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The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction, lectures, reading-rooms, the press, and spirit communion.

February, 1875.

In the Press.

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## MEDIUMSHIP, ITS NATURE AND

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# The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER ELEVEN.

LONDON, FRIDAY, MARCH 17th, 1876.

## VARYING CHARACTERISTICS OF SPIRIT INFLUENCE.

THE aggregate experience of Spiritualists of long standing tends more and more to prove that the higher the moral and intellectual nature of the departed spirit, the less mechanical power has he over matter, hence healing and high-class inspirational mediumship are rarely found allied to strong physical manifestations. Dr. Newton, Mr. Ashman, Mrs. Tappan, Mrs. Hardinge, Mr. Morse, Mr. A. J. Davis, and Mr. T. L. Harris are not noted as physical mediums, though some of them have a very little power in that direction. As the power and influence of the teacher and reformer depart, so do the wonderful and most useful phenomena of physical mediumship step in, combined, however, with not a little untruth and deception, coming chiefly from the spirits themselves, and more rarely from the sensitives under their rule.

Perhaps it is wise and good, in the economy of nature, that this should be the case, despite the temporary troubles incidental to the gathering of experience, which it will fling upon the Spiritual movement in its early stages. If materialists, inside as well as outside the movement, demand that spirits shall do the animal work of dragging solid objects to and fro, is it not well that spirits of a more animal nature than the rest shall have most power to do such work, and that the shades of departed savages or of the lowest types of humanity, shall find a useful sphere of operation in the establishment of communication between this world and the next? The subsequent moral effect is good both upon the spirit and upon the inquirer. The latter, satisfied that the facts are unquestionable, gradually becomes dissatisfied with the untruth and deception so largely connected with the marvels; he learns that "miracles," as they have been erroneously called, will not reform the heart of man, offer nothing to satisfy the religious requirements of his nature; the physical facts, therefore, have done their work with him; they have given him palpable and scientific proof of the reality of a world beyond the grave; this point being attained, he has to leave them in search of something higher. The spirits are likewise benefited. Their former friend, who received their manifestations with so much delight, gradually becomes cool to them; as they like popularity, and to please their friends, this change is not at all to their taste; and, seeing that it is produced by their own low moral and religious state, they are obliged to begin to think seriously over their own shortcomings, and to begin, in some cases, perhaps, the slow and arduous work of self-improvement.

## SPIRITUALISM IN THE UNITED STATES.

IN the course of a letter recently received by us, Mr. Epes Sargent, of Boston, says:—

We have every reason to be satisfied with the marked progress which Spiritualism has made at the opening of the year 1876. The hostile newspapers begin to find that the cries of exultation which followed the retraction by Mr. Owen of his enthusiastic endorsement of the Katie King phenomena through Mrs. Holmes were premature. The materialisation phenomena have multiplied, and the confirmation of their genuineness is becoming too strong for science to resist it much longer. Two Boston mediums—Mrs. Seaver and Mrs. Boothby—frequently denounced as impostors, are keeping the even tenor of their way, and giving such proofs of genuine materialisation phenomena that a strong reaction in public opinion respecting them has already set in. The rifle test in St. Louis has not yet been explained away, nor has its force been diminished; and on Christmas-day, at Cincinnati, there was such a confirmation of the reality of spirit photography as will long be memorable in our annals. For some months Mr. Jay J. Hartman

has been practising as a spirit photographer, and there has been the usual amount of denunciation from sceptics, and of serious testimony in his favour from investigators who have tested his powers. A few weeks since a neighbour of mine (Mr. A. E. Giles) a retired lawyer, and an experienced student of the phenomena, called on me and exhibited a photograph of a deceased son of his which he had got through Hartman. Mr. Giles, a total stranger, visited the photographer, and, under most satisfactory conditions, got this remarkable picture. He showed me a photograph taken some years since, of his living boy, and the resemblance to the spirit photograph was such as to justify him fully in his belief that it was, indeed, his son who had manifested himself.

## THE MESMERIC INFLUENCE OF INDIVIDUALS.

THE Rev. Thomas Colley, Curate of Portsmouth, in a recent sermon, enunciated the following advanced and philosophical views:—

When the dust returns to the earth as it was, when our last suit of clothes is worn out, and nature will not replenish our wardrobe, and the spirit is out at elbows,—when, gap-toothed, wrinkled, lean, and threadbare, the body has outlived the fashions of the rejuvenescing soul; then, when the dust returns to the earth as it was, the spirit shall return to God who gave it. It came from God, and therefore partakes of His nature. For no gift can be received but that we take part of the giver therewith; and no gift can we give, but that we part with somewhat of ourselves. Your aura, vital force, or what not,—the waste matter you constantly evolve from your ever-changing physical structure,—is incessantly writing your history, leaving a record of you on everything you touch. For, like the track of a falling star or fiery meteor, the path of your influence may be traced wherever you go; and seen is this agent imponderable, fluid intangible, element transcendental, in whatever you handle, own, or possess. A spider's film of gossamer couples us to a myriad points of contact with the world. Hence, wherever you have been, or whatever you have laid hands on, or seen, is wired to your soul-consciousness, and memory can flash a telegram along these fibres of experience, this meshing network of nerve-influence, the brain; and the mind, in retrospect, thus lives o'er its old sensations once again. You lose part of yourself as you walk; you lose part of yourself as you talk; you give part of yourself as you give, or pass the gifts of another to your neighbour. You offer the stranger sitting next to you a hymn-book; part of yourself goes with it; a potent subtle "something" that the higher mathematics of superior beings might build their problems on; a viewless, volatile something that the chemistry of the higher life might analyse, gauge, weigh, and bottle up in Leyden jars for lecture-room experiments with the youth of celestial spheres. A "something," for we know not what it is, that the old masters had perception of when they painted the *nimbus*, or glory, round the heads of Christ and His Apostles. A something which is part of yourself, and which, for the want of better terms, we call your *influence* (which is the Latin veil that hides the recondite truth expressed in native Saxon as your outflowing aura, or sphere-surrounding of spirit), which quickens with your life, and endues with your nature, for a time, whatever you come in contact with or touch. This is the philosophy of episcopal ordination, confirmation, benediction, and the ancient laying on of hands. 'Tis part of yourself you part with in these symbolic actions, and the social courtesies of life, and the hearty grip of hand to hand in friends long absent greeting. 'Tis part of yourself you lose; for you lose yourself ever, continually, every day, every hour, every

moment, for the world's profitable finding. It is the individual loss for the universal gain. It is that which Christ was so prodigal of, that in healing measure flowed forth at His touch; which the woman robbed Him of as she touched the hem of His garment, when He, feeling the powerful ebb of this mystical force, said, "Virtue is gone out of me." It is that which suffuses all things; that in which your associates, and intimates especially, unconsciously are steeped; which loving hearts, and children notably, are most susceptible of, baptising them with blessedness, or repelling them as with the blast of a curse—*your influence*.

#### MY EXPERIENCES IN LONDON AND BRUSSELS.

BY DR. A. BUTLEROF, PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF ST. PETERSBURG.

Translated from "*Psychic Studies*," by Emily Kislinsky.

ANOTHER medium, whose remarkable *séances* I had the opportunity of attending in London, is the well-known Mr. Williams. My experiences with him are well calculated to show how easily one may be led to hasty conclusions when judging on insufficient evidence. The morning after our arrival in London, M. Aksakof and myself went to Mr. Williams's house to ask for a private sitting with him. He was ready to give it at once, and we went into his little back room, where we seated ourselves at the table, holding Williams firmly by both hands, while we waited in the dark. Presently M. Aksakof felt something hard touch his face slightly; I also felt the same thing. We were wondering what it could be, when suddenly raps were heard, and the word "cabinet" was spelled out. This meant that the medium was to go into the cabinet. When we struck a light we found a chair upon the table before us. It came there in the dark, noiselessly, and now we concluded that it was this chair that had touched us in passing. Williams asked whether we wished to tie him; but as, on this occasion, we only desired to acquaint ourselves with the phenomena, we declined, and the medium went into his large cupboard, the so-called cabinet. This cabinet consists of thin boards with two doors in front, which are separated by a fixed panel, about as wide as one of the doors. At the top of each panel is a square opening, closed by a black curtain. Williams sat behind one door, which was fastened, while the other remained open. The light was then turned out, and manifestations began almost immediately. Within the cabinet we could see phosphorescent sparks darting about, and the various objects on the table at which we were sitting began to be moved in the air; the hand-bell was also rung. The manifestations were strong and decisive; but they were produced in a place to which we were strangers, in the dwelling of the medium, while he remained unbound. I must confess that, notwithstanding my former experiences, and the manifold and reliable testimony of various persons who had often attended Williams's *séances*, and had seen similar occurrences under test conditions, yet I did not feel prepared to say, after this sitting, that I was at all convinced by what I then saw.

On the evening of the same day Mr. Williams held his ordinary public *séance*, to which each and all were admitted on payment of half-a-crown. I went alone and found the room empty. A little later five persons appeared, apparently all known to Mr. Williams. We went again into the little room, sat down at the table, and held hands all round. The manifestations began with great power; we heard the musical box wound up several times, the bells rose in the air, various other objects flew about, phosphorescent lights followed the flight of the bells, hands touched the faces of all present. A voice was heard, said to belong to "Peter," a personage who is often audibly, but seldom visibly, present at Williams's circles. The voice is characteristic, but certainly not natural, and is most like that assumed by clowns. That this voice did not come from Williams, who remained almost immovable throughout the manifestations, was pretty clear to my mind; but, on the whole, things looked suspicious. I was in a strange place, sitting with persons unknown to me and friends of the medium; I could not feel at my ease, and I was bound to use every precaution. My doubts and suspicions increased the more when I distinctly felt that the

hand which was touching my forehead in no gentle manner proceeded from a cloth sleeve. The touches were also very unlike those that I had felt on former occasions under trustworthy conditions. Besides this, I detected a minute particle of the floating phosphorescent light on my sleeve; it continued to emit light for a moment, and then, as is always the case with phosphorus, was succeeded by a tiny luminous streak of smoke. I even fancied for a moment that I could smell the phosphorus, although I cannot now be sure that it was not an illusion. Now that I have learned to know Mr. Williams better, and have collected and weighed many new facts, I cannot assert that I was deceived on that occasion. Indeed, I know for certain that hands *with sleeves* have appeared at *séances* under strict test conditions, and that those hands are more or less material, according as circumstances and the power of the medium are more or less favourable to their production.

However that may be, I came away from Williams's with the worst impressions; I could not shake off the strong and unpleasant suspicion that I had been the whole evening the sport of a number of persons, strangers to me, but well known to one another. The question had to be decided whether, supposing the above manifestations to have been artificial, similar, but *genuine*, ones did occur in Mr. Williams's presence. With this view, we invited Mr. Williams to come to our hotel, where M. Aksakof and myself held five sittings with him. At one of these only, which proved unsuccessful, a Russian gentleman of our acquaintance was present; at the other four sittings we three were alone, and two of these were of a nature to leave no further room for doubt. And from this it is plain how necessary it is to be careful in forming a judgment, and how easy it is to arrive at wrong conclusions if they are founded on first impressions or on insufficient observations. Ordinary scientific sceptics fall not unwillingly into this mistake, and think themselves justified in giving passing attention to the phenomena, on which they proceed to judge of them in their dogmatic tone of infallibility. This was Tyndall's mode, for example, whereas other men of science, who went to work with greater care and precision, found it necessary to pursue their investigations for a considerable length of time before they could announce anything as fact. So acted Wallace and Crookes, with whom I had the opportunity of conversing a few days later. When I expressed to the former of these my apprehensions with regard to the sparks of phosphorus on my sleeve, he directed my attention very rightly to the fact that it would be leaping to conclusions if I should decide from that one circumstance that the manifestations were artificial. Wallace suggested it as possible that phosphorus might be directly the cause of the light, and that the application of it might yet be due to the power which produced the rest of the manifestations. Crookes related that he had also believed that he saw phosphorescent smoke from the lights at *séances*, even on occasions when he knew them for certain to be of mediumistic origin.

The *séances* with Williams, of which I am now speaking, took place in our hotel [Inns of Court Hotel, Holborn], in M. Aksakof's room; three of them, including two of the most successful, by day, when we excluded the light from the only window by means of shutters, curtains, and a piece of woollen cloth, so as to produce almost total darkness. The room was small, had but one door, and contained only the ordinary furniture of an hotel apartment; it had not even a wardrobe. The walls were papered in the ordinary manner; we were certain that there was nothing suspicious about them; the room was between two others, one of which was occupied by myself. We began each *séance* by sitting with hands joined round a small table; at the three last *séances* Williams sat both at the table and in the "cabinet," which was formed by suspending my plaid across one corner of the room.

I will not describe every *séance* in detail, but will relate only the most striking manifestations. While we sat at the table, holding Williams fast, various objects were brought to us from a chest of drawers in the room, which stood behind Williams, at a distance of about four feet, Williams remaining meanwhile immovable. Even if he had had his



hands free, the objects would have been beyond his reach. At the first sitting M. Aksakof and myself were both touched on the face with something soft. This, as we afterwards learned, was M. Aksakof's silk scarf, which was lying in his hat on the drawers, and had been brought to us with the hat. Immediately afterwards the hat itself was crushed down on M. Aksakof's head, and then, at my expressed wish, also placed upon my head. At another sitting, we being all in the same position as before, a musical box, which was playing on the table, was raised in the air, and wafted to and fro, as we could tell distinctly by the sound. Presently the box was placed for a moment on my right shoulder, next to Williams, while I still continued to hold him fast. Another time various articles were brought, and placed upon our table or in our hands, such as a match-box, which was also opened, a clothes-brush and a travelling-strap.

When Williams was placed bound in the cabinet, or rather behind my plaid, which was suspended like a curtain, the phenomena were more powerful, especially at the two last *séances*. As we sat at the table we heard the voices of Peter and of John King. This latter personage is a well-known apparition at Williams's circles, and manifests both audibly and visibly. Peter's voice is quite different from that of King, who speaks in a deep bass and very quickly. These voices suggested that we should have a cabinet *séance*. We lighted a candle for a few minutes, while Williams placed himself behind the curtain. We had formerly bound his hands together with tape, which was passed round his neck, and fastened to nails which we had driven in the wall for the purpose. In these last sittings our precautions were taken even more securely; we screwed an iron staple into the wall; a long tape was fastened round the medium's neck, and another piece was passed three times round the wrists, which were drawn together and securely tied. The long ends of both tapes were then threaded through the iron staple, and drawn across to our table, where I held them all through the sitting with my left hand. After each sitting the tapes were found intact throughout their length; the last time the three bands round the wrists were found to be flat and clean, and I was able, while holding the tapes, to feel the slightest motion on the part of the medium. Only at the beginning did Williams draw in his hands a little, apparently as he was passing into the mediumistic sleep. Later on, while the phenomena were taking place, he did not stir in the slightest degree. We two sat at the table, on the side furthest from the cabinet, with our faces turned towards it, at a distance of about three feet from the curtain.

I will relate a few characteristic occurrences of the last sitting. After the light was put out, we again heard the voices of Peter and John. These voices were usually heard and appeared to come from various parts of the room; at one moment they were close to us, at another further off, and often on the side opposite to that on which the medium sat. Presently phosphorescent lights were floating in the air, and immediately the form of John King became visible. This apparition is accompanied by a greenish phosphorescent light, which increases in brightness, lighting up John's bust. It is then seen that this light comes from a luminous substance, which the form holds in its hand. The manly face, with a thick black beard, is tolerably distinct; the head is draped with a white turban, and the upper part of the body with white garments. The form was outside the cabinet, and near to us. We only saw it for a moment at a time, the light vanished, and the form retreated into the darkness, but reappeared again as quickly. The voice of John comes from the spot where the figure stands, generally, but not always, while the form is invisible. John asked us what he should do for us. M. Aksakof begged that he would rise to the ceiling and say a few words to us in that position. Accordingly we saw the form appear just over our table, and then gradually rise upwards to the ceiling, which became visible in the light proceeding from the luminous object in the hand of the figure. While up there, John called out to us—"Will that do?" (*Ist es so recht?*)

Peter, in the meantime, although invisible, was busy and loquacious in the darkness, moving various objects through

the air and touching us with them. As before mentioned, we sat on the side of the table furthest from the curtain; behind our backs, about four feet distant, stood the wash-stand, on which were a water-bottle and glass. Suddenly we heard the ringing of glasses over our heads, as if two pieces were being struck together. Then followed a rapid pouring of water into the glass; the glass was handed to M. Aksakof, the bottle to myself. As it stood in my hand, I felt sensibly that another hand was holding it above. At this moment we heard the medium move and groan, and the voice of Peter exclaiming that he wanted to give "his medium" something to drink. The water-bottle floated away from my hand, we heard the movement and inarticulate murmuring of the awakening medium, mingled with the voice of Peter; then the gurgling of water from the bottle, and in another instant I received the bottle back into my hand. During all that I have described, and indeed throughout the sitting, we were satisfied—so far as our hearing could perceive—that Williams remained in his corner, while the voices of John and Peter were speaking near to us outside the cabinet; occasionally also the sounds proceeding from the medium, and the speaking of John and Peter, were almost simultaneous.

In conclusion let me remark that it is quite natural if other Russian inquirers regard these phenomena with suspicion. Owing to the scarcity of mediums in our country they have had at present few opportunities of observing them; nevertheless they have not held back altogether, but took up the investigation so soon as some of their colleagues announced seriously that they had really witnessed the manifestations. On the whole American and English men of science have furnished the most remarkable examples of prejudice and obstinacy. It is easy enough for them to inquire and observe, and to convince themselves of the objective reality of the phenomena; they have powerful mediums always at hand, and yet with a few honourable exceptions they prefer to deny or to ignore the existence of these facts, and to treat as unworthy of attention or credit the testimony of such men as Hare, De Morgan, Wallace, Crookes, Varley, and others. In no far-off future such conduct as this will be pointed at as a glaring example of scientific prejudice and scientific superstition. I am aware that these words can hardly be allowed to appear in conjunction; the adjective "scientific," however, does not here refer to true science, which knows neither prejudice nor superstition, but only to such men who may belong to its ranks on the one hand, but who do not work in the true spirit of science so long as they pretend to serve the cause of human knowledge by a system of ignoring facts.

May the scales soon fall from their eyes, and may they soon enter on the only path to truth, namely the path of experiment!

St. Petersburg, 2-14 December, 1875.

I feel constrained to add my testimony to that of my valued friend, Professor Butlerof, in respect of the manifestations which we witnessed in the presence of Williams. Besides this, I can testify to having received the confirmation of the appearance of John King from Mr. Crookes in his own house, Mrs. Crookes's hand being on Williams's shoulder, while he was asleep behind the curtain; also that in the house of Mrs. Makdougall Gregory the curtain behind which Williams was placed, was nailed over the embrasure of a window so closely that the medium was in a niche almost hermetically sealed; and that yet John King appeared above the table, round which the company were assembled, in front of the curtain! Williams's reputation as a medium is the best-established of any I have met in England.

ALEXANDRE AKSAKOF.

INDIAN WITCHES.—An epidemic of witches is reported from Gangpore, a remote dependency of Cheta Nagpore. The Rajah, having a righteous horror of such "devil's dams," had erected scaffolds in the principal hamlets, for the speedy and effective disposal of any reputed dealers with familiar spirits. Sir Richard Temple, who is no Spiritualist, and recognises no medium outside of Belvidere, has ordered these arrangements of primitive faith to be pulled down, and has, moreover, placed the Rajah in durance vile for summarily executing two old women of the worst possible reputation. The gontias, or witch-finders, are also to be strictly brought to account.—*The Graphic*, March 11th.

## Poetry.

## NEW YEAR'S GIFTS.

What shall the New Year bring, borne on Time's silent wing,  
 Out of the past?  
 Seed sown in toil and care, joy sadly buried there,  
 Skies overcast:  
 Hush! poor complaining heart, from such seed blossoms start,  
 Roses appear.  
 Ah! may they brightly twine, bringing thee peace divine,  
 In the New Year.

JULIA GODARD.

## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

## ANOTHER "PROOF POSITIVE OF IMMORTALITY" ESPECIALLY FOR SCHOLARS (LATINISTS).

SIR,—Many and various kinds and forms of proof—proof real, practical, absolute, scientific, *demonstrative*—have been addressed to all manners of men and minds, to establish the great basic fact of "Modern Spiritualism," namely, the continued existence, disincarnated, of so-called "spirits," who have before been incarnate in the human life, as we are now; together with I do not say the possibility, but the fact, of their occasional communication—intelligent communication—with us spirits not yet disincarnate. Stone by stone thousands of good witnesses have added their contributions of testimony, until we have an Egyptian pyramid of them, as it were, so that we now no longer care much who admit it or who refuse to see it, whether from ignorance or from refusal to see. But I am not aware of any case of testimony derived from an ancient classical Roman author communicating with us in his own Latin, and proving the reality of his presence, and the authenticity of his communication, by its own internal evidence in connection with the circumstances under which it was given. This is the stone which I proceed to add to the pile, and I ask for it the particular attention of scholars. They will appreciate the nature and force of the evidence; and it is to them that it is addressed.

I beg to refer them back to my letter in *The Spiritualist* of February 18th about "Publius Syrus." But it may be as well to summarise what will there be found.

1. A spirit announcing himself to me as my "guardian angel" (by a communication addressed to me through the Comte de Bullet, while he was sitting with Mme. R., a medial lady of high respectability, non-professional and disinterested, and ignorant of my name or existence), states that he brings me a spirit, a "great philosopher" of ancient times, who will give me from time to time some of his sublime maxims, &c.

2. A few days after, a spirit giving his name to Bullet as "Publius Syrus," announces himself as an "invisible friend" to me, and as the one who had been announced to him; says that he had left a work of maxims, of which he quotes to him one (respecting the right use of money), apparently for the object of proving his identity. Neither Bullet nor Mme. R. had the slightest idea of who might be "Publius Syrus," nor any knowledge of Latin. On this being shown to me I go to the National Library, and find that Publius Syrus was indeed a "great philosopher" and moralist, who died about twenty-nine years B.C., and who had left such a collection of maxims, among which I find the one of which he had given a free translation to Bullet—*Pecunia oportet imperes, non servias*. Here was already a considerable first presumption that the spirit thus communicating to me through Bullet was indeed Publius Syrus—was it not? He had not given it to Bullet in the original Latin, but knew that I would hunt it up and easily find it. So it was the same as though he had given it in Latin.

3. I then go to Mme. R. myself. An invisible giving his name as "Publius Syrus," communicates with me, beginning in Latin, with a second maxim, the original authorship of which has hitherto been unknown (*Quos vult perdere Jupiter dementat*), declaring that it was from him that it had descended down the ages; and that he had given it to "the great Cæsar," who paid no heed to it—Cæsar whose protégé and favourite we know him to have been. He gives it as its true original text, and avowedly for the purpose of convincing me of his real presence; and then proceeds to communicate more easily in French, on account of the medium's ignorance of Latin. Was not this very curious, and a second considerable proof in Latin that he was indeed Publius Syrus? I submit it to the candour of scholars who may read this.

Well, I have been twice since to Mme. R. Again communicating with him, I told him that I felt an inclination to edit and commentate what remained to us of his works, and asked if he could not give me more of them, or help me to discover more, whether in hiding places where they may yet exist, or in palimpsests which might be known to him. He answered that if I continued to please him he would hereafter do much for me.

I then apologised for the presumption of my request. He answered that, to punish me (evident pleasantry) he would impose on me the task of translating into English, and sending to those who discuss and dispute the reality of the spirit communications, the following, which he gave in French: *Lumière, Lumière! Pourquoi toujours nous fuir? Les hommes se poursuivent, s'appellent, mais dans l'aete, dans la vie, leurs pas toujours se détournent volontairement de toi.*

4. I go yesterday to Mme. R., having in my mind strongly the desire to ask him for the Latin original of this. But I had no time to do so. After acknowledging his presence, he at once writes: *Laissez moi dire*

*un mot à un d'entre vous qui me comprendra* (Allow me to say a word to one among you who will understand me): *Lux, lux veritatis, quid semper fugis? Sequimur, invocamus, sed semper passus nostri voluntarii torquent viam.*" Here was the Latin original I had wanted to ask for, but did not! Here too was a third Latin proof of the reality of his presence! I certainly should never have thought of the peculiar form in which he gave the idea of turning aside from an object pursued, namely, "torquent viam," (*twist the road*). I told him I had obeyed his direction to translate this into English, and meant to send it to *The Spiritualist*; and asked if he could understand it if I recited it in English. "Yes."

"Well, do you approve the following translation?"

'Light, light of Truth, why ever thus recede?  
 We follow, we invoke; in act, in life,  
 Our wilful steps still ever turn aside,'"

"Yes," was his answer. Observe the sharp shrewdness with which the old moralist and satirist of nineteen centuries ago sends this maxim to be reflected upon, particularly by those who profess to be, *par excellence*, followers and votaries of truth—who really are so, along their own accustomed lines of study and pursuit—who have, in many cases, risen to great eminence and authority in the domains of scientific research, in which they have become great, recognised potentates, such as your Brewsters, Faradays, Tyndalls, Huxleys, Carpenters, &c.; but who, when the light of new facts dawns before them on the way, tending to reverse the theories of scientific materialism in which they have stiffened with habit and age, and of which they have become the great princes and high-priests before the eye of the world, refuse to follow the new light into new regions of truth; and who then "*voluntarii torquent viam*," notwithstanding the already manifest fate which awaits their names in the next generation, of pointing, to the derision of the schoolboys of the future, the same pitiable moral already so often before pointed, to that of the schoolboys of our time, by so many predecessors not less relatively eminent and authoritative in their day and generation. But this practical application of the pregnant wisdom of this last-cited maxim of old Publius Syrus is merely a hint *en passant*. I may hereafter give it a more full development. My present object is merely to call the attention of scholars to the manner in which Publius Syrus, who died about twenty-six years B.C., has thus already proved his identity, as a communicating intelligence from the world of disincarnated spirits, by giving, on three several occasions, through a lady medium—unprofessional, disinterested, perfectly respectable, and absolutely ignorant of Latin—three distinct Latin maxims or apophthegms, full of the wit of wisdom and of practical contemporary applicability, namely:—

1. *Pecunia oportet imperes, non servias.*
2. *Quos vult perdere Jupiter dementat.*
3. *Lux, lux veritatis! quid semper fugis? Sequimur, invocamus, sed semper passus nostri voluntarii torquent viam.*

And I appeal to the scholars to whom these facts and this argument are addressed, whether the case is not fairly made out, that here is ample self-proving evidence of genuine and authentic spirit-communications, in Latin, by an ancient Latin classic moralist, who certainly died (as we call the process of disincarnation) nineteen centuries ago.  
 Q. E. D.  
 J. L. O'SULLIVAN.

Paris, March 10th, 1876.

## THE RELATIVE TRUSTWORTHINESS OF DIFFERENT FORMS OF MEDIUMSHIP.

SIR,—In *The Spiritualist* of August 13th, 1875, is an article by the Hon. A. Aksakof, of St. Petersburg, in which he says of the reincarnation theory: "To sustain it he (Kardec) has always had recourse to writing mediums, who, as is well known, pass so easily under the psychological influence of preconceived ideas. . . . whereas, through physical mediums the communications are not only more objective, but always contrary to the doctrine of reincarnation. Kardec adopted the plan of always disparaging this kind of mediumship, alleging, as a pretext, its moral inferiority."

*The Spiritualist* of Feb. 25th, 1876, contains a leading article on physical manifestations, in which it is said: "Gradually the too frequent untruthfulness connected with the messages which accompany powerful and wonderful physical manifestations is becoming generally known. . . . We have the whole Spiritual movement in France damaged by Buguet, a powerful medium, who has not the least hesitation in swearing to anything which he finds to be convenient at the moment. . . . Although the Holmeses were powerful mediums, not the slightest reliance could be placed on anything they said. . . . We have the testimony of Mr. Joy about the celebrated Eddy brothers, that they are the most unlimited liars he ever met in the whole course of his life. . . . Mr. Jencken, again, who has had so much experience in his own home, avers that the spirits who usually produce physical manifestations indulge habitually in the most purposeless and unnecessary untruths." A STUDENT.

Milan, March 4th, 1876.

## METEMPSYCHOSIS.

SIR,—In your issue of February 25th Mr. Christian Reimers says, "If there be any truth in reincarnation, then the old notion of the soul getting into an animal's body, and *vice versa*, may find favour again, and in cases where the process has not been cleanly performed, brief developments of clairvoyance may then explain the frequent expressions: 'You old goose,' &c." I must put Mr. Reimers right. The theory of the human soul getting into the body of a lower animal does not belong to reincarnation, but appertains to metempsychosis. Reincarnation does not teach retrogression but progression of the intelligent part of man, the which at once excludes the idea of the possibility of its passing into the body of a beast. The resemblance in mind and body between some men and the brute creation does undoubtedly exist, but we must trace the reason of this in the doctrine expounded by Darwin,

which, I will tell him *entre nous*, I am now engaged in investigating, as alone capable of explaining this resemblance between certain men and the lower animals. Who, on looking round, cannot discern some human creatures strongly reminding one of the eagle, the vulture, or the owl; the lion, the bear, the fox or the skye-terrier, the lamb, the dove, or the kangaroo? And how often one perceives a certain resemblance of instincts between these men and the animals of which they bear the impress. I have known a man, here in Naples, who wanted to swindle me of a thousand pounds, lent him without interest. In court, during trial, I saw distinctly the reason of his behaviour in his phrenology of the fox and physiognomy of the hog. Had I, when he asked the loan, known more of Darwinism, and looked better into his bumps, I should have saved five trials at law, so great is the truth of the adage that "knowledge is power." It is when the course of progression from monad to man has been accomplished that reincarnation takes up the work, to physically and mentally obliterate all traces of the lower creation in him, until he has reached that maturity and refinement of understanding that will make him fit to live the life of a disincarnated spirit. Should Mr. Reimers be inclined to look into these new-fangled notions of reincarnation and natural selection, I would offer him the friendly advice of not making it publicly known, unless he feels disposed to have a couple of editors of spiritual periodicals on his back, and a polemic with half a dozen *statu quo* doctrinaires, who will find plenty of work for him. Occult sciences should be studied occultly.

G. DAMIANI.

Naples, 2nd March, 1876.

## A LETTER FROM MRS. TAPPAN.

SIR,—The following clipping has been forwarded me by a friend who noticed it in *The Spiritualist* of January 7th:—

MRS. TAPPAN ON DEAN STANLEY.

SIR,—I have read a report of an inspirational address given by Mrs. C. L. V. Tappan, at Chicago, on the 14th of last November. In it is this sentence:—"Dean Stanley, in Westminster Abbey, has preached a sermon upon the future life, in which he said, 'If the manifestations recently occurring, and now known to the world, are true, they present a knowledge of the future state which, I think, the Deity intended us to learn long ago.'"

Dean Stanley informs me that there is "not a shadow of foundation for any part of that statement." HOPKINS.

Allow me to say, by request of my guides, that the lectures delivered in America are for the most part reported hastily, and printed without revision, either by the guides or editors, and that the guides have not revised any of the lectures delivered since my arrival in America, except the one by Judge Edmonds in New York. Readers will, therefore, remember this, and make allowances for inspirational errors like the above.

Permit me also to take this opportunity of assuring you and my friends in England that, notwithstanding my constant and rapid journeying across the continent, and continuous labours in lecturing, my health has constantly improved, and I have avoided the cold by being ever in advance of it on my westward journey.

A month in Chicago, and a month in San Francisco, together with intervals of a few days in other places, complete the four months that have elapsed since my arrival in America. I find in Los Angeles the desideratum of a winter climate—mild, agreeable, and the fields clad in verdure, while the flowers and orange groves allure not only the sense of sight, but other senses as well. My friends, Mr. and Mrs. G. R. Hinde, welcomed me to their temporary abode—a charming cottage in the suburbs of the town—and now we are off on an excursion of several days duration to see the country, and compare its attractions, agricultural and otherwise, with other regions.

The day has been one of surpassing loveliness, such outlines of cloud, mountain, plain, and distant sea as one very rarely sees, even in dreams, or visions of the spirit land, while the balmy air and sunshine are alone healing and life-giving. My permanent address, after April 1st, for some months will be, "Care of *Religio-Philosophical Journal*, Chicago, Illinois, U.S."

Mr. and Mrs. Hinde join with me in best wishes to yourself and all friends, and believe me, with warmest regards, yours very truly,

CORA L. V. TAPPAN.

Los Angeles, California, United States,  
Feb. 11th, 1876.

## LORD BACON'S THEORY OF SPIRITS.

SIR,—It was the opinion of Lord Bacon that all bodies are pervaded by a spiritual substance, which, when we come to plants and animals, has been called soul. He said, "It is not a question of words, but infinitely material in nature; for spirits are nothing else but a natural body, rarefied to a proportion, and included in the tangible parts of bodies, as in an integument." "The tangible parts of bodies," he said, "are stupid things; and the spirits do in effect all"—that is, are the source of all power, and form the basis of the minds of men; hence the free action of the mind and power of combination, which we cannot conceive of the tangible physical organ, and this spiritual basis within, in relation to the spiritual pervading medium without, giving a true correspondence in our perception which cannot otherwise be accounted for; in fact, the theory becomes a necessity in the nature of things.

Bacon also said that there may be many powers and sources of information in nature, had we the appropriate senses to perceive them; but there is not one educated person in a thousand that ever heard of these theories of Bacon, and men of science have only sneered at them. Bodies never do actually touch, as shown by Newton, hence all action must occur by the intervening something we agree to call spirit. But facts remain facts, whether we can explain them or not—such as the passage of light through seemingly solid glass, and the millions of actions

through a point in space and in opposite directions without interference. These things cast some light on the fact of the store of latent impressions in memory, the free and complex action in the mind, and the leavening or investing of the fresh matter taken up with all the conditions and abilities of the old; also the germ cell with the whole latent character of the being, or ability to develop into a similar being. This leavening and animal magnetic principle will act a great part in the future, and bring Spiritualism into a more scientific position. It would take a volume for me to generalise the principle into all its correlations, exhibiting one great general law of all natural action. Further than general laws we cannot penetrate, though instinct and clairvoyance do seem to overleap experience, notwithstanding the mechanical explanation attempted by Herbert Spencer, Mr. Wallace, and Dr. Darwin. The facts will not bend to such theories. As we progress we shall attain fuller and broader views; but even Professor Tyndall supposed future man will never dive beyond the surface, into the reason of the nature of things—if even there be a reason at all, which is very doubtful. The facts and principles are what they are seemingly by a primordial necessity, as Humboldt said, and as Bacon positively affirmed, referring all to an adamant chain of necessity that no power could possibly sever.

HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

## REMARKABLE SEANCES IN HOLLAND AND BELGIUM.

SIR,—Hoping that you will be able to reserve a little space in your next number, I wish to give a brief statement of my trip to Belgium and Holland with the Bamford boys. As my chief object was to convince some sceptical gentlemen in Arnheim, Holland, I shall merely state in a few words that after a private *séance* at the house of Captain Bouvier, father of the only physical medium in Brussels, I was requested by Mr. Fritz, president of the Belgian Society of Spiritualists, to give a *séance* at their rooms.

The audience was rather large, about fifty being present. The boys were placed under the usual conditions, several manifestations were produced, and I heard afterwards from Lieutenant-Colonel Jacoby that in general the audience, although little acquainted with physical phenomena, had been well satisfied with the manifestations they had witnessed, and were convinced that fraud was impossible. In Arnheim, having informed M. Cathé (the leader of anti-spiritualists in that town) by letter of my coming, he called on me in the morning, and we at once arranged for two *séances*. About ten attended, all more or less in public life—doctors, clergymen, and teachers in public schools.

I stipulated that, after testing the boys under the usual conditions, they should be allowed to submit them to other conditions. The younger boy, whom I consider the best medium, proved to be too nervous, and at both *séances* I had to use the elder boy. Under the usual conditions the manifestations went on well, and these learned gentlemen are still seeking an explanation of the fact that a finger ring (the boy being tied up in a bag) could come on his finger. This manifestation failed when a kind of gloves without fingers were put on his hands and tied very close to his arms. Hence the sceptical gentlemen concluded that it was all trickery, feeling sure that the father had trained his children as clowns, so as to make it possible for them to turn round the upper body, making the hands come forward, and thus producing the ringing of bells, playing of accordions, writing on the slate, and so on—forgetting that the neck of the boy was tied closely to the back of the chair. But the fact of the ring (matter through matter) remains an enigma for their high capacity for materialistic conception. Probably (having asked my permission) they will publish the result of the experiments, and very likely an active debate will take place, which can and must do good in attracting the attention of the public.

In the Hague we had a very good *séance* at Mr. Riko's, when most of the members (one rather sceptical) of Oromase founded by Major Revius, attended.

It seems to be a fact that it is rather dangerous to take mediums to a foreign country. I decidedly observed with the Bamford brothers, as in the case of the Petty brothers in St. Petersburg, that the power was declining during the last few days. It may be that the change of climate and food has a great influence in these matters.

J. N. TIEDEMAN MARTHEZE.

20, Palmeira-square, Brighton, March 11th.

## SPECULATIONS ABOUT THE REINCARNATION HYPOTHESIS.

SIR,—A friend of mine, an enthusiastic Spiritualist, has asked me to translate the following communication from a departed friend of his, and to send it you for publication. Alfred Véron, still in the flesh, is of opinion that the theory of a plurality of existences is the only one that vindicates the ways of God to man, or is capable of reconciling the justice of God to the widely diverse positions of men upon earth. What I myself feel about the matter is that, if it be true that we shall have to come back and live again upon earth after passing a century or so, more or less, in the spirit world, and if, consequently, we shall be personally benefited by our present labours to make this earth a more agreeable abode than it is at present, it certainly is desirable that we should now be aware of our probable fate, such knowledge being likely to act as an incentive to us to strive after general amelioration, and to convince us of the solidarity of the human race. The idea in this communication seems to be that we can only wear what we win, and that we can obtain nothing without working for it. Does not this appear perfectly just and reasonable? What if, after all, it turns out that those who have been arguing against the theory of reincarnation have been fighting against the truth? It will not be the first time that men with the best intentions have done that. I think that any impartial judge reading the arguments *pro* and *con* that have lately appeared in the Spiritual journals would rule that the *antis* have had considerably the worst of it.

Here is the message:—

Happiness, it is said, is not for this world, and every one dissatisfied with his position thinks he sees others in possession of the chimera, which he, vainly pursuing, never reaches. Men are too much in the habit of regarding society as an immense lottery, whose prizes fall to the share of a chosen few, while the majority live upon hope alone; all, considering themselves inhabiting a house of luck, take little trouble to render their chance favourable. There is no prize to be counted upon, and therefore it fails to come to those who look for it, and those who do not, and happiness is so rare a thing that one does not even give oneself the trouble to seek it, or ask oneself whether one has taken the right means to obtain it. So long as men look upon themselves as savage competitors for the same prey, they will only employ their energies to drive off their rivals, and individual peace and general well-being will be but empty words. You must accustom yourself to the idea that you are all members of the same family, united by mutual interest one to another, and a proper understanding can only exist when each individual labours not for himself but for all. It is not through drawing upon a capital already accumulated, however considerable, and however divisible it may be, that each man can provide himself with a sufficient income of moral progress, which is the great need of each existence in flesh. Each must furnish his own *quota* to the general treasure of improved conditions, which will constitute the commonwealth of the future. Every one sacrificing his infinitesimal personality, must add his mite to the elements of happiness whose unequal division causes all the heart-burnings of the great human family. All desire happiness for themselves, and would certainly wish to see others happy, if happiness could be obtained by wishing for it, or by devoting oneself to bringing it about. If we could not rely upon a succession of existences which enable us to profit from work accomplished, we ask whether it is really worth while to undergo the vicissitudes of temporal existence in order to accumulate riches for the benefit of future generations, for which we can have no feeling of real affection, if we consider them only as relations resulting from ties of the flesh. What does it matter to me if the earth becomes an abode where evil passions are unknown in a few hundred years, when all will enjoy perfect happiness, if, in order to bring about that state of things, I am now obliged to suffer incessantly, with no hope of reaping any other profit than that eternal happiness whose only prospect is a frightful monotony? Let our grandchildren do like us; let them do the best they can under the circumstances in which they will find themselves when we are no longer there. After us the end of the world. Thus pass away generations, and a continual and gradual progress is the result. If, however, on the contrary, everyone knows that the present existence is intimately connected with the past and future ones, if every one knows that working for the amelioration of mankind of necessity helps to increase the happiness he already possesses, his personal interest would urge him to co-operate in the welfare of all. To make men understand this, their passions must be worked upon, by showing them that a result affecting them from their present actions will be brought about in a future more or less distant. The principle of reincarnation contains in itself the destinies of humanity. Preach it then to all, for it alone will affect the fusion of hostile interests, that desirable state of things longed for by all.—MOREL LEVALLEE.

J. H. GLEDSTANES.

Paris, March 10th, 1876.

[Apart from the doctrine advocated in the spirit message quoted, the principle running through the whole communication seems to be that a man should do good, not for its own sake, but to gain certain advantages for himself in the future, on his assumed return to this earth. Why should he not alleviate the suffering around as much as he can, because it is *right* to do so, irrespective of any consequences to himself in the future? At present the reincarnation doctrine utterly breaks down when the inductive method applied by science to every other speculation, is brought to bear upon it.—ED.]

## A SPIRITUALISTS' HOTEL WANTED.

SIR,—It has often struck me that a Spiritualist's hotel not far from the offices of the National Association in Great Russell-street, would be a great boon. It should not be managed by an inexperienced novice, nor by a teetotaler, vegetarian, Shaker, or other eccentric person, but be in every sense of the word a well-conducted first-rate hotel, in which people of different shades of opinion can live as they please. Perhaps the proprietor of some already established good hotel would find it to his interest to make the accommodation of Spiritualists a special branch of his business. P.

## A CURIOUS QUESTION.

SIR,—Christ said, "Where two or three are gathered together in my name there am I in their midst." We hear much about the "Real Presence"; has any reverential attempt been made by Spiritualists to ascertain whether it is practicable to open up direct communication with Christ, and obtain from Him a message suited to our present requirements? If He spoke to Paul, and if He still lives, why should He not again give material proof positive that He still works for the welfare of mankind? We are told that *according to our faith* things are done for us; between faith and credulity it has often been hard to discriminate, but surely something should be now undertaken of the nature of a practical test. HOPEFUL.

## MESMERISM.

SIR,—I regard mesmerism as the pioneer of Spiritualism. Convince a person of the truth of mesmeric phenomena, his scepticism generally respecting assumed "impossibilities" is destroyed, and he at least becomes an inquirer in respect to the facts of Spiritualism. It seems to me that the most powerful mesmerists are those most sensitive to mesmeric or psychological influence. I believe we move on certain planes of soul-sympathy. Because A can mesmerise one over whom B has not the least influence, is no proof that A is the more powerful mesmerist. To teach a certain *modus operandi* in the producing of psychological phenomena is, I think, an error; to be successful, one must throw the orthodoxy of mesmeric professors, at least those whom I have seen, to the winds, and be as heterodox as possible—if being sensitive, trusting to the impulses of one's soul rather than to any given rule, is heterodox. I have seen a mesmerist blending phrenology with his experiments;

this I regard and think I can demonstrate to be mere trickery. Phrenomesmerism—by which I mean the touching of certain organs, such as combativeness and secretiveness, and producing results apparently illustrative—is a fallacy. I assume that every person is a mesmerist, and daily unconsciously exercises in a greater or less degree this influence. When large parties are assembled, what more welcome, amusing, and scientific than mesmerism? Give the people the milk of mesmerism before the strong meat of Spiritualism. If six of your readers write to me (I prefer dealing with Spiritualists) to the address given, I would, if they allow me, appoint an evening and place, and give them one lesson voluntarily, and relate my own experiences, so they could produce on sensitives all the psychological phenomena usually exhibited by lecturers upon this science. I make it a *sine qua non* that if any respond they shall have learnt nothing before, practically, of mesmerism.

E. C. NEWMAN.

Care Mrs. Shepherd, 37, Motley-street, Clapham.

## TRANCE MEDIUMSHIP IN BIRMINGHAM.

SIR,—It is always a pleasing duty to record the development of high-class trance mediumship, and in this instance the pleasure is mine. I write to record my testimony of the highly intellectual quality of Mr. W. Russell's trance mediumship. Mr. Russell is a schoolmaster at Walsall, and a Spiritualist of several years standing.

Calling at my house on business on Saturday evening last, the gentleman in question was asked to join our circle, and kindly consented. In our passive circle, Givex (his chief guide) soon took control, and gave a logical discourse of an hour's duration, throwing clear light on some important spiritual problems. The discourse was in response to a number of questions and propositions put by myself at the invitation of Givex. The principal points of interest were connected with life on the other planets: the future of animals: elementary spirits; the latter differing greatly from those written of by Colonel Olcott—inasmuch as they were of human origin, created by a union of love; pure thought beings, and totally incapable of producing physical phenomena—that supposed function or ability in the elementaries being due to the action of the lower types of the human family who in earth life scarcely reached a conscious individuality, and in the spirit world act so inconsequently and mechanically. The spirit also spoke of the drift of our civilisation from east to west, and the future of women on our globe. On all these weighty subjects he displayed a store of rich mental treasure, with an utter absence of the diffusion of style unhappily too prevalent. The voice, manner, and accent of Givex differ greatly from the normal state of the medium, though the intellectual calibre of the latter is well known by many friends.

Accuracy in phraseology is also a prominent characteristic of Mr. Russell's chief guide, a quality in the present phase of Spiritualism to be greatly admired and valued. In short, I have no hesitation in stating as my opinion that Mr. Russell's trance addresses would reflect much credit on the movement from a public rostrum.

J. W. MAHONY.

1, Cambrian-place, Anglesey-street, Lozells, Birmingham.

## THE CONTROL OF SPIRITS OVER MATTER.

SIR,—In reading over one of your leaders of February 25th on "Physical Manifestations," I was struck—1st, with a conclusion from facts, termed a law in that article, that "the lower the spirit the greater is its control over matter," and, 2nd, with a *rapprochement* between the ordinary physical phenomena and the manifestation made to Mr. Livermore by his departed wife. On these two points I would beg leave to submit some observations.

As is well known, the manifestations or phenomena that have been occurring with increasing profusion for the last twenty-seven years had not taken place with anything like the same profusion in previous epochs. Why, therefore, have they taken place in such abundance at the present time? As you, sir, are aware, the possibility of communication between the two worlds *was not discovered by the Foxes, but the discovery was prompted by the spirits, who, disclosing a preconcerted plan, rapidly augmented the manifestations both in number and power, and I may add, are doing so still.*

The spirits' answer to the foregoing question has been—and it is consistent with the inferences to be drawn from the facts—that the manifestations were necessary to overcome the growing materialism of the time, and that there is nothing to prevent a fusion, so to speak, between the two worlds. The latter is evinced by the fact that the manifestations have increased not alone in quantity, but some likewise in quality. Is it to be supposed for one moment that the originators of the plan referred to are the very spirits whose physical manifestations are so low, deceitful, and unintellectual? Or should we not rather, using our judgment in the matter, attribute it to superior minds or spirits who take a watchful and absorbing interest in the gradual development of our planet? If this be admitted—and I would be glad to learn of a possible escape from the conclusion—can it be said that those superior minds have no or little control over matter? We have an analogy to it in our own world, where mind has overcome and conquered matter. If coal has to be heaved from a ship, though we could *à la rigueur* shoulder it ourselves with the requisite sacks, we would not think of doing so, but would call into play the necessary coal heavers and pulleys, thus indirectly using the control we have over matter. And all control over matter is perforce indirect, *i.e.*, we have to employ means to an end. We cannot by a simple effort of will control matter. And yet in our own world our power of control over matter is in a direct ratio to the degree of knowledge; as a definition, therefore, the phrase, "the lower the spirit the greater is its control over matter," is perhaps not sufficiently graphic. Seeing that the lower spirits seem to have no other tendencies than the material ones, and are bound to the earth,



they may be considered to play the part of the coal-heavers in the spiritual world, and the definition, I beg to suggest, might be rendered more defensible if a word were added thus:—"The lower the spirit the greater is its (mechanical) control over matter."

As to the second point referred to, it would doubtless be desirable at present to draw a line between the purely mechanical and unintellectual control over matter, and that exerted with only the purest motives. If there is a difference between mind and matter, between the physical or material, and the intellectual or mental, there should be no difficulty in discriminating between the two.

It may be surmised that until the greater number have become convinced of the futility of the lower physical phenomena, the higher manifestations which are to come will not take place.

How necessary, nay, indispensable, the former have been is evinced by the disillusion felt at their failure.

"I have yet many things to say unto you, but ye cannot bear them now."—John xvi. 12. B. P. J.

#### CASTS OF MATERIALISED SPIRIT HANDS CRITICALLY EXAMINED.

SIR,—Of the many remarkable incidents which, even in their repetition, bring new points to light, I must select, for the sake of brevity, only the more important. Professor Butlerof's method of securing the hands of his medium with net-lace induced me to use it to completely imprison the whole upper part of the body, without the least inconvenience to the medium, and—most important, I believe, of all—saving time and power. Nevertheless, I had a fit of doubt, not as to the value of the test in itself, but as to its value to the most exacting sceptic. The idea struck me, that in his mind the seam of the bag, running down the front, might be loosely fastened and opened to let the untied hands out. So I resolved to run a double thread every three inches round the seam, knotting and cutting it separately. Another thread was run all along the seam, and the ends let out on the outside. With this improvement I placed the medium in the cabinet and reduced the daylight to the proper tone. Not only came the spirit Bertie out more shining and beautiful than ever, but Mike, with his black beard, and looking like an Arab in his white drapery, made his appearance quite clearly and distinctly. Last Saturday we obtained, in the presence of Mr. Oxley and Mr. Marsden, a mould of a right hand again, after the spirit asked us whether we wished the right or left one. Now I have before me two casts of each hand, and the comparison between the fine lines of either, accurately repeated, but only slightly modified by the different curvature of the hand and fingers, demonstrates the original as the hand of the same distinct individual. Although these most wonderful manifestations begin to be really fascinating, nay, exciting, I try my best to pull myself back to dry, cool observation, and, reflecting upon the fact that days, nay, weeks, had passed between the formations, I took a magnifying glass and carefully examined the nails; the positive difference of their edges showed evident marks of cutting; their altered distance from the outlines of the skin suggested growing. So it would seem at the first stage of reflection no outrage of common sense to suggest a pair of scissors in spirit-land! At all events there are curious particulars in these new manifestations, inviting imagination in all directions, both lifting up to higher regions, and pulling down to good mother earth, even if only by a cotton thread or pair of scissors. C. REIMERS.

Manchester, March 6th, 1876.

#### DOES SPIRITUALISM, IF ACCEPTED, PROVE IMMORTALITY?

SIR,—Mr. Venman (in his letter to you of March 3rd) reverts to the interesting question of "immortality as an inherent property of the soul or spirit of man." Like him, I should be very glad to be told of any data on which the unfailling immortality of man can be based. "Immortality as an inherent property of the soul" are words which, though precise enough at first sight, are really very vague; for "immortality" may mean either "eternally deathless," or only surviving the process we know as physical death. It may also be a question whether immortal individuality be the inevitable possession of humanity, or whether it be a faculty which has to be developed during incarnation, having been previously generated. Again, there is still some general confusion of terms as to death. It is now generally acknowledged that material death is simple dissolution, or resolution of matter back to some general condition. But how about spiritual immortality? Spirit, thought, and ideas can no more be destroyed than a material atom can be annihilated; but spiritual atoms, like material atoms, may be scattered by the four winds of heaven, and then—where is the individual? Hence it is evident that when people speak of their immortality, they mean the immortality of their self-conscious ego. But I suspect we shall soon find that the spirit of man (I use the word "spirit" as an intermediate condition of existence between body and soul) is as much a perpetually fluctuating mass of spirit-atoms as his body is of material atoms. We cannot trace the fate of either for two moments. I have seen with my psychic eyes the material vitality of a tree, which vitality was more intensely rapid in the radiative and concentrative fluctuation of the atoms forming the tree than I can describe; so much so, that I was at the sight of it greatly puzzled to know how the tree remained a tree at all, so complete was the interchange between its atoms and those of the atmosphere around it. And yet the atmospheric molecules were persistently seized on and instantly changed when within the circumference of what appeared the normal tree. There must, therefore, have been in the nature of the tree something more subtle and spiritual than anything I perceived. There must be, I suppose, a selecting power, which thus absorbed and changed the atoms of the atmosphere into vegetable atoms. There was evidently some individuality in the tree. The unsolved problem is, how much of that tree-individuality would survive the death of the tree?

Similarly the question suggested by Mr. Venman is large and vague;

but, when every possible variety of theory concerning human individuality and its immortality has been propounded, there remains the fact that the thought atoms forming the spirit of a man are selected with a recurrent precision which marks the presence of an indwelling selecting power. This selecting power in one person invariably, and, I suppose, inevitably, persists in selecting thought-atoms different to those selected by another person, so that our individualities are always distinct. This selecting power which marks the individual (if it be not *the* individual), must be of a nature more persistent than are the atoms and forces it employs, and therefore it is presumably of a nature not purely material, and hence will not be much affected by the mere material change of physical death. What the scientific Spiritualist has to do, is to gain evidence on the degrees of consciousness possessed by immaterial beings, or rather, of beings somewhat less material than human beings are in their earth bodies. And I expect we shall find that a death-surviving individuality is as various in its strength and degree as is individuality within material organisms here. I think it will be proved that many existences, lower than the human, may, at the dissolution of death, leave only a vague deposit of individual spirit—a form, but not a perfectly individualised form—which deposit can be taken up with numberless others, and used towards the formation of a human being, just as millions of atoms and germs are used in his physical manufacture. It is the destiny of this human being to "work out his own" development, thereby improving the condition of all the vague deposits of spirit which are now within him, and which will go to produce one death-surviving individuality. And it is the destiny of all his surroundings, circumstances, experiences, and laws of life, to help to develop this something within him which shall survive the dissolution of death.

The evidence of this death-surviving faculty is found in the attainment to a consciousness of a life larger than his own, of feelings which transcend thought, of a good more beautiful than he can imagine, of principles substanding all phenomena. Most especially is this death-surviving faculty proved by his exercise of a will, restraining, and urging, and compelling his physical faculties. Indeed, the power to judge and control our instincts implies the presence of a something new and non-existent in the lower forms of life; a something whose (as yet only feebly developed) presence we should cultivate with the utmost care, as the nursing heir of immortality.

M.A. (Oxon.) wrote that "Immortality is given at incarnation." To me it seems that what is given at incarnation is the capacity to develop the latent germ of immortality: no spirit, I think, appears in human form which has not gone through such previous experiences in lower forms of matter as have fitted it, by upward development, for the stage where immortal individuality may be obtained. This side of the problem of immortality is now being questioned on all sides, by thinkers of every opinion. There are even orthodox Bible students who elicit from the Scriptures the doctrine that immortality is not a property inherent in man, but is to be evoked during, and by, the period of incarnation. They consider it is *the* hidden doctrine of the New Testament; from the conversation with Nicodemus, through the reasonings of St. Paul (who hoped that "by any means he might attain to the resurrection of the dead"), down to the lovely parable in the Apocalypse of the tree of life which is in the midst of the paradise of God, and which it is to be permitted them to eat, though it was carefully kept from man in his lowest first estate. G. T. C. M.

#### A TEST SEANCE WITH MR. EGLINGTON.

SIR,—I intimated in my letter to you last week, that the *séances* now being held with Mr. W. Eglington, at 38, Great Russell-street, under the auspices of the National Association of Spiritualists were about to be made accessible to all members of the Association. Through the liberality of Mr. Charles Blackburn this has now been accomplished, and Mr. Eglington has been engaged to give a weekly *séance* during the next three months, at a nominal charge to the members of the Association, two tickets being always reserved in Mr. Blackburn's name for foreigners, inquirers, or country members on a temporary visit to London.

Last Friday evening the friends present were Mr. J. N. T. Martheze, Mr. Dufort, Mrs. Fitz-Gerald, Mrs. Neville, Miss C., Captain James, an inquirer from Worcester, a Spiritualist from Amsterdam, and the Rev. Guy Bryan. Mr. Desmond Fitz-Gerald and Dr. Keningale Cook represented the *séance* committee of the Association.

As these *séances* are to be held under test conditions, it has been resolved to make the testing comfortable to the medium as well as satisfactory to investigators, especially as Mr. Eglington's health is at this moment less robust than usual. Instead of tying him in a constrained and upright position, Mr. Eglington was allowed to recline on a mattress on the floor of the cabinet, with his head on a pillow. His hands were then tied with tape, which was also passed round one leg above the knee, and further secured at the wrists. A second double tape was looped through the button-hole of his coat, threaded through small holes in the end of the cabinet, and knotted outside; the gentleman from Amsterdam weighted the tape with his clasp-knife, which he tied to one of the ends, and which remained dangling until the release of the medium by the tying committee at the close of the *séance*. Under these conditions moderately good manifestations were procured. A tube was thrust out of the opening furthest removed from the hands of the medium; the doors of the cabinet, as was afterwards found, were fastened inside by a wooden button; a few of the sitters were allowed to feel a hand just inside the window (myself among the number); and yet, when later on in the evening, we were instructed to give Mr. Eglington a little water, he had not the slightest power to raise himself from his couch, and the tapes had to be loosened to enable him to receive the glass. A gentleman placed his ring on the ledge of one of the windows, and it was afterwards found on a finger of the medium's right hand. A face, known to one of the ladies present as that of "Gwenna," presented

itself a few times momentarily at the window, but Joey said there was not enough power for further materialisation.

The manifestations, so far as they went, were satisfactory, and not a doubt was entertained of the genuineness of Mr. Eglington's powers, nor of the efficiency of the tests.  
E. KISLINGBURY.

38, Great Russell-street, W.C., March 11th.

#### THE PERSECUTION OF SPIRITUALISTS IN PARIS.

SIR,—I have received a letter from Paris, which expresses grave anxiety as to the result of Leymarie's pending imprisonment, considering his very delicate state of health. These fears, however, may be completely removed by placing him under the care of the *Maison de Santé*, where he would suffer no privation whatever. This would involve an expense of £10 per month; and it is suggested that if the friends in England would share half the sum, that desirable end may be attained. If the associations in this country would induce members to contribute, say sixpence per month, this small amount would achieve the desired result.  
C. REIMERS.

Manchester, March 10th, 1876.

#### SPIRITUALISM IN ISLINGTON.

SIR,—Mr. and Mrs. Bullock have for some time past been labouring in the cause of Spiritualism in the neighbourhood of Islington, where they have held meetings nearly every day in the week. The hall in which the meetings are held requires sundry repairs, and subscriptions towards defraying the expenses are earnestly solicited. The members' subscriptions are inadequate, so that an appeal is made for assistance, which can be forwarded to Mrs. Bullock, Liberty Hall, 19, Church-street, Islington, London, N.  
B.

March 12th, 1876.

#### SPIRITUALISM IN NEW DELAVAL.

SIR,—We wish to inform you that we had a visit from Mr. Rhodes at New Delaval, and found him to be a powerful developing and test medium. He gave us a test of the identity of a brother-in-law, who was run over by the wagons on the railway; he likewise personated the death of my wife's father, and the cause of his death, also of my grandmother; he attempted to climb into the bed, then he fell back into the chair and seemed to die, and this was the way my grandmother died. I must also say that her death happened before Mr. Rhodes was born, and more than 200 miles from where he was born. Mr. Rhodes is ready to pay a visit to any other spirit circle in the neighbourhood when he is disengaged from business. His address is 30, Tynemouth-road, Heaton, Newcastle-on-Tyne.  
JOHN SMITH.

New Delaval, near Blyth.

#### A SEANCE WITH MR. E. BULLOCK.

SIR,—Mrs. Bullock and her son, Mr. E. Bullock, visited the rooms of the Dalston Association of Inquirers into Spiritualism on Thursday evening last week, when a dark *seance* was held under the mediumship of the latter. The circle was formed of fourteen persons, while two others were compelled to sit outside the circle for want of room for them. The conditions were that the hands of all present, including those of Mr. Bullock, the medium, should be held throughout the sitting. The medium was thus secured between two members, Miss Corner and Mr. Lucas de Caux.

The manifestations, which were principally of a physical nature, consisted of the movement of different articles upon the table; touches by a hand, experienced by several sitters within a limited radius of the medium, and a few phosphorescent lights. The medium also spoke under the influence, presumably, of an Indian girl, giving the name of "Lily," whose utterances were childlike and in broken English.

A break was made in the course of the sitting, and the medium next seated between Mr. Robert Nelson Dawson and myself; similar manifestations to those obtained in the early part of the sitting were repeated, with the addition of my own chair being removed from under me and placed upon the table. The medium was afterwards raised, and deposited safely upon the chair previously placed upon the table, the hands of Mr. Bullock being held throughout.

The lamps were then relit, and the *seance* brought to a close. A vote of thanks was given to Mr. and Mrs. Bullock for their visits, and general satisfaction expressed at the results of the *seance*.

THOMAS BLYTON.

74, Navarino-road, Dalston, London, E., March 11th.

#### ANGELS, SPIRITS, AND MEN.

SIR,—In your issue of January 14th, you kindly inserted a question from me, as to "Whether any spirit has ever communicated, through any known medium, who has not been born a man or woman: that is, who has professed to be a being who never was so born, upon any earth." The question was not asked because the answer of any spirit would be to the writer an authoritative one, but because he has a strong suspicion that spirit authority is to many Spiritualists becoming far more weighty than its worth warrants.

Your issue of February 18th contains the first answer I have seen in your pages. And the writer, K. M. C., says, "So far as my experience of spirit teaching goes, no spirit has communicated that has not at one time or other passed through an earthly life." The reason he gives, and the definitions, I will not stop to notice, as brevity requires that we should keep to the point. It will, however, be seen from the difference between his answer and what I have to adduce now, that spirit teaching is no authoritative method of settling disputed questions about the different orders of the other world's inhabitants.

I received a private letter, dated February 6th, from Miss Houghton, who had thought my question was only asked for my individual information or satisfaction, and so wrote privately. But I have since obtained leave of her to extract what is needful, and she kindly adds, that I may mention her name as the medium.

"I am myself counselled by archangels (seventy in number), who inform me that they have never been in mortal form, either on this planet or any other. The first who came to me was Gabriel, then Michael, and afterwards the others, by degrees, giving their names, which were previously unknown to me, as well as the significations of those names. They come in bands or septs of seven, and it is they only who now guide my hand in the execution of my spirit drawings in water colours.

"I know, too, that others of my friends also receive these archangelic visitants. But I do not think they influence any of those who are termed physical mediums, who for their work need the earthliness of the lower natures, and for the coarser and stronger phenomena they must even be the spirits from the lower grades of the after life; for the communion between the two worlds, in every phase of mediumship, has decisive laws, one of which strongly is 'like to like.'"

Miss Houghton, in this extract, says they come in sevens, to the number of seventy; and also that they have given their names. But she only mentions two names, Gabriel and Michael. This seems a pity; that out of the whole seventy only these two should be given, when these two are two which we were acquainted with before from the Bible. From that source we also know another, namely, "Lucifer;" whether this is among those not enumerated we cannot tell.

The prophet Daniel tells us that, while he was "speaking in prayer, even the man Gabriel, whom he had seen in vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation." Daniel calls him a man, and says he had seen him; so he must have known his form; and though a man has not wings, yet he says this man was caused to fly swiftly.

The glorious man who spake to and touched and strengthened Daniel in his prayer, said to him, "But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things but Michael your prince." And in the book of Revelation it is written, there was war in heaven, "Michael and his angels fought against the dragon." Now "Michael," from its derivation in the Hebrew tongue, we are informed, signifies, "Who is as God." So that Michael is evidently a representative name, as well as Gabriel, and, like the man who met Joshua in the way, with a drawn sword in his hand, being sent as the captain of the host of the Lord; these personages, Michael and Gabriel, are messengers of the Lord, wherever named, but by no means always the same individuals.

Emanuel Swedenborg, who gives reasonable evidence of having lived in open communication with both angels and spirits for nearly thirty years, wrote, nearly a hundred years ago, as follows:—

"It is altogether unknown in the Christian world that heaven and hell are from the human race; for it is believed that angels were created from the beginning, and that this was the origin of heaven; and that the Devil or Satan was an angel of light, but because he became rebellious, he was cast down with his crew; and that this was the origin of hell. The angels wonder very much that such a belief should prevail in the Christian world, wherefore they desire me to declare positively from their mouths, that there is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was created an angel of light and cast down; but that all, both in heaven and in hell, are from the human race."

Now, sir, these angels through Swedenborg, and the archangels through Miss Houghton, tell widely different stories. And your correspondent K. M. C. seems inclined to favour the testimony of those through Swedenborg. It seems to be with great angels and great spirits, as we know it to be with great and learned men,—they differ so much that we cannot take their words as authoritative guides, however they themselves may bear irreproachable characters. So we need the authority of the Bible yet! And it seems to me that we had better keep to it, than waste all our days in heaping up so-called spirit facts, and have no time left for drawing conclusions, either from them or from the facts of the "Scriptures of truth;" we shall receive marching orders to be off, and prove for ourselves how things are, before we have had leisure to set our houses in order.

Of course, I do not doubt the existence of another world, full of substantial realities—the gathering-place of all the human race, the storehouse of all God's infinite treasure of blessings, the abode of peace, joy, and bliss to the good, and the equally certain abode of misery and punishment to the wicked—but I really feel a repugnance to substituting the authoritative *dictum* of either great spirits or great men, in place of the authority of the truth itself, as seen in the light of the Sum of Truth and Righteousness.

THOMAS ROBINSON.

Newtonheath.

#### A CASE OF DISTRESS.

SIR,—Mr. George Ruby who, many years ago, devoted himself and his means as a medium and a lecturer in the cause of Spiritualism, has for some years been reduced to great poverty and bodily suffering.

Within the past three years, at intervals, about twelve pounds have been subscribed for him, which have been opportune, and thankfully received, but again and again he relapses into extreme poverty. If among the Spiritualists in good circumstances, the sum of £13 could be raised, and he could receive it at the rate of 5s. a week, it would be a well deserved assistance that would cover a period of twelve months.

May I presume on your kindness to admit this appeal in his behalf; he has always been a worthy man and good Spiritualist.

THOMAS BLACKBURN.

13, Shakespeare-terrace, Stoke-Newington.

## FIRST STEPS TO A KNOWLEDGE OF SPIRITUALISM.

SIR,—I am a comparatively new, but still an earnest investigator of what is called Spiritualism, and endeavour with the aid of such powers of judgment as I possess, to discriminate as much as possible in admitting the genuineness of the various phenomena (as we must call them) presented for acceptance.

Many serious difficulties bar the first steps of even the most anxious inquirer, and as progress is gained in necessarily admitting the genuineness of many of the phenomena, the obstacles to a belief in *all* that is claimed for Spiritualism by its enthusiastic advocates do not disappear.

One phase of these difficulties I have found to be, the want of reliance to be placed on the physical manifestations being really what they are represented to be, and the emptiness—as well as often want of truth—in the communications received, whether rapped, spoken, or written. This affords a powerful argument to unbelievers, and deters many earnest minds from seeking to taste further at fountains whose waters are so wanting in purity. I have recently, however, become more reconciled to these drawbacks, from a conviction that the truth of Spiritualism may still exist below these surface impediments, and that many of the difficulties felt by young Spiritualists arise from their too readily accepting the high standard too indiscriminately claimed for its manifestations by over-enthusiastic teachers and professors, and the natural reaction that occurs when this claim is found delusive, and our over-sanguine expectations are not at once fulfilled.

No subject requires greater patience, more careful and dispassionate observation, or a calmer judgment, and it is from a hope that a few of my experiences and mental difficulties, now surmounted, may be useful to some of your readers who are investigators, that I venture to offer these remarks.

After proving the existence of some occult force capable of producing physical effects, which is the first natural step to be taken, and is too easy to learn to need further notice, I was frequently surprised to find that acknowledged genuine mediums were apparently practising, or at all events lending themselves to deception, and producing results in their own persons, claimed to be from spirits. In one or two instances I still firmly believe the tricks were wilful, and intended by the mediums to deceive, and I should never attend sittings with such mediums again, except under the very strictest and most carefully devised tests, or rely on any reports of their doings of which I was not a witness. There is nothing to invalidate the truth of Spiritualism, in the fact that some of its professors are cheats.

But I have also known honest and proved mediums, when under test conditions, to attempt to deceive when those conditions were relaxed, and, stranger still, have the strongest grounds for believing that the spirits themselves (or the intelligent occult force so-called) have used their mediums' organs to stimulate spiritual materialisations, and have thus produced effects by other means than those professedly employed. This latter phase of deception is very singular, and may well startle the growing faith of even an advanced investigator; but a little consideration of the conditions, viewed from the standpoint of good experience, will, I think, account for even these vagaries of our erratic acquaintances on the other side, without necessarily shattering our belief in their existence, though I cannot but admit that our idea of the standard of life and morals amongst these intelligences is considerably lowered thereby. The point to be established, however, is not whether certain things are inharmonious with our ordinary and conventional ideas and notions, but whether they are facts, and can be brought within the range of ordinary observation, and if they can be so established, the sooner we give up preconceived opinions, and Mrs. Grundy's prejudices, the sooner we shall be likely to discover the truth.

I will not particularise in detail the various discoveries I have made of unreliability both on the part of mediums or their controls, as doubtless nearly every investigator has had similar experiences; but if your space will allow, I should like to touch on the explanation (presented to my mind) of such occurrences, and the way I can reconcile them with a still abiding belief in the main fact sought to be established, *viz., existence of, and communication with, beings in a more spiritual form than ours,* and to whose plane, I believe, the termination of this present life leads.

In the first place, as an explanation of the occurrence of deception; there is no doubt, as a general rule, that a very mixed and not altogether high order of social and mental conditions prevails in public *séances*, and as "like generally produces like," there is nothing surprising in the quality of manifestations and means used to produce them being found to match. In other words, I believe the medium, generally an unconscious agent, is frequently constrained by the same influence that forces a highly mesmerised sensitive to do things, in themselves needless and deceptive, merely because such a course accords with the prevailing elements at the time of sitting. Of course I do not here allude to wilful trickery by the medium in a normal state, but to the apparently unconscious deception which is sometimes noticeable. I have heard arguments to prove that even mediums in their normal state may be so strongly influenced by force beyond their control as to be coerced into deception while apparently master of their own faculties, but I prefer to leave this point, and to adopt the ordinary opinion about such manifestations. I now allude to doubtful or deceptive proceedings, while the medium is most unmistakably entranced or under control of some influence outside his or her own personality; and here often the deception appears to be needless, and follows unmistakably genuine phenomena of a sufficiently startling character.

For instance, after voices, test writings, or, perhaps, materialisations, and the phenomena of matter being passed through matter, or mixed up with these, the medium may be used as an automaton to do what is professed to be done by a materialised spirit; and this, apparently, without object. As it might fairly be said: "If part of such phenomena can be produced without the direct physical assistance of the medium,

why should not all?" My explanation is, that it may be easier to release the machine (medium) from its bonds by dematerialisation of mere tape and string, and to make it the performer, than to go on materialising and create for the moment new physical organs with which to produce the same results. The latter process is, doubtless, more difficult to accomplish, and more exhaustive to the medium than the other; hence, the former may be adopted, as more economical as well as less troublesome, though at the cost of truth and honesty. The wherefore of the possibility of such unsatisfactory elements as these latter being allowed to find entrance into spiritual manifestations is a problem to be solved.

W. H.

## THE RELIGIOUS ASPECTS OF SPIRITUALISM.

SIR,—One of your correspondents who recently advocated the reincarnation doctrine, quoted what in evangelist history appears to support it, in the case of "Elias, who was also John the Baptist." To me it seemed enough to confute such an opinion by asking how Elias was, or could, possibly be identified with John the Baptist by the witnesses named? The utterer of this opinion in your journal, I grieve to find, is so *nonchalant* in dealing with the subject. His words, however, may be, "who cares?" Had he not better leave the problem to others who would conscientiously and reverently treat the inquiry? Another correspondent tells of strange enough physical manifestations, but says that in observing them with his friends they enjoyed together the "social glass," and obviously sociability was the highest moral order they cared for. He says he was bantered by spirits *en rapport*. Better things than such I am wishful to learn through your journal, now that I am seventy-six years of age; yet, not because I am so old. I am not able to read what is trifling and reckless on such subjects without mental pain. My past life has been religiously used. As soon as my mind neared maturity, things of religion were deeply studied, under stern arbitrary views of the accountability of man to God, and His dispensation of salvation to men educationally taught me. My family, and my father more particularly, were Armenian Methodists. I once explicitly told a friend that had the choice been given me, "To be, or not to be," before my human birth, I would rather have chosen not to be born. Thank God, I can quite reverse this utterance now. My life has never been professionally but always thoughtfully religious, mixed up, of course, with a due share of the frailties of humanity, moral and otherwise; but I have inquired for knowledge, better knowledge. From the first I tried to follow views or persuasions in religion. A church principle seemed to me indispensable to a Christian name, and to the apostolic descent of the church in its ministry and laity. So I became a high churchman, and a crisis in business at this time made a change in the direction I would take possible. I chose Oxford and the old book trade, and was happily benefited there in my religious education in the tractarian days. In a few years I was conscientiously enforced to become Roman Catholic, therefore joined that church and left Oxford; but that church has of late strangely varied, at least, has become strangely unconservative, so I have let go the hold of it. Spiritualism is religiously needed, and only religiously. As so needed, it seems to me to be a further merciful dispensation of God, of His truth, of His will; it therefore supplies my desires and my hopes. It seems to be another dispensation—the last in the order of heaven-given systems, following the more primitive Abrahamic, Mosaic, and the Christian revelations of God's love to man.

J. G.

Christchurch, March 7th.

## MRS. NEVILLE ON MR. EGLINGTON'S MEDIUMSHIP.

SIR,—On Wednesday evening, March 1st, Mr. W. Eglington held a *séance* at our house, and we had invited the following circle to meet him: Miss Clemès, Mrs. and Miss S., Miss E. Owens Blackburn, and Mr. W. H. Harrison.

The sitters formed a circle round a table, Miss S. and myself holding respectively a hand of the medium. Presently raps were heard, and "Joey," the medium's attendant spirit, announced his presence. He kept up a lively conversation, during which time hands, large and small, were felt by those present; a bell was also rung, and the medium was levitated and gently placed again in his chair, Miss S. and myself holding his hands the whole time. Upon lights being procured the table was found to be covered with articles from a table in another part of the room, they having been noiselessly brought there during the sitting.

The medium then went into the back drawing-room, a curtain separating the two rooms. Miss Clemès, in obedience to the directions of the spirits, sat with him. Whilst there, this lady saw spirit lights, which, however, were not visible to the sitters outside, but the curtain was moved, and continued rappings were heard. Miss Clemès saw a small shadowy form moving up and down at the aperture where the curtain was moved. After an interval of rest the medium sat alone in the back drawing-room, and almost instantaneously a small white figure appeared, and announced herself to be "Gwenna," a child spirit well known to some of the sitters. Then appeared a tall man, seemingly attired in grey and white habiliments; his face looked emaciated, and he seemed too feeble to articulate. At this juncture Joey again gave indications of his presence; he urged Miss Clemès to sit regularly and patiently, as she had much materialisation power, which only required development. He then said that the spirits wished to do something as a test that they were distinct from the medium, and they kept their word, for all those present are ready to bear witness that the curtain was held back by some invisible power, and there sat the medium in a deep trance, with the little child spirit kneeling at his feet. As Mr. Eglington was staying in the house, Joey promised a daylight *séance* the next morning.

On Thursday afternoon, at about half-past one, Miss Ellis, Miss E.

Ewens Blackburn, Mr. Neville, and myself, sat round a table with merely the glaring light of noon excluded. A slate and pencil with a glass bell were placed on the table; the knocks were loud, and intelligent messages were rapped out; the medium then held the slate and pencil under the table with one hand, one of the sitters by turns holding the other corner of the slate; in a few seconds the pencil was heard being drawn along the slate, and upon taking it up different messages were found written plainly on it. The bell was then placed on the slate, when it was taken up, and rung violently, and then placed in the hands of one of the sitters. The medium was then tied with tapes and fastened to the back of a sofa, the tapes being sealed; the sitters sat outside the curtain and Joey commenced to talk and to move the curtain; he asked me for a ring, which I gave him through the curtain, and a minute afterwards all were requested to come in and examine the medium, the ring was found threaded on the tape with which the medium was bound to the sofa. Hardly had all returned to their seats and the curtain drawn again, when the ring was handed back to me.

After the *séance* was over the tapes and seals were found intact, and the medium was exactly in the same position as when he was left on the sofa.

Mr. Eglington seems to be so reliable a medium that all Spiritualists should encourage his endeavours for the cause in every way. His daylight *séances* are a great step in advance, and should be encouraged, as they are the more likely to be satisfactory to inquirers who, and naturally enough, are inclined to think that darkness may cloak deception. Mr. Eglington's courtesy and willingness to submit to any proposed test cannot be too strongly commented upon.

MARIE NEVILLE.

9, Regent's Park-terrace, London, N.W.

#### MR. DUGUID'S MEDIUMSHIP.

SIR,—I am glad to learn it was not intended that the article in *The Spiritualist* of 25th February, on "Physical Manifestations," should throw any slur upon Mr. Duguid.

Allow me to say that an intimate acquaintanceship with him for twelve years has confirmed and intensified the opinion which I first formed of him,—that he is a sincere, honest, upright man, to whom to know is to love and to esteem. Were it otherwise, would Mr. Duguid be the chosen friend and companion of such men as James Nicholson, the poet and temperance song-writer, one of nature's noblemen—head and shoulders above his fellows; and of Hay Nisbet, a man of whom it may be said, so far as regards uprightness of character—

"He is—  
But words are wanting to say what,  
Think what a man *should* be,  
And he is that."

A. GLENDINNING.

4, Castledine-road, Anerley, S.E., 11th March.

#### SPIRITUALISM IN EAST LONDON.

SIR,—Will you kindly let me announce that our quarterly meeting in aid of our work in Spiritualism in this neighbourhood will take place here on Sunday, March 26th?

R. COGMAN.

15, St. Peter's-road, Mile-end.

#### ANSWERS TO CORRESPONDENTS.

T. H. (Landport).—Your letter, sent to us as if it were a special contribution, was a circular. Such action is a breach of literary etiquette.

W. J. (Liverpool).—Why not ask him to write a note, certifying your statement that the results he produced were not due to conjuring, and explaining the *modus operandi*. If there is no error in your statement, and the experiment can be repeated at will in public, the facts are the most important that have come under our notice for many a day.

A. H. COBURN (Springfield, Mass., U.S.).—What has the subject of your communication to do with Spiritualism?

A. E. NEHRER (Eperjes).—We had previous information about the article in *Die Gartenlaube*.

W. E. C. (Fort Leavenworth, Kansas).—We have no space to spare for a series of articles. The book has been posted to you this week.

BARON HOLMFELD (Pinneberg).—Your suggestion has been forwarded to Mr. Martheze.

E. GERRY BROWN (Boston, U.S.).—The pamphlets have been forwarded by to-day's post, and the other matter shall be attended to.

J. M. (Newcastle).—Next week.

DR. HENRY SLADE, the American test medium, is expected to visit St. Petersburg in October.

ON Thursday, March 30th, the members of the Dalston Association of Inquirers into Spiritualism, will narrate their experiences in relation to the subject, at a meeting of members and friends, at the Rooms, 74, Navarino-road, Dalston, E.

TRICKY SPIRITS.—M. Melchior de Schickeh, of Hinterbrühl, near Vienna, writes: "It is true that there are sidereal spectres, mocking, derisive spirits, who try to raise doubts in the minds of experienced and well-tried observers. They invent a sort of masquerade, to throw doubt upon the truth of the phenomena. But the most curious fact is, sometimes they make a masquerade by means of garments only, which they bring invisibly from other houses, sometimes at a distance of several miles. Out of these they make invisibly a sort of dummy, which afterwards can be seen by the eyes."

MR. COATES has been lecturing at Liverpool on the relationship of Ferrier's experiments on the brains of animals to psychology. We hope to publish a notice next week.

ADVERTISEMENTS on another page show that Mrs. Olive is giving *séances* on Thursday afternoons, at 38, Great Russell-street; also that Mrs. Woodforde is about to arrange a series of *séances* for physical manifestations, with strong mediums.

FOR a long time past a testimonial to Mr. Benjamin Coleman, and originally intended to be private, has been in progress. We are on the committee, but as yet have received no authority to publish details. Mr. Algernon Joy, of the Junior United Service Club, is the secretary, and friends interested in the very praiseworthy object should communicate with him.

SPIRITUALISM IN BLACKFRIARS.—On Sunday evening last, Mr. Bullock commenced to address the South London Society of Spiritualists, in his normal state, but was interrupted by the control of a spirit, who gave much advice to those present. After the control ceased, Mr. Bullock resumed his original address. Mr. Stevens also spoke at some length of his experience in the investigation of Spiritualism, and the meeting terminated with thanks to both speakers. On Sunday evening next, March 19th, Mrs. Howard (Miss Baker) will deliver a trance address at the rooms of this society.

SPIRITUALISM IN WIESBADEN.—Private *séances* are going on in Wiesbaden. One of the mediums is an elderly and very orthodox lady, who has healing powers, and who does much good to the poor; she also possesses the power of developing writing and drawing mediums. Before admitting one new member to her circle, she submitted him to an examination on Scriptural subjects, which he would not have been able to pass but for the accidental circumstance that he had previously sat out a series of tough lectures on divinity, in order to pass an examination of another kind.

SEANCE AT MRS. MAKDOUGALL GREGORY'S.—On Wednesday evening, last week, a private *séance* took place at the residence of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London. Mr. Eglington was the medium. The guests present were the Rev. C. Maurice Davies, D.D., Viscountess Avenmore, Mrs. Wilks, Mrs. Limond Strong, and Mr. W. H. Harrison. A dark *séance* was held, at which the usual manifestations took place. When the lights were first extinguished two of the ladies who possess occasional clairvoyant powers, saw in the total darkness the white satin dress, but not the face, of the third lady, for perhaps two minutes, thus giving indication of some connection between clairvoyant and natural vision, or unusual sensitiveness to fluorescent rays. There was a cabinet *séance* afterwards with scarcely any results.

A MARTYR.—Mr. Edward T. Bennett is a name well known to Spiritualists and to Quakers. For collecting subscriptions to Mr. Voysey, and otherwise expressing sympathy in his work (though at the same time repudiating some of his opinions), he was disowned as a member by the "monthly meeting" of the Society of Friends, to which he belonged. He appealed to the "quarterly meeting," which confirmed the decision. He then appealed to the "yearly meeting," the representative of the whole body of the United Kingdom. The case excited a great deal of attention in the society at the time. Mr. W. H. Richardson, J.P., of Jarrow, and Mr. Edward Newman, the well-known naturalist, were the respondents on Mr. Bennett's side. He had every opportunity of sustaining his appeal, and a full hearing was given him, resulting, however, in the confirmation of his disownment. Mr. Bennett was known to be an ardent believer in Spiritualism, and many supposed that this had not a little to do with the manner in which he was treated.—*North of England Review*.

PSYCHOLOGICAL INFLUENCES.—Andrew Jackson Davis, in his *Approaching Crisis*, says: "The atmosphere is filled with individual private experiences. These experiences are frequently reported to, and by, those who are called mediums. Private details are interesting to those only who have been the subject of such experiences. But the finest evidences from the Summer Land, and the best things in Spiritualism, cannot be divulged to a promiscuous audience. Neither can such evidences be made plausible to the reader of a newspaper, because no speaker or writer can paint all the convincing items of conditions, and the scenery which pertained to and accompanied the demonstration. Only the general fact can be given to a hearer or a reader. Because a third party cannot see the minutiae, the narration seems trite, and many times unsatisfactory. Hence we say: 'Go seek for yourselves.' Individuals return to relate their private experiences; to say in touching language what they think of the dear ones remaining on earth; to tell how often they have watched over their loved; to narrate how many times they have endeavoured to exert an influence in the way of guardianship, and government, and protection; regretfully to inform the beloved how often they have failed, or joyfully to tell how many times they have succeeded. They tell us these things over and over again, and we have accumulated unmistakable proofs of the truth. It cannot be fully described to you, nor can you impart the vividness of the truth to your neighbour—only the skeleton of the experience; but all the *internal interest* can be conceived and treasured up by no one beside yourself. Hence the basic historical facts of Spiritualism can never be spread by propagandists. You cannot go about and preach the mere externals into the reason and intentions of people. Spiritualists are believers because of the incontrovertible evidences which they have individually received or obtained by investigation."

MR. J. J. MORSE delivered two trance addresses before the Liverpool Psychological Society, in their rooms, Islington, Liverpool, on Sunday last, Dr. William Hitchman presiding on each occasion. The evening's address was upon "Spiritual Evolution," and was exceedingly well received. The hall was crowded, not even standing room to be obtained. Mr. Morse gave his services free of cost, to assist the funds of the society.



## SARAH GODBOLD.

Few circumstances have more evidenced the value of experimental psychological research than the advent in the drama of modern Spiritualism of Sarah Godbold. For the benefit of those who have forgotten the circumstances, it may be mentioned that recently at a members' meeting of the National Association of Spiritualists Mr. Redman mesmerised a young gentleman until the latter saw all that the former ordered him to see, and when he was thus helplessly under his command, Mr. Redman caused him to see a bright cloud, and an angel descend therefrom; this imaginary being from another world was made to approach the sensitive, who was told that she would inspire him to utter words of truth and wisdom, calculated to regenerate the human race. Under these circumstances, with his intellect stimulated perhaps to an abnormal degree, the sensitive ejaculated, "Mankind! Prepare!" and added some commonplace remarks. He was further asked the name of the angel, upon which he turned to her and said, "What is your name, miss?" The heavenly visitant then told him that her name was Sarah Godbold. When, at the conclusion of the experiments, the sensitive awoke, Dr. Gully asked him did he know a young lady of the name of Sarah Godbold, and was she still living? The young gentleman, with a surprised and confused look, said that he *did* know such a damsel. Dr. Gully remarked that he did not wish to be too inquisitive, but was she nice-looking? This question conjured up a bashful, sheepish glance, and the reply of "Rather!"

The problem often suggests itself to what extent the thoughts and desires of the members of a spirit circle influence the utterances of a trance medium, also to what extent spirit messages are coloured by his own mental nature. That the messages do not come entirely from these sources is clear, from the true revelations of fact they sometimes contain, foreign to the minds of everybody in the room. Nevertheless, the clue obtained in the case of Sarah Godbold, as to the amount of mesmeric influence sometimes at work, should have been followed up; a sensitive of another mental nature might perhaps have been made to unconsciously give a long address from an imaginary spirit under the same conditions, and it would be easy to find out why the one could make a long speech and the other but a short one. Then the spirits of these and other sensitives should be ordered by the mesmerist controlling them to move solid objects, for there are plenty of instances now on record of the spirits of sleeping or entranced persons producing physical effects. Only by experiment, coupled with experience, can much headway be made in the study of spiritual phenomena. The winter meetings of the National Association have degenerated a little, by a maximum of talk being therein ranged alongside a minimum of experiment; similar experiences to many of those narrated by the speakers can be learnt by the members at home by reading spiritual and mesmeric literature, not that it is not as well that they should make known what they have personally witnessed. An experiment in public is of more educational value than an unlimited amount of individual testimony, and the fact being recorded and criticised forthwith has a greater historical value, from the circumstance that less error and less of the influence of the individual opinions of the narrator are likely to creep in. The Psychological Society is forming an experimental committee, and if the committee does its work well, its meetings will soon surpass in general interest and in permanent value the present public meetings of the National Association of Spiritualists, if the latter are to fall to the level of a discussion class, although some good will be done by the publication of individual experiences. A meeting to consider the subject of clairvoyance will be held next Monday. Has Dr. Sheldon Chadwick been invited to attend? He professes to be able to show experiments in public on that subject. Has Mr. Howell, the mesmerist who lectured before the Dalston society, been invited to attend any of the meetings? Has Mr. Perrin been asked? or Mr. Redman, subsequently to the lectures at which he exhibited experiments? Has any invitation been sent to Mr. Fowler, to Mr. Speneer Hall, or to other mesmerists whose names could be learnt by a little inquiry? If the meetings are to go on without experiments,

and without attempts to obtain the presence of those most experienced in the subjects under consideration, they will lose correspondingly both in present interest and in permanent value.

## THE PERSECUTION OF SPIRITUALISTS IN PARIS.

PARIS, MARCH 10TH.

THE Report from the Court of Cassation to the Procureur Général has not yet been made, though several weeks have elapsed since the rejection of his *pourvoi*. These *rapports* are generally made in three days. The question of the prison to which M. Leymarie will go, and of the interval of time allowed before going to it, cannot be settled till after it is made. We hope to find a somewhat less hostile spirit in the next Government than in that of M. Buffet.

J. L. O'SULLIVAN.

WE regret to state that Mr. Colman, the medium, has been seriously ill. He is slowly recovering.

MRS. BASSETT has been giving a series of *séances* in Portsmouth, at which remarkable manifestations have been witnessed in the presence of the Rev. Mr. Colley and others.

AFTER a journey prolonged by illness, Prince Wittgenstein has reached St. Petersburg, and is now residing at the palace of Prince Paskewitsch in that city.

WINTER MEETINGS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—The subject for discussion at 38, Great Russell-street, next Monday evening at 7.30 p.m., is "Clairvoyance," Mr. J. M. Gully, M.D., in the chair.

THE MEMORIAL TO MARSHAL MACMAHON.—About three hundred additional signatures to the petition in favour of M. Leymarie have been received by the National Association of Spiritualists, within the last fortnight, making a complete list of over eleven hundred signatures.

A GERMAN correspondent, writing about the perplexities besetting the study of mediumship, as exemplified in the assertions of *Hafed*, says:—"Even our great Handel, with his inexhaustible wealth of ideas, used whole pieces of Stradella and Purcell, in such a manner that the discoverer might well pause to decide upon the questions of "Chance?" or "Theft?"

RULES OF SPIRITUAL SOCIETIES.—The Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, has just published a revised edition of its rules and prospectus, drawn up with great care, and the result of the experience of many years. Other local societies, when engaged in the work of revising or reprinting their prospectuses, cannot do better than to send for a copy of the one just issued by the Dalston Society, as it would doubtless furnish useful suggestions. The rules of the National Association of Spiritualists, which are suitable for organisations having a large sphere of operations, are also exceedingly perfect, the result of some months of deliberation by members, many of whom possess considerable experience in public life. The said rules have frequently been criticised by persons who desired to find fault with them, but who found no loophole for adverse comment; indeed, the Brixton Psychological society found them so useful as to resolve, that if its own rules did not apply to any particular case which might occur, those passed by the National Association should be enforced. By this simple arrangement the Brixton Society found it necessary to frame but a few special rules for itself, adapted to its general routine work. If the Brixton, Liverpool, and Dalston societies could agree among themselves to adopt one particular set of rules, it would save expense in printing; indeed, the National Association of Spiritualists might then, perhaps, if requested, agree to print them for the local societies for nothing, on condition that it was allowed to put its own prospectus on one of the pages.

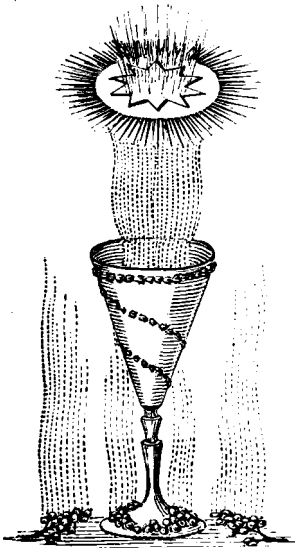
SEANCES IN NEWCASTLE-ON-TYNE.—On Tuesday evening, March 7th, about thirty persons, among whom were many visitors, assembled at the rooms of the Newcastle Spiritual Society for a *séance* with Miss Fairlamb, the medium. It was decided to sit for materialisation, and everything being cleared out of the cabinet, the medium was well bound with cord to an arm-chair, and the knots sealed. After a time one or two figures showed themselves for a moment or so at the division of the curtain, but not for sufficient time to be identified; nor did they come out, but the medium was heard to exclaim, "Oh, don't, Geordie! oh, don't!" She added that the spirit was pulling her chair down. It was found that the two side legs of the right hand side of the chair, together with the cross rails, had been forced out, and the medium had been placed with her chair sideways, so that she should not fall. On Thursday evening Miss Wood did not put in an appearance, nor more than a dozen members, so no *séance* was held; but on Sunday morning last an harmonious circle, to the number of sixteen, assembled, with Miss Fairlamb as medium. This resulted in "Geordie" showing his face with dark beard at the curtain, which he drew aside for the purpose, speaking in monosyllables once or twice in reply to questions; also in "Cissy" showing herself and the medium at the same time, the curtains being pulled on one side several times for the purpose. At the close of the *séance* Miss Fairlamb was found securely bound with cords, the knots all in such a position that she could not by any means have done it herself; it had, therefore, to be taken as another evidence of spirit power, as the medium was put in the cabinet unbound.—J. T. RHODES.

## THE PHYSIOLOGY OF MEDIUMSHIP.

THERE is a great want at the present time of a good physiologist inside the Spiritual movement who will give a large portion of his time to the observation and tabulation of the various physiological changes which take place in mediums and mesmeric sensitives during the occurrence of phenomena which take place in their presence. At such times there are rapid bodily changes of temperature; sometimes also one hand of the sensitive will grow hot whilst the other becomes icy cold; the pulse varies at different parts of a *séance*. A physiologist, by noting these and other changes, could infer from them some of the varying states of the brain during the occurrence of certain manifestations, and could show the relationship of some of the conditions to abnormal states already familiar to the medical profession. This work will have to be done before mediumship is thoroughly understood, and at present we know of nobody who has systematically undertaken the task. We should be glad to publish the results. Physicists have done good work inside Spiritualism, but where are the physiologists? While Dr. Carpenter and others are wasting breath and printer's ink by ignorantly abusing Spiritualism from without, where are the physiologists who are doing work for it within?

## SYMBOLICAL SPIRIT MESSAGES.

FROM the higher as well as the lower spheres of the spirit world, mystical writings and drawings are profusely given through the hands of mediums, and the close study of the results by Mrs. De Morgan and others has resulted in the general conclusion that they are attempts on the part of spirits to convey intelligence and ideas to mortals by sign and by symbol. The following is one of these messages, with its accompanying drawing.



This cup which we try to show L. M. is emblematical of my life. It was fruity in its beginning, precociously so. It became, therefore, a sacramental cup of suffering to myself and you, my beloved mother, and of intense anxiety to my father. What should be wine in the chalice is passed away into spiritual effluence. The one star in the golden circlet crowning the flame, is emblematical of my transformed nature now that it has passed from time into eternity; also it manifests to those who perceive and read the meaning of spiritual symbolism, that I might have been a star upon earth, light-giving to millions. But mourn not, for what may appear the darkening of that star is only a momentary eclipse when weighed in the balance of eternity. I am here to become the inspirer of many such stars, under God's benign providence. When I came here I met my father; he and I begged Him not to make me a providence of evil, or what appeared evil unto others, but the announcer of light and living truths. This was the effect of your latest baptism, for even your visits to my dead body were not fruitless to my spiritual life. I had not left that chamber, emancipated though I was, for there I felt you, and the yearning for a mother's love was even stronger when I stood before God than it had been before. My father first led me to God with this prayer: "Bless him, oh God, for the sake of Thy truth, and the earnest living prayers that have ascended like incense unto Thy throne from a devoted and truth-loving mother, who dedicated her son to Thee, and unto Thy service, before he was born, and that he should be Thine in time and eternity. My aspirations—though not my prayers, for then I did not pray—went with hers; but the strong believing spirit in the wife and mother has given unto Thy service a true and earnest spirit, and thanks be to Thy good keeping, a diligent worker, pure of heart as when he left Thy hand." Then did this cup appear, the crushed grapes coming first, which, the Holy Spirit informed us, meant my earthly developed mental and quickly-ended physical existence, and, as described in the beginning, the lesson was given after this prayer. I sought you in the accustomed place in your own room—in the chamber of the dead; my body and you had alike passed out of it, but I found you, and followed you, guided by my father, who knew all things appertaining unto the spiritual condition. My desire is that before you leave this earthy sphere, my beloved mother, you write and seal up these things to be given to my little one, when he shall know what these things mean. I know not if his life will be long, for God hath not revealed it unto me, but as we proceed, you and I in Spiritual communion, matters that are essential for his well-being will be revealed. Be not anxious; many angels surround its baby bed, your prayers and our prayers made here

for his well-being, they mingle and return as the dew of heaven to keep the halo of holiness and purity which now enshrines his spirit intact. God bless thee!

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THE monthly session of the Council of this Association was held on Thursday evening last week; present—Mr. R. Pomeroy Tredwen, in the chair; Mrs. A. Corner, Mr. John Rouse, Mr. Jonathan Tozeland, Mrs. M. T. Wood, and Mr. Thomas Blyton. The minutes of the last meeting were read and confirmed. Letters were read from Mrs. Showers, Mr. R. Cocker, and the Countess of Caithness; Miss Margaret Marsden Cocker and Mr. Henry Sayer were elected ordinary members. A letter from the resident secretary of the British National Association of Spiritualists was read stating that the Dalston Association's proposal for alliance with that Association had been accepted unanimously. The alliance having been thus ratified, it was resolved that Mr. R. Pomeroy Tredwen be appointed the representative of the Dalston Association, to be *ex-officio* a member of Council of the British National Association. A copy of the revised prospectus and rules for the current half-year was submitted and approved. The presentation to the library by Mr. J. N. T. Martheze of copies of *Identity of Primitive Christianity and Modern Spiritualism*, and *Startling Facts in Modern Spiritualism*; by Mr. John Rouse, of *True Christian Religion*, and *Theory of Pneumatology*; and, by the Countess of Caithness, of *Through the Ages, and Old Truths in a New Light*, were reported, and a vote of thanks accorded to the donors. It was resolved to advertise the Association in the columns of *The Spiritualist* newspaper. The hon. secretary reported arrangements for the meeting to be held on the 30th instant, the proceedings of which will consist of the narration of the experiences of investigators, and explained that several short papers from different members would be read, one of which would be by Mrs. Catherine Woodforde.

## Provincial News.

## NEWCASTLE.

MISS WOOD has resigned her position as one of the mediums to the Newcastle Spiritual Society.

MR. W. LEE, of 42, Pine-street, Newcastle, has written some excellent letters to the *Newcastle Daily Journal*, setting forth the truths of Spiritualism.

IN a recent trance address at Newcastle, the spirits, through Mr. Morse, described the spiritual order of progression of the states of man thus:—First, love; secondly, justice; thirdly, wisdom; thus justice and wisdom were ranked higher than the unbalanced affections of the human spirit.

## LIVERPOOL.

EXPERIMENTS IN MESMERISM.—At a recent meeting of the Liverpool Psychological Society, Mr. Coates, who had no subjects present, invited some of the audience to submit themselves to his hands. Mr. A. Lamont first consented; in a few seconds the operator cataleptised his right leg, and made rigid his arm, without affecting his brain, or in any way disturbing his consciousness. Mr. Charlton next submitted to experiment, and felt the operator's influence. Mr. Vaughan staggered and reeled about like a drunken man; another gentleman was made rigid, and was placed with his head on one chair and his feet upon another. Dr. Hitchman, who weighs eighteen stone ten pounds, sat down upon him, without producing the slightest effect. A little girl was thrown into the mesmeric sleep. All the experiments were of an elementary nature; but sufficed to show that the lecturer had power over subjects who were well-known gentlemen in Liverpool, so that no charge of collusion could be made out.

EDUCATION OF WOMEN.—What do women want with any higher education? They want it because the duties allotted to women by the Creator's order require the highest mental and moral discipline, and an ignorant or low-minded mother injures society at its very root in the family; they want it because, by causes beyond their control, more and more women are driven to their own exertions for support, and can have no chance in the labour market if to their natural disadvantage be added the artificial one of want of training; they want it because we live in revolutionary times, when the old beliefs, the old traditions which hedged round the lives of women, at least, in a safe and guarded path, are called in question in every review, in every newspaper, in every novel; and women can no longer walk, like children, in leading strings, but in this trial of all things must be taught to discern and hold fast that which is good. They want it because, in the fierce competitions of modern society, the only leisure class left in the country is that of women supported in easy circumstances by husband or father, and it is to this class we must look for the maintenance of cultivated and refined tastes, of the value and pursuit of knowledge and art for their own sakes, which can alone save society from degenerating into a huge machine for making money and gratifying the love of sensual luxury.—*Letter from Mrs. Grey in the "Times."*

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

ON SALE AT THE  
BRANCH OFFICE OF "THE SPIRITUALIST"  
NEWSPAPER,  
38, GREAT RUSSELL-STREET, BLOOMSBURY,  
LONDON, W.C.  
(Entrance in Woburn-street).  
ALL LETTERS TO BE ADDRESSED TO THE MANAGER.

THE DEBATEABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 16s.; moderately abridged edition, 5s.

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