communicating to the world, or to this part of it, this most singular affair. They were the ones who first, as if by accident, found out that there was an intelligence manifested even in this rapping, which at first appeared nothing more than an annoying and unaccountable noise."

SUNDAY SERVICES AT THE CAVENDISH ROOMS.

On Sunday last the Sunday Lyceum was held at 11.30 a.m., at the Cavendish Rooms, Mortimer-street, London, when the attendance was larger than before, and a new class added to those already formed. Mr. Desmond Fitz-Gerald, the superintendent, addressed the teachers and pupils, and then forty-five minutes were given by each teacher in hearing from the pupils their views on the subject given out at the previous meeting, viz.—"What is your idea of God, and what is your idea of Man?" At the end of that time each teacher was called upon by the superintendent to state as briefly as possible the thoughts and views of his respective class.

This method of teaching, inaugurated by Andrew Jackson Davis, is interesting and profitable to both old and young. The class will meet next Sunday at 11 o'clock a.m. instead of 11.30 as heretofore, in order that more time may be given to this work.

Mr. Fletcher delivered an address on Sunday evening, at 7.45, to a large and appreciative audience. The hall was filled at an early hour. The speaker was introduced by Mr. Desmond Fitz-Gerald, who said: "We should consider ourselves extremely privileged at being able to listen this evening to our highly-gifted friend Mr. Fletcher. The condition of Mr. Fletcher's health warns us that we must begin to look after our medium, and the question now is, not how much Mr. Fletcher is willing to do for us, but whether we, as Spiritualists, can afford to accept at his hands the use of this beautiful room, his valuable services, and now his health?" Mr. Fitz-Gerald further enjoined upon the audience the necessity of harmonious feeling, thereby contributing to the success

of the lecturer. He stated, in relation to any tests which had or might be given, that they were doubtless very exhausting to Mr. Fletcher; but if at the close of the lecture the audience should furnish favourable conditions, they might again be favoured with personal tests, as upon the previous Sunday evening.

Miss Leslie Younge then sang with great expression a piece entitled *The Lost Chord*, after which Mr. Fletcher was controlled, and announced as his subject, "Passing through the Portal; or, the Change called Death." He said there is no such thing as death. History tells us that in the early times, and in the uncivilised portions of the earth, all the crude, undeveloped, and savage elements were but foundations, and necessary to the higher growth evidenced in our modern civilisation. That as each decade had lived its life, it but passed through the portal, not to death, but to the resurrection of new forms of life in the mineral, vegetable, animal, and human kingdom. Theology teaches us that there is an immortal soul; it teaches of both death and resurrection; but it tells us nothing of passing through the portal, or of the time between their resurrection and ours. The afflicted mother consults the clergyman regarding the whereabouts of her deceased child. The answer is, "We hope, we trust, we believe, that your child is in heaven." In other words, so safe in God's arms that it is quite out of the reach of yours; so happy in listening to the songs of the angelic hosts, that it is perfectly insensible to the mother's tears, and the great heart-longing that mother has for her baby's return. All this the clergyman tells you he believes, but that he absolutely knows nothing. Poor consolation this to the eyes that gaze upon the vacant cradle; for the arms that are so empty, and for the heart that wishes for its baby, more than for even heaven itself. Science here enters the arena of thought, and says that theological teachings of the immortal soul are nonsensical, that man has no soul, that it has searched through the different avenues of nature, and that each line of nature furnishes some evidence of its existence which appeals to one or all of man's seven senses. It tells you that it has sent its most scientific men to the dissecting room, that they there find every trace of anatomic life, but not the shadow of what the religionists call soul. Failing to find this, they claim there is no soul, forgetting that when they search the dead body for animating life they are searching for that which has already left it. Science tells us that as the beast dies so die we, and in this conclusion are wiser than they know; for all life is immortal, differing only in degree, and as human beings have eternal life, so also has every other form of life. Science walks boldly to the open grave, and stops. Spiritualism here enters the arena of thought and discovers the elixir of life; it shows plainly that the machinery of life, and the river of soul which guides that life, are as much facts after death as before it. And the great change called death, that terrible King of Terrors, is only the band slipped from the machinery, is the bird outside the cage, is the jewel in the spiritual instead of the earthly casket; in fact, is only the seventh day of rest, or the Sunday of the soul. And as on Monday the operator starts the machinery in motion, so does the infinite operator of souls, after this temporary rest, set the immortal machinery in motion, reinvigorated and strengthened for its new life and its new duties. The great mistake made by the world is in supposing that when the soul has fled the *last* rites are to be performed for the loved dead; on the contrary, those rites are the *first* rites. For now the *real* life of the spirit begins; and so long does the spirit linger over and is connected with the old body, that the greatest care should be exercised regarding that body. No strange hand should touch it—no unkind thought penetrate the sacred chamber of the body. Tears should, so far as possible, be banished; music, sweetness, and love should be the prevailing elements. As a bride is robbed to meet her husband, so should this body be clothed, as symbolising the wedlock of the two worlds. Anything that would be unnatural to the spirit in life is equally unnatural to the spirit in its new birth; and embalming the body, packing it in ice, or using any other of the established methods of preservation is a scientific torture, and only retards the perfect freedom of the spirit. Truly, in the words of the poet, 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. The dust we tread is quickened 'neath the summer showers
To golden grain and mellow fruit, and rainbow-tinted flowers.
And all around us, though unseen, the dear immortal spirits tread;
For all the universe is life—there are no dead.

After the singing of a hymn by the choir, Mr. Fletcher proceeded to give some tests of spirit identity, all marked in their character, and of particular interest to the recipients. The public acknowledgments of their truth, which should have been made by the recipients at the time the tests were given, were subsequently made upon the chairman asking any of the audience to state if they recognised their friends who had returned to them, and after the lecture other responses were given.

It is only fair to Mr. Fletcher that the responses should be made at the time the tests are given, as this rare form of mediumship should be not only recognised, but encouraged by all who are benefited thereby.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

We have received the following letter:—

To the Editor of the "Spiritualist."

SIR,—As on more than one occasion lately you have brought my name before the Council of the British National Association of Spiritualists, and also mentioned it in the pages of the *Spiritualist*, perhaps I may be allowed to ask for a little space in your next number. I am entirely indifferent to hard words, such as "trick" and "subterfuge," and previous to your letter to Mr. Calder in your last issue, it was not quite clear who were included in your accusation. That letter, however, says, as I understand it, that those words

were intended to apply to my motion in the committee. The value of your withdrawal of them is, I submit, entirely destroyed, by the reason for doing so which you have appended, and which in effect reiterates your belief in their being deserved.

Under these circumstances, I feel bound simply to say, that when the words "general house arrangements" were included in the resolution referring the matter to the committee, it was distinctly understood by at least several members of the Council that that was intended as a courteous way of including a consideration of your tenancy. When the matter was discussed in committee, a majority of its members were of opinion that that subject came legitimately within its province to consider.

You further speak in your letter to Mr. Calder of the "absence of members of the committee who would have liked to have voted thereon had they known what was under consideration." So far from there being any truth in what is implied in this remark, the committee purposely adjourned the discussion of so important a matter from one sitting to another, in order that all its members might be fully aware of what was being done, and special pains were taken to facilitate the attendance of as many of its members as possible at its final sitting.

I do not wish to disregard the express recommendation of the Council to its members some months since, in the way in which you thought it right to do at its last meeting, by commenting on the inner work of a committee, and giving names and stating facts which ought not to be published, or I could make my position much stronger.

Only one other point I will refer to, and that is to ask you to state in your next number the exact nature of the several documents published unauthorised by a committee. When I asked you kindly to do this before, I think you replied in a footnote that such details were unimportant, or to that effect. But as you have now referred to the matter again, it is only fair and right that this should be done.

EDWARD BENNETT.

Richmond, Feb. 22nd, 1879.

In reply to the above Mr. Harrison says:—

"When a motion was so worded as to give a committee power to deal with a subject which the Council did not intend the committee to deal with when it passed it, I admit with Mr. Bennett that several members of the Council *did* know and, like its mover, kept silence about what was intended. I was not one of the informed persons who looked on in silence while this motion—the rest of the Council, and have since resigned my seat on the board.

"Before the committee passed the subsequent motions of Messrs. Rogers and Bennett on the same subject, Mr. C. C. Massey told them that several members of the Council did not know that the words of the reference covered any such question of public policy as they were forcing on the committee. But they persisted in their motions nevertheless, and the committee sat twice, discussing a subject which it knew the Council never intended it to consider.

"If a director of a public company issues printed circulars to the public with the name of the company at the top, and tells the public to communicate with him at his private address, instead of with the working officer, the secretary, and if the board of management only discovers the existence of those circulars months afterwards by accident, the contents of the circulars have nothing to do with the question whether said company is well managed or otherwise.

"The absentee members of the Council—who are better known than four-fifths of the working members—should look after the management of the National Association of Spiritualists, because their names induce the public to join it, and induce friends in foreign countries to accept honorary membership, and have induced the past large subscriptions, also valuable gifts to the library."

Since the foregoing was in type, I have received the following letter:—

1, Hereford-square, South Kensington, S.W., 26th February, 1879.

DEAR SIR,—I have to acknowledge the receipt of your note of the 17th instant, in which you withdraw certain words used by you at the last Council meeting of the British National Association of Spiritualists out of "personal respect" to me.

I beg to say that I think this withdrawal is insufficient, and that you owe an ample apology to the Council, and to the General Purposes Committee, for making charges which, in my opinion, are wholly unfounded.—Yours faithfully,
W. H. HARRISON, Esq.

ALEX. CALDER.

Directly the above was received, I sent the following reply:—

February 26th, 1879.

Alexander Calder, Esq.

DEAR SIR,—In reply to yours of this morning, I understand you to mean that at all events my chief charge—that a motion in Council was so worded as to gain for a committee power which the Council never intended to give—is "wholly unfounded."

Mr. Fitz-Gerald voted for the motion, without thinking it had reference to the unmentioned subject. I did the same. No doubt others who voted for it will testify they did so without intending to give power to deal with the public question unmentioned by the mover.

I endorse all the charges (so far as the facts relating to each came under my observation) brought by Mr. C. C. Massey in his letter read at the last Council meeting. If he will withdraw them, and apologise, I will do the same. I am so dispassionate in the matter, that any decision he comes to I will endorse, and it is fortunate for me that such a trustworthy observer knows the merits of this case in all its details.

Meanwhile, please pick me out a single complete paragraph of mine containing a charge not demonstrably *true*, because until one such is quoted verbatim in full, it is difficult for me to begin to think about an apology. The word "charges" is too wide and vague; besides, I have not brought half so many charges as Mr. Massey.

If he will accept the trouble and responsibility, I shall be glad if you will address future letters (containing the exact quotations requested) to him about the suggested apology from me.

I am sufficiently disinterested to be willing to be bound by his equally disinterested decision.—With much respect to you personally, yours very truly,
W. H. HARRISON.

The new book, *Spirit Identity*, by "M.A. (Oxon)," is published to-day. About ten days hence it will be followed by *A Clergyman on Spiritualism*, with a preface by Mrs. Makdougall Gregory. Next Mr. Harrison's book will come out.

AMERICAN TRIBUTE TO THE MEMORY OF THE LATE GEORGE THOMPSON.

THE respect for the memory of that firm Spiritualist, the late Mr. George Thompson, the slavery abolitionist, and former M.P. for the Tower Hamlets, is shown by a meeting held in honour of his memory in Boston, Mass., and reported as follows in *The Boston Journal* of Feb. 4th last:—

The ranks of the Old Guard are being decimated by the inexorable hand of time. The Old Guard that fought in the van of the great battle for the freedom of the African race, to beat off the manacles from the slave. A few remain, frosted and glorified by the touch of age, and it was a happy idea that led the Wendell Phillips Club—composed of the leading coloured citizens of the West End—to hold a reunion at the North Russell-street Church last evening of the Old Guard of Abolitionists in commemoration of the life and services of George Thompson, the English Liberator, recently deceased. The Reception Committee was composed of William H. Dupree, President of the Club; Robert Morris, James M. Trotter, Lewis Hayden, H. S. Brown, James H. Wolf, John J. Smith, George W. Lowther, and E. W. Lawton, and the invitations were signed by George L. Ruffin, Charles L. Mitchell, T. R. Watson, E. W. Smith, and G. H. White as Executive Committee. Among those present in addition to those named, and most of whom were veterans in the anti-slavery ranks, were Dr. Henry I. Bowditch, the Hon. James N. Buffum and Charles Buffum (of Lynn), Thomas L. Harmon, Robert Brown Mowry, Lewis Ford, Robert Wolcott, William Crafts, the Rev. R. C. Waterstone, Father Henson, Charles K. Whipple, and others. Letters, in addition to the others noted below, were received from Wendell Phillips, Lydia Maria Child, the Rev. James Freeman Clarke, Lysander S. Richards, and George W. Carnes, regretting their inability to be present. Two large paintings of Mr. Thompson were exhibited, and a large audience of both white and coloured citizens listened with interest to the exercises.

Mr. William H. Dupree, the President of the Club, called the meeting to order and read the circular call, after which the secretary, Mr. James M. Trotter, read a poem which was addressed to Mr. Thompson by Lydia Maria Child, in 1835:—

I've heard thee when thy powerful words
Were like the cataract's roar,
Or like the ocean's mighty waves
Resounding on the shore.
But even in reproof of sin
Love brooded over all,
As the mild rainbow's heavenly arch
Rests on the waterfall.
I've heard thee in the hour of prayer,
When dangers were around;
Thy voice was like the royal harp
That breath'd a charmed sound.
The evil spirit felt its power,
And howling turn'd away;
And some, perchance, "who came to scoff,"
Remained with thee to pray."
I've seen thee, too, in playful mood,
When words of magic spell
Dropp'd from thy lips like fairy gems,
That sparkled as they fell.
Still great and good in every change!
Magnificent and mild!
As if a seraph's godlike power
Dwelt in a little child.

Mr. George W. Putnam, who travelled for several years with Mr. Thompson as his private secretary, then delivered a commemorative address. He said his life was crowded with incidents intimately connected with the great reforms of the world. He was born in Liverpool in 1804, and his father was for a time engaged in the African slave trade, in which many prominent merchants were at that time engaged. He went out as clerk on a slave ship, but as soon as he realised the enormity of the traffic he sought means to leave the ship and return to his home. His father was poor, and he had scant opportunity for education, but he had a kind and loving mother. The religious element in his nature was very strong. He was early employed as an under secretary in the Methodist Mission House, and while there, from the letters of the missionaries, he learned of the terrible effects of slavery in the Colonies. Mr. Putnam proceeded to give somewhat in detail the early life of Mr. Thompson, showing that he entered upon the anti-slavery work by answering an advertisement for an advocate of anti-slavery which was published by Zachary Macaulay, father of the great historian; that when he commenced lecturing on Colonial slavery he had never been to the West Indies and had never seen a slave, but his eloquence overcame the forebodings of the Quakers with whom he was first called to speak. He soon had such hosts of engagements throughout England that he travelled day and night to meet them, and his fame as an orator became as familiar to the people as household words. His boldness and courage knew no limits, and he met with a grand success until Colonial slavery met its deathblow. In 1833 Mr. Garrison visited England to enlist the sympathy of the English people for the American slave, and one of the first persons he met was George Thompson, who was just then, at the suggestion of Bingham and others, entering upon the study of the law, but his sympathies were aroused, and he returned to this country early in 1834. He was denounced from one end of the country to the other, and he and his family were turned out of the hotel, when he was given a home in the family of Arthur Tappan. In Boston he was denounced by the press and the clergy, and the same Boston mob that dragged Garrison through the streets with a halter around his

neck thirsted for his life. The details of his being mobbed at Salem and the plan which was laid to capture him and take him to Boston were vividly described. He spoke a few times in the towns around Boston, but under dangers and difficulties. One of these meetings, held at Abington, the speaker described. His coming to this country was not in vain, and when he returned to England he met with a warm welcome. Incidents of his love of justice and his noble nature were given, and the address throughout was marked by interesting personal incidents. In 1850, then a member of Parliament, he again visited Boston, and was refused a hearing in Faneuil Hall, but the outrage on free speech was too great to be borne, and Mr. Thompson was invited to Worcester, where a grand meeting was held. He also spoke at Plymouth, Fall River, and other places, and was mobbed at Springfield, Rochester, N.Y., and other towns. He was in Boston at the time of the excitement over William and Ellen Crafts, and the visit made to them at the home of Lewis Hayden by George Thompson and William Lloyd Garrison in secret on a bright Sabbath morning was described with thrilling interest, and a warm tribute was paid to Mr. Hayden, who made his home the fort of freedom.

In conclusion he spoke of the incidents of Mr. Thompson's life after his second return to England, and also gave accounts of the fidelity and heroism of the coloured people during the rebellion. The attitude of the English Government toward this country in its hour of peril, and the good influence of George Thompson, was dwelt upon, and a description given of the welcome accorded him on his third visit to this country in 1864, when Governor Andrew presided at a grand reception given him in the Music Hall. The address was throughout one of unusual interest, and was most warmly applauded.

William Lloyd Garrison was then called upon and given a generous welcome. It was nearly forty-eight years since he gave his first address to the coloured people of Boston, and he was now speaking to a new generation. The state of things at the South was now deplorable in many respects. The coloured people were still deprived of many of their rights, but thank God there is now no slavery. The coloured people of the South will not be in full possession of their rights for the next four years, possibly not in ten, but they would ultimately receive them. They were gaining in intelligence and strength, and the South must beware of the future. He spoke of the warm and devoted friendship of Mr. Thompson, and his labours in the cause of freedom and humanity. There never was a more modest man, but he had great power to move the hearts of men. He was a grand character, but how misunderstood. He has gone to his reward, and his memory should be held precious to the latest generation. Mr. Garrison read an interesting reminiscence of Mr. Thompson which had been sent by Lydia Maria Child, describing an incident of a meeting held at Julian Hall in 1835, when the Southerners attempted to get possession of him and send him South in a South Carolina vessel waiting at the wharf. According to a preconceived plan twenty-five or thirty ladies gathered around him and conveyed him behind a green curtain, when he passed into a warehouse and was safely carried away by his anti-slavery friends. Mr. Garrison also read the placard which called the mob around the *Liberator* office, offering a reward of 100 dols. for the first person who should lay violent hands on Thompson, that he might be "brought to the tar kettle by twelve o'clock." In conclusion, he said if the coloured people were shot down now they were shot down not as slaves, but as American citizens, and American citizens were not to be shot down with impunity. They would have, he trusted, a president by-and-by with a backbone. President Hayes seems to have been deluded by the idea that conceding everything to the South, they would concede everything to the coloured people. The word "conciliation" had become as loathsome as the word "compromise." The following letter from Mr. Charles L. Mitchell from the poet Whittier was also read by Mr. Garrison:—

Oak Knoll, Danvers, 2nd mo., 2nd, 1879.

DEAR FRIEND,—I am sorry that it is not in my power to attend the commemoration meeting to-morrow at the church in North Russell-street, but I cannot let the occasion pass without expressing my profound respect for the character of George Thompson, and my high estimate of his services to the cause of human freedom. It was my privilege to give him the shelter of my roof for two or three weeks, when his life was endangered by mob-violence, then at its height, and when it was not safe to let our neighbours know that he was our guest. I was with him at the time of his greatest peril, when we were surrounded by a mob of hundreds of excited men, from whom we were providentially rescued, not without encountering personal violence. I can bear testimony to the courage, fidelity, and self-sacrifice which he manifested in that terrible year, when press and pulpit, caucus and Legislature, were everywhere bounding on the people against us. Of his gifts as a public speaker and debater I scarcely need speak. No one who had the pleasure of hearing it can ever forget the power of his oratory. In the long list of those who laboured and suffered as abolitionists, I know of no one more efficient, no one more deserving of grateful remembrance. The friend of Wilberforce and Clarkson, O'Connell and Brougham, all of whom bore testimony to his worth as a man and his eloquence as an orator, he rests with them from his labours, as must soon rest all who participated in the long struggle for the slave's freedom. Whoever else, in the lapse of years, may be forgotten, I trust the children and the children's children of the race for whom he laboured will keep his memory green.—Thy friend,
JOHN G. WHITTIER.

Father Henson—the original from whom the character of Uncle Tom was drawn by Mrs. Stowe—said that the first abolition lecture he ever heard was by Gerrit Smith in 1833, and in 1834 he united with James G. Burney in advocacy of the cause. In 1838 he came to Boston and saw Mr. Garrison, Francis Jackson, Lawyer Sewell, and some other friends. The year of full deliverance and jubilee was yet to come. He wanted the rising generation to make their footsteps sure and strong. In his characteristically happy manner he entertained the audience for some time.

The Hon. James N. Buffum, of Lynn, gave some interesting

reminiscences of his early experience in the anti-slavery cause, in which he had been educated.

The Rev. Robert C. Waterston spoke of the testimonial to Mr. Garrison, which was the fruit of a seed dropped by Mr. Thompson.

Mr. Lewis Hayden spoke briefly of the significance of the gathering, thanked the old abolitionists for their labours in the name both of the living and the unborn, and expressed the wish that their presence and their labours could be graven upon the minds and souls of the children.

It was well toward midnight when the meeting, after expressing its thanks for the address, dissolved by singing "John Brown's Body."

SCIENCE AND SPIRITUALISM.

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

THERE are two sides or more to most questions: you may add a column of figures up or down; you may question whether the egg was first or the hen; and you may question Mr. Darwin in vain as to how the sexes came to be differentiated and correlated; but of the jargon about natural selection, Pangenesis, and the survival of the fittest, I am sick and tired. Mr. Darwin says that the female selects her mate for his more decorated and handsome appearance; Mr. Wallace says very much the reverse; whereas a ny simple observer, free from theories, sees that with the lower animals it has no relation to any superior beauty at all.

The sex question, and the question of origin, growth, change, and reproduction cannot be ignored by Spiritualists, as has been the case; for surely if there be one fact more of a spiritual character than another, it is the germ question termed "Pangenesis"—the question of how the germ cell becomes possessed of the tendency and ability to develop into a living complex being, similar to the one from which it is derived. The transmitted character, ability, and tendency to development into a form of such a correlated, and inter-related, and inter-dependent organism, as that of a man, or horse, or butterfly, is most unaccountable, hence the notion of abstract metaphysical "Forms" on which the matter is cast or moulded, the fancy of Plato denounced by Bacon. I used to think that the matter in question, on leavening principles, as it were, would come under some form of the law of animal magnetism, but do not now see how that would account for a small piece of a bignonia leaf developing into a complete plant. Here we may indeed pause and wonder—wonder defined as "knowledge broken off." We must remember that the mystery does not only concern the living form, for even in respect to the formation of crystals Professor Tyndall says: "There is something, in my opinion, which the mind of man has never yet seized; but which, so far as research has penetrated, is found indissolubly joined with matter." But a something joined rather leads back to Plato's "Forms," yet it shows what an eternal puzzle it is, and how the human mind ever struggles to solve it. Now, if matter be formed of spirit, its nature is still that of spirit; and if spirit, on the other hand, is an essence from matter, as Milton gives it, then spirit is of the nature of matter, so that work the figures up or down it comes to the same thing. We must beware of taking words for things, or even thoughts for things, for when we talk of mind in nature, or of structural principles, or formative laws, or of "Forms," we do but use words for an unknown element better expressed as X, because that does not mislead with the pretence of a faint appearance where all is darkness. Even the terms law and principle are without meaning in such a case, because a law is the rule, and not what rules. The word "spirit" has never yet been defined. It is a great point to know what we do not yet know, but what is to be known, and I believe that we must look for a light on the principles of development through the facts of Spiritualism chiefly. The real cause we can never know, but the laws of transfer and the source and principles of the effects we may know, as we know the law of attraction, and by it account for the tides. To begin, we must record the facts of that vital mesmeric force involved in the investing of the new matter with the special life-character of the plant or animal, as the case may be, and to which the germ, partaking in a latent way of the whole nature or tendency so to develop to a similar form, must, I think, bear some relation, except or the difficulty of the bit of bignonia leaf referred to.

Boulogne-sur-Mer, France.

A SEANCE IN A HAUNTED HOUSE IN NATAL.

AYLWARD, in his book *The Transvaal of To-day*, relates the following story of a "haunted house" in Natal:—"On the arrival of the party of investigators and exorcists an armed watch was placed around the house outside. . . . The guard being posted, seven men entered the house and carefully fastened all the doors and windows. . . . The candles were lighted and in deep silence the watch was commenced. Ten minutes after the arrival of the guests the *séance* commenced by the fall of half-a-dozen pomegranates on the table. This was succeeded by a shower of gravel, the small stones of which I had the curiosity to inspect. No pebbles of a similar nature were to be found within ten miles of the place. One of the guards got up to examine the pomegranates. He had no sooner left his chair than it was flung with great violence after him; then lumps of ironstone, the smallest of which weighed ten pounds, began dropping from unexpected places, and a mass of clay appeared to tumble through the roof, breaking and scattering about the floor as if it had come from a considerable height. The remarkable feature about the whole affair was that not one missile struck or injured any of the large party now assembled in the small room. Their excitement was increased by hearing a violent banging at one of the shuttered openings, but which, as we afterwards learned, attracted no attention from the outside guard. McCormyck, who is still a living witness of the facts of this entertainment, being, after his own fashion, a pious man, determined to show the power of his faith and the strength of his exorcisms at his command. He stood up with uncovered head and boldly addressed the ghost in Irish, ordering it in the most solemn manner, and by the most sacred influence known to Christians, to retire to where the wicked ought to cease from troubling, and the weary are presumed—by all but Spiritualists—to take their rest. Whether led on by his subject, he went too far or not I cannot say; he was stopped in the midst of a torrent of eloquence by what he afterwards described as a 'kick from a three-year-old;' in fact, a 'young paving stone' brought him to his senses and his seat at the same time. This violent counter-attack was too much for the visitors; already in a state of high alarm, they . . . flung open the doors and dashed out into the moonlight, followed by showers of stones, mealie cobs, potatoes, pomegranates, oranges, and all the handy weapons of South African spiritual warfare that the deceased had accumulated—where?"

Aylward relates another South African "ghost story" as follows:—"A gentleman, who is most intimate with me, was riding one day on a road skirted on the left by high embankments, while the right sloped away into grassy meadows, when a thunderstorm coming up from behind, caused him to look back, that he might calculate whether he could reach the town, two miles in front of him, without being caught in the rain. The horse, as horses will, looked around and backward at the same time. In a moment the brute was madly plunging, striving to bolt up the high bank, and endeavouring with evident terror, to get away from some fearful thing. . . . It was 4 p.m. on an ordinary summer afternoon. . . . Strongly interested by the fear so palpably exhibited by his horse, . . . the rider again turned his eyes towards the rapidly approaching storm. . . . He was not a superstitious man, he was not drunk, or suffering from low spirits, or 'want of spirits,' and yet he saw in the broad daylight, coming floating towards him, with outstretched arms in front of the moving mass of rain, but several feet raised from the earth, a young, fair, ethereal, golden-haired female, whose robes of glittering white trailed just over the highest points of the grass. She spoke not, but came steadily down upon him in advance of the storm. His horse now kicked and plunged more madly than ever, and at length, wild with terror, snapped the strong bridle reins into pieces, and tore away in headlong flight straight down the roadway to the distant village. . . . Twice during the headlong gallop, the rider turned his head to watch the swiftly following rain, which was still preceded by the fair girl and her outstretched arms.

The new offices of *The Spiritualist* will be in the neighbourhood of Piccadilly or Pall-mall.



SEANCES WITH A MODIFIED CABINET.—SLATE-WRITING MANIFESTATIONS.

BY CHARLES BLACKBURN.

Miss Cook is here for a little change from London, and I, with others, have had several *séances* with her, so that I might form a better judgment of the progress of the development of the manifestations than from any weekly reports to me by herself or Signor Rondi.

I find that the spirit can now, by practice, dispense with the old form of cabinet. This is an immense advance in proving the truth of materialisation; but the medium is still compelled to sit behind a curtain with her back to the light, and that light must be very small; Miss Cook is placed in an arm-chair, whilst lookers-on, who sit round, can dimly see her. She then goes slowly into a high state of sensitiveness, and a strong light would stop or prevent the conditions necessary to enable the form to arise from her, therefore the sudden admission of light at that time would act like an electric shock on the medium, and drive the spirit form instantly back from whence it sprang, besides seriously hurting Miss Cook. But by arrangement of the sitters we can always prove that two separate forms are there together and solid at the same time, which is the point to substantiate. After this prelude I will report a *séance*.

On Friday, the 21st, I invited Mr. A. B., of Rochdale; Mr. B., of Eccles; Mr. J. A., of Pendleton; and Mr. G. of Withington, who, with my daughter, myself, and medium, formed the party, which met at seven o'clock in my library. We placed ourselves in total darkness first, round an oval table, for physical disturbances, but very little power was present. The medium, in tight black velvet dress, sat between Mr. A. B. and Mr. J. A., and they held her hands, but the tambourine, and bell, and iron ring, and table soon began to knock about, and also the medium's chair, which amused the two (who all the time held both the medium's hands), for some force would not let them replace her chair, so we struck a light and began a materialisation *séance*. We placed the medium in an arm-chair, drew a green baize curtain at her back, about a yard, which shielded her shoulders and head from a small gaslight, and she wrapped her shoulders and neck up in a woollen shawl; she also had on her tight boots with very many buttons. Our seats were in a half circle in a corner of the room, close around her. Mr. A. B. and Mr. J. A. sat where they could see the spirit forming, and Mr. B., of Eccles, sat behind the medium's back. Shortly Mr. A. B. said: "I see something white forming about the medium's feet." This in time grew bigger until of full size, and stood near Mr. A. B., who called out to Mr. B., of Eccles, "I should like you to put your hand over the chair back, and feel for the medium's head." He did so, and replied, "Yes, she is here in deep trance." The form let us feel her muslin drapery, and asked Mr. A. B. to feel her ears; he did so, and found no earrings, or holes for them. She then asked him to feel her medium's ears; he did so, and found on her ears, while she was in trance, two pairs of coral earrings. He asked permission to feel the spirit's feet, which were bare, and he did so; but the medium had boots and stockings on. My daughter was asked by the spirit to go inside and take hold of both hands of the medium. She did so, whilst the form drew more curtain round her medium. My daughter called out, "I have now hold of both hands of the medium, and I feel on my right, next you, all the spirit drapery." Just at that moment the spirit opened the curtain a little, and showed herself. She said she must then go. She bade us each "Good night," and we gradually turned on more light, finding the medium, as at first, without any white drapery whatever. Thus ended that *séance*.

On Sunday, 23rd February, myself and Miss Blackburn tried another phase of mediumship with Miss Cook, viz., "slate writing," and were successful, though we also tried at the *séance* on the 21st, but nothing came.

We three sat at the same oval table as before with the gas half down, and Miss Cook between us. I took the slate, and with a long pencil I wrote (unknown to the ladies), a few questions to the spirit, and received answers to each as follows. The medium had her left elbow on the table, with her head on her hand, whilst her right hand received the slate from me with a crumb of pencil on it. The slate was

placed with questions upwards, facing the under part of the table top, Miss Cook's four fingers supporting the slate, and her thumb in view on the top of table:—

First Q.—Why did you not come and write for us at last *séance*?
A.—Because I was too tired, Lilley.

Second Q.—Will you write for us now on top of table?

A.—I will shortly, with your hand on slate.

Third Q.—Why did you not go to the ladies' bedroom last night?

A.—I did, but both were asleep.

Fourth Q.—Can't you get another spirit to write in French or English, and let us see what difference in writing?

A.—I will in a little while.

Fifth Q.—Write us a long message about anything?

A.—I will write Miss B., but do go on talking.

The slate was here given to medium again with a crumb of pencil on it, and we heard the writing of the following:—

I shall want to ask you a question, Miss B., to-night, but don't tell Katie.

Sixth Q.—Now, give one proof on the top of the table, with slate, before we go to supper, and then another dark *séance*.

The slate was then cleaned, a crumb of pencil placed on top of table and covered by slate; the medium and myself placed our hands on it, and instantly we heard the following written:—

A.—This is sufficient proof for all.

After supper we had a dark *séance*, and my daughter and self held both hands of the medium. The table and playthings became literally alive and dangerous; the medium shot upwards, her nose hitting the gaselier, and she called loudly to us not to cease holding her, and in that standing-up position the iron ring was put on my wrist. She was then gently let down. Next, the chairs were piled on the table, and I was obliged to "light up" and end it.

Parkfield, Didsbury, near Manchester, February 24, 1879.

THE LATE MR. GEORGE THOMPSON'S RECOGNITION OF SPIRITUALISM.

"Concerning the remarkable *séance* held at Liverpool described by Mrs. Nosworthy, we (*Psychological Review*) are favoured by Dr. Hitchman with a copy of the following letter, addressed to him by Mr. Thompson after his return to his home in Leeds:—

"30, Francis-street, Leeds, 4th October, 1875.

"My dear Doctor,—. . . I am constrained to assure you that I shall ever esteem it a great pleasure and privilege to have been brought so intimately acquainted with you during my recent week's residence under my daughter's roof in Liverpool; and by so doing to have been able in some degree to become aware of your exceptionally high talent and deep learning, and to enjoy opportunities of appreciating, in a practical manner, the noble purposes to which you have devoted such splendid gifts, in the acquisition of new truth, even to modern Spiritualism. I have read your lecture on that and kindred subjects in science and philosophy—delivered in the Cutlers' Hall, Sheffield, as well as your papers recited in the *Report of the British Scientific Association* on "Anatomy of Intellect"—with pleasure and profit. What we saw in Boundary-lane I hope you will give an account of in scientific and literary detail, since such rare and stupendous psychological experiences serve as a sort of further mathematical demonstration, by means of visible, tangible, audible facts of the truth in nature of your well-devised *a priori* hypothesis of a future life. To witness the materialisation, step by step, as it were, of previously unseen intelligent forces, or supermundane existences, from the merest outline, or nebulous mist, to handsome, majestic, living personifications of soul and spirit, nay, cultured refined minds, clad in temporary framework of the most ornate Oriental grandeur and brilliancy, to be privileged to witness all this is, I repeat, something to be so thankful to God for, as to render the language of man inadequate to depict.

"Altogether, Mr. B.—'s mediumship has evinced, to my entire satisfaction, in every phase of psychological phenomena, such wonders of Spiritualism as have never been equalled or approached in America throughout a protracted inquiry, and in presence of distinguished persons and excellent mediums of either sex. I shall ponder deeply and reverently on the sublime nature and solemn meaning of Spiritualism in future, with a view more completely to understand the true mission of this new revelation of heaven to earth, or angels to mortals, and what may be its

important results. I am unutterably thankful for the blessings and favours already vouchsafed to me, in this respect, at Liverpool, and will gladly return at any time to witness such a *séance*, and under such conditions. . . .—I remain, my dear Doctor, yours most fraternally,

“GEORGE THOMPSON.

“William Hitchman, Esq., M.D., &c., Liverpool.”

THE FUNERAL OF DR. HALLOCK.

(From “*Mind and Matter*,” Philadelphia, January 25th.)

DR. ROBERT T. HALLOCK, President of the First Society of Spiritualists of New York, passed to the spirit world on Friday evening, January 17. He was seventy-three years old. His father and his grandfather were Quaker farmers at Milton on the Hudson, and both were noted as preachers. After aiding his father for a few seasons in farm work, he studied medicine, and practised for several years in Utica as a mesmerist and homoeopathist. He was a regular attendant at anti-slavery meetings, but rarely as a speaker, and on coming to New York in 1852 he became interested in Spiritualism. In connection with Robert Dale Owen, Judge Edmonds, Dr. Gray, and Messrs. Partridge, Fishbough, and Brittan, he investigated its phenomena, and from a materialist he became a firm believer in a spiritual life. He was the founder of the Spiritual Conference in New York city. He was also a member of the Polytechnic and Geographical Societies of the Liberal and Farmers' Clubs. At each of these he was a regular attendant.

After his marriage, eighteen years ago, to the mother of Ella and Linda Dietz, well known as actresses, he became a strong advocate of women suffrage, and a frequent speaker. He listened, apparently in good health, at the Liberal Club, on Friday last, to a metaphysical lecture by Stephen Pearl Andrews, entitled “The Composition of Lemonade,” and subsequently, without participating in the debate, went into an ante-room to sit by the stove. There he was attacked by heart disease, and he fell to the floor. He died an hour after being sent home. He was conscious, and expecting to recover to the last. He leaves four children.

On Sunday the Spiritual Conference, in the Harvard Rooms, passed resolutions that the chair adjoining the platform, in which the doctor regularly sat, should be draped with black, and remain indefinitely vacant.

Mrs. Frances V. Hallock, his widow, her son, Frank Dietz, and her daughter, Ella Dietz, are at present in London, England. The doctor's only son, Mr. Waverly Hallock, and his wife, of Brooklyn, and Miss Linda Dietz, a well-known actress of the Union-square Theatre, and the deceased's sister, Mrs. Allen, were among the near relatives present.

The funeral services were held at his late residence, 140, East Fifteenth-street, at half-past ten o'clock on Tuesday morning, January 21st. Relatives and a large number of friends gathered to pay the last solemn rites.

Mr. John Tyerman, of Australia, who is temporarily stopping in the city, said he had been called upon to say a word before Mrs. Brigham delivered the address. “If a man die shall he live again?” He spoke of the deceased as being a true disciple in the faith, and though he was stricken down suddenly and without warning, he believed that he was ready to go. Death was a part of the constitution of things as well as life. He rejoiced that the friend and brother before him was a true believer. To the surviving friends he expressed his tenderest sympathies, and hoped that ere long the ties temporarily separated would be united in a region where they would be broken asunder no more for ever. He hoped that the survivors would so live from day to day as to have nothing to fear, and would be enabled to say at last that they had left the world something better for having lived in it; that they had scattered a few seeds of truth by the wayside, and passing on and having done this, would reap their reward where tears and death are for ever unknown.

Mrs. Nellie J. Brigham then offered prayer, after which she delivered the funeral discourse. She based her remarks upon the words, “Behold, I send to you the comforter, even the spirit of truth.”

An opportunity was afforded to take a last look at the remains. The pall-bearers were Professor S. B. Brittan, Messrs. Charles Partridge, William Fishbough, and C. O. Poole. The corpse was then taken to Milton, on the Hudson, the doctor's birthplace, for interment.

Among those who were present at the funeral we noticed Andrew Jackson Davis, Dr. J. V. Mansfield, Charles H. Foster, Henry J. Newton, Mrs. John L. O'Sullivan, Mr. Charles R. Miller (President of the Brooklyn Society of Spiritualists), Mrs. S. B. Nichols, Mr. Kink, Mr. and Mrs. Bisco, Mrs. Webb, Mr. Loomis, Mr. Phillips, Mr. Cohn, Mr. Alfred Weldon, Mrs. Lillie Deveraux Blake, Mrs. Charlotte Fowler Wells (widow of the late S. R. Wells), Mrs. Helen M. Cook (Corresponding Secretary of the Woman's Suffrage Society), Mrs. Henry J. Newton (Secretary of the Sorosis), Mrs. Dr. C. L. Rowe, Mrs. H. M. Slocum, Mrs. Jenny Croly (Jenny June), Mrs. Cranz, Mrs. Jacobs, Mrs. Hull, Mr. Coleman, and others.

THE Rev. John Tyerman will lecture at Doughty Hall next Sunday evening. He leaves London for Australia in the steam-ship *Cuzco*, on the 24th of next month.

THE paper to be read before the National Association of Spiritualists by Dr. Wyld next Monday is entitled “Christian Occultism,” or Esoteric Christianity.

DR. SLADE AND “SPIRIT IDENTITY.”

BY C. C. MASSEY.

I HAVE read with much interest the Australian account of Dr. Slade, published in your last number. No one will accuse me of being other than a friend of Dr. Slade; but I must say that he will assuredly come to grief, and bring the occult phenomena of which he is so great a medium into discredit, if he continues to assert that he obtains “messages from deceased friends and relatives of those who choose to consult him.” In some cases this may be so; though I have heard of none that would bear examination. But in most of Slade's “messages” this is almost, and in some quite, demonstrably not so. One of my own earliest experiments with him in England anticipated Professor Lancaster's—that of writing a fictitious name—and I obtained a truly affectionate and edifying reply under conditions which made any physical agency of Slade absolutely impossible. But as long as public mediums keep up the “spirit identity” delusion—delusion, I mean, as regards the general run of their manifestations—and as long as the belief of Spiritualists backs up this delusion, so long will investigation be weighted by a prejudice from which it ought long ago to have been freed by the experience of intelligent observers. Slade himself must surely know by this time that most of his messages are quite untrustworthy as regards their pretended origin, and I can only hope that he is misreported in his alleged assertion to the contrary. Very probably this is so, as hardly anything that a medium says or does is fairly reported in the newspapers. But if my words can reach him at this distance, let me entreat him, as a friend and well-wisher, not to do his manifestations the injustice of weighting them with a test that they most certainly cannot bear.

Temple, February 21, 1879.

MR. AND MRS. VARLEY'S BALL.

LAST Tuesday night Mr. and Mrs. C. F. Varley gave a ball to their friends, at St. James's Hall, London. Among those present were several known to the readers of these pages, namely—Mr., Mrs., and Miss Crookes, Mr. H. D. Jencken, Mrs. Kate Fox-Jencken, Mr. Algernon Joy, Mr. and Mrs. Desmond Fitz-Gerald, and Mr. Harrison.

At a supper party in the course of the evening, Mr. Spagnoletti proposed the health of Mr. and Mrs. Varley, and was warmly supported by all present. Mr. Varley then said that for a long time he had been unable to appear in public, because of bad health brought on by too much head-work, but he hoped henceforth to go on with pleasure to himself, happiness to his friends, and utility to mankind. He was pleased to see that assemblage of his dear friends around himself and Mrs. Varley that evening, and hoped to welcome them at his house, in the pure air of the country.

Mr. Frederick Varley proposed “The Ladies,” and Mr. Harrison, in responding on their behalf, said that, like many other newspaper men, he could criticise other people's speeches, but broke down himself on the two or three occasions he had tried to make extemporaneous speeches at festive gatherings. It was a great pleasure to him to meet Mr. and Mrs. Varley again; Mr. Varley had always been a close friend, and years ago had not only instructed him much in science, but in matters of religion had placed him in a position to learn much about the life hereafter.

Mr. Desmond Fitz-Gerald proposed “The Health of the Visitors.” He considered Mr. Crookes to be the greatest scientific man of modern times. Mr. Varley's characteristics were great originality and power of application; he was glad Mr. Varley was about to return to the work of his profession, but supposing that he retired from it that evening, he had made a great mark in the scientific world, and his name would be connected for all time with the science of electricity. (Applause.) He had not always agreed with Mr. Varley on scientific points, but found him to be a foeman worthy of his steel.

Mr. Varley said that Mr. Fitz-Gerald had made allusion to days when the possibility of laying Atlantic cables was a great question. In solving the question he (Mr. Varley) had for his colleague one of the most able scientific men of the day, Sir William Thomson, and Michael Faraday, his cousin, worked in alliance with him. Between them they discovered and laid down all the laws connected with the working of long deep-sea cables. He thought that at the latter end of the nineteenth century the name best known in connection with English science would be that of Mr. William Crookes. (Applause.) He had performed valuable experiments in such a patient way, and had never committed himself to any theory he could not demonstrate; in short, he had built up a great scientific reputation. After a few remarks about Professor Ayrton, Mr. Jencken, Q.C., Mr. Harrison, Mr. Chandler Roberts, of the Royal Mint, Mr. Spagnoletti, Mr. Loeffler, and others, Mr. Varley sat down amid loud applause.

The guests, who had been so hospitably welcomed, then adjourned to the hall, and dancing was kept up till a late, or rather early, hour.

THE MEMORIAL TO THE UNITED STATES' GOVERNMENT ABOUT SPIRITUALISM.

In 1854 a memorial, drawn up at request by the Rev. S. B. Britain, about Spiritualism, and signed by 15,000 persons, was presented to the Congress of the United States, praying for a commission of investigation into Spiritualism, and we think it desirable to put this historical document on record in these pages. At the request of Governor Tallmadge, of Wisconsin, General Shields presented the memorial, which is here appended:—

"A MEMORIAL

"To the Honourable the Members of the Senate and House of Representatives of the United States, in Congress assembled:

"Your memorialists, citizens of the Republic of the United States of America, most respectfully beg leave to represent before your honourable body that certain physical and mental phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and the same are now so prevalent, especially in the northern, middle, and western sections of the Union, as to engross a large share of the public attention. The peculiar nature of the subject to which the memorialists desire to solicit the attention of your honourable body, may be inferred from the partial analysis of its phenomenal aspects, which are imperfectly comprehended in the following brief generalisation:—

"First.—An occult force exhibited in sliding, raising, arresting, holding, suspending, and otherwise disturbing numerous ponderable bodies, apparently in direct opposition to the acknowledged laws of matter, and altogether transcending the accredited powers of the human mind, is manifested to thousands of intelligent and discriminating persons, while the human senses have hitherto failed to detect to the satisfaction of the public either the primary or proximate causes of these phenomena.

"Second.—Lights of various forms and colours, and of different degrees of intensity, appear in dark rooms where no substances exist which are liable to develop chemical action or phosphorescent illumination, and in the absence of all the means and instruments whereby electricity is generated or combustion produced.

"Third.—Another general class of the phenomena which we desire to bring to the notice of your august body is presented in the variety of sounds which are now extremely frequent in their occurrence, widely diversified in their character, and more or less significant in their import. These consist, in part, of certain mysterious rappings which appear to indicate the presence of an invisible intelligence; sounds such as are occasioned by the prosecution of several mechanical and other occupations are often heard; there are others which resemble the hoarse voices of the winds and waves, with which, occasionally, harsh, creaking sounds are mingled, similar to those produced by the masts and rigging of a ship while it is labouring in a rough sea.

"At times powerful concussions occur, not unlike distant thunder or the discharge of artillery, accompanied by an oscillatory movement of surrounding objects, and in some instances by a vibratory or tremulous motion of the floor of the apartment; or, it may be, of the whole house wherein the phenomena occur.

"On other occasions harmonic sounds are heard as of human voices, but more frequently resembling the tones of various musical instruments, among which those of the fife, drum, trumpet, guitar, harp, and piano have been mysteriously and successfully represented, both with and without the instruments; and in either case, without any apparent human or other visible agency.

"These phenomena appear to depend, so far as regards the process of their production, on the acknowledged principles of acoustics.

"There is obviously a distinction of the sensational medium of the auditory nerves, occasioned by an undulating movement of the air, though by what means these atmospheric undulations are produced does not appear to the satisfaction of acute observers.

"Fourth.—All the functions of the human body and mind are often and strangely influenced in what may appear to

be certain abnormal states of the system, and by causes which are neither adequately defined nor understood. The invisible power frequently interrupts what we are accustomed to denominate the normal operation of the faculties, suspending sensation and the capacity for voluntary motion, checking the circulation of the animal fluids, and reducing the temperature of the limbs and portions of the body to a death-like coldness and rigidity. Indeed, in some instances, respiration is entirely suspended for a season—it may be for hours or days together—after which the faculties of the mind and functions of the body are fully restored.

"It is, moreover, confidently asserted that these phenomena have been succeeded, in numerous cases, by permanent mental and physical derangement, and it is positively affirmed and believed that many persons who were suffering from organic defects, or from protracted and apparently incurable diseases, have been suddenly relieved or entirely renovated by the same mysterious agency.

"It may not be improper to observe, in this connection, that two general hypotheses obtain with respect to the origin of these remarkable phenomena.

"The one ascribes them to the power and intelligence of departed spirits, operating on and through the subtle and imponderable elements which pervade and permeate all material forms; and this, it should be observed, accords with the ostensible claims and pretensions of the manifestations themselves.

"Among those who accept this hypothesis will be found a large number of our fellow-citizens, who are alike distinguished for their moral worth, intellectual powers and attainments, as well as for their eminent social position and political influence.

"Others, not less distinguished in all the relations of life, reject this conclusion, and entertain the opinion that the acknowledged principles of physics and metaphysics will enable scientific inquirers to account for all the facts in a rational and satisfactory manner. While your memorialists cannot agree on this question, but have honestly arrived at widely different conclusions respecting the probable causes of the phenomena herein described, they beg leave, most respectfully, to assure your honourable body they nevertheless most cordially concur in the opinion that the alleged phenomena do really occur, and that their mysterious origin, peculiar nature, and important bearing on the interests of mankind demand for them a patient, thorough, and scientific investigation.

"It cannot reasonably be denied that the various phenomena to which the memorial refers are likely to produce important and lasting results, permanently affecting the physical condition, mental development, and moral character of a large number of the American people.

"It is obvious that these occult powers do influence the essential principles of health and life, of thought and action, and hence they may be destined to modify the conditions of our being, the faith and philosophy of the age, and the government of the world.

"Moreover, deeming it to be intrinsically proper, and at the same time strictly compatible with the cardinal objects and essential spirit of our institutions, to address the representatives of the people, concerning any and every subject which may be fairly presumed to involve the discovery of new principles, which must or may issue in momentous consequences to mankind, we, your fellow-citizens, whose names are appended to this memorial, earnestly desire to be heard on this occasion.

"In pursuance, therefore, of the objects contemplated by the present memorialists, and in view of the facts and reasons herein contained or referred to, your fellow-citizens most respectfully petition your honourable body for the appointment of a scientific commission to which the subject shall be referred, and for such an appropriation as shall enable the commissioners to prosecute their inquiries to a successful termination. Believing that the progress of science and the true interests of mankind will be greatly promoted by the proposed investigation, the undersigned venture to indulge the hope that their requests will be approved and sanctioned by the wisdom of your honourable body.

"And to this end the petitioners will ever pray."

The *National Intelligencer* of Washington, April, 1854,

gives the following report of how the memorial was presented and received:—

"I beg leave to present to the Senate a petition with some fifteen thousand names appended to it upon a very singular and novel subject.

"The petitioners represent that certain physical and mental phenomena of mysterious import have become so prevalent in this country and Europe as to engross a large share of public attention."

[General Shields then proceeded to give a summary of the principal features of the memorial, the reiteration of which would be unnecessary in this place. At the conclusion of that portion of his address, he proceeded as follows:—]

"I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation.

"I make it a rule to present any petition to the Senate which is respectful in its terms; but having discharged this duty I may be permitted to say that the prevalence of this delusion at this age of the world among any considerable portion of our citizens must originate, in my opinion, in a defective system of education, or in a partial derangement of the mental faculties, produced by a diseased condition of the physical organisation. I cannot, therefore, believe that it exists to the extent indicated in this petition.

"Different ages of the world have had their peculiar delusions. Alchemy occupied the attention of eminent men for several centuries, but there was something sublime in alchemy. The philosopher's stone or the transmutation of metals into gold; the *elixir vite* which would preserve youth and beauty, and prevent old age, decay, and death, were blessings which poor humanity ardently desired, and which alchemy sought to discover by perseverance and piety. Roger Bacon, one of the greatest alchemists and greatest men of the thirteenth century, while searching for the philosopher's stone, discovered the telescope, burning-glasses, and gunpowder.

"The prosecution of that delusion, therefore, led to a number of useful discoveries. In the sixteenth century flourished Cornelius Agrippa, alchemist, astrologer, and magician, one of the greatest professors of the hermetic philosophy that ever lived. He had all the spirits of the air and demons of the earth under his command.

"Paulus Jovius says 'that the devil, in the shape of a large black dog, attended Agrippa wherever he went.' Thomas Nash says, at the request of Lord Surrey, Agrippa called up from the grave several of the great philosophers of antiquity, amongst others Tully, who he caused to redeliver his celebrated oration for Roscius. To please the Emperor Charles the Fourth, he summoned King David and King Solomon from the tomb, and the Emperor conversed with them long upon the science of government.

"This was a glorious exhibition of spiritual power compared with the significant manifestations of the present day. I will pass over the celebrated Paracelsus for the purpose of making allusion to an Englishman, with whose veracious history every one ought to make himself acquainted.

"In the sixteenth century, Dr. Dee made such progress in the talismanic art that he acquired ample power to hold familiar conversation with the spirits and angels, and to learn from them all the secrets of the universe. On one occasion the angel Uriel gave him a black crystal of a convex form, which he had only to gaze on intently, and, by a strong effort of will, he could summon any spirit he wished to reveal to him the secrets of futurity.

"Dee, in his veracious diary, says 'that one day while he was sitting with Albertus Laskin, a Polish nobleman, there seemed to come out of the oratory a spiritual creature like a pretty girl of seven or nine years old, with her hair rolled up before and hanging down behind, with a gown of changeable red and green, and a train. She seemed to play in and out of the books and up and down, and as she went, the books displaced themselves to make way for her.'

"This, I call spiritual manifestations of the most fascinating kind. Even the books felt the influence of this fascinating creature.

"Edward Kelly, an Irish man, who was present and witnessed this beautiful apparition, verifies the doctor's statements; therefore it would be unreasonable to doubt a story of which the witness was an Irishman. (Laughter.) Doctor Dee was the distinguished favourite of kings and queens—a proof that spiritual science was held in high repute in the days of good Queen Elizabeth.

"But of all the professors of occult science the Rosicrucians were the most exalted and refined. With them the philosopher's stone implied the possession of health and happiness, command over the service of superior beings, control of the elements, and the most intimate knowledge of all the secrets of the universe. These were objects worth striving for. The Rosicrucians were disgusted with the gross sensual spirits who had communed with man previous to their day, so they decreed their annihilation and substituted in their stead a race of mild, beautiful, and beneficent beings. The spirits of the olden times were malignant and mischievous, but the new generation is mild and benignant.

"These spirits, as this petition asserts, indulge in the most innocent amusements, as sliding, raising, tipping tables, producing pleasant sounds and variegated lights; sometimes curing diseases; and for the existence of this simple and benignant race, our petitioners are justly indebted to the brethren of the 'Rosy Cross.'

"Amongst the modern professors of spiritualistic art, Cagliostro was the most celebrated. In Paris his saloons were thronged with the rich and noble, and his charming countess gained immense wealth by granting attending sylphs to such ladies as were rich enough to pay for their service.

"The *Biographie des Contemporains*, a work which our present mediums ought to consult with care, says: 'There was hardly a fine lady in Paris who would not sup with the shade of Lucretius in the apartments of Cagliostro. There was not a military officer who would not

discuss the art of war with Cæsar, nor a counsellor who would not argue points of law with Cicero.'

"These were spiritual manifestations worth paying for, and our degenerate mediums would have to hide their diminished heads in the presence of Cagliostro."

"It would be a curious inquiry to follow this occult science through all its phases of mineral and animal magnetism, &c., until we reach the present and slowest phase of all, spiritual manifestations; but I have said enough to show the truth of Buckles's beautiful aphorism, 'The credulity of dupes is as inexhaustible as the invention of knaves.'

"This speech was received with considerable attention, but was frequently interrupted by laughter.

"Mr. Weller—What does the senator propose to do with the petition?"

"Mr. Petit—Let it be referred to three thousand clergymen? (Laughter.)

"Mr. Weller—I suggest that it be referred to the committee on foreign relations. (Laughter.)

"Mr. Shields—I am willing to agree to the reference.

"Mr. Weller—It may be that we may have to enter into foreign relations with these spirits. (Laughter.) If so, it is a proper subject for the consideration of that committee. It may be necessary for Americans to inquire if they lose their citizenship when they leave this world. It may be expedient that all these grave questions should be considered by the committee on foreign relations, of which I am an humble member. I move its reference to that committee.

"Mr. Mason—I really think it has been made manifest by the honourable senator who has presented the petition that he has gone further into the subject than any of us. I would, therefore, suggest that it should either go to a select committee on his motion, or be referred to the military committee, of which he is chairman. Certainly the committee on foreign relations has nothing to do with it. Perhaps it would be better to let the petition lie upon the table.

"Mr. Shields—This is an important subject, and should not be sneered away in this manner. (Loud laughter.) I was willing to agree to the motion of the senator from California, but I do not wish the petition to go to the committee on foreign relations unless the chairman of that committee is perfectly satisfied that he can do the subject justice. (Laughter.) I had thought of proposing to refer the matter to the committee on post-offices and post-roads, because there may be a possibility of establishing a spiritual telegraph between the material and the spiritual world. (Laughter.)

"Mr. Mason—I move that the petition lie upon the table.—Agreed to."

Mrs. Hardinge-Britten, in her *History of American Spiritualism*, says:—

"It is almost unnecessary to state that the conduct of General Shields in following up the memorial, which he had undertaken to present by a speech which was calculated to destroy every vestige of interest or importance contained in that document, excited the just indignation of the memorialists, and called forth a scathing protest from Governor Tollmadge. To this General Shields replied by a few lines of defence on the strictly *Congressional* character of his proceedings. Courtesy, honour, sincerity, a love of science or respect for religion making no part in his conduct on the occasion, of course found no place in his defence; he had acted within *the rules and privileges of the Senate*, and so the matter terminated.

"The memorial was, as ordered, 'laid upon the table;' but according to the law in such cases provided, it is still preserved in the national archives, where it remains as an evidence that in those days there were at least fifteen thousand persons in the land who were better informed on the philosophy of mental science and the high interests of immortality than their elected representatives."

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.]

THE SCIENCE OF MIND.

SIR,—Mr. Cox says that it is the misfortune of psychology "that the greater portion of the names given to its phenomena are terms that express some foregone conclusion. Scientific names should express nothing but the fact." Then why use the term psychology, when the proper scientific naming is the physiology of the brain and nervous system, as given by Dr. Gall, who would not accept the word phrenology in use with his followers? Then, again, what has been termed thought reading and thought sympathy is really brain sympathy, just as in the instance given of the harp strings, which you would not call sound sympathy. Now, my opinion is that nearly the whole of what is called clairvoyance is merely brain sympathy; and I think that the ordinary law and fact of perception does not essentially differ from those extraordinary cases, but that exceptions show the rule.

In my *Letters to Miss Martineau*, p. 73, I say that the nerves from the eye, for instance, do not pass direct to the perceptive faculties, but, like the other sense-nerves, pass on to masses of grey matter at the back of the brain, which, however, communicates with the cerebrum and cerebellum. It occurs to me, therefore, that it is very possible that the sense-impressions do not pass along the nerves into the pre-

ceptive region of the brain as electricity passes along wires; but that the nerves of sense maintain a receptive medium or condition of the outer spread of the sense, which in its corresponding with or sympathy with the brain-relation, passes through an intervening medium, and influences it direct, without passing along the nerve, and that the combined actions and associations in thought occur in the same way. And, indeed, one cannot see how thought could go on otherwise, that is, without a spiritual pervading basis. I think that the muscular and executive forces of the system are more nearly allied to electricity, and the receptive and mental powers rather to magnetism. The slowness of the action noted of the nerve shows it not to be the act of perception, which is instantaneous. It is a pretty simile, and a very ancient one, that which likens a man to a musical instrument, and the mind to music. But the further we proceed the clearer it becomes seen that the science of mind is the physiology of the brain and nervous system, and just as much a physical science as any other.

HENRY G. ATKINSON, F.G.S.

THE RELIGIOUS ASPECTS OF SPIRITUALISM.

SIR,—A few weeks ago I had the honour of having a few thoughts on the religious value of Spiritualism published in the *The Spiritualist*, and the pleasure of reading the very interesting and valuable correspondence that arose from Miss Kislbury's suggestive letter. It has been to me somewhat of a surprise and a genuine pleasure to find how many minds are also exercised in the same direction, and how many are also full of the desire of rescuing Spiritualism from the unjust and unfair position which it at present occupies. I say unjust and unfair, because we who look upon it as a genuinely sacred subject, know that with all its shortcomings it is the one known vital link between mortal man and immortal man. The value of such a link *who* can estimate? To those of us *who know*, this link has never been long missing, though it has been often hidden. This precious link, that of the mind of man uniting itself deliberately with supersensuous subjects—by mind I mean both soul and intellect; I probably express myself most unphilosophically—we assume to have once more in our midst; and again our eyes are open to see and know that what we once thought mystery and incomprehensible marvel is not in reality concealed from us. All is ready when we have the faculties to understand.

It appears to me that one of the loops in this priceless link is the mystery of mediumship. I say mystery in the sense I have just expressed, and mysterious only from our want of *exact* knowledge of the positive cause or source of mediumship—not mysterious, because this knowledge is purposely held from us. I hold, on the contrary, that *all knowledge* is meant for us, and would be revealed were our intellects sufficiently advanced to be in a receptive condition. This may be in the dim future. In the present, it appears to me that, besides investigating the phenomena of Spiritualism, profoundly and unceasingly interesting as it is, this course alone will not help to rescue Spiritualism from the present disadvantageous condition. I would not discourage *séances*, quite the contrary; but I would, were it possible, that they could be conducted as Mr. Fletcher's guides in his very admirable lecture on "Mediumship" pointed out. I had the great pleasure of being one of his audience that evening, and it appeared to me that Mr. Fletcher touched with a firm finger the keynote of what is wrong in what is generally called Spiritualism; and if I am not intruding too much on your valuable space, I confess I should like to say a few words that may perhaps bear on the subject. The truth and beauty to me in Spiritualism appears to lie in the union of ideas that appeal to our material senses, and again, on the contrary, ideas that appeal to our spiritual senses. There is a conviction of harmony in the whole thing that is most grateful to our jaded faculties. I say jaded, for many of us must surely feel worn with the jarring of our common sense so-called, and our finer faculties when, before the light of Spiritualism dawned on our souls, we were weary, and ready to say, "There is, there can be no God."

Feeling all this as we do, yet we have most of us the pain of hearing this grand doctrine of Spiritualism thoroughly misunderstood by those who, of course, know nothing about it, and also by those who do, because as everything presented to us in our finite nature has a weaker side, we persistently and perversely follow that side instead of perpetually striving higher.

Those who were among Mr. Fletcher's audience will understand from what he said on the subject of "Mediumship." Now, on that point alone we are grievously in error, and using the Divine gift of mediumship, as is commonly done, *must* prevent us from either elucidating further light from above, or ourselves from rising from our present levels. I cannot speak too highly of Mr. Fletcher's noble desire of elevating mediumship from the undignified position it now holds; and as he well and truly said, as long as mediums are instruments useful to be played upon in and out of season, and as long as these gifts are misused, so long will Spiritualism be unable to develop as the *power* it should and can be.

In returning home after these Sunday evening lectures, I had the unhappy necessity of passing by many, alas how many, crowded, noisy public-houses, full of reeking, wretched humanity. The pain of contrasting the atmosphere from which I had come and that inside these so-called "palaces" was very keen. To listen to words spoken by a man using his very highest and noblest faculties, and then to hear the discordant hubbub from men exercising their very worst and lowest! One can hardly believe they are the same creation. Yet they are; and if religion were the vital thing among us it is said to be by many, these lower faculties of man could never be used as they are now. They would die in time, rust away, and be re-born in a stronger form which would not yield to unworthy temptations.

However, with regard to the religious aspect of Spiritualism, it seems to me that until it is entirely taken in its two forms, that of its religious and that of its intellectual value, it will never hold up its face to the world with the bright, radiant, steadfast expression it should have. I

do not mean, however, to fall into the error of supposing or proposing Spiritualism as a religion *per se*. It never can be a distinctive religion, capable of disorganising the world for bad or good as Islamism, or Christianity, &c., and then foundering on the rocks of dogma; but, as I believe, that it illuminates all religions, and shows them all in essence one.

So it enlightens science, because those wise men who either have used their own or others' finer faculties in the pursuit of their studies, and *not* banished what is usually called the spiritual element, must have all felt the power of the future. The drawback at present to science is the want of the spiritual element, the oneness of it; the drawback of religion at present is the lack of reason and intellectuality in it. If it were possible to pursue the interesting scientific questions involved in the phenomena, honourably bearing always in mind the sacredness of the subject; if it were possible to place mediumship in its various developments and forms in its right place, and to secure it from injurious outward effects; if it were possible to purge Spiritualism from its weaker sentimental or sensational side; *then*, I think, it might have a chance of holding up the rightful and radiant face now so downcast and sad. I should much like to have seen again in print what I unfortunately imperfectly remember of Mr. Fletcher's addresses. I think them a step in the right direction: not meant for those who conscientiously find their higher faculties sufficiently sustained and enlightened elsewhere, but for those who conscientiously find they do not.

I venture to throw out these few suggestions of mine, in the fervent hope that many who understand the difficulties of the question and the subject altogether far better than I do, would perhaps favour the readers of *The Spiritualist* with their views upon this question. Can we raise Spiritualism to or towards its right standing-place? Until it is, to use a simile of to-day, it will burn dimly as London gas, when it might shine like the coming American electric light! ISABEL DE STEIGER.

63, Bedford-gardens, Kensington.

SIR,—Dr. Wyld has unintentionally misquoted, when he credits my pen with having written "the mystery of the Logos is revealed from within." The written word was "secret," "mystery" being a word all should avoid using who do not want to be found members of that woman riding on the scarlet beast, nor partakers in building up that Babylon or city of confusion which has its foundation-stone in that one word mystery over which she reigns.

Thanks be to God, there is no mystery in Him, though many of His wonderful powers not yet having been developed in us, His offspring, much remains to be revealed; and in the many passages in which our translators credit Paul with having spoken of the mysteries of God, &c., the word ought to be rendered revelations, or unveilings. It is to the simple that the Lord gives understanding.

I can assure your readers that the terrible process by which Dr. Wyld would invite them to attain to the secret of the Logos is *not* the *only* way by which beings on earth attain to the kingdom of Heaven; and that it is in no way necessary, or even possible, for a man to work out his *own* salvation, in the sense in which Dr. Wyld applies that word of Paul's. The short and easy way is by *faith*. We are the offspring of Divinity itself, and, therefore, the Holy One, which will not see corruption. When he *believes* this, he at once, vile and sinful as he has hitherto believed himself to be, finds his God. There is but one Saviour, Jehovah, manifested to us in Jesus, and all we are His brethren; the same holy blood flow in our veins, and we are the righteous branches of the pure vine. It is our *unbelief* which keeps us back from manifesting all the powers of Jehovah, and we go about doing our own will and reasoning, instead of doing His will and believing. It is the Holy One who holds the keys of David, and shutteth and no man openeth, and openeth and no man shutteth, and everyone who *believes* will find he has that key in his hand, and will go out to save others. He saved others; Himself He *cannot* save. When man believes, as Jesus did, that he is one with His Father, he ceases to be troubled about his own soul, but goes about doing good by his very presence, longing not to evoke his own soul's spirit, but to awaken his brethren to know God as the centre of their Divine being. When man knows Jehovah as his life he has not to *determine* to love the Lord, or *resolve* to live a life of purity; it is the natural outcome of the renewed being to do these things, for it is a part of the Divine nature of which he is. Then he understands the word, "sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt offering and sin-offering hast thou not required." Then said I, Lo! I come, in the volume of the book written of me; I *delight* to do Thy will, oh, my God, yea, Thy law *within* my heart."

This is the true and high theosophy taught by Jesus. No preparation is needed but a humble, receptive spirit, waiting upon Jehovah, who is *within*, to work *out* in us our salvation, we being quiescent, living in love one towards another and all flesh.

As we live on the Logos, made flesh and dwelling in us, that which is without will become as that which is within. Men will cease to know matter as apart from spirit, for they will know themselves to be of the same substance as the Spirit, full of power and truth. Equal to the Father as touching His Godhead, and less than the Father as touching His Sonship, he will know himself to be spirit, made manifest in flesh. One body, one spirit, even as there is one assurance of our calling. One love, one faith, one baptism, one God and Father of all, above all, through all, and in all. And the peace of God, which passeth all understanding, keeps our hearts and minds in Christ Jesus.

February 1st, 1879.

E. T. MATTHESON.

THOUGHT-READING AND CONJURING.

SIR,—While sympathising with and appreciating Mr. Serjeant Cox's able paper on thought-reading, published in your issue of the 21st, the greater part of which I would cordially subscribe to, I much regretted

to find that he has fallen, as I believe, into the error in common with many Spiritualists, of regarding the public exhibitions of so-called clairvoyance as genuine psychological phenomena. If it is not trespassing too much upon your space, I think it will be interesting to many of your readers if I explain how these apparent feats are performed. In the first place, I may say that I have, to some extent, investigated the matter, having recollections of Professor Anderson, and having several times experimented with young Taylor at the Polytechnic, and with "Louie" and her "papa" at the Royal Westminster Aquarium. As the last-named performers are more especially alluded to by Serjeant Cox, and are probably more familiar to your readers, besides being essentially the same as all others, I will endeavour to show that "Louie's" clairvoyance is merely the result of committing to memory a previously arranged elaborate classified code.

Serjeant Cox gives an account of one of his interviews with Louie and her papa in a very unscientific way, in my opinion. If he had taken down the questions as asked by her father verbatim, he would have found that they varied in almost every instance, to some slight extent, imperceptible save to those on the watch in that direction. If he had noted every word of the questioner each time, with the corresponding answer, he would have obtained the key to a part of the code, which, when explained, will be seen to possess the merit of comparative simplicity, though, like short-hand, it would, no doubt, take a considerable time to learn thoroughly. Of course an indefinite number of codes, each one different, might be arranged. I have not had the one used by Louie and her father explained to me, but I will briefly show the principles upon which all codes of this kind are based.

There are a great number of ways in which a simple question may be asked, far more than any one would dream of who had not previously given any thought to the subject. Supposing I wished to arrange a clairvoyant code for numerals from 1 to 9999, I could do it by asking a question in ten thousand different ways, and each way of asking the question "What is it?" would immediately suggest the correct answer. To explain, I arrange ten simple questions for the units 0 to 9, thus:—"Tell me," suggests 0; "Tell me, come?" suggests 1; "Tell me, now," suggests 2; "Tell me, Louie," suggests 3; "Tell me, my dear," suggests 4; "Tell me, quick," suggests 5; "Tell me, will you?" suggests 6; "Tell me what it is," suggests 7; "Tell me, do?" suggests 8; "Tell me, at once," suggests 9. And by placing "tell me" after the word we have thus:—"Come, tell me," suggests 10; "Now, tell me," suggests 20, and so on; and "Come now, tell me," suggests 120; "Come now, Louie, tell me," suggests 1230, &c.

By using the words "clearly" or "please" before the word I double or repeat the numeral suggested, thus:—"Tell me, please, come," suggests 11; "Tell me, please, now," suggests 22, and so on. With this simple code, which could be committed to memory in half an hour, I could suggest by a question any imaginable combination of figures, from 1 to 9999, or even more, without attracting any particular attention from the peculiarity of the questions asked.

Let us take some examples at random, and find questions suggesting the numbers 3,778, 5,719, 9,756, 4,433, and 2,004. 1st. "Tell me, Louie, what it is, do?" suggests 3,778. 2nd. "Tell me, quick, what it is at once" suggests 5,719. 3rd. "Tell me at once what it is, will you?" suggests 9,756. 4th. "Tell me clearly, my dear, please Louie?" suggests 4,433. 5th. "Now, please, tell me, my dear?" suggests 2,004. As these numbers have been selected entirely at random, it follows that any other combinations suggesting numbers could be framed with equal facility.

The code for miscellaneous articles might be roughly classified in this way:—1. Questions commencing "What" suggest *metal*. 2. Questions commencing "Now" suggest *things animal or human*. 3. Questions commencing "Please" suggest *leather*. 4. Questions commencing "Come" suggest *articles of attire*. 5. Questions commencing "Can you" suggest *cardboard or paper*. And so on, to perhaps a dozen or twenty classes.

Examples.—"What's this?" "A bunch of keys." "What is this?" "A key." "What's this, Louie?" "A pencil-case." "What's this, quick?" "A ring." "Now, plain or with stones?" "With stones." "Tell me, do, how many stones?" "Eight." See numeral code above. "Now, what's this?" "A head." "Plenty of hair or bald?" "Bald." "How many hairs?" "274." "Is that right, sir?" Laughter. "Can you tell me what this is?" "A visiting card." "Tell me, Louie, how many initials to the name?" "Three." See numeral code. "Tell me the first?" "B." "And now the second?" "C." "Perhaps you can tell me the third?" "R." "Can you tell me the name?" Pause. "Now, Louie, I want the name, please?" Pause. "Quick, I must have it, Louie?" The name is then given after about three questions are asked, and the address, sometimes; but it should be borne in mind that it takes many questions to elicit surnames and addresses, whereas Christian names are given immediately.

The above examples are given to show that parts of the code are arranged to suggest each letter of the alphabet, all ordinary Christian names, and combinations of two or three letters for surnames, &c. As a rule the initials only on a visiting card are given, on account of the increased difficulty and chance of making mistakes. After exhausting all the available objects within reach, the performer finishes up by touching in succession, in his walk back towards the stage, a number of articles—easily within reach—previously agreed upon, such as hat, gloves, umbrella, bonnet, ring, scarf, cloak, ear-rings, &c., asking Louie the same question for each, so as to throw people with the "code theory" off the scent.

In the above I have given the merest rudiments of a very crude code. It may be easily imagined that two people who devote their whole lives to learning and perfecting a code of signals between each other, arrive at a degree of perfection far surpassing even the imagination of the people whose sphere it is to be taken in. I have been much amused

and entertained by the exhibition at the Westminster Aquarium, and telling "how it's done" is like taking the gilt off the gingerbread. It will always be to me a clever and pleasing performance; but for the credit of inquirers into Spiritualism I trust they will hesitate before accepting from professional conjurers, as evidence of so important a truth as thought-reading or clairvoyance, what is merely the result of long practice and adroitness in the art of deceiving.

FRED. BARRETT.

Leacroft, Staines, Feb. 23rd, 1879.

SEANCES WITH LONDON MEDIUMS.

SIR,—I have, since my arrival in London, attended two *séances*, sufficiently remarkable, I think, to be worthy of record in *The Spiritualist*. The first of these was with Mr. Fletcher, whom I had never seen before meeting him here, and who could, by no possibility, know anything of my private affairs. And, indeed, had he been for years a familiar friend he could not, from knowledge gained as such, have described so accurately, as they were described in my *séance* with him, circumstances, people, and the results of personal character upon existing conditions. I have had many sittings with what are called test mediums, but a large proportion of them have been either wholly disappointing or very unsatisfactory from the extreme vagueness of the statements made, and from an evident desire to elicit information by inducing the sitter to put leading questions, or in other ways to throw light upon that which it was desirable to see. But in the case of Mr. Fletcher the words were poured out like water from an overflowing fountain, waiting for no comment, and needing no suggestion to clear the way for the free and full current of words which carried instant and irresistible conviction of true clairvoyant power. There was no shirking of distinct statements, no vagueness, none of that allegorical word-painting capable of bearing almost any signification which it might suit the fancy or the needs of the sitter to attach to it, and with which any one who has had much to do with trance mediums is only too familiar.

Individual character, states of mind, events past and present were so clearly delineated, that what was said could only bear one meaning; and it certainly was startling to see reflected in this magic mirror what he, through whose medial power it was held up before me, could know absolutely nothing about.

Mr. Fletcher might have been acquainted with me for years, and have seen little or nothing of certain things which were spoken of through his lips, as if the inner life, hidden behind a veil which even friendship might not lift, were as familiar to him as household words. In my experience I have met only one other test medium who so well deserved the name; and of all the sittings I have had of this character, the most impressively convincing was the one to which I have alluded, without any attempt to describe it, for to do that would be manifestly impossible. Those things which carry conviction with startling force to one's own mind and heart, are just those which cannot be talked about; at least, this is very often the case, as it certainly is in this instance.

The other *séance* to which I have referred was held in the rooms of Mr. Williams last Thursday evening. I went, in company with Mrs. Woodford and my sister; no other ladies were present, and only three gentlemen beside the medium, one of them just entering upon a course of investigation.

Mr. Williams's right hand was, during the whole *séance*, held by my sister, and the other by one of the gentlemen. We witnessed the usual manifestations of brilliant lights darting about—like our American fire-flies—of winding-up the large music-box, and of the ringing of a small bell, which sailed over our heads with a star of light upon it to mark its rapid flight through the air. The grand, full, mellow voice of John King welcomed us; and although he was, as he said, unable on that night to make himself visible, Peter materialised his face, showing it to us by the light he held. This face was as delicate and clear cut as a Greek cameo, and looked, in its pearly whiteness, like an alabaster vase, translucent, and lighted from within. The features were beautiful, and a veil, not apparently more material than a white cloud, falling over the bowed head; and while this face floated above the table, coming close to the sitters, one by one, we plainly saw the flexible lips move as the eager voice asked, "Do you see me? Do you see me now?" We thus saw a floating human head, with a mouth that moved and spoke, concentrating itself from a nebulous mist till it appeared somewhat as the full moon does when we see it on a clear night, and can imagine the dark spots to bear some resemblance to a face; and from this vague semblance it gathered shape and substance till the whole countenance, with its delicate outlines and sweet, serious expression, was unmistakably visibly to us; then again melting into an undefined spot of light, and from that fading gradually away.

Mr. Williams would have to be a conjurer of wonderful ability to produce such an appearance as this, with no apparatus about him specially prepared for the purpose. And if he have such elaborate contrivances as would be needed to effect these varied and remarkable results, those who seek for and fail to discover the least trace of them must, one would think, be rather inefficient detectives. John King being requested to shake hands with us, a large, strong, and very cold right hand grasped mine, the right hand of the medium being all the time held or touched by my sister.

Four different voices talked with us—three quite loudly; and two spoke much more softly (one quite in a whisper) to my sister, who sat next to me. We have a friend in America, an Englishwoman, who is a powerful medium, and through her an Indian spirit, calling himself Big Wolf, often speaks in the independent voice. This spirit promised that he would, if permitted, speak to us here; and just as my sister spoke of feeling a presence close to her side, the very peculiar and characteristic laugh of this Indian was heard, and he said, not in his usual loud voice, but with much evident effort, "Big Wolf," again

laughing in his own odd way. The name was not so distinctly spoken as to make me feel myself absolutely certain of it, but the laugh was very characteristic and well remembered, as we had heard it many times at home.

I received in this sitting two very marked tests, which certainly were quite unlooked-for, as I had expected only physical manifestations. Through two other mediums in London—one of them private—the same old friend had come, and been described as holding out to me bound books and a bundle of manuscript. Through one of these mediums he expressed the strongest desire that I should prepare for publication a volume which he hoped to have seen in print before he past away. Not a word had been said of this, when at the *séance* on Thursday night Mr. Williams described and gave the full name of this friend, saying, "There is a book of his which he wants Mrs. Andrews to get published."

When the spirit Peter was speaking of two little boys who were present (the tiny hand of one had been patting mine and my sister's at intervals throughout the sitting), he said, "Mrs. Andrews's little boys wish me to say that David is here with them." Some in the circle asked, "Who is David?" I was silent, but the spirit replied, "He is not a relative, only a dear friend;" which was quite true. I had not thought of his manifesting his presence on this occasion, and the familiar name startled me, coming so unexpectedly through the lips of another spirit, to whom both he and I were strangers.

There was also another name mentioned by the medium—that of a friend known to no one here.

Surely, if intrinsic evidence of genuine medial power be possible, I obtained it in these *séances*, which I have sketched only in faint outline. Nothing is so difficult, perhaps more impossible, than to *prove* even the most matter-of-fact thing, generally accepted as such, if absolutely perfect, unquestionable evidence, affording no loophole of escape, and having no weak point assailable by critical logic or resistable by determined scepticism, be demanded: and I know that no evidence possibly attainable through spiritual phenomena can suffice to convince people of anything—not even of the existence of the phenomena themselves. They may always be set aside as mere subjective visions, delusions of a morbid imagination, or as the tricks of a clever impostor. Therefore, I never testify to what I have seen with any expectation of being believed by sceptics, nor with any hope of living to see justice done to the sensitives, through whom alone we can obtain those manifestations so invaluable in their suggestiveness, and in the evidence they afford of an intelligent power acting outside the physical body. But I nevertheless feel that the truth should be told, let who will reject it. "He that hath ears to hear, let him hear."

LOUISA ANDREWS.

1, Bernard-street, Russell-square, London.

MY MOTHER'S GARDEN.

BY ELLA DIETZ.

I know where wild flowers blow,
In the early, early spring,
In a dear old garden far away,
Where my soul in dreams doth often stray,
When the winds are whispering;
And under the grey old apple trees,
I see the wind-flower nod in the breeze,
And I hear the blue-birds sing.

The apple trees are gray and bare,
But soon they will be white,
And the sweet song-birds will fill the air,
With echoes of delight.
In the trailing rose that I love best,
The tiny wrens will build their nest.

The purple flags are growing,
By many a rock and stone:
The foxgloves white are blowing
On the hillside all alone.
And under the leaves of shining green
The periwinkles' blue is seen.

The locust trees upon the hill
Are laden with sweet flowers;
For in my dreams sweet June has come
With all its sunny hours,
And red, red roses everywhere
Shed odours sweet upon the air.

And when the night has fallen,
We sit and watch the stars,
Sometimes 'neath the vine-covered porch,
Or through the lattice bars;
And the well-known constellations rise
And shine on us like loving eyes.

The blossoms of the tender vine
Give out their fragrance rare;
So sweet the promise of the wine,
So sweet beyond compare:
Methought some presence half-divine
Was borne upon the air.

And warmer, warmer grow the days,
The cherries are red-ripe,
The robin loudly chants their praise
From out his golden pipe;
The strawberries are lingering on,
And currents red will come anon.

At eve upon the hill's green side
We sit, and far below
We see the river's flowing tide,
Lit by the moon's pale glow;
And through the misty shadows dark
Is seen the firefly's tiny spark.

O summer days! O summer hours!
When will ye come again?
O summer nights, with cooling showers!
O days of summer rain!
O hills, where golden summer lies,
When will ye greet my longing eyes?

ANSWERS TO CORRESPONDENTS.

W. C. H.—In the *Nineteenth Century*.

PUBLISHED TO-DAY,

SPIRIT-IDENTITY,

By M.A. (Oxon).

Cloth 8vo, red edges, price 5s, post free.

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

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

"RIFTS IN THE VEIL"

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

THE MYSTERY OF EDWIN DROOD,

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

SPIRIT TEACHINGS,

Given through the mediumship of "M.A. (Oxon)."
The Spiritualist Newspaper Branch Office, London.

Price 3s. 6d. Post Free. Illustrated. Demy 8vo, 407 pp.

STUDIEN UBER DIE GEISTERWELT,

By the BARONESS ADELMA VON VAY (COUNTESS WURMBRAND).

Also, by the same Authoress, price 2s. 6d., post free (Illustrated with diagrams),

GEIST, KRAFT, STOFF.

The Spiritualist Newspaper Branch Office, Bloomsbury, London.

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

SPIRITUALISM.

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

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

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

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

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

ANIMAL MAGNETISM AND SOMNAMBULISM.

By EDWIN LEE, M.D.,

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

The Spiritualist Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Post Free. Cloth.

A LYRIC OF THE GOLDEN AGE.

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

The Spiritualist Newspaper Branch Office, Bloomsbury, London.

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

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

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

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism, 6s.

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

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

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens—these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The writer further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 6s. per single volume.

WORKS BY ANDREW JACKSON DAVIS,

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

MISCELLANEOUS BOOKS

Oriental Religions (Johnson)	24 0
Religions of the World (Leigh)—A well-written little book, recommended by THE SPIRITUALIST Newspaper	2 6
Keys of the Creeds	5 0
The Wheel of the Law (Alabaster)—A book containing interesting particulars and legends relating to Buddhism	14 0
History of American Socialisms (Noyes)	18 0
The Romantic History of Buddha (Beal)	12 6
Catena of Buddhist Scriptures (Beal)	15 0
Threading my Way, an Autobiography, by Robert Dale Owen	7 6
The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts	16 0
The Life and Teachings of Confucius. Translated into English, with Preliminary Essays and Explanatory Notes, by James Legge, D.D.	10 6
Myths and Myth-makers. Old Tales and Superstitions interpreted by Comparative Mythology, by John Piske, M.A.	10 6
Avast-Hind; or, A Voice from the Ganges, by an Indian Officer	5 0
The Life and Works of Menchi. Translated into English, from the Chinese Classics, by James Legge, D.D., LL.D.	12 0
On Exalted States of the Nervous System; an (alleged) Explanation of the Mysteries of Modern Spiritualism, Dreams, Trance, Somnambulism, Vital Photography, Faith Will, Origin of Life, Anesthesia, and Nervous Congestion, by Robert H. Collyer, M.D.	12 6
The Dervishes; or, Oriental Spiritualism, by John P. Brown, Secretary of the Legation of the United States of America at Constantinople	1 0
Mythology and Popular Traditions of Scandinavia, North Germany and the Netherlands, by Benjamin Thorpe. In three vols.	18 6
The Koran; commonly called the Alcoran of Mahommed. Translated into English immediately from the original Arabic, by George Sale	10 6

NEATLY PRINTED LEAFLETS

Containing Instructions

HOW TO FORM SPIRIT CIRCLES AT HOME. With no Spiritualist or Professional Medium present, may be obtained at *The Spiritualist Newspaper Branch Office*, price 300 for *Sixpence*, post free, or 500 for *Ninepence*, post free. These leaflets are specially suitable

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

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

SPIRIT PEOPLE.

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

By WILLIAM H. HARRISON

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

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

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

OPINIONS OF THE PRESS.

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

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

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

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

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

Post Free. Price Five Shillings Cloth.

(With a Frontispiece.)

PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

CONTENTS.

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

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

"THE SPIRITUALIST" NEWSPAPER.

Vols. 1 and 2 of *The Spiritualist* newspaper (pages the size of those of *The Engineer* newspaper) strongly and handsomely bound in one in half calf, red edges. They contain records relating to Spiritualism in Great Britain from the end of the year 1869 to the end of 1872, and articles and letters by Messrs. A. R. Wallace, W. Crookes, C. F. Varley, The Lord Lindsay, and other able writers. Also records of how the Royal Society and the British Association for the Advancement of Science committed themselves by rejecting Mr. Crookes's papers on the physical phenomena of Spiritualism, as the Royal Society did by rejecting Franklin's discovery of lightning conductors. *Very scarce*. These two volumes cannot be had separately. Price, carriage paid to any railway station in the United Kingdom, 41 10s. London: W. H. HARRISON, 38, Great Russell-street, W.C.

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

The new book by

"M.A. (OXON)," ON

PSYCHOGRAPHY,

Illustrated with Diagrams,

SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject.	
Preface.	
Introduction.	
Psychography in the Past: Guldenstubbé—Crookes.	
Personal Experiences in Private, and with Public Psychics.	
General Corroborative Evidence.	
I.—That Attested by the Senses:—	
1. Of Sight.—Evidence of—Mr. E. T. Bennett, a Malvern Reporter, Mr. James Burns, Mr. H. D. Jencken.	
2. Of Hearing.—Evidence of—Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Moulds, Baroness Von Vay, G. H. Adshead, W. P. Adshead, E. H. Valters, J. L. O'Sullivan, Epes Sargent, James O'Sargent, John Wetherbee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins.	
II.—From the Writing of Languages unknown to the Psychic:—	
Ancient Greek.—Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade); Dutch, German, French, Spanish, Portuguese (Slade); Russian.—Evidence of Madame Blavatsky (Watkins); Runic.—Evidence of T. T. Timayevs (Watkins) Chinese (Watkins).	
III.—From Special Tests which Preclude Previous Preparation of the Writing:—	
Psychics and Conjurers Contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Sci.; Evidence of—Rev. J. P. H. Hensleigh Wedgwood, and J. Seaman (Slade); Writing within Slates securely sawed together.—Evidence of Mrs. Andrews and J. Mould; Dictation of Words at the Time of the Experiment.—Evidence of—A. R. Wallace, F.R.G.S., Hensleigh Wedgwood, J.P.; Rev. Thomas Colley, W. Oxley, George Wild M.D., Miss Kinslingbury; Writing in Answer to Questions Inside a Closed Box.—Evidence of Messrs. Adshead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Keighley; Writing on Glass Coated with White Paint.—Evidence of Benjamin Coleman.	
Letters addressed to <i>The Times</i> , on the Subject of the Prosecution of Henry Slade, by Messrs. Joy, Joad, and Professor Barrett, F.R.S.E.	
Evidence of W. H. Harrison, Editor of <i>The Spiritualist</i> .	
Summary of Facts Narrated.	
Deductions, Explanations, and Theories.	
The Nature of the Force: Its Mode of Operation.—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C.E.	
Detonating Noises in Connection with it.—Evidence of Hensleigh Wedgwood, J. P. Hensleigh Wedgwood, and Thomas Colley.	
The Nature of the Intelligence.—Dr. Collyer's Theory; Dr. George Wild's Theory; The Occultist's Theory; The Spiritualist's Theory.	
London, W.C. <i>Spiritualist Newspaper Branch Office</i> .	

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

"RIFTS IN THE VEIL."

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

CONTENTS.

Introduction: The Philosophy of Inspiration.	
I.—"O! Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond.	
II.—The Apparition of Sengirret. By Sophie Aksakof.	
III.—The Translation of Shelley to the Higher Life. Given through the trance-mediumship of T. L. Harris.	
IV.—Gone Home. Given through the trance-mediumship of Lizzie Doten.	
V.—The Birth of the Spirit. Given through the trance-mediumship of Cora L. V. Tappan-Richmond.	
VI.—Angel-Guarded.	
VII.—An Allegory Post-Mortem Work by Charles Dickens. How the writings were produced: The Magnificent Egypotist, Sapsa. Mr. Stollop Reveals a Secret: A Majestic Mind Severely Tried: Dwellers in Cloisterham: Mr. Peter Peckercraft and Miss Keep: Critical Comments.	
VIII.—The Spider of the Period. By Georgina Weldon (Miss Treherne) and Mrs. —.	
IX.—Margery Miller. Given through the trance-mediumship of Lizzie Doten.	
X.—Ole by Adamanta.	
XI.—Swedenborg on Men and Women. By William White, author of <i>The Life of Swedenborg</i> .	
XII.—Resurgam. By Caroline A. Burke.	
XIII.—Abnormal Species of Wolves, Dogs, and other Animals. By Emile, Prince of Wittgenstein.	
XIV.—To You who Loved Me. By Florence Marryat.	
XV.—Desolation. By Caroline A. Burke.	
XVI.—Truth. Given through the mediumship of "M.A. Oxon."	
XVII.—Thy Love. By Florence Marryat.	
XVIII.—Haunting Spirits. By the Baroness Adeina Von Vay (Countess Wurmbrand).	
XIX.—Fashionable Grief for the Departed.	
XX.—The Brown Lady of Bainham. By Lucia C. Stone.	
XXI.—A Vision of Death. By Caroline A. Burke.	
XXII.—A Story of a Haunted House. By F. J. Theobald.	
XXIII.—"Love the Truth and Peace." By the Rev. C. Maurice Davies, D.D.	
XXIV.—The Ends, Aims, and Uses of Modern Spiritualism. By Louisa Lowe.	
XXV.—De Profundis. By Anna Blackwell.	
XXVI.—Ancient Thought and Modern Spiritualism. By C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital.	
XXVII.—Die Sehnsucht. Translated by Emily Kinslingbury from the German of Schiller.	
XXVIII.—The Relation of Spiritualism to Orthodox Christianity. Given through the mediumship of "M.A., Oxon."	
XXIX.—A Seance in the Sunshine. By the Rev. C. Maurice Davies, D.D.	
XXX.—"My Saint." By Florence Marryat.	
XXXI.—The Death-beds of Spiritualists. By Epes Sargent.	
XXXII.—The Touch of a Vanished Hand. By the Rev. C. Maurice Davies, D.D.	
XXXIII.—Death. By Caroline A. Burke.	
XXXIV.—The Spirit Creed. Through the mediumship of "M.A., Oxon."	
XXXV.—The Angel of Silence. By W. H. Harrison.	
XXXVI.—The Prediction. By Alice Worthington (Eunestfallen).	
XXXVII.—Longfellow's Position in Relation to Spiritualism.	
XXXVIII.—Spiritual Manifestations among the Fakirs in India. By Dr. Maximilian Perty, Professor of Natural Philosophy, Bern; translated from <i>Psychic Studies</i> (Leipzig), by Emily Kinslingbury.	
XXXIX.—The Poetry of Science. By W. H. Harrison.	
XL.—Meditation and the Voice of Conscience. By Alex. Calder.	
XLI.—Dirge. By Mrs. Eric Baker.	
XLII.—Epigrams. By Gerald Massey.	
XLIII.—Some of the Difficulties of the Clergy in Relation to Spiritualism. By Lisette Makdonald Gregory.	
XLIV.—Immortality. By Alfred Russell Wallace, F.R.G.S.	
XLV.—A Child's Prayer. By Gerald Massey.	
London, W.C. <i>Spiritualist Newspaper Branch Office</i> .	

MEDIUMSHIP: ITS NATURE AND

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

Price 6d.; post free, 7d. cloth.

PRIZE ESSAYS.

THE PROBABLE EFFECTS OF SPIRITUALISM UPON THE SOCIAL, MORAL, AND RELIGIOUS CONDITION OF SOCIETY. Two Essays by Miss Anna Blackwell and Mr. G. F. Green.

THESE ESSAYS, WON THE FIRST AND SECOND GOLD MEDALS OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The Spiritualist Newspaper Branch Office, London.

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

MRS. PARKER'S NEW ART OF HEALING.

(Scientific, Psychological, and Restorative.)

66, WARWICK STREET, BELGRAVE ROAD, S.W.

N.B.—References to eminent medical gentlemen.

Lectures to Ladies on Wednesdays, at 3 o'clock; subject, "Health." Her Tonic for the Skin gives youth and bloom, instead of age and wrinkles. When conditions are favourable Mrs. Parker is clairvoyant.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

By EUGENE CROWELL, M.D.

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

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

London: Spiritualist Newspaper Branch Office.

INFORMATION FOR INQUIRERS.

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

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

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

HOW TO FORM SPIRIT CIRCLES AT HOME.

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

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

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

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tilts or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Just Published.

Price Seven Shillings and Sixpence, post free, Crown 8vo, richly gilt.

THE LAZY LAYS AND PROSE IMAGININGS

BY WILLIAM H. HARRISON.

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

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

CONTENTS.

PART I.—Miscellaneous Poems and Prose Writings.

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

PART 2.—The Wobblejaw Ballads, by Anthony Wobblejaws.
24. "The Public Analyst."—25. General Grant's Reception at Folkestone.—26. The Rifle Corps.—27. Tony's Lament.—28. The July Bug.—29. The Converted Carman.

OPINIONS OF THE PRESS.

From *The Morning Post*.

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

From *The Court Journal*.

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

From *The Graphic*.

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

From *Public Opinion*.

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

From *The Bookseller*.

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

From *Nature*.

"Scientific men and matters are in one or two cases alluded to, and the imprint bears that the work is published 'A.D. 1877 (popular chronology); A.M. 5877 (Torquemada); A.M. 59,900,077 (Huxley)'. We believe that our readers may derive a little amusement from a perusal of the volume."

From *The British Journal of Photography*.

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

From *The Dublin University Magazine*.

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

From *The Photographic News*.

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

From *The Scotsman*.

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

From *The Bradford Daily Chronicle*.

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

From *The Dundee Daily Advertiser*.

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

From *The Liverpool Daily Courier*.

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

From *The Western Daily Press (Bristol)*.

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

From the daily *Northern Whig* (Belfast).

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

From *The Bristol Daily Post*.

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

From *The Kensington News*.

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

From *The Maltvern News*.

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

From *The Folkestone News*.

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

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

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM,

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

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

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

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

CONTENTS

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER XIV.—Direct Clairvoyance—Cases—Travelling Clairvoyance—Cases—Singular Vision of Mr. D.—Letters of Two Clergymen, with Cases—Clairvoyance of Alexis—Other Cases.

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

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

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

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