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MEMBER OF THE PRIVY COUNCIL OF DUTCH GUIANA, KNIGHT OF THE ORDER OF THE NETHERLAND LION AND LEGION OF HONOUR.

CIRCUMSTANCES beyond my control have been the cause of delay in not sending you sooner my report of the very interesting sitting I attended with Miss Kate Cook, the medium, on the evening of Thursday, the 11th September.

I wish to observe that I am not a novice in the science called "Spiritualism," and that I had previously witnessed many manifestations with different mediums, so that I was fully prepared to take the necessary precautions in order that no mistake could happen, and that no doubt about the facts could arise afterwards.

The sitting took place at Mr. Cook's residence at Hackney, London. After a careful search of the two small rooms, I locked the doors and put the keys in my pocket. We (Mrs. Cook, the medium Miss Kate Cook, her little sister Edith, and myself) placed ourselves round a small table, joined hands, and extinguished the light. I had taken with me a solid iron ring from The Hague, which measured five inches in diameter and three-eighths of an inch in thickness; also a slate of 9½ inches by 7½ inches, with pencil, which I had bought the same day from a stationer in Euston-road. Those objects, with two paper rings, were laid before me upon the table. My left hand had hold of the medium's right hand, and my right joined Mrs. Cook's left hand. Within about three minutes after the light was put out we heard raps on the table, in the beginning soft, then louder and louder; then a voice was heard whispering but clear, which I recognised as similar to the voice I heard during a sitting with Miss Kate in March before, as described in the *Spiritual Notes* of May, 1879. I addressed the voice, which said it belonged to "Lily Gordon." She promised to do something for me, also to write, which she said she had done for me before (*Spiritual Notes* of May). I heard the paper rings rustling in the air; the iron ring struck twenty times or more on the table, sometimes very hardly, so that I was afraid that the slate would be struck and broken; but although there was perfect darkness the slate was not once touched. Several times the cold iron touched our hands lightly. I asked if the spirits were able to see us: my nose was at once caught by two fingers; then I felt a hand unbuttoning my coat, taking my watch out the waistcoat pocket, and holding it against my right ear. The voice said, "Observe, this is not on the medium's side," after which a hand opened mine and laid the watch in it. The hand which held the watch upon my ear was warm. Several times I felt hands stroking my face, head, and hands; and now and then I was

pinched on the hands and knee, and my hair and coat were slightly pulled. At my request Lily said that these rough manifestations were not performed by herself, but by lower spirits, of whom many were present in the room; they followed her, she said, to assist in her mission; they had to obey her orders, and were thus a kind of servants to her. These spirits could not speak to us, and were not able to materialise; they could, however, converse with her in their spirit language, unheard by us. As soon as Lily had said that the chair whereon I sat was moved with all my weight on it; the table was lifted (while our hands laid upon it) about eighteen inches from the floor, and the medium's chair was pulled away from her and put upon the table. Not for one moment I had let loose the hand of the medium, but then I took down the chair and returned it to Miss Cook. Then the ring test which I had desired was performed; light was struck, and the iron rings and the two paper rings were found on the medium's right arm.

When the light was put out again, and we had joined hands, I requested Lily to perform the ring test once more, because the former was not done under so strict a test as I desired. The voice promised to do it. Immediately I felt the cold iron of the ring all around on the knuckles and other parts of my left hand, by which I had hold of the medium's right hand. When light was struck I found that it was my own ring, which a moment before, as I am quite certain of, laid upon the table; the ring was placed round our hands grasped in one another. After the light was put out again this wonderful manifestation was effected again twice: once to Edith, on the medium's left hand, and then to Mrs. Cook, who took the place of Edith. About the paper rings, which I had cut before out of a sheet of post paper, and laid on the table, I requested that they should be linked inside each; the owner of the voice said that this was a novelty, which she would try to perform afterwards, as she was afraid that at present the paper would tear up and be of no use. "Mark them," said she, "and leave them behind; then you can easily identify them afterwards when I have performed it." I did so accordingly.

Lily was fond of conversing, and she animated our discourse several times when it became dull. She told us that the other spirits who were present were of a lower order, and not able to speak to us. I asked her about matter, and how spirits could pass matter through matter as I had witnessed several times. She said that when we get on the "other side" we shall acquire the knowledge after some study. At present, and from our standpoints of science, we were not able to comprehend such manifestations. About my departed relatives, she said that she did not know them, and was therefore not able to bring them at the very moment to me; perhaps afterwards it might be done. From the first moment the voice recognised me, and called me by my right name.

Lily told us that she would write, and then materialise. So we struck a light, and I examined the slate, which was cleaned by myself, and then laid on the table—from which the tablecloth was removed—with a crumb of a slate-pencil underneath. Miss Kate, the medium, placed her hands flat upon the

slate, and the light was reduced. I sat on the medium's right; it was a dim light, but we could see each other and the slate clearly and distinctly. No other voice than our own was heard, but the sound of writing underneath the slate was clearly heard; it ended with three clicks, or raps, evidently done by a slate-pencil underneath the slate. Neither the hands of the medium nor the slate had moved; the slate had laid entirely flat upon the table. Then I took it, and found that on the underneath part which had been turned to the table a message had been written, viz. :—

MY DEAR MR. ROSEVELT,—I am much pleased to see you again. I hope you will be satisfied by what I have shown to you, and more and more you will be convinced of the truths of Spiritualism. I hope to see you often here.—Your friend,
LILY GORDON.

I begged her to write something on the other side of the slate too, which I might keep after being covered by glass. Three raps underneath the slate were the sign of consent, and soon after I heard the writing begin anew. Again three raps as a sign that it was finished, and to my great astonishment I read on the underside of the slate the following sentence :—

I hear you talking about the place where your dear friends are as if it were a different world from yours. I would like you to think that there is only one large world, part of which is seen and part unseen.

The medium advised me now to write a question on the slate, to which the spirit perhaps would write an answer, as Mr. Blackburn had often got through her mediumship in his own library at Parkfield. So I did it, and put a piece of paper on the slate, in order that the writing on that side should not be blotted out by the medium's hands. Meanwhile the sound of the street door bell was heard, and somebody entered the house and went upstairs. The ladies said they thought it was Mr. Harrison, who they expected. Repeatedly two raps underneath the slate were heard. I asked the spirit what was the matter, and if we were not sitting right. She replied by raps that such was not the case, but that the paper on the slate should be removed. It seems that it prevented the power from penetrating, because as soon as I took away the paper, and the medium's hands rested on the slate itself, writing commenced. Three raps were given, and I took the slate, upon which had been written underneath—

I cannot read your writing. Let Mr. Diss come in, and sit for materialisation.

We broke up, and after I had unlocked the door we found that Mr. Diss had really come in a few minutes before.

After a renewed search of both rooms in the light I locked the door again, and we placed ourselves in a half-circle round the door leading from the front room to the back room, in which the medium sat in an easy chair. The light in the back room was put out, but in the front room merely lowered, so that we could see each other and the objects in the room distinctly. Two or three minutes might have elapsed, when the same voice as in the dark circle was heard, and a white form was seen standing near the medium. The owner of the voice said she would come nearer when she had grown stronger. Five or six minutes more, and the form, which was that of a woman in

white drapery, came nearer, until she stood in the door opening, only two feet from the place where I sat. The other persons, viz., Mrs. Cook, Edith, and Mr. Diss, were placed at a much greater distance from that door. I rose from the chair, and, with the consent of the form, which called itself "Lily Gordon," I observed her features minutely, but saw no resemblance between Lily and her medium. Miss Kate is lively, and has blue eyes; Lily looks grave, and her eyes are rather large and dark. I touched her hands, which were cold, and of a peculiar feeling. She said her hands would afterwards become warm, which they really did. She had no rings on her fingers, and wore no earrings or other ornaments. Her drapery was profuse and loose; it reached the ground in wide folds, and was much like ordinary gauze. Her head was covered with a white cloth, tightly tied round, so that no hair was visible. When she spoke her lips moved like those of any other human being. I asked her if she had teeth. "Yes," she said; "put your finger into my mouth and feel them." So I did; she gave me a slight bite on the finger, and I felt her teeth distinctly. Her mouth was warm and moist; she breathed only when speaking for producing sound, otherwise she did not. I asked to be permitted to feel her feet, which were not visible. She told us that they were not materialised, but if I desired she would perfect them later on. I did not afterwards insist upon that; I was so well satisfied that I would not put her to this additional trouble. We conversed with her as with an ordinary human being. She told us that when we have passed "over the river called death," our intellects will still grow by study and exercise; spirits have to study different kinds of science; knowledge obtained here on earth will afterwards be of great use to us, because when we reach the other side it remains with us, but will be refined. The "departed," or spirits, live upon and round the world in spheres; as a rule they cannot see everything which is happening upon earth; they cannot always go everywhere they like: such powers depend on the height of the state or grade of purity which they had reached. Sometimes they were allowed to see their friends on earth. She was very often with her medium, who attracted her by her sensitiveness, and by whom she was able to perform a part of her mission here. Not every spirit is happy; it is their own fault when they are unhappy, because they deserve it, but afterwards they might become better. She felt very happy. Sometimes she was amusing. Mr. Diss asked her from where she collected the matter for her form and drapery: the greatest part from her medium, some from Mrs. Cook, Edith, and Mr. Rosevelt, "and a very little from you, Mr. Diss," she said.

I asked to see or feel the medium and the spirit simultaneously, to which she consented. The spirit went to her medium, and I followed her immediately, when she disappeared entirely; not the slightest trace of the form or her drapery could I see. The medium sat, or rather lay in the chair, and in a deep trance. I felt her silken robe, her face and ears (wherein she had rings, as also on her fingers). Although I saw nothing of the spirit, I felt her hands several times; once they slapped me slightly on the face, to show that although she was invisible she was

still there. When I retook my seat Lily came again immediately, from the side of her medium. I was quite certain that the spirit-form was not the medium, the more so when the former allowed me more proofs by permitting me to feel her teeth and ears. In the lower jaw she said I would feel a vacancy, which she had made expressly, and in the upper jaw all her teeth were regular, which was not the case with her medium. Lily took my hand and brought it to her mouth; I indeed felt the absence of one or two teeth on the left side of her under jaw, while the upper teeth were all quite regular. "Feel my ears too," said she, "but don't pinch them; you will perceive that I don't wear ornaments, even my ears are not pierced." I found everything correct which she asserted. A moment before I had observed rings in the ears of the medium. After the *séance* I examined her teeth and found them quite regular in the under jaw—not one was missing; but in the upper set one tooth was projecting. So it had been perfectly proved—1st, that the form Lily, and Kate Cook, were two different beings; and 2nd, that the former was a spirit. I am quite certain that nobody else than the medium was in the back room; moreover, the form vanished twice before my eyes. I made a remark about her hair; she said she had not materialised it. Then Mrs. Cook asked her to do it, and to show it to us. She promised to do it, and went back to her medium. After two minutes she returned with a profusion of hair, hanging like a veil over her face. She took my hand and brought it to her hair, which was dry, darker in colour and also coarser in texture than that of the medium, whose hair is particularly soft and silky. Lily parted her hair with both her hands and showed her face through it. I begged a lock of her hair; she replied that it would be of no use to me, because it would melt away, and leave nothing I could retain. Then the spirit returned to the medium, and shortly afterwards presented herself without hair, and with the same headdress she wore before.

Lily requested Mrs. Cook to give her the ornaments which some time ago she entrusted to her keeping. Mrs. Cook handed me two golden rings, which I put in Lily's hand, who placed them on her fingers. I told her that considering she could not wear the ornaments in the spirit world, she had better return them to me to hand to Mrs. Cook. She took the rings off, and I received them in my right hand. "Hold them fast," she said, "because I will dissolve them." I kept the rings firmly between my fingers, but they became smaller and smaller, and within half a minute they were entirely gone. "Here they are," said the spirit, and showed me the rings in her hand. I took them and handed them to Mrs. Cook. Amazed as I was at this wonderful exhibition of power over matter, I requested the spirit, if she were able, to dissolve my watch also. She replied that if I would trust her with the watch and would run the risk, she would perform it. Simultaneously she disappeared herself. "I feel the power of my medium becoming weak and exhausted, so I have to go now. Give me your watch, but make a careful search with the light in the room, and also search my medium, in order that you may

be quite convinced that the watch is not kept by her and is entirely gone." I laid my golden *remon-toir* in her hand. "Awake my medium," she replied, after which she retired. I followed her immediately, but the whole form vanished away at the medium's side. Miss Kate was still in deep trance. I awoke her; instantly full light was put on, and I found her in full attire, just as she was before. The requested search was made, and the watch found nowhere. The dark circle was then formed, and hands joined; through Lily's voice we were told that the watch had been brought back, and when a light was struck it was found lying before me on the table; no harm had been done to it, and it kept time as before. When the dark circle was formed again, I thanked Lily for the grand things shown to us. "I must go now. Good-bye, good-bye," and the manifestations ceased.

It will scarcely be necessary to remark how much I feel obliged to Miss Kate and her excellent mother, Mrs. Cook. Indeed, I have not words enough to express my gratitude to this respectable family, the more so as this sitting, and the former one in March, were given me without any self-interest, and only for the sake of the grand truth of Spiritualism.

All I have read before of the experiences of Messrs. Crookes, Wallace, Varley, Cox, Zöllner, and other eminent and scientific men, I had now witnessed myself, and I thanked the Almighty for the great blessing of having it proved to me that there is an existence for men beyond the grave, and that those we once loved are not lost, but will be met by us again.

The Hague, Sept. 25th, 1879.

WAS IT AN APPARITION?

A CORRESPONDENT of *Blackwood's Magazine*, 1840, gives the following copy of a letter addressed to the Duke of C—; it was given to one of his family by the brother, who calls it his late brother B—'s letter. It runs thus: "The *Hawk* being on her passage from the Cape of Good Hope towards the island of Java, and myself having the charge of the middle watch, between one and two in the morning I was taken suddenly ill, which obliged me to send for the officer next in turn; I then went down on the gun-deck, and sent my boy for a light. In the meanwhile, I sat down on a chest in the steerage under the after-grating, when I felt a gentle squeeze by a very cold hand; I started, and saw a figure in white; stepping back, I said, 'God's my life, who is that?' It stood and gazed at me a short time, stooped its head to get a more perfect view, sighed aloud, repeated the exclamation 'Oh!' three times, and instantly vanished. The night was fine, though the moon afforded through the gratings but a weak light, so that little of feature could be seen; only a figure rather tall than otherwise, and white-clad. My boy returning now with a light, I sent him to the cabins of all the officers, when he brought me word that not one of them had been stirring. Coming afterwards to St. Helena, homeward bound, hearing of my sister's death, and finding the time so nearly coinciding, it added much to my painful concern, and I have only to thank God that when I saw what I now believe to have been her apparition (my sister Ann), I did not then know the melancholy occasion of it."

THE REMARKABLE CURE OF HENRY SLADE.

(To the Editor of the "*Religio-Philosophical Journal*.")

MANY of your readers already know of my misfortune in having a stroke of paralysis. Now a complete cure has been made, it may be interesting to your readers to know something about it. In Miss Slade's letter to you, she spoke of the prediction the spirits had made that I was to be cured on the 15th.

This stroke of paralysis came upon me over four months ago, soon after my leaving Sydney. On my arrival at San Francisco, Dr. McLennan called at my hotel and gave me treatment; in less than fifteen minutes I was able to walk with the use of my cane. Before this treatment I could not lift my limbs from the ground, unless through the instrumentality of my hand. My right arm was also powerless, and I was made to use it a little, but not able to write with it. He gave me treatment every day for over a month, but I got no better. Many of the best doctors said that I never would have the full use of my leg and arm again. I began to think so myself; also Dr. McLennan. About the first of August the spirits told me that I would get well, but to accomplish the result two treatments more would be required, and they said that I must follow their directions (I promised to do so), and have one treatment on August 10th and one on the 15th. I was thinking of calling on Dr. McLennan to tell him what had been said to me, but before I got ready to do so, he came to my rooms, and said that he felt impressed to come and see me. Then I told him of the prediction. He did not seem to have the faintest faith in what I said. However he came and gave me a treatment on the tenth, and from that time my limb began to swell and pain me. He came again to my room on the evening of the fifteenth, and met many friends there to witness the cure. He worked over my limb about fifteen minutes, and then I got up and walked as well as I ever did in my life. I also took up my pen and could write, and it was the first I had written with that hand during my paralytic stroke. I am writing this with the hand that was powerless at that time. Before Dr. McLennan gave me the last two treatments, a doctor called to see me and measured my right limb, and it was one inch and a half smaller than my left one. He said it could not be cured—he was quite sure. After the treatment he called again, and to his surprise he found my right limb was the same in measurement as that of my left.

I have given you a brief statement of the ease, hoping that others may be cured by the same power and treatment. I rejoice over this most wonderful cure, for now I am able to continue the work I have been so devoted to all my life. Now I feel that I owe more to the spirits than ever before, and in my efforts in the future, I will prove what I say at the present. . . .

HENRY SLADE.

San Francisco, Cal., Aug. 16th.

MESSRS. COATES, MORSE, HARPER, and PORTER will occupy the platform of the Glasgow Association of Spiritualists during the month of October. A Conference will be held on October 26th, at 11.30 a.m., when it is expected that many Spiritualists from the surrounding country will attend. Subjects: "The Cultivation of Mediumship," "The Best Means of Reaching the Masses," and "Spiritual Gifts."

APPARITIONS SEEN AT PORTNEDOWN BRIDGE
AFTER THE IRISH MASSACRE.

BEING COPIES OF THE EVIDENCE PRODUCED BY SIR JOHN
TEMPLE.

1. JAMES SHAW, of Market Hill, in the county of Armagh, innkeeper, deposes, that many of the Irish rebels, in the time of this deponent's restraint, and staying among them, told him very often, and it was a common report, that all those who lived about the bridge of Portnedown were so affrighted with the cries and noise made there of some spirits or visions for revenge, as that they durst not stay, but fled away thence, so as they protested, affrighted to Market Hill, saying, they durst not return thither for fear of those cries and spirits, but took grounds and made (creaghs) in or near the parish of Mulabrac.

Jurat, August 14, 1642.

2. Joan, the relict of Gabriel Constable, late of Durmant, in the county of Armagh, gent., deposes and saith that she often heard the rebels, Owen O'Farren, Patrick O'Connellan, and divers others of the rebels at Durmant, earnestly say, protest, and tell one another that the blood of some of those that were knocked on the head and afterwards drowned at Portnedown bridge still remained on the bridge, and would not be washed away; and that often there appeared visions or apparitions, sometimes of men, sometimes of women, breast-high above the water, at or near Portnedown, which did most extremely and fearfully screech and cry out for vengeance against the Irish that had murdered their bodies there; and that their cries and screeches did so terrify the Irish thereabouts, that none durst stay or live longer there, but fled and removed farther into the country, and this was common report amongst the rebels there; and that it passed for a truth amongst them, for any thing she could ever observe to the contrary.

Jurat, January 1, 1643.

3. Katherine, the relict of William Coke, late of the county of Armagh, carpenter, sworn and examined, saith that, about the twentieth of December, 1641, a great number of rebels, in that county, did most barbarously drown at that time one hundred and eighty Protestants, men, women, and children, in that river, at the bridge of Portnedown; and that, about nine days afterwards, she saw a vision or spirit, in the shape of a man, as she apprehended, that appeared in that river, in the place of the drowning, bolt upright, heart high, with hands lifted up, and stood in that place there, until the latter end of Lent next following; about which time some of the English army, marching in those parts, whereof her husband was one (as he and they confidently affirmed to the deponent), saw that spirit or vision standing upright in the posture aforementioned; but, after that time, the said spirit or vision vanished, and appeared no more that she knoweth. And she heard, but saw not, that there were other visions and apparitions, and much screeching and strange noises heard in that river at times afterwards.

Jurat, February 24, 1643.

4. Elizabeth, the wife of Captain Rice Price, of Armagh, deposes and saith that she and other women, whose husbands were murderers, hearing of divers apparitions and visions that were seen near

Portnedown bridge, since the drowning of her children and the rest of the Protestants there, went unto the aforesaid bridge about twilight in the evening; then there appeared unto them, upon a sudden, a vision or spirit, assuming the shape of a woman, waist high, upright in the water, naked, with elevated and closed hands, her hair hanging down very white, her eyes seemed to twinkle, and her skin as white as snow; which spirit seemed to stand straight up in the water, and often repeated the words "Revenge, revenge, revenge!" whereat this deponent and the rest, being put into a strong amazement, and affrighted, walked from the place.

Jurat, January 29, 1642.

5. Arthur Azlum, of Clowargher, in the county of Cavan, esquire, deposes that he was credibly informed by some that were present there that there were thirty women and young children, and seven men flung into the river of Belturbet; and, when some of them offered to swim for their lives, they were by the rebels followed in carts, and knocked upon the head with poles. The same day they hanged two women at Turbet; and this deponent doth verily believe that Rutmore O'Reby, the then sheriff, had a hand in commanding the murder of those said persons; for that he saw him write two notes, which he sent to Turbet by Bryan O'Reby, upon whose coming their murders were committed; and those persons who were present also affirmed that the bodies of those thirty persons drowned did not appear upon the water till about six weeks past; as the said Reby came to the town, all the bodies came floating up to the very bridge; and those persons were all formerly stayed in the town by his protection, when the rest of their neighbours in town went away.*

NORWOOD.

In the *Magna Britannia*, the author, in his "Account of the Hundred of Croydon," says: "Our historians take notice of two things in this parish, which may not be convenient to us to omit—viz., a great wood called Norwood, belonging to the archbishops, wherein was anciently a tree, called the Vicar's Oak, where four parishes met, as it were in a point. It is said to have consisted wholly of oaks, and among them was one that bore mistletoe, which some persons were so hardy as to cut for the gain of selling it to the apothecaries of London, leaving a branch of it to sprout out; but they proved unfortunate after it, for one of them fell lame, and others lost an eye. At length, in the year 1678, a certain man, notwithstanding he was warned against it, upon the account of what the others had suffered, adventured to cut the tree down, and he soon after broke his leg. To fell oaks hath long been counted fatal, and such as believe it produce the instance of the Earl of Winchilsea, who, having felled a curious grove of oaks, soon after found his countess dead in her bed suddenly, and his eldest son, the Lord Maidstone, was killed at sea by a cannon ball."

Mrs. LOUIE M. LOWE, the medium, is in Paris, with Mr. Lowe. They expect to remain there for some weeks.

* *History of the Irish Rebellion*, by Sir John Temple, p. 123.

MEMORY AND FORGETFULNESS.

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

It seems to me that genius, without reference to the muses, or even to God or spirits, means what may be called "inspiration," as from an inner power or other self; hence so many poets and original thinkers forget the thoughts that have come up unbidden into the sphere of consciousness, unless they at once fix them or write them down. I have given the instance of my late friend, Barry Cornwall; Goethe was another remarkable instance; and that Scott should have dictated the whole of the *Bride of Lammermoor*, and forgotten all about it, was most astonishing, with his extraordinary memory. We may instance dreams and the mesmerised somnambulists when awake forgetting all they have said and done in the "sleep," as though there were a double self, as in the spontaneous instances of double consciousness. The whole subject is of deep psychological interest.

Miss Martineau possessed a remarkable power of memory, and yet in her *Autobiography* (vol. ii. p. 80) she relates the case of hearing a sermon in America, with the text from the parable of "The Wandering Child," and could not imagine where it could be taken from; but some time after, taking up a number of the *Monthly Repository*, there she found it with her own name to it, and on which she adds: "The readers of *Dr. Priestly's Life* will not pronounce on me (as I was at first disposed to pronounce on myself) that I was losing my wits. Dr. Priestly tells how he once found in a friend's library a pamphlet on some controverted topic, which he brought to his friend with praise, as the best thing he had seen on the subject. He wanted to know—the title-page being torn off—who wrote it. His friend stared, as my Charleston host did, and Dr. Priestly began to fear that he was losing his faculties; but he remembered (and this was my plea after him) that what we give out from our own minds, in speech or in writing, is not a subject of memory, like what we take in from other minds, and that there are few who can pretend to remember what they have said in letters after a few years. There was the fact, in short, that we had completely forgotten compositions of our own, and that we were not losing our faculties."

Here is the parable in question, which went through such curious adventures, and which is very pretty, and may show the necessity of knowledge and experience; but at that early period when the parable was written, Harriet Martineau was deeply religious.

"THE WANDERING CHILD.

"In a solitary place among the groves, a child wandered whithersoever he would. He believed himself alone, and wist not that one watched him from the thicket, and that the eye of his parent was on him continually; neither did he mark whose hand had opened a way for him thus far. All things that he saw were new to him; therefore, he feared nothing. He cast himself down in the long grass, and as he lay he sang till his voice of joy rang through the woods. When he nestled among the flowers, a serpent arose from the midst of them; and when the child saw how its burnished coat glittered

in the sun like a rainbow, he stretched forth his hand to take it to his bosom. Then the voice of his parent cried from the thicket 'Beware!' and the child sprang up and gazed above and around, to know whence the voice came; but when he saw it not, he presently remembered it no more.

"He watched how a butterfly burst from its shell, and flitted faster than he could pursue, and soon rose far above his reach.

"When his gaze could trace its flight no more, his father put forth his hand and pointed where the butterfly ascended, even into the clouds.

"But the child saw not the sign.

"A fountain gushed forth amidst the shadows of the trees, and its waters flowed into a deep and quiet pool. The child kneeled on the brink, and looking in he saw his own bright face, and it smiled upon him.

"As he stooped yet nearer to meet it, the voice once more said, 'Beware!'

"The child started back; but he saw that a gust had ruffled the waters, and he said within himself, 'It was but the voice of the breeze!'

"And when the broken sunbeams glanced on the moving waves he laughed, and dipped his foot that the waters might again be ruffled; and the coolness was pleasant to him. The voice was now louder, but he regarded it not, as the winds bore it away.

"At length he saw something glittering in the depths of the pool; and he plunged in to reach it. As he sank, he cried aloud for help. Ere the waters had closed over him, his father's hand was stretched out to save him.

"And while he yet shivered with chillness and fear, his parent said unto him, 'Mine eye was upon thee and thou didst not heed; neither hast thou beheld my sign, nor hearkened to my voice. If thou hadst thought on me, I had not been hidden.' Then the child cast himself on his father's bosom, and said, 'Be nigh unto me still; and mine eyes shall wait on thee, and my ears shall be open unto thy voice for evermore.'"

No doubt when this was written, it was intended to illustrate man's security in faith; but doubtless in after-life Miss Martineau would refer to it as exhibiting the necessity of knowledge and experience.

Boulogne-sur-Mer.

WASSAILING THE ORCHARDS.

BRAND relates that in Devonshire, "on the eve of the Epiphany, the farmer, attended by his workmen, with a large pitcher of cider, goes to the orchard, and there, encircling one of the best-bearing trees, they drink the following toast, three several times:—

'Here's to thee, old apple tree,
Whence thou mayst bud, and whence thou mayst blow,
And whence thou mayst bear apples enow!
Hats full! caps full!
Bushel—bushel—sacks full!
And my pockets full too! Huzza!'

This done, they return to the house, the doors of which they are sure to find bolted by the females, who, be the weather what it may, are inexorable to all entreaties to open them till some one has guessed at what is on the spit, which is generally some nice little thing, difficult to be hit on, and is

the reward of him who first names it. The doors are then thrown open, and the lucky clodpole receives the tit-bit as his recompense. Some are so superstitious as to believe that, if they neglect this custom, the trees will bear no apples that year. They have a very similar custom in Devonshire, on the Eve of Twelfth-day." In allusion to a similar ceremony, called "Fowling the apples," practised in Sussex and Essex on New Year's Eve, Herrick, in his *Hesperides*, says—

"Wassail the trees, that they may bear
You many a plum, and many a pear;
For more or less fruits they will bring,
As you do give them wassailing."

DR. MONCK.

BY BARON DIRCKINCK-HOLMFELD.

I wish to draw attention to the sad position of Dr. Francis W. Monck, who has been suffering from prostration since the autumn of 1877. As far as my experience goes, Dr. Monck is a medium of unrivalled power, who has offered his eminent services to the cause of Spiritualism and to private inquirers voluntarily, without ever asking for any remuneration; also that he bore the penalty of stupid persecution with a martyr-like resignation. I had left London in 1877 before the wonderful materialisations through his mediumship took place, which shed so bright a light on the mode of operation of the un-earthly beings when manifesting themselves in an earthly way; so I missed the opportunity of witnessing them.

The too frequent repetition of these exhausting *séances* in the daylight four times a week ended in that prostration from which the kind care of Mr. Cranstoun, who sedulously had assisted in nearly thirty of those interesting *séances*, tried to relieve him by receiving him as his guest in his Villa Meggen, near Lucerne.

After a long repose, Dr. Monck was advised to try the climate of Naples, where the well-known Spiritualist, Signor Damiani, offered him a hospitality rather unusual in Italy. Thence Dr. Monck, as far as I know, in November, 1878, returned to Lucerne, accompanied and cared for by his friend, Mr. Cranstoun, whose benevolence in acting like a tutelary genius ought to be gratefully remembered by all Spiritualists.

Joining in the hope of his recovery, I expected a visit from Dr. Monck in Pinneberg, and wished to make him acquainted with Professor Zöllner in Leipzig, and with other friends of the cause; but it appears that he is still in need of a milder climate than Switzerland, England, or Holstein can afford him.

Having sacrificed his life and means of living to the noble cause which opens the communication with the spiritual world, the needful position of the suffering martyr ought deliberately to be considered by all persons concerned in Spiritualism, and I join in the task of doing so by applying to you, who are able, more than anybody else, to put the case before the English public. Please add your strength to my feeble words, and I feel sure of the desired result.

Pinneberg, Holstein.

MR. ALFRED'S* FIRST HOME *SEANCE*.—A TEST *SEANCE*.

BY CHRISTIAN REIMERS.

WE have grown more or less indifferent to the new marvels of spirit power, so abundantly displayed of late in several quarters, but some features of the *séance* yesterday, at 26, Southampton-row, deserve special notice—firstly, because of the extraordinary test conditions; and, secondly, because of an instructive lesson on cross-influences, clashing with the arrangements of the leading spirit agency. Although nobody in the assembled company desired any particular test precaution, Mr. A. F.—whose most sincere earnestness to impress us with the reality of the occult force admitted of no counter argument—put himself in a sack, which we tied round the neck, and the ends of the cord were soundly secured to the upper rail of a chair; moreover, two pieces of tape were knotted tightly to his wrists, and the ends, after being led through very small holes in the sack behind his back, were tied to the lower rail. He was placed in the centre of the circle, and no table was required. After putting out the light a guitar was played, a bell rung, hands touched the sitters in turn, and something was flung at me and the lady sitting near me. When the light was struck the thrown object proved to be the coat of the medium, who had to be released by cutting the cords with a knife. We found everything exactly as at first, except that the medium was minus his coat.

Many sack tricks have been performed, but this may wait some time to find an imitation.

When, in the second part, a spirit tried to come out, a gentleman in the circle, under process of development, fell on the floor in violent convulsions, and the spirit-guide of our medium, by the direct voice, declared that this cross-influence upset his arrangements and stopped further progress. As a demonstration of a force the *séance* was a truly grand one, and investigators may congratulate themselves on having such a splendid medium in their midst.

Mornington-road, London, N.W.

MESMERISM IN GLASGOW.—Mr. James Coates, the phrenologist and mesmerist, has just concluded a series of lectures and entertainments at the Grand National Halls, Glasgow. Over nine thousand persons attended the course. The fact that Mr. Coates is a Spiritualist and publicly advocates the cause in no way interferes with his popularity. The *Western Gazette* of Sept. 27th, 1879, says:—"Professor Coates, the well-known mesmerist and phrenologist, has been giving entertainments in the Grand National Halls, Gorbals, during this week, to large audiences. The power exercised by the Professor over the minds of his subjects is really marvellous, and shows that he has studied deeply the mysteries of his profession. After an interesting and instructive address, Mr. Coates psychologises a number of persons, who, being drawn at random from the audience, represent a wide and varied range of intellect and character. One of the most instructive feats of this champion biologist is his performance with a strong, full-bearded, rough-looking fellow, whom, while under the influence of mesmeric sleep, he caused to lose his identity and play the part of excellent womanhood, and to assume the mild and winning ways peculiar to young ladies of sweet eighteen. The Professor never misses an available opportunity of imparting to his auditory instruction in the scientific phases of mesmeric phenomena, such as catalepsy, mind-reading, and phreno-mesmerism."

* The annoyances to near relatives caused by prejudiced and hostile people, induces the medium to withdraw for a time from publishing his full name.—C. R.

HOLYWELL AND ITS PILGRIMS.

A LITTLE Roman Catholic book about St. Winefride's Well (Burns and Oates) contains the following certificated list of cures :—

Mrs. O'Connor, residing at 24, Brompton-square, London, had been afflicted since the age of three years with a swelled leg, rendering her lame, and causing violent pains, and no medical skill could relieve her. She visited Holywell in August, 1857, being then a middle-aged woman, and in her third bath found herself perfectly cured, and up to this day has never had any return of her former affliction.

Mrs. Searle had been ill for fourteen years, and as the nature of her complaint prevented her from keeping any food on her stomach, it was wonderful how she could live. In her third bath she also was perfectly cured.

Mr. Joseph Robinson, of Dudley, suffered from paralysis, caused by *sciatica*, and affecting his spine and limbs; he could only move with the aid of crutches, and could not put one leg before the other, and his right side and leg were twisted. He went to the Well, September 8th, 1851, and was placed in it by others, being unable to help himself, and at his first bath was completely cured.

Jane Mackey had suffered from an internal complaint, which caused her great agony, and prevented her from standing upright. She stated that she had been under several doctors, who gave her no hope of recovery. She came to Holywell with great faith, having had a devotion to St. Winefride all her life. She too received her cure at her first bath.

A girl named Gavanna had a withered arm, which she could not use, and the doctors said there was no cure. In her first bath, the perfect use of her arm was restored to her.

Mrs. Margaret Thompton states that she was afflicted with an internal complaint, and by bathing at Holywell was cured. Her cure was wrought more gradually than the others. She adds, also, that her medical man, seeing her afterwards, said a miracle had been wrought upon her.

John Fitzgerald, a labouring man, had met with an accident, and put his heel out of place; unable to find a cure in the Liverpool Infirmary, he came on crutches to Holywell, July 6th, 1859, and after his first bath threw away his crutches and walked without them.

Margaret Boulan had been blind of her right eye for sixteen years; bathed in St. Winefride's Well, knelt on St. Beuno's Stone, praying earnestly, and when she raised her head found her sight restored.

Here we may stop; it would be considered tedious to record many other cures, for the memory of almost every inhabitant of Holywell could furnish some. One is like another, even as there is a strange and sad similarity in the afflictions and burdens of mankind. There is, however, one remarkable case of a spiritual benefit conferred by the saint.

Agnes Clark had been afflicted from her birth with an ulcerous disease, and after all the remedies had been exhausted in vain, she was told it was incurable, and that her life could not be long; the greatest horror and fear of death seized upon the poor child. A kind friend gave her poor mother the means to take the child to Holywell as a last hope.

Agnes bathed in the Well; she did not recover her health, but she came out with all her terror of death over, and longing to die, for she who had *twice* crossed the valley of the shadow of death had hushed her alarm.

There are also a number of cases of persons unable to come to Holywell having been cured of various diseases by drinking the water brought from the Well, or by using the moss, which is tinctured with red, and has a most fragrant scent. But a more convincing proof than reading cases of miracles or cures will be found in visiting the spot and seeing with our own eyes the daily wonders there wrought; to see some coming to pray for health, and others to thank for health restored. It is not an unfrequent custom for persons to come to return thanks for the mercy shown to them, especially those cured at a distance, and who have a longing desire to see the spot where their holy patroness shed her blood and won her crown.

In this cold land of unbelief, where the great object appears to be to shut out all knowledge of the unseen world, and men talk, as was once truly said, of the saints hearing us, as if they had human ears, and as if they had earth-bound senses, and were shut in by our misty horizon, it is good to pay a visit to the shrine of St. Winefride. Perhaps on the walk up from the railway station, we may turn a little out of our way to visit the ruins of Basingwerk Abbey, and mark with regretful eye the strongly-built walls of that once grand monastery; and as we do so, our thoughts are naturally sent back into the past, the "ages of faith," and we sigh as we remember the contrast of our own times. And as we walk on musing over these things, sights and sounds around keep pace with us; for we see huge factories built by the side of St. Winefride's stream, and their tall chimneys remind us well that we live in the days of work and progress, and invention and bustle; and so going onward, with a sudden surprise we come upon the Well at the foot of the town. We enter in; and if it happens to be the early morning we may believe for a short space that after all we are mistaken, and still we are in those olden times of which we dreamed. The sunlight is falling through the clustering arches, and sparkling on the crystal water; we see the crimson stain upon the stones; and as we look up into the carved roof, we see crutches and stretchers which bear silent witness to miracles wrought. We are not alone; some are bathing, and some praying. O, strange sight for our days! these are "pilgrims telling their beads" in the early morning light. They have come long miles for this, braved many toils, undergone many hardships, and all is counted little, so that they may pray a while at Holywell; and there is St. Beuno's stone, of which we heard in St. Winefride's life. And yet we are in England.

Until the last few years the state of the Well was a disgrace to the town of Holywell, and Catholic pilgrims were exposed to many annoyances when proceeding to the object of their journey; while it was sad to see the beautiful building so neglected. Owing to the spirited exertions of Father di Pietro, S.J., the parish priest, the Well in 1873 was rented by him from the Local Board for three years, at a rent

of £162 per annum. It is under the charge of Catholics, and now the pilgrim can both pray and bathe in peace.

The number of pilgrims to Holywell amounts to thousands.

CADER IDRIS.

BY CATHERINE WOODFORDE.

Purple mountain in the distance,
 With cloud-shadows mantled high,
 And thy peak in golden glory,
 Crown'd with light against the sky;
 Little heed'st thou brawling torrents
 Raging round thy firm-set feet,
 Looking upwards calm, impassive,
 Heaven steadfastly to greet.
 Storms assail thee with wild fury,
 Hurling lightnings at thy head;
 Mutt'ring thunders threat'ning hoarsely
 Whilst the fiery bolts are sped.
 Fiercely batter'd by cold hailstones,
 Beaten by the blinding snows,
 Lash'd by blasts, whose mournful moanings
 Rend the heart with painful throes.
 Still thou standest, firm, unshaken,
 In a grand, majestic peace,
 Till the storms have spent their fury,
 And the raging whirlwinds cease;
 Then night's darkness all unlighted
 By a single gleaming star,
 Wraps thee in thy lonely grandeur—
 Wraps thee from all gaze afar.
 After storm outbreaks the sunshine,
 After night the happy day,
 With the gentle zephyrs rippling
 Thro' the bracken in their way;
 All the heather-bells soft rattling,
 Which in frolic fun they've kiss'd;
 Whilst fair morn, with fairy fingers,
 Clothes thee in a milky mist.
 Lifts the sun his glowing greatness,
 Darting at thee long, bright beams;
 Soon an opalescent splendour
 Through thy misty garment gleams:
 Creamy crimsons, vapoury violets,
 Tender blues, and cloudy greys,
 Fold thee in a magic beauty
 Heighten'd by the hovering haze.
 Brawl thy torrents now less fiercely
 O'er the boulders in their way,
 And their cascades, catching rainbows,
 Gaily in the sunlight play.
 Fern-fam'd browse the gentle cattle,
 On thy moss-grown, heathery slopes,
 And the squirrel in the fir-copse
 Leaps uncheck'd where owlet mopes.
 Stand thus ever, Cader Idris,
 Pointing up to heaven high,
 Symbol of that Faith rock-founded
 Through the ages slipping by;
 Taking sunshine and storm-shadows
 On thy high, untroubled face,
 As though holy, wise, far-seeing,
 Kept thee faithful in thy place.

Dolgelly, September, 1879.

Correspondence.

CLAIRVOYANCE.

SIR,—I enclose you an advertisement taken from the *Liverpool Mercury*. The mysterious disappearance of the young lady is occasioning a great amount of anxiety in Liverpool, and especially to her immediate friends. If the pretensions of the clairvoyants (many of whom must be in the ranks of Spiritualists) are of any value and validity whatever, here is an opportunity presented for a most benevolent exercise of their powers:—

“One hundred pounds reward is offered for such information as shall lead to the recovery of a young lady who was last seen in London-road, near the Monument, on Wednesday afternoon, Sept. 3. She is between 18 and 19 years of age, slim built, and about 5 feet 2 or 3 inches in height; fair complexion, brown eyes, and light brown air. She was dressed in a black print ‘fishwife’ dress of chequered pattern, with white spots; black cashmere loose jacket, with black silk fringe trimming; white straw small Dolly Varden hat, trimmed with black satin and a wreath of ivy leaves. She wore a silver necklet, with large oval silver-chased locket and engraved monogram ‘E.M.E.’ and a lady’s plain gold ring, set with two diamonds and three rubies. The young lady is subject to fainting fits.—Address E. H. Edwards, 35, Rufford-road, Fairfield, Liverpool.”

JOHN PRIEST.

19, Wordsworth-road, Liverpool, Sept. 28, 1879.

SPIRITUAL MANIFESTATIONS IN HACKNEY.

SIR,—At our *séance* last Tuesday evening, seven persons present, we sat according to spirit direction for materialisation. A curtain over five feet high across the room separated the sitters from the medium, who was bound in a chair. The light was sufficient to see each other well. After singing a few minutes, a column of luminous gauze floated above the curtain; it appeared to me to be red-hot drapery. Then a well-defined head and face appeared a number of times, surmounted by a snowy white turban, only a few feet from the sitters. A powerful, direct voice came from the face, which fact was evident to all. I should like to chronicle these facts, as they may be useful in the future. The medium has been fourteen months developing before obtaining this manifestation. The usual physical phenomena took place.—Faithfully yours,
 C. R. WILLIAMS.

6, Field View-terrace, London-fields, E.,
 Sept. 28th, 1879.

DR. SLADE.

SIR,—In reply to your correspondent, I beg to say that I but repeated what had been previously said to me, namely, “That Spiritualism had been disgraced by an American medium.” I did not mention Dr. Slade or any one else. I found Spiritualism when I came to London under a heavy cloud, not wholly due to the conduct of American mediums either I fear, and my honest effort has been to gain for the subject a fair and impartial hearing, in which I have succeeded far beyond my expectations.

S. W. FLETCHER.

22, Gordon-street, W.C.

“THE CORNER STONE.”

SIR,—At the close of my last communication, I promised to deal with a subject of which the infinite wideness alone prevents it being treated satisfactorily within any moderate space, but if lovingly worked out, the labour of fifty years devoted to it would be well bestowed. Hence, when I come to write of the historical influence of Christianity, you must not be surprised if I do no more than refer you to undoubtedly authentic manifestations at present little studied. Madame de Stiger has told us what she means by Christianity. “Ordinary Christianity, as taught by the Churches, Roman, Greek, or Protestant, since the death of Christ,” is a rather vague definition however. Taught when and how? In the deeply earnest, dazzling, and entirely captivating way of thirteenth century chivalry; in the devotional but intensely practical way of St. Francis and Savonarola; in the ferocious and rather warm way of the Inquisition and the Geneva theocracy; or in the enthusiastic and modern American way of Messrs. Moody and Sankey, and “the Bounding Brethren.”

For me Christianity means the religion taught by Jesus Christ, and recorded for us with quite sufficient accuracy of statement in the pages of the New Testament. That this same religion should have appeared in different ages under the most surprisingly various modifications of form, is the necessary result of physical, moral,

and social evolution. In childlike age it was frankly and broadly believed in, misunderstood, and boldly confessed; in youthful age partially believed in, criticised, and faintly confessed; in middle age separated from morality, and quite sincerely believed in; and in old age attacked on all hands, and clung to in frantic and almost heroic despair; while in every age some noble souls, never doubting the Divine authority of the particular form of faith possible to their era and surroundings, have yet risen into the understanding of the essence of their religion, as taught by the Founder of it—union with the Father through the inflowing life of the Divine Son. And this is by no means peculiar to Christianity: in all religions there has been the prophet, the revealer, the life-giver on earth, and, removed, the inspirer and guardian angel. What is peculiar to it is the character and claim of the founder to be the archetypal man, the *Logos* God, in a sense undreamed of before: humanity has bowed before that character, and acknowledged those claims. I am not in the habit of trying to measure things or persons mighty, marvellous, and holy, knowing that it is but wasted labour. Of the relations of Christ to humanity there can be no doubt; His relations to the Supreme Powers are necessarily incomprehensible to us. That in being united to Him we are made one with the Father is all we need to know. To be saved from vagueness, from unfathomable depths of hopeless striving, and impassable heights of unsatisfied desire, to whom shall we go save to the most human and most Divine?

That there is a period of rejuvenescence for Christianity of this character now dawning few who observe can doubt. Let us bring to the aid of this our knowledge, of whatever kind, our clearer morality; but neither knowledge nor morality are *religion*. A religion may be immoral, and it may be ignorant, or it may be pure and holy. Madame de Steiger looks forward to the day when faith shall be supplanted by intellect, and the scalpel take the place of the crozier; yet, after all, the imagination, the feeling, the nonsensical parts of man, are the most real parts of him; the illimitable longings and gropings after God cannot be satisfied though a thousand rose from the dead, and the connection attained by these gropings and longings, with the Divine realities, is religion, and the connection with them through Christ is the Christian religion.

In reply to "E. G. J.," I would say that the reason I define religion as a *binding link* is because that is the meaning of the word, which neither Mr. Abbot's "opinions," nor mine, nor any one's can alter. What we choose to be bound to in flesh or spirit is purely (for the present) within our own power to decide.

J. A. CAMPBELL.

Barbreck, Argyllshire.

MADAME ENAULT.

SIR,—In your various notices of Madame Enault, the mesmerist, I do not think you have been furnished with the precise *modus operandi* of that lady in drawing teeth. It is given us in the *Court Journal* of Sept. 8th:—"The thing called Spiritualism seems bent on proving that, after all, it has a practical mission, even if it only consists in extracting teeth. There is a lady in Warrington who is going about doing this to the dismay of ordinary dentists. Her operation is simplicity itself. A tap with her wand and a glance of her eye are all that is needed. She has already extracted a thousand unsound molars and incisors, the strongest of which are paralysed and drop from the jaw on being ogled and tapped by this mediumistic operator. She works, by the way, for nothing. That is one mark in her favour. The mediums generally go strictly on the principle of 'No supper, no song.' " Like the staff of a newspaper, I suppose; and all who have to eat to live, not having private resources. SCRUTATOR.

THE DEATH-WATCH.

SIR,—Perhaps you will allow me the opportunity of inquiring whether any spiritualistic light can be thrown on a circumstance that occurred to me a few weeks ago.

A few minutes after retiring to my bedroom, about eleven o'clock at night, my attention was attracted by what seemed the loud ticking of a clock at the other side of the wall between this and the next house. I had never heard it before, so concluded it had only just been placed there. After, perhaps, five minutes, it stopped, when I thought they must have been winding it up, and that accomplished, the "ticking" was not loud enough to sound through the wall. To my surprise, however, it began again in a few moments as distinctly and loudly as ever. To confess the truth, I became alarmed, for I am of a superstitious race, and having heard of such a thing as the "death-watch," and being just then anxiously expecting tidings of a rela-

tive at a distance, I at once feared that this might be an evil omen. However, I did not wish to believe *that*, and called to my aid another recollection, viz., that there is some insect which, concealing itself in some crack or crevice of furniture or wood-work in the room, makes the sound attributed to a supernatural agency by superstitious souls. So putting out the light, I got into bed. Still I was tormented by the same sound, tick, tick, tick, as loud as the noise a large drawing-room clock would make, if left without a glass shade. At one time it seemed at one wall, and then at the other side of the room. I got up, lighted a candle, looked carefully and anxiously on the walls, door-frame, &c., &c., in search of some strange creature on which to fasten the blame of this nocturnal disturbance, but nothing could I discover but a few sleeping flies. And so the noise continued, stopping and commencing again until about three o'clock in the morning. I am thankful to add that although once since, in a different room and in daylight, I heard a similar noise, nothing with which I could connect so evil an omen (taking it in that sense) has occurred. L. F. S. Chester.

[This is an accurate description of the noises made by the death-watch, a harmless kind of small beetle, common everywhere, and of which a poet has said:—

"If the insect industriously scratches the post,
All near will infallibly give up the ghost."—Ed.]

REVELATION BY DREAM.

SIR,—In reference to the recent article on "Dreams," the following may interest your readers:—The head master of one of the principal London schools, Mr. G——, a man of great scientific research and chemical knowledge, the love of which studies has been and is, in fact, a part of his life, was some time ago at a loss for the solution of a certain problem in chemical science. Night and day he sought and experimented for weeks, but still this much-coveted result eluded him. He knew, he felt, thus and thus it must be, but could not hit on the right line. One night, after hours of feverish, restless tossings, he slept and dreamt that in a certain book in his library, at a given page, was the solution to the problem he was seeking. He awoke, and so vivid was the dream that, though one of the greatest sceptics on all matters outside the realm of realism, he could not rest till he had been to see the book indicated in his dream. Imagine his surprise when at the identical page he found what he had so long sought in vain. A. M. B. Y.

[This is one of a numerous class of letters in which facts of value to the world are lost to science for want of authentication by the published name and address of the actual witness to the event. The fact above stated is of value to the world, but lost to it for want of public verification.—ED.]

THE Hon. Alexandre Aksakof, after a prolonged stay in French watering-places, is now on his way home direct to St. Petersburg.

MR. W. EGLINTON, the medium, is in Sweden, and informs us that he intends to give *séances* in all parts of Europe before returning to London. He will probably go next to St. Petersburg.

SECRET WORK.—In the interests of public morality the point should be sifted whether some of the apparently free reports in a newspaper are inserted under the pay of the Council of the National Association of Spiritualists. The Council officially offered to pay us for the insertion of *their* reports, which offer we rejected (unless the word "Advertisement" were printed at the top), on the ground that it would be a corrupt act to insert reports on pay, as if they had been put in by the free will of the editor. Another journal afterwards publicly accepted the offer thus rejected, and the Council publicly ratified the contract at its meeting on May 13th, 1879. Yet now Mr. Theobald, and the editor of the journal, have both published that the reports are *not* paid ones. If so, the Council makes one kind of contract before the public and another kind in secret, and has been posing before the public as having in fairness made the same offer to two journals, whereas for one of them it secretly withdrew a stipulation which an honourable journal had been necessarily obliged to reject. If the Council has not been making one kind of contract in public and another in secret, then the statement that the insertion of the reports is not paid for has no truth in it, for the publicly-made contract is in force. Secret work should not be allowed to exist in any organisations supposed to represent the public interests.

FICHTE'S SPIRITUALISM.

IN the German spiritual magazine, published at Leipzig, under the title of *Psychische Studien*, we find an article by Franz Hoffman on the Spiritualism of the late Immanuel Hermann Fichte, who died the present month at the age of eighty-two. According to the information that we get from this source, the ground-thought of Fichte's system is a God-given, spiritually real individualism. He accepts the facts of modern Spiritualism, and refutes the materialism, the pantheism, and the realistic individualism of the day. From the standpoint of psycho-physical science he argues in favour of the objective nature of the soul itself. It has a certain where in space, but is all-present in every part of its space-existence. Its body is the real, its consciousness the ideal expression of its individuality. From its inner, continuing, invisible body, the separable exterior body must be distinguished.

The inner body is the soul itself considered in its sense-relations alone. The outer body is the chemical material body, appropriated and then dissolved, and, in death, altogether separable from the imperishable soul. The whole body is the organ of the soul, the instrument of its activity, and consequently a system of organs; and the soul is unconscious-rational, body-fashioning force.

Of spiritual facts Fichte says:—"Considered singly and incoherently they might leave room for doubt of their reality; but through their inner analogy, one with another, they become credible; and through their frequent recurrence among different peoples of different grades of culture in ancient and modern times, are found to cohere so remarkably that neither the theory of an accidental reception of ever-returning delusions, nor that of a superstition transmitted from generation to generation can suffice as an explanation. However offensive, therefore, to the ruling notions of the day, they must be admitted to the domain of well-accepted psychical facts."

These are the deliberate conclusions of a philosopher who was master of all the systems; an anthropologist whose extensive experience is made manifest in the last edition of his work on *Anthropology*; a student who vigilantly kept himself informed in regard to all the great questions of his time; and a thinker who had for his earliest teacher a father of splendid attainments in philosophy, distinguished for his patriotism, his pure republican attachments, and his eminent moral characteristics. That a man who had the education of I. H. Fichte should recognise the great truths, objective and subjective, of modern Spiritualism, is not a matter of surprise. In his latest work, published some six months ago, he says to the world that the cause of Spiritualism in Germany is secure.—*Religio-Philosophical Journal*.

WHEN organised bodies seek to intimidate a free Press, and to report in a newspaper their own version of their own proceedings, such reports are open to criticism. In the authorised report of the last Council meeting of the National Association of Spiritualists, the statement of the lady is suppressed who pleasantly suggested that the signatures to the recent memorial might be forgeries. The circumstance that the secretary, Miss Burke, immediately called the attention of the Council to the fact that she could verify most of the signatures is also suppressed.

A GHOST STORY TOLD BY WALPOLE.

HORACE WALPOLE relates the following remarkable story, originally related by Lord Ashburnham. During the hot weather, "his lordship's very old uncle, the Bishop of Chichester, was waked in his palace at four o'clock in the morning by his bed-chamber being opened, when a female figure all in white entered and sat down near him. The prelate, who protested he was not frightened, said in a tone of authority, but not with the usual triple adjuration, 'Who are you?' Not a word of reply; but the personage heaved a profound sigh. The bishop rang the bell, but the servants were so sound asleep that nobody heard him. He repeated his question; still no answer, but another deep sigh. Then the apparition took some papers out of the ghost of its pocket, and began to read them to itself. At last, when the bishop had continued to ring, and nobody to come, the spectre rose and departed as sedately as it had arrived. When the servants did, at length, appear, the bishop cried, 'Well, what have you seen?' 'Seen, my lord!' 'Ay, seen! or who—what is the woman that has been here?' 'Woman, my lord!' (I believe one of the fellows smiled.) In short, when my lord had related his vision, his domestics did humbly apprehend that his lordship had been dreaming, and so did his whole family the next morning; for in this, our day, even a bishop's household does not believe in ghosts; and yet it is most certain that the good man had been in no dream, and told nothing but what he had seen; for, as the story circulated and diverted the ungodly at the prelate's expense, it came at last to the ears of a keeper of a madhouse in the diocese, who came and deposed that a female lunatic under his care had escaped from his custody, and finding the gate of the palace open, had marched up to my lord's chamber. The deponent further said that his prisoner was always reading a bundle of papers. I have known stories of ghosts, solemnly authenticated, less credible; and I hope you will believe this, attested by a father of our own Church."

MISS TOOPS AND HER GHOST.

Miss Toops, aged fourteen, of Westminster, Md., sees at intervals a full-sized ghost—a man with a red face and sandy whiskers. Early in the summer there were rappings and movements about the house, which convinced the mother that her daughter really did see a ghost. One morning, when they slept later than usual, a little bell was rung violently, and the tableware was tossed from the kitchen into the bedroom. After this the spirit played mischievous pranks almost every morning. When Mrs. Toops would be spreading the tablecloth it would be snatched out of her hand, and plates, knives, and forks would be thrown to the floor. One of its favourite tricks was to strip the beds of their covering, and on several occasions a feather bed was tossed to the floor.

There were frequent pulling matches between the mother, the daughter, and the ghost, the latter trying to get possession of sheets and counterpanes as they were being spread on the beds. One day the ghost, seen only by the daughter, but heard by the mother, was unusually troublesome. They were hoeing in the garden, and every few minutes they would be stopped in their work, and would be unable to raise their hoes from the ground. The mother told the daughter to strike him. The ghost said, "If you strike me I'll be the death of you." She, however, directed a blow at his face, and instantly fell down in a fit. The girl has spasms nearly every day, in which she loses consciousness. These come on her whenever she resists the ghost or refuses to obey him.—*New York Tribune*.

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.

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Spiritualist Newspaper Branch Office, 33, British Museum-street, London

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 out-lived 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. Zollner, 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-tilting 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 *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, 33, Great Russell-street, Bloomsbury. 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. For terms, information as to séances, &c., apply to the Secretary. Office hours 2 p.m. to 9.30. daily Saturdays 2 p.m. to 6 p.m.

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