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OUTWITTING THE DAILY PRESS.

The daily newspapers, with the exception of a few of the more respectable of them, have for so long a time been telling the public that the remarkable phenomena of Spiritualism are conjuring, that conjurors have not been slow to improve the opportunity of gaining advertisements, and in some few cases their press patrons have seen genuine medial manifestations impudently exhibited upon their platforms, mixed with mechanical tricks. Science also is now pressed into the service of the conjuror. The result of this is, that the best conjurors are too much for the newspaper critics, who have not knowledge enough to deal with the scientific parts of the entertainments, consequently are utterly unable to account for some of the things they see. This was not so in the days of old, when a man was not considered to be very high in the scale of intelligence, if he could not after a little close attention, explain the whole of a conjuring performance. None of the daily papers could discover how Psycho was worked, although the motions of the automaton were simply governed by variations in the pressure of the air in the moveable glass cylinder on which the figure is placed; a newspaper placed all over the top of the pedestal on which the cylinder stands, so that no air can be blown into the latter, will promptly stop the activity of Psycho. If the daily press cannot solve the scientific problems presented at the Egyptian Hall, how much more must it be befogged by those conjurors in other places who present a few genuine medial phenomena in the middle of a series of ordinary tricks? The press writers do not know the true explanation, and must not give it if they do; hence they are no longer masters of the situation.

DR. MACK and Mrs. Heurtley are in London, trying to recover some thousands of pounds' worth of property of the latter.

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THE MEDIUMSHIP OF A LAWYER.

In *The Spiritualist* of Sept 24th last, details were published of the marvellous cures of diseases effected in Sydney and the surrounding district, by Mr. George Milner Stephen, an Australian barrister. His son, Harold Stephen, has just published a little pamphlet (Turner and Henderson: Sydney,) about the healing mediumship of his father, in the course of which he says:—

GEORGE MILNER STEPHEN AND HIS FAMILY.

The subject of this memoir is descended from an old Cheshire family, a member of which settled in Aberdeen about the middle of the last century. His son adopted the profession of the law, and thus set the example which has been so diligently followed by his descendants. Of his sons, James, a Member of Parliament and Master in Chancery, made himself conspicuous during the agitation for the emancipation of the slaves, working diligently with Clarkson and Wilberforce (his brother-in-law); John, first puisne judge at Sydney, was the father of George Milner Stephen.

From the above mentioned James were descended: Serjeant Stephen, author of *Stephen's Commentaries*; the Right Hon. Sir James Stephen, K.C.B., Privy Councillor, Under Secretary of State for the Colonies, Professor of Modern History, and author of *Essays in Ecclesiastical Biography*; Sir George Stephen, Q.C., author of many works on law; Sir James Fitz-James Stephens, K.S.I., one of the Barons of the Exchequer, author of some leading works on law reform; Leslie Stephen, editor of the *Cornhill Magazine*, author of the *History of English Thought in the Eighteenth Century*; J. Wilberforce Stephen, Judge of the Supreme Court, Victoria; and James Stephen, LL.D., County Court Judge in England, and Professor of Law at the University of London, who edited *Stephen's Commentaries*.

Of the family of John:—the eldest son, Sidney, died Chief Justice of New Zealand; another, Sir Alfred Stephen, C.B., K.C.M.G., was for many years Chief Justice of New South Wales, and now holds the post of Lieut. Governor of that colony.

George Milner came out to Sydney with his father, in 1824, and began public life in the Commissariat. At the age of 18 he was appointed Clerk of the Supreme Court at Hobarton, Tasmania, and Archdeacon's Registrar, which offices he retained for about eight years. From thence he went to South Aus-

tralia, having been sent for on the recommendation of Sir John Jeffcott, Judge of the Supreme Court, to take the post of Advocate-General. Later, when the Governor, Rear-Admiral Sir John Hindmarsh, K.H., went to England, George Milner Stephen officiated as Acting Governor. His services in that capacity were acknowledged by the Home Government in the following letter:—

No. 2. Downing-street, 27th June, 1839.

Sir,—I have to acknowledge the receipt of the several despatches addressed to this department by Acting Governor Stephen, from No. 1 to 17, on various subjects connected with the affairs of South Australia. It is not necessary that I should notice in detail the different topics embraced in those despatches; but I request that you will convey to Mr. Stephen the acknowledgments of Her Majesty's Government of the satisfactory manner in which he appears to have administered the affairs of the colony, under the difficult and embarrassing circumstances in which he was placed.

I have the honour to be, Sir,

Your obedient Servant,

(Signed) NORMANBY.

Lieutenant-Colonel Gawler, &c., &c., &c.

He also received an unusually complimentary address from the colonists, acknowledging his "generosity, integrity, and independence of character."

Shortly afterwards he was married to the youngest daughter of Sir John Hindmarsh, and in the year 1840 he returned to England, where (after some time passed as Secretary to the Government of Heligoland) he kept his terms at the Middle Temple, and was duly called to the Bar. At this time he also studied miniature painting, being undecided whether or not to adopt the career of an artist.

He painted portraits of Christian VIII., King of Denmark, (for which he was honored with numerous sittings by His Majesty), the Prince of Thurn and Taxis, Prince Esterhazy, and several other notabilities, from whom he received many compliments and rich gifts.

After being called to the bar, George Milner Stephen soon left for Australia (having previously refused the Colonial Secretaryship of New Zealand, which Lord Stanley urgently pressed him to accept—war with the Maoris having just broken out), and settled in Adelaide, where he practiced his profession until the gold discovery, when he removed to Melbourne. There, for a time, he made a very large income, being engaged in nearly every important case. He established a Society of Fine Arts, of which he was elected Chairman, and the Geological Society (since merged in the Royal Society), of which he was the first Vice-President. In 1853 he again left Australia and settled in London, where he remained for two years,

occupying himself chiefly with mineralogy, of which he had made a special study. He contributed papers on this subject to the Geological Society of London (of which he is a Fellow), and was made an honorary member of the Natural History Society of Dresden, and the Geological Society of Berlin.

At the request of the Secretary of State, he also prepared an elaborate Report, with drawings, upon the resources of Heligoland, with a view to its occupation as a training depôt for the German Legion during the Crimean War; and for his services the Secretary for War permitted him to nominate several gentlemen for commissions in that Corps.

In 1856 he returned to Melbourne, and at once took a high stand in his profession; although for some years he was engaged in warfare with *The Argus*, and another journal. He sat in parliament for some time as member for Collingwood, then the largest constituency in Victoria, but finally, after a year or two spent in the charming little town of Beechworth, he elected to settle in Sydney, where he still continues to reside.

During the early part of his career in this city, Mr. Stephen was engaged in mining operations on an extensive scale, and did not attempt to practice his profession until after the panic, which completely destroyed the public confidence in every description of mining enterprise.

Mr. Stephen performed the duties of Parliamentary Draftsman for over two years, giving such satisfaction that forty-one members of Parliament recommended his permanent appointment. This, however, was withheld from him, and bestowed upon another barrister, owing to the enmity of the then Attorney-General.

As instances of Mr. Stephen's versatility of talent, it may be mentioned that he is an accomplished flute player, and an excellent carpenter and mechanic, of which last he gave proof by the invention of a gold-washing machine, which met with much favour from those who understood its working.

The foregoing particulars serve at least to show that Mr. Stephen possesses more than average ability, and that neither by the associations of a long life, by his training or inheritance, is he likely to be either a charlatan, or the subject of hallucination.

Of his disposition the writer cannot be supposed to speak otherwise than partially; but those who know him best will probably agree that he is singularly sweet-tempered and

hopeful. He is not "a good hater," and has had many severe losses through his trustfulness; he is also generous and sympathising.

As instances of his personal courage and sense of duty, the following are extracted from documents the originals of which are in the Colonial Office:—"Accompanied solely by Henry Inman, afterwards a clergyman in England, who bravely volunteered, when a small party of marines placed under the command of Mr. Stephen were panic-stricken and halted, he" (then Advocate-General of South Australia) "entered the encampment of some 200 armed and excited aborigines, and made prisoner of one of them, who had just assassinated a colonist."

"On another occasion, in the night-time, when five armed bushrangers had got possession of a hut, and threatened to fire upon a party of marines, again placed under his orders, Mr. Stephen (to spare lives) halted the marines, and proceeded alone to the hut, when he prevailed upon the bushrangers to surrender to himself, and yield up their arms."

"Mr. Stephen also personally arrested, in the night, another armed bushranger, who had fired at the Sheriff in his house, and who was thereupon tried and executed."

Finally, it may be added that, throughout his life, Mr. Stephen has evinced the greatest horror of smoking and drinking, and that he has always been exceedingly temperate in all his habits.

SPIRITUAL MANIFESTATIONS IN MR. STEPHEN'S HOME CIRCLE.

G. M. Stephen and his family were all members of the Established Church, and it was his regular practice to attend its services, take the sacrament, and read family prayers. Never did he read what is termed an infidel work, or subscribe to any of the advanced opinions of the day. He was one of the millions who suffer others to think for them on religious matters, and blindly believe what is told them. He had no taste for religious controversy, and was indeed so prejudiced against "infidelity" that he would not have allowed a "freethought" work to remain in his house; and was also so far Sabbatarian in his views that games and profane music were interdicted on the Sunday in his home.

Nearly three years ago, it chanced one day, that Mr. Stephen met the Hon. J. Bowie Wilson, whilst that gentleman was discoursing on Spiritualism to a mutual friend. Mr. Stephen was so ignorant of the subject (as, by the way, all non-Spiritualists are) that he asked

what it meant. In reply, Dr. Wilson asked him to his house to meet a young man (Mr. Thomas Walker) who, he said, though young and ignorant, would, under the influence of the spirits of the departed, discourse learnedly on almost any subject that might be suggested by his audience. The experiences of that visit were so astounding that he was compelled to believe that some super-mundane intelligence had been at work. He asked Dr. Wilson for guidance in his search after the truth, and was told to sit with his own family around a table, and wait to see what would come of it.

On the first night of so sitting, one of the family felt sundry twitches in her arm, and finally placing her hand on a planchette (which had been procured for the purpose), it moved, and presently began to write with inconceivable rapidity, a message, to which the signature of a departed relative was appended.

From that time forward regular sittings were held, and it was soon found that others of the family possessed what is termed the "medium-faculty." Communications were nightly received from dead and gone friends, giving proofs of identity which overcame every doubt, and G. M. Stephen and his immediate family became Spiritualists.

At first they walked warily, fearing to part with any cherished belief; but as soon as they began to study the literature of Spiritualism, and read the enormous mass of argument in opposition to the accepted beliefs of Christendom, their reason obtained fuller play, and they were gradually enabled to weigh the evidence and arguments carefully, and decide in accordance with that intelligence which alone elevates man above the brute. They saw that, whilst the world had made enormous strides in science and civilisation, the Christian community were content to accept their religion from men who believed that the earth was flat, and that the sun revolved around it. They saw that God's laws were immutable in the present day, and they were compelled to reject the fables that the whole economy of the universe was upset in order that the semi-barbarian, Joshua, should be enabled to kill a few more of his enemies; or the sun placed ten degrees back because a petty king (Hezekiah) refused without some such sign, to believe that he would be cured of a boil. They read, in the works of Alfred Russel Wallace and William Crookes, how those illustrious men applied every test that science could suggest in order to unmask the frauds of

mediums, and how, as the result of their labours, they were content to risk their reputations by announcing their belief in the genuineness of the phenomena. And above all, amongst themselves, when no stranger was present, phenomena constantly occurred, to the solution of which science afforded no clue, whilst orthodoxy was fain to ascribe them to the devil. Then they found this magnanimous devil urging them to increased purity of life and charity of thought; warning them to desist from evil habits and evil speech, and indicating to them a future career, before which the glories of the Christian's heaven pale into insignificance.

Amongst the more curious phenomena with which they were favoured, were the brilliant improvisations of two of the circle on the piano, either in the light or dark. These two would often go off into trance, proceed together to the instrument, and thereupon perform improvised duets in which melody, harmony, and execution were all perfect in their way. These duets have been heard by competent judges, professional and amateur, who have stated that no persons could, in their normal state, perform so admirably without previous practice together. Another member of the circle often obtained signatures of persons whose writing he had never seen, and on comparison they were found to be most excellent forgeries (?).

At an early stage of their sitting the planchette was discarded, and neither the table-tilting nor rapping were practised; the spirits finding it easy to communicate by means of writing or speech in trance.

What would you have? I ask the intelligent reader whether, if he experienced such things amongst those he loved and trusted, he too would not proclaim himself a Spiritualist? To me, it seems impossible that any man could doubt; though I am willing to admit that there is always the devil to fall back upon. It is always possible for the poor creature whose intellect is sodden by the imbecilities which he imbibed with his mother's milk, to take refuge from unpleasant truths by ascribing such deeds to the master of mischief. But surely, if we follow the teachings of this devil, and live purely and charitably, it would be rather irrational to suppose that even the Christian's God would punish us *for ever* because we *cannot* believe certain things, of which the evidence is so contradictory that all Christendom is split up into sects, each of which believes that its rivals are on the road to hell.

Moreover, if we are devil-ridden after this fashion, what are the angels about that they do not come to our aid? Is Mr. Satan to have it all his own way (as, indeed, according to Christian teaching, he appears to have had all the time), without ever a kindly emissary from the good God, who sees our perils and our inability to help ourselves, putting in an appearance? I think, or I would like to think, that the reader will see the force of this argument, and not too hastily condemn us in the face of such experience as ours.

But beyond all, and above all, is this most potent consideration:—Why is there a devil at all? God, the Author of all, must have created even the devil—does it not appear just a little rough on us that He should afterwards create us for the devil to amuse himself with? A Christian pleader for his faith, attempting to answer this argument when I introduced it in an article in *Freethought*, says that he is not aware that “any Christian church ever propounded the dogma that God created a devil;” but that the devil was originally an angel, and “kept not his first estate.” This is the kind of quibbling with which Christian teachers succeed in satisfying their hearers. If God created an angel who afterwards became a devil, surely he is as responsible for the authorship of the latter as for that of the former. The angel, so created, must have lacked some essential, or he could never have deteriorated; and so at least God would be responsible for having made a defective angel. Without counting that, as the Christian’s God is supposed to be omniscient, He must, in creating the angel, have foreseen that He was making a future devil. Unless, indeed, we are to assume that God was not before all, but that the angels were co-existent with Him, and that heaven was originally a species of limited monarchy, in which the devil represented the leader of the Opposition.

The writer under notice urges that the principle of evil was a necessity, because, as “the existence of the right necessitates the existence of the left, and there cannot be a future without a past,” so there cannot be good without evil also. How, then, are we to account for our own existence? If we are to live for ever, we must have existed for ever, and the doctrine of re-incarnation might be accepted. But I am not answering that writer in this pamphlet, and I only digress thus far in order to show the kind of argument used by those who cling to tradition in spite of their reason.

We Spiritualists know that, as the result of our conversion, we have striven, more or less, to order our lives; and we are content in that knowledge, believing that no more true saying ever was coined than “by their fruits ye shall know them.” We have never heard of a Spiritualist committing a crime; although it is possible that we now number over thirty millions, and are daily adding to our ranks. The records of no county goal contain the entry “Spiritualist” as the religious belief of any prisoner, and we know why this is so. Every Spiritualist has by his side a mentor who loses no opportunity for warning, improving, and encouraging him; whilst he can always rely for help and comfort upon every other Spiritualist to whom he may apply.

Let the reader further reflect that the act of confession of faith in Spiritualism is usually ruinous to a man’s wordly prospects, besides sundering him from loved relatives and friends, and he will conceive that nothing but absolute knowledge of the truth of this much-abused faith (if so it may be called) would tempt anyone to such suicidal action.

Our family have suffered, perhaps not so much as many other Spiritualists, but we would all bear fifty times the punishment rather than part with the knowledge we have gained, or forego the pleasant intercourse with those who loved us whilst on earth, and are daily proving that love dies not with the body, but is an integral part of the soul.

ONE OF MR. STEPHEN’S CURES.

“On Saturday, the 17th April, a man suffering from paralysis of the spine and lower extremities—the result of a buggy accident—was carried into a saloon carriage at Spencer-street station and laid on the seat. His moans were piteous to hear, and he had that half of the carriage to himself. In the other compartment of the carriage were Captain and Mrs. Organ, of Prahran, who affirm that on the journey, at Sunbury, Mr. George Milner Stephen entered the sick man’s compartment and told the poor fellow he would cure him in an hour. The man said he was going to the Castlemaine Hospital, and, he supposed, to be buried there, as no one could do him any good in Melbourne. ‘I will cure you,’ said Mr. Stephen, and he commenced making mesmeric passes over the man’s back and lower limbs. In a short time the man sat up, pronounced himself much better, and when the train arrived at Kyneton he actually got out of the carriage and got himself a cup of coffee. On his way from there to Castlemaine he remarked

that it would seem queer for him to go back on Monday carrying his carpet bag, but he appeared quite able to do so when he left the train."—*Riverine Herald*

THE KENTISH MURDER SEEN BY CLAIRVOYANCE.

BY R. POMEROY TREDWEN.

A remarkable instance showing the power of spirits to communicate to a seer clairvoyantly a picture of events occurring at a distance has just greatly surprised me. The singular circumstantiality and exact fulfilment of the vision warrants, I think, my requesting your leave to publish the details of a strange revelation.

On Sunday evening, 31st ult., I invited two friends, a lady (whom I will name G****) and a Mr. R**** to a *séance* at my business premises as under. The lady is a good clairvoyante for crystal visions, and my friend Mr. R. is an unprofessional trance and clairvoyant medium, well-known to many London Spiritualists. At 6 p.m., before the arrival of Mr. R., at my request G. took up a small natural crystal, I possess, and presently saw in it a stream of blood trickling on the ground. Feeling a repugnance to look further she put the crystal aside. Presently our third sitter arrived and after the evening meal we formed a circle and sat from 8 till 10.30 p.m. in darkness. During the *séance* Mr. R. saw a very powerfully built North American Indian spirit, tattooed on the cheeks, who showed him as it were my crystal with the blood flowing in it. Presently he shows a country scene, with a wood and a house; then a man who fires a shot. This brings out another man from the cottage whom the former shoots. The man is shown murdered. The murderer goes to the cottage, and on a woman leaving it he shoots her also. Presently the man is seen arrested by a policeman. On our inquiring why all this was shown, or when, if at all, the murder had taken place, "had it occurred to-day?" the Indian spirit assented. Mr. R. also, at the same time, expressed his conviction that "it was a poaching affair" or that "the murdered man was a gamekeeper." We persistently demanded the name of the place, and, as far as the seer could decipher the letters which appeared as if seen through radiant heat—the medium in which they were seen being in a state of continual agitation, and the first part of the words fading before the end was developed—the name seemed to be Mery-Crag or Merry Craig. Not knowing

any such place, we deemed the incident one of many similar, possibly "founded upon fact," but either difficult or impossible of verification; and we proceeded to give our attention to other visions which followed.

This being so, you can, sir, imagine my surprise on reading on the morrow of a double murder in Kent, corresponding in almost every detail with the above vision; the scene *St. Mary Cray*, evidently the name attempted to be exhibited; the time of the deed that same day; * the victim a gamekeeper: the shot being fired in order to induce him to leave the house; the wood: probably an absolute identity of the scene of the murder with the mind-picture shown; and then an Indian savage showing us the deeds of blood. What might *he* have to do with it? We know not. Yet I read . . . "After wandering about "for three or four hours after leaving the "Five Bells public-house at midnight, and "having a loaded revolver in his pocket, "prisoner was tempted, he says, by an uncontrollable impulse to do some desperate deed." Hopeless it is to think that Human Law can ever imagine or allow such a plea, impossible to prove, if even true.

As to the *possibility* of either of us having heard of the murder before 6 p.m. on Sunday, after inquiry I am not aware that any news thereof was published in London during the day. Mr. R. assures me that he first left his house at 5.30 p.m. on Sunday to visit me, and heard nothing of the murder. For the lady sitter I can answer; she had heard nothing of it, having accompanied me from morning service, and not having been out of my company thereafter till we sat. But apart from this my friends assure me they were unaware of any such event having happened.

102, Duncan Street, and 26, Leman Street, London, E.
November 1st, 1880.

SOMETHING LIKE A MEDIUM.

The Pioneer, of Allahabad, contains the following remarkable narrative. Mr. Sinnett, who was among the witnesses, is the editor of *The Pioneer*, which is one of the best journals in India. Mrs. Gordon, another witness, was the first to thoroughly and efficiently call the attention of residents in India to Spiritualism, by means of the public press, and a long poem

* About Friday, the 29th October, Tuesday's papers say, but the murder was not known to the police or others till Sunday morning. *The Times* of Tuesday says the bodies were found at 10 a.m. on Sunday.—Ed.

by her was printed a year or two ago in this journal. In fact, all the witnesses are well-known and responsible people:—

“On Sunday the 3rd of October, at Mr. Hume’s house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Captain P. J. Maitland, Mr. Beatson, Mr. Davison, Colonel Olcott, and Madame Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madame Blavatsky’s presence, conversation turned on occult phenomena, and in the course of this Madame Blavatsky asked Mrs. Hume if there was anything she particularly wished for. Mrs. Hume at first hesitated, but in a short time said that there was something she would particularly like to have brought to her, namely, a small article of jewellery that she had formerly possessed, but had given away to persons who had allowed it to pass out of their possession. Madame Blavatsky then said if she would fix the image of the article in question very definitely in her mind, she (Madame Blavatsky) would endeavour to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast brooch set round with pearls, with glass at the front and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. Madame Blavatsky then wrapped up a coin attached to her watch-chain in two cigarette papers and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. At the close of dinner she said to Mrs. Hume that the paper in which the coin had been wrapped was gone. A little later, in the drawing-room, she said that the brooch would not be brought into the house, but that it must be looked for in the garden, and then, as the party went out accompanying her she said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. Mrs. Hume led the way to such a bed in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper packet consisting of two cigarette papers, was found amongst the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of

it for years. Mrs. Hume had never spoken of it to any one since she had parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when madame asked her whether there was anything she would like to have that the remembrance of this brooch, the gift of her mother, flashed across her mind. Mrs. Hume is not a Spiritualist, and up to the time of the occurrence described was no believer in occult phenomena or in Madame Blavatsky’s powers. The conviction of all present was that the occurrence was of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena. The brooch is unquestionably the one Mrs. Hume lost. Even supposing, which is practically impossible, that the article, lost months before Mrs. Hume ever heard of Madame Blavatsky, and bearing no letters or other indication of original ownership, could have passed in a natural way into Madame Blavatsky’s possession, even then she could not possibly have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought for months. This narrative, read over to the party, is signed by A. O. Hume, M. A. Hume, Fred. R. Hogg, A. P. Sinnett, Patience Sinnett, Alice Gordon, P. J. Maitland, W. Davison, and Stuart Beatson.”

IS SPIRITUALISM A PUBLIC MOVEMENT?*

A. E. HUNTER, B.A.

Certainly Spiritualism has its exoteric aspect. It will be only by means of public work in Spiritualism that our cause can expect to fulfil its world-wide mission. Not that we should in the least ignore or neglect private work—the seeking to interest those of our acquaintance whom we really deem fit persons to whom such a subject can be introduced without dread of their misusing it, as alas! so many unspiritual ones do, and thus disgrace the name of Spiritualist. For instance only lately one of these “Spiritualists” turned round and abused us in the public press. He was a convert to private work, zealous but misguided work. We cannot be too careful in first scrutinising a man’s character and leading motives, before we introduce Spiritualism to him. This man would not have heard of Spiritualism had his informants used more discretion. Such men “turn again and rend you.” If such untoward events follow private and indiscreet propagandism, what is likely to be the result of public aggressive action on the part of Spiritualists? If on

* A paper read at the Conference of Spiritualists in Manchester.

the other hand we are to be afraid of ventilating the subject of Spiritualism before our fellow-men, for fear lest some of them should incur "damnation" (loss) through rejecting or abusing it, how can we escape the censure of "hiding our light under a bushel." As far as the writer can see, the guilt of rejection or subsequent abuse of the subject must rest on the offender's own head entirely in any case. But that is no reason for the justification of indiscretion on our part in "casting pearls before swine." Let public work go on in connection with Spiritualism, and let some of those Spiritualists who sit on the platform at a public lecture on the subject strive to cultivate the gift of seership, or failing that, study phrenology, so that at the close of the lecture they may be able to behave towards those who remain and "seem interested" according as their clairvoyant intuition or phrenological knowledge directs. What an incalculable amount of mischief would be saved, if thus at the very *outset* we knew all about a man! We should then never hear the remark "Oh! he is a Spiritualist, but a bad man," which grates upon the ears. It is these men through whom "offences come," and surely their doom will be heavy. How can we endure the thought that we aided to increase that doom, by our recklessness in throwing a solemn subject before a man whom our talents, had they been properly cultivated, would have shewn us was unworthy. And does the writer despise such "unworthy" ones? Nay he pities them—their unworthiness is their own fault—they will not lay aside their self-sufficiency and worldly conceit, and so they are "unworthy" of being presented with Spiritual knowledge. Hence while Spiritualism is a public work, it is one requiring peculiar qualifications in its promoters themselves. Any movement like ours which has a message for the people at large, must be classed as a public movement. To the above-mentioned "unworthy" it has a message, but, as pointed out above, they resolve to heed it not. Mere acceptance of the occurrence of so called abnormal phenomena is not in the writer's view at all synonymous with "Spiritualism," which includes "spirituality" in its professor. Unless *we* strive to be "spiritual," we, who are consciously ministered unto by angels, what are we the better for our "conviction" of an after-life? Spiritualism will soon be a "public movement," when all its followers act up to their highest convictions. The spirit-world showers its blessings upon us: what can we give in return more precious than love requited in deeds of kindness done, and

forgiveness shewn towards our fellow-men? Thus most effectually shall we gain *publicity* for our movement: thus gain the best men for admission to our *séances*, where the grandest results will follow.

A MEDIUM ON OUTSIDE VIEWS OF SPIRITUALISM.

The following is a paper by Mr. E. W. Wallis, trance-medium, read at the recent Conference of Spiritualists in Manchester:—

Spiritualism is not universally understood, but is generally associated with the idea of table-turning. Some few years ago, I undertook a mission to distribute papers from door to door in London, and I found the most ridiculous and diverse notions entertained as to what Spiritualism was and taught. The very word was enough, like a red rag before a bull, with some people, to arouse their indignation, and one lady I remember threw back the paper I proffered with such a look of intolerant hate as she vengefully exclaimed that "they ought all to be burnt," that I felt it a pity she had not lived a couple of centuries ago, when she could have had the honour of lighting the martyrs' fires in Smithfield. The majority of people regard mediums as humbugs and impostors, and Spiritualists as good-natured fools, the dupes of knaves, or else their accomplices. Others again who admit the facts, gravitate between the theories of electricity, mesmerism, psychic force, and Satanic agency, while a large number are inclined to regard the whole as clever conjuring, a money-making affair, and speak of it as the latest Yankee fraud. Let any Spiritualist go back in memory to the time when he was *not* a Spiritualist, and he will recall to mind the fact that his views about it were similar to these above mentioned, and it is probable that he, like many others, was determined to "smash up the so-called science" and "expose the humbug," thereby simply exposing his own ignorance and conceited prejudice, although he had the manliness to accept the truth when demonstrated.

What is the cause of this ignorance? No doubt it is mainly due to the *a priori* improbability of the facts; also the growing scepticism and materialism of the age which pronounce the super-natural, so-called, to be "impossible." This disposition is strangely displayed by orthodox believers, who strain at the *gnat* of present-day "miracles" but swallow the *camel* of Bible manifestations. But a

great deal of opposition is due to the misrepresentations that emanate from pulpit, press and platform. The rabid bigotry displayed by the supposed spiritual ministers towards the growing movement of Spiritualism, as manifested in their pulpit fulminations and their platform exhibitions of uncharity and their continued warnings that it is anti-Christian and of the Devil, cannot but have a decided influence upon their obedient flocks, who catch up the watch-word as did the mob around Jesus of old. Let me not be unjust though, for I know many ministers of various denominations who are in sympathy with the work, and privately are fully acquainted with and alive to the importance of the movement, but do not feel that the time has come, or that they are called upon to espouse it at present.

We pride ourselves upon our free Press, but there is very much to be desired in this direction, for a really independent journal that will impartially give both sides of an unpopular subject would be a novelty. Garbled reports, misrepresentations, slanderous statements published about the doing of mediums, go the "round of the Press;" a chorus of congratulation arises over so-called exposures of Spiritualism and they are proclaimed as "death-blows," whereas, if any Spiritualist should be sanguine enough to think it possible to gain a hearing and attempt to correct misstatements he finds his communication is ignored; hence, an erroneous impression is conveyed to the world, and newspaper readers, who do not know of the partiality of the press, are misled.

Then the conjurors and others from interested motives, finding that it pays to abuse Spiritualism and to imitate the phenomena, help to deepen the impression, and disgust earnest people; until it is a common experience for the Spiritualist, after explaining the facts and teachings, to be told, "Well, I had no idea Spiritualism was anything of that kind, or that so much could be said in its favour." Lastly, the priest of modern science hates us and our facts as 'tis said "the Devil hates holy water," because if we are right he is wrong; if spirits exist then his materialism is shattered from head to heel, and the statue he has presented as the human being is nothing more than a parody upon the living active immortal personality.

Again, every new truth has to force its way through the citadel of error and to combat ignorance, hence it must destroy ere it can build up. This touches the susceptibilities of the non-progressives of the community, and

especially when the work is undertaken, as it generally is, in a rough Iconoclastic style, which asks no favour and gives no quarter.

Is it any wonder that the ordinary believer is wrathful when he finds the bulwarks of his faith crumbling under the sledge-hammer blows of fact and logic—his pet ideas destroyed, his confidence in the divinity and infallibility of his Church undermined, also his hope of salvation builded on the sands? Is it any wonder he starts back in horror from the (to him) blasphemous doctrines of Spiritualism, any more than we need wonder at the horror of the Jews who made Jesus an outcast and finally murdered him?

Is the rough work over? Need we regret our lack of "respectability?" Seeing the respectable shams, the honoured frauds, and the corruption everywhere accepted and loaded with praise, I am inclined to exclaim "preserve us from this respectability!" *Spiritualism is a Revolution*, not alone a reformatory movement. It demands an entire remodelling from nature and truth of the whole social fabric, the whole political structure, the whole commercial system and the religious institutions. It simply means anarchy if it goes too fast, and failure if it becomes respectable. Conventional customs, national prejudices and interest, so-called trade morality, and spiritual or religious exercises and methods of education and employment, are rotten to the core; they demand a thorough overhauling, and it is to this that the idea of man's spiritual nature, immortality and responsibility here and hereafter tend. But there is a form of respectability we may and ought to gain. A good man will always win the respect and confidence of his fellows. Are we respectable in this sense? Do we respect ourselves, our cause, our holy truth? Do we protect it, do we embody it in our lives, and live it in our businesses, our homes, our habits? Are we commencing the revolution in ourselves and prepared to advocate our principles by example first and by precept afterwards? Do we realise the importance, the far-reaching influence and consequences of the movement in which we are pioneers? Are we as actively enthusiastic and aflame with zeal and inspiration as we ought to be considering the magnitude of the issues involved?

If Spiritualism is the last, the fullest and most perfect revelation from God, are we faithful stewards on behalf of humanity in disseminating the truth, in reflecting the light? Each soul must answer for itself, but it seems to me that unless we are prepared to do deeds

of self-sacrifice, to carry our cross, and stand shoulder to shoulder in our love of truth, strong to do and dare, we are not likely to prevail or win the respect of those who are around us.

The Salvation Army, man or woman, braves ridicule, scorn, weather or what not; shouts his shout of joy and victory, and is thoroughly in earnest, aflame with zeal for the Lord, and by that very force affects others with his enthusiasm. Are we self-reliant, united, earnest and faithful?

I know not how the respectable people can explain or excuse themselves, but if we invite the spirits to leave their homes and proclaim the truth to us, surely we too should be ready to announce it. We *should* be a power in the land, we could then compel the respect of our neighbours: we need not ask to be tolerated, but assert our right to respectful attention and just consideration, if the timid souls, the Nicodemuses who are Spiritualists would announce the fact and unite with those who bear the brunt of the battle and give them the moral support of their presence. They would help to carry on the war against vested interests in superstition, ignorance and error. We are not respected because outsiders do not know us, our numbers or our facts and philosophy, because we are not united, not always consistent, not careful of our holy of holies (the *séance* chamber), not cautious enough as to whom we accept as Spiritualists or spiritual-workers, because we have allowed sometimes too great licence to individuals whose disreputable conduct, whose crotchets and hobbies have been foisted upon the movement, but principally *because we are divided among ourselves*. If we were united, if we systematically organised ourselves for offence and defence, if we developed mediums, cared for and sustained the workers, proved their honesty and fitness, and sympathised with them, and strengthened their hands, if every Spiritualist fearlessly declared himself, lived down opposition, and by a consistent course of conduct proved the blessing Spiritualism had been to him in calling upon him to "save himself," then I hold that we should gain the respect and esteem of the world, recommend our principles to the thoughtful, and add rapidly to our numbers till Spiritualism should become the mainspring of every action, spirit-communion an acknowledged fact, love reigning instead of selfishness, and justice and wisdom, instead of their opposites become the natural expression of the embodied man towards his fellow, and the

Kingdom of Heaven be begun in the heart of every one.

"Let us then be up and doing."

Let us respect ourselves, our holy cause, and prove that respect by active service as privates (if we may not be officers) in the army of progress *with* all and *for* all, ready to do ever so little or to perform the task nearest to hand for the good of humanity and the advancement of truth. "Who is on the Lord's side?" Let him declare himself and take up the work and go forward to the end.

Correspondence.

CONJUROR'S ADMISSIONS—A MISTAKE CORRECTED.

Sir,—I must hasten to correct an extraordinary and almost unaccountable mistake in copying which I seem to have made, and which has just been brought to my notice. In an article of mine which you recently published, there is an extract from a letter of Mr. Irving Bishop, which appeared in the *Echo* of September 11th, and I make Mr. Bishop say "Hitherto I have not been able to expose every professional medium." To my great surprise, I learned this morning from Mr. Harrison that the word "not" is an interpolation, and is not to be found in the *Echo* letter. I turned at once to my note book, which I had about me, and in which I had copied down the parts of Mr. Bishop's letter that I wished to quote, to transcribe when I wrote the article for publication. There, sure enough was the word "not." Yet on consulting a file of the *Echo*, I found that this word had too certainly got into my note book, and thence into the manuscript sent to you, without my being able to produce printed authority for it. The omission of a material word in the haste of copying would be careless and vexatious enough, but easily intelligible; the insertion of one which exactly reverses the sense of the original might naturally suggest to any one who did not know me a much more unpleasant surmise. It is just possible that the word actually was in an earlier edition of the *Echo*, which I may have seen, and was struck out in the later issue preserved on the file. But the most probable explanation is the following. I had run my eye down the letter, and noticed certain passages containing admissions I thought useful for publication in your paper. The last passages run thus, "I admit that there are certain manifestations. These however I undertake to explain, although not on the basis of jugglery, which indeed in some cases would be wholly irrelevant and inapplicable. Hitherto I have been able to expose every professional medium and reproduce all spiritualistic experiments, and I am still anxious to discover whether there is any truth in the claims of the Spiritualists." It will be observed that the claim to have exposed all our "experiments" comes between two admissions seemingly inconsistent with it. I must have read it hastily, with the impression that it was all one consistent admission, and supposed myself to be actually copying what I had in reality myself read into the sentence. It is an instance of what the mind may do when apparently performing a mere mechanical operation, which may be useful to remember. I can only apologise to Mr. Bishop for this very strange mistake, and hope that he will believe it to be due to the cause I have suggested. Unfortunately the error has also got into some bills I have had printed for distribution at conjuror's "exposure" lectures. These will be called in and destroyed as far as

possible; and if it is thought worth while to reprint them, the error will of course be corrected in the new edition.

C. C. MASSEY.

Oct. 20th.

POSTSCRIPT.—By one of those curious coincidences of which an interesting collection might be made if people would only take the trouble to make notes of them, the day after writing above, on opening the *Western Times*, of October 21st, nearly the first thing I noticed was a letter from Lord Fortescue, complaining that in an otherwise faithful report of a speech of his, the reporter had exactly reversed the sense of one of the sentences by inserting the word "not!"

C. C. MASSEY.

Oct. 23rd.

THE FLETCHER CASE.

Sir,—In reply to the editorials and letters I find in *The Spiritualist*, in regard to recent legal matters in which my name is made to play a prominent part, I beg to say that the decision of the court will soon be given, and an official account of the whole matter placed before the public. In that I shall find my vindication. I am innocent of the charges preferred against me, and can look the world in the face. That I have been the victim of a vile conspiracy, I am prepared to prove. I shall forward to you after Nov. 10th, the decision of the court, and ask that you will favour your readers with it. I think it is a matter of regret among all Spiritualists, that some of the papers published in its interest should be so eager to pre-judge any worker, before any evidence of his innocence has been received. Our enemies could do little worse. However, I have too many friends in London to fear for the result when the facts are made known.

J. WILLIAM FLETCHER.

9, Montgomery Place, Boston, October 18th.

MR. WALLACE'S LAST RESORT.

Sir,—Mr. Wallace has now fallen back on the possibility that Fletcher's words were, after all, misreported. He says "I now learn for the first time that the words a person 'actually used,' and the words 'reported' in a newspaper are necessarily identical." Mr. Wallace did not learn that for the first time; he never learned it at all, at least from me. He must know perfectly well that I have all along expressly relied on the accuracy of the report for two reasons (1) that Fletcher himself, though the words of the report were repeatedly quoted and pressed upon him, and though he wrote three or four letters on the subject, never once publicly disputed their accuracy, (2) that Fletcher himself used the words "*the American medium*" in his letter of the Nov. 14th, 1869. And to these admissions Mr. Wallace persists in opposing an alleged correction to an "intimate friend"—a correction absolutely inconsistent with the singular number and definite article in Fletcher's own letter of the Nov. 14th, and entirely altering the sense.

About equally unworthy of Mr. Wallace is the quibble about the word "incredible." A statement is incredible which cannot be rationally believed—*after full appreciation of the facts with which it is inconsistent*. Mr. Wallace must be well aware that the opinion of his "prominent Spiritualists" is no argument of credibility, unless we know that these anonymous people believe with all the facts and dates bearing on the question distinctly in their minds, and unless they are prepared with some at least intelligible answer to them.

I could not read Mr. Calder's letter without a smile. I think if I wished to shirk a public enquiry into my character, there is no honourable man to whom I should go for pacific counsels with more confidence than to the amiable and excellent President of the B. N. A. S.

C. C. MASSEY.

[We cannot insert more letters on this subject.—ED.]

NIGHT PSALM.

BY ERNEST WILDING.

Right restful let me low down lie
In brown ground sleeping dark and quiet,
Far from the world's wide-ways and sight,
Days drear are mine, fain would I die.

Sweet mother earth, let me but lay
My weary head on your cold breast;
Let dark clay be downward prest,
Between me and the sunlight's ray.

In this wise let me lonely lie,
Place sedge sear leaves upon my head—
Signs sad of suns and summers dead,
And roses withered without sigh.

For their lost lives wild wet winds cry:
Lay lilies in my clay cold hand,
The fairest flower of sea or land,
I could not say them here good-bye.

Most lord-like love knows sorrows sigh,
The kindest kiss pale pallid pain,
Blue brightest eyes see sad salt rain,
Hearts break and lover's false lips lie.

Sweet snow-drops rich in rareness fair,
Lie trembling when hard harsh winds blow;
Red roses but to wither grow,
No blossoms bloom in winter air.

Let me have for best bosom friends,
Sad spectre brothers, weird and white,
To dwell with through the long lone night,
That sadness unto silence lends.

Their swift sure feet full noiseless tread,
And trackless o'er the sleep-steeped land;
They know no space by sea nor strand,
Mad gales have never swifter sped.

Their wordless voices sound like wind
That wildly beat against the pane;
Their tears are like sad-sobbing rain,
Pale tears that never comfort find.

I fain would feel their fleshless kiss,
Of weirdsome greeting and of grace,
And meet their chilling cold embrace
Of smileless welcome without bliss.

In faith a vigil would I keep,
That o'er the earth no sweet sunrise
Would see, nor glory of the skies
From lids fast closed in dreamless sleep.

WE have received from Messrs. Turner & Henderson of Sydney, New South Wales, the last number of their semi-Spiritualistic journal, *Freethought*, a journal which has been greatly improved in size and appearance.

"PASSED TO THE HIGHER LIFE:"—We have received from the Baroness Adelmä Von Vay, of Gonobitz, a memorial card of the decease of her mother-in-law, the Baroness Catherine Von Vay, who was a prominent Spiritualist and writing medium. Her loss will be deeply felt among Spiritualists in Austria.

SPIRITUALISTIC STATISTICS:—The valuable table of figures relating to spiritualistic societies in the United Kingdom, published in the last number of *The Spiritualist*, was compiled by Mr. J. J. Morse, 22, Palatine Road, Stoke Newington, London. Secretaries of societies are requested to send him the additional statistics necessary for the completion of the record.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE:—"The room at Leipsic in which most of the Experiments were conducted.

PLATE I:—Experiments with an Endless String.

PLATE II:—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV:—Result of the Experiment.

PLATE V:—Result of the Experiment on an Enlarged Scale.

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PLATE VIII:—Slate-writing Extraordinary.

PLATE IX:—Slate-writing in Five Different Languages.

PLATE X:—Details of the Experiment with an Endless band and Wooden Rings.

PREFACES.

MR. C. C. MASSEY'S PREFACE:—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

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