

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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The British National Association of Spiritualists is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches; by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.

Persons wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kinslingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had on application.

The entrance to the offices is in Woburn-street.

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February, 1875.

In the Press.

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The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER TWELVE.

LONDON, FRIDAY, MARCH 24th, 1876.

MR. BENJAMIN COLEMAN'S WORK IN SPIRITUALISM.

THE early history of Spiritualism in Great Britain will for all time be connected with the deeds of Mr. Benjamin Coleman, and with those of some ten or twenty other prominent workers, who made known its facts during those early years, when such a line of action involved the utmost social persecution which it was possible for the uninformed public to inflict upon those connected with a misunderstood new truth. Since this journal was first published, exclusively personal articles for the purpose of praising any particular workers, have been avoided, their deeds having been recorded in place thereof, and allowed to speak for themselves; but as at the present time a testimonial is on foot for the benefit of Mr. Coleman, this general practice may be departed from in dealing with what is now a public movement. A month or two ago this testimonial on behalf of Mr. Coleman was projected, and preliminary measures were taken; it was not intended, at the outset, to make the matter generally public, but this intention has since been abandoned. The present is an unfortunate time for the introduction of anything into Spiritualism involving expense, it being at the close of the most costly financial year that Spiritualism has ever seen; but, on the other hand, a series of business disappointments on the part of Mr. Coleman renders this a particularly desirable time for his friends to come forward with a testimonial which may, should the sum collected be sufficient, result in the purchase for him of an annuity.

One marked *trait* in the character of Mr. Coleman's work in Spiritualism has been that in days of darkness and of difficulty, when any comparatively helpless worker was involved in some trouble brought on by external circumstances, Mr. Coleman would come forward in defence where more timid supporters would have withdrawn. For instance, many years ago, when Mrs. Mary Marshall gave a *séance* at Great Malvern, and steps were taken to prosecute her "for obtaining money under false pretences," Mr. Coleman, instead of deserting her or the truths he advocated under those circumstances, voluntarily put in an appearance at the police court, and by raising a technical point secured the collapse of the whole charge which in those days of total ignorance of Spiritualism and its phenomena would, if it had been carried further, have no doubt resulted very badly for the medium. In short, Mr. Coleman, in doing work which some very few other pioneers have equally effectually laboured to establish, has had his best powers pre-eminently brought out in days of hard fighting rather than in periods of peace, although at all times he has done his work well.

For more than twenty years he has been a fearless and outspoken advocate of the truth of Spiritualism. So far back as the year 1855 he discussed the subject with the late Sir David Brewster, who in the course of his observations to Mr. Coleman, made use of that remarkable expression, "Spirit, Sir, is the last thing I will give in to;" and when Sir David wished to retreat from his previous admissions, and published a denial in the *Morning Advertiser*, October, 1855, that he had never witnessed any phenomena in the presence of Mr. Daniel D. Home, for which he could not satisfactorily account, Mr. Coleman corrected Sir David's misrepresentations in a letter to the same journal, and defended the integrity of Mr. Home. We have all had the satisfaction of seeing that Mr. Coleman has been vindicated recently by Sir David Brewster's daughter. It appears that Sir David had recorded and commented upon the facts he had witnessed through Mr. Home's mediumship, in his private diary in June, 1855, and his extraordinary denial of Mr. Coleman's statements were made in a letter addressed to him in October, 1855, four months after the record which his daughter, Mrs. Gordon, has unwittingly published to the world. Fortunately for

the reputation of the man we desire to honour, it establishes at a very early period of the advent of Spiritualism in England, the truthful and reliable character of Mr. Coleman's statements. Indeed, it is one of the chief features of the numerous articles he has written during the last twenty years on mediumship, and the extraordinary and (at the time they were published) unbelievable facts he had seen and verified, which have come to him through various media, that they bear well the test of time, and are corroborated by recent developments.

In 1861 Mr. Coleman visited America for the purpose of investigating Spiritualism; there he made the acquaintance of some of the chief men connected with the movement in that country, and became intimately acquainted with Prof. J. Mapes, Judge Edmonds, Mr. Andrew Jackson Davis, Mr. A. E. Newton, Mr. Colby (of the *Banner of Light*), and our respected correspondent, Mr. Epes Sargent, of Boston. Mr. Chas. F. Livermore, the banker, of New York, also became his friend, and entrusted Mr. Coleman with the whole account of his very wonderful experiences, which Mr. Coleman gave to the world in the pages of the *Spiritual Magazine*, and his volume *Spiritualism in America*. Mr. Coleman has done his part in helping forward most of the principal mediums who have visited this country from America, amongst the earliest of whom were Mr. A. E. Newton and Mr. Danl. Home, and later on Mr. Chas. Forster and the Davenport Brothers, whilst he was always ready with his pen and his purse to defend those mediums who have from time to time sprung up in England. He took especial interest in the younger Mrs. Marshall, whom he knew as a girl of fourteen, and through her mediumship—which was remarkable, as we can avouch—he made many converts.

In 1866 Mr. Coleman instituted a series of *soirees* and conferences, held at the Beethoven Rooms, in Harley-street, which were eminently successful. At these meetings Mrs. Emma Hardinge was first introduced by Mr. Coleman to an English public, and we are indebted to him for the publication of two volumes, published at his own cost, of the eloquent orations delivered by this celebrated lady during a period of three months. A second series of these very interesting meetings was also promoted by Mr. Coleman in the following year, at which, among others, Mr. Alfred Russell Wallace read his celebrated essay on *Miracles* in reply to David Hume and more recent objectors.

We have never heard but one opinion of the value of these meetings, which were presided over by Mr. Coleman with ability, and which tended to give a high tone to the Spiritual movement in this country. It is known, too, that Mr. Coleman has taken the labour, whilst Spiritualists generally have readily responded to his proposals, of marking their sense of the merits of many of those who are prominent in the Spiritual ranks, by presenting them with testimonials, which have been accompanied by addresses illuminated and written on parchment; through Mr. Coleman five such testimonials have been presented—viz., to Mrs. Emma Hardinge-Britten, Dr. J. S. Newton, Mr. William Howitt, Judge Edmonds, and Mrs. Cora Tappan.

These and many other useful services in promoting the cause in an orderly way Mr. Coleman has done for Spiritualism, and now, after having been suddenly struck down by partial paralysis, from which it is pleasing to state, he has greatly recovered, and having lost a large portion of the means upon which he has depended to live, it has become the duty of Spiritualists in all parts to come to the rescue, and to show that they are not indifferent to the claims which this disinterested and indefatigable worker in the promotion of a great truth has upon our special consideration. It is to be hoped that a substantial sum may be secured to com-

pensate him for past losses, and guard him from future worldly anxiety; and we doubt not that the following committee of ladies and gentlemen, composed of Spiritualists of all shades of opinion, will insure the entire success of a testimonial so well deserved.

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Subscriptions will be received and duly acknowledged by Alexander Calder, Esq., 1, Hereford-square, South Kensington.

VIA LUCIS.

Φθέζομαι οἷς θέμις ἐστ. ἡ θύρα δ' ἐπιθεσθε βεβήλους
 Ἠᾶσιν ὁμοῦ.

I speak unto the chosen—shut ye close
 The gate 'gainst all the frivolous and gross!—*Orpheus.*

SOME bold thinkers have in these days hazarded the speculation that, though man may in common belief be "the roof and crown of things," the mighty sweep of evolution may yet not come full circle in him; but, as Europeans of the nineteenth century transcend the tailed arboreal creatures of Darwinian surmise, so in the incalculable future the very figure of man, fondly deemed final and Godlike, may be transfigured into a shape of unimagined glory and attributes, whose authority and capacities may even reach beyond this planet. Such a "vision of the world and all the wonder that would be" rose before Winwood Reade, who dared to see space become nothing, and the crystal battlements themselves overthrown before the flight of man on his path to set conquering feet on the very stars of the Galaxy. After all, the thought is not strange to the current theology. The Church has always held fast to the belief in the resurrection of the *body*, and the consequent possibility of material forms rising into higher spheres, and St. Paul declared that our bodies though raised spiritual bodies would still be *bodies*; in some sort therefore material.

In all ages some have more or less dimly divined that the vulgar notion of an entire change and dissolution consequent upon death may turn out largely delusive, or under little imagined aspects and conditions. We may change, whilst the things around us remain unaltered, and to our changed perceptions and conditions things may appear altered, marred, and obscured, which in truth retain their primal bloom and splendour, and only await the clouds of mutability to draw from around us to become again apparent. That perfection of being and surroundings symbolised as Paradise may be in no vague distant heaven, but be lying very near to every one of us, only pushed out of our present plane of vision. Not all who looked upon the thoughtful countenance of Peter Paul Rubens in the portrait from Windsor, in the late exhibition of old masters, may have been aware that, like some other of the great mediæval painters, he was also a great spiritual theosophist. "Paradise," says he, "is still greening where it was, and was not destroyed by the deluge, but is only covered by the curse," when Adam, or Man, was brought into it and became a living soul he also by uniting in himself *two eternal* principles with a *temporal third* principle (*i.e.*, outward world, there is no room for explaining this mystical doctrine), became raised above "the astral spirit of this world," and attained that "true spirit of the soul" (observe the expression) to which a perception of the Absolute is possible; but this was lost after that "deep sleep"—forerunner and

brother-in-law to death—into which he fell, and which involves far-reaching mystical significances. He had left and was departed, says Rubens, from his paradisiacal state, and could not have declared to his offspring the senses and sensations he had in the beginning, for he knew nothing more of them after his "sleep." He had removed himself from them, but Paradise still remained, and as Rubens expresses it, "he might be buried upon the same spot of ground which Paradise did green upon, yet know it not."

Again, the poet Shelley tells of a Paradise-garden in which all sweetest flowers and all rare blossoms grew in perfect prime; this garden was tended by a wonderful spiritual lady, and all the flowers knew her and rejoiced in the influence that spread from her; their sweetness passed into her, and hers was reflected in their bloom and fragrance. Suddenly she died, says the poet, and soon the garden and flowers came to perceive that she had passed away, and began to droop and die too; roses and lilies withered away, the bright, sweet-scented Indian plants fell rotting in the mud, and the garden, once so fair, slowly changed into a foul, leafless wreck, or seemed to have done so, for as Shelley, with strange spiritual intuition hints, that decay and death haply were "like all the rest a mockery."

That garden sweet, that lady fair,
 And all sweet shapes and odours there
 In truth have never passed away,
 'Tis we, 'tis ours, are changed! not they.

For love, and beauty, and delight,
 There is no death nor change: their might
 Exceeds our organs, which endure
 No light, being themselves obscure.

Many Spiritualist sermons might be preached on those melodious texts. Not only does Heaven—the Paradisiacal state—lie around us in our infancy, but always, clouded over from sight perhaps, but close at hand. "Man in his perfect form *is* heaven," said Swedenborg, and with still wider meaning Rubens asserted, "we may truly say that heaven is in hell, and hell in heaven, *seeing they are both within ourselves.*" Many seers have declared the same. The Heavenly City that John saw descend to earth has never gone back; those whom the oracle calls "the lightly-armed" may to-day scale its jewelled walls, and, even with earthly feet, "tread on the golden flagging of its street." But far beyond all gardens and paradises, however spiritualised, that still border too much on earthly spheres, lies that unspeakable, unimaginable, supersensual sphere, which to Dante's still living eyes could only be partially revealed under the similitude of the ROSA CANDIDA—that White Rose, the symbol and expression of uncreated light, pure spirit, absolute being, freed from all taint of lower spheres. Dante, after his long mystic journeyings through circles of Hell and regions of Purgatory, at last rejoins Beatrice—the spotless perfection possible to Humanity—and is led by her from sphere to sphere, even to the ninth on the summit of Highest Heaven, and thence (so mighty is Beatrice) to the Empyrean—Light Primal and Eternal. This is what he was permitted to behold:—

There is in heaven a Light whose goodly shine
 Makes the Creator visible to all
 Created, and in circle spreads so far
 That the circumference were too loose a zone
 To girdle in the sun.

And round about
 Eying the Light, in more than million throngs
 Stood eminent whatsoever from our earth
 Has to the skies returned.
 In fashion as a snow-white Rose lay then
 Before my view the saintly multitude
 Thrice radiant: the stoles of snowy white
 How numberless! how wide the countless leaves
 Extended to their utmost of this Rose
 Whose lowest step embosoms such a space
 Of ample radiance!

Myriad-wise meanwhile
 The Angel-Host that soar aloft to gaze
 Hovered around, and like a troop of bees
 Amid the vernal sweets, alighting now,
 Now clustering where their fragrance labour glows,
 Flew downward to the Mighty Flower, or rose
 From the redundant petals, streaming back
 Unto the steadfast dwelling of their joy.*

Gardens and paradises of lower spheres become absorbed and sublimated in highest heaven into the one flower of fire, spotless and immortal, whereof Zoroaster may have had

* Carey's translation.

some glimpse, gradual ascent to which may be the work and endeavour of higher spiritual existence, as struggling from the earth of the old paradise of the lower state.

Descending for a moment from supernal realms, let it be remembered that Rubens declares that Adam, at his first creation, by virtue of uniting within himself the three mystic principles, was master of the astral spirit of this world, but after the fatal "sleep," Rubens goes on to say, "he was sunk down into time; he had opened a door for the astral spirit of this world to come in;" that is, he became subject to those earthly spirits to whom many now seem seeking to open the door still wider. At the present juncture it may be good to set down some passages from writings more than a century old, written by men who knew their subject. They affirm that, according to certain analogies in the created world, "there is a great variety, and even contrariety, among the invisible and elementary spirits. Some may seem to have partaken, with man, very little in the curse, others more, and some so much that it may well be doubted whether they be not rather generated wholly from the curse that entered into nature by the fall of mankind. So that, being *naturally* the subjects of man, they stand with him in the corruption, discord, and wrath of the elements; and it may well be expected that amongst them, from opposite and intermediate kingdoms, *there will be both wicked and lying as also vain and trifling spirits*, of various ranks, orders, and offices. Now, some have earnestly endeavoured to converse with any of them indifferently, without examining of what degree or station they might be. Others, not so easily satisfied, have yet consented to a correspondence with some who have appeared to be of the best sort. But whatever the practice of any may have been, either for a good or an evil end, we hold such a correspondence, *of what nature soever it be, and after what methods soever it may be carried on, to be extremely dangerous*; for, man being *naturally* their superior, and they *his subjects*, until man shall regain his natural superiority over them, the danger may be exceeding great of passing away the right of nature, his true birthright, and so of making *himself subject to them*, whose master he ought to be, and will be, if he be not kept down by a magnetical or magical force in some other region below paradise." These passages are commended to the consideration of those who complain of the untrustworthiness and frivolousness of mediums, and the falseness and folly of communications, and also to "Occultists." In old days the ancient Theorists strove to burst asunder the bonds of natural order, and to *control and subject to their service* the inhabitants of the spiritual regions. Medial and mesmeric powers were used, according to the superiority and birthright of their humanity, to subdue and bind intelligences essentially inferior: but now we hear on all sides of mediums *being controlled* by their *directing* spirits, and of messages and communications being given *under control*, the purport of which often betrays the nature of the dictating influence. There is small wonder at the puerile tricks—the tweaks, pinches, slaps, and the like—with which spirits disport themselves at a *séance*, and they must chuckle when they remember how once they stood controlled, and bowed themselves in awful obedience before their human masters!

Lastly, to those who are impatient because no secrets or mysteries have been revealed by spirit intercourse, be it said that it is ever through his natural essential superiority, indicated above, that such powers and understanding truly belong to man. He needs no help from inferior intelligences to apprehend and discover the laws of gravitation, evolution, and spectrum analysis. It is *his* prerogative and birthright to measure the speed and weight of light and the distances of the fixed stars, to count the moons of Jupiter, reckon the ages of the chalk and coal, and penetrate the composition of the rocks. In such high questionings man needs not, and never has gained, help from the spheres of lower intelligences. No *séance* will teach Tyndall or Darwin any secrets in their own departments. Ever for man only it is reserved to

Rift the hills, and roll the waters, flash the lightnings, weigh the sun.

Mr. SERJEANT COX has written a new book, connected with psychology, entitled, *The Mechanism of Man*.

MY EXPERIENCES IN LONDON AND BRUSSELS.

(CONCLUSION.)

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

Translated from "*Psychic Studies*" by Emily Kishlingbury.

IN London we made the acquaintance of M. Tiedeman-Martheze, whose name is well known to English Spiritualists. I am indebted to this gentleman for an introduction to a captain in the Belgian army, M. Bouvier, at Brussels, in whose family, as we were informed by M. Martheze, a boy of thirteen years of age, is remarkably gifted with mediumship. On my return journey through Brussels I took advantage of my friend's kind recommendation, and visited the Bouviers on the evening of my arrival there. Although it was not the regular day on which the family hold their weekly *séance*, they were nevertheless kind enough to institute an extra sitting for my benefit. Madame Bouvier told me that she had had three sons, the eldest of whom was the present medium; the two others were twins, and one had been dead for some time. Previous to his death, Madame Bouvier had known nothing of Spiritualism, but this affliction induced her to seek comfort from a relation who was a writing medium. Through this lady she first derived the information that her eldest son was a medium. The family began to hold *séances* at home, and there really came to pass sometimes during the sittings, but also spontaneously apart from these, various remarkable occurrences in the presence of the young boy. Some time afterwards the famous medium, Mrs. Fay, came to Brussels, and gave a *séance* at M. Bouvier's house. After this *séance* the family were informed, by means of a medial communication, that manifestations similar to those of Mrs. Fay could be produced in the presence of young Bouvier. A few sittings were sufficient to develop the results which occur at present. Various persons had been admitted to the *séances*, and had, as usual, made their remarks on the subject, and given their explanations of the so-called mediumship. As the explanations increased, so also did the perfection of the methods by which the young medium is now effectually secured against the possibility of producing the manifestations by artificial means.

In my presence the boy was bound (or to use an English term, "secured") in the following manner:—His hands were bound round firmly with a piece of linen tape, the knots were sewed to his sleeves, his two hands were then fastened together behind his back, and the two sleeves sewed together. The fronts of the coat were also sewed together, so that the coat could not be drawn off. The medium seated himself on a low chair, with his back against the wall, into which metal rings were screwed; the medium's hands, fastened as described behind his back, were tied to one of these rings; another linen tape, tied round his neck, was fastened to a second ring; to a third the boy was tied by his hair, but later, at my request, this last bond was loosed, for the medium's comfort. When seated, his legs were also tied to the chair in two places above the feet and again above the knees. The wall, against which the medium sat, the corner of the room, and the part of the next room adjoining that corner, were carefully examined by me. I found nothing at all suspicious. The medium was then separated from us by screens. These screens consisted of four or five simple frames of wood covered with wall-paper. In the middle of one fold, at the height of about a foot and a half from the ground, there was a little opening closed by a door and a curtain, about large enough for a hand to pass conveniently in and out. The screens were about six feet in height, and were quite uncovered at the top. During the whole time an oil lamp and a stearine candle were burning in the room, so that there was plenty of light. Immediately after each manifestation we opened the screens, and I was able by the help of the candle to verify the position of the medium, which I always found unchanged, and the tapes and knots intact. This medium does not fall into trance, like some others; he remains in his normal state, and asserts that he sees the movement of the objects, although he cannot tell how they are moved. The movements begin the instant the screens are closed.

Without professing to give the exact order in which the various occurrences took place, I will relate what happened

that evening. A hand-bell, placed upon the medium's knees, was set at once in motion; a new plank of wood, two tacks, and a hammer were placed in the same position; strokes of the hammer were presently heard, but the driving of the tacks did not succeed. I was told that until this evening an old piece of board had always been used, and that the new plank was probably the cause of the failure. The strokes of the hammer were decidedly stronger as soon as the old board was brought, and in a short time we found one of the tacks driven completely through the wood, which was about three-quarters of an inch thick. A sheet of paper and a pencil were next laid upon the medium's lap; for the identification of the paper I wrote my name upon it in Russian characters. When the screens were closed, we heard the noise of writing, and upon the paper, among other things, was written in French: "We are not Russians." I then wrote my name in French on the same paper, and again something was written behind the screens. After the first time of writing, we found the pencil stuck through a button-hole of the medium's coat; the second time it was found in his mouth. A glass full of water was placed on the board across the medium's knees; beside the glass was a piece of gingerbread, and in an instant the half of the water was drunk, and the cake between the medium's teeth. A lucifer match and a cigar were placed also on the board; the match was immediately struck, and the lighted cigar was in the mouth of the medium. The bell was put upon the board; it was rung at once and pushed through the little window in the screen; the hand which moved it was also seen for an instant. When I put my hand in at the opening I felt a warm little child's hand touch mine; one of its little fingers remained for a moment in my grasp. I expressed the wish that the finger might melt away in my hand; but that was not granted, and the finger was carefully withdrawn from my hold. It would seem from this that I was in contact with a material rather than a *materialised* hand; but when I opened the screen the next moment there sat the medium fast bound as before. It is also remarkable that when M. Aksakof came to Brussels a few weeks later and had a sitting with the Bouvier family, instead of the small hand like that of the medium which I had seen, a large hand was presented, and was equally felt by him.

M. and Madame Bouvier are sincerely interested in all medial phenomena, and are raised by their social position above all suspicion. I must add that I consider young Bouvier one of the most interesting and gifted mediums that I have ever seen.

SPIRIT INDIVIDUALITY.—REMARKABLE SEANCES IN PARIS.

BY CHARLOTTE FITZ-GERALD.

HAVING had, within the last three or four days, a very interesting account given to me by Monsieur de Veh, of a remarkable *séance* held recently at his house in Paris, 28, Avenue-des-Champs-Élysées, I send it to you as I took it down from notes at the time of the recital, with merely the correction of a few French idioms. I must commence by saying that Monsieur and Madame de Veh made the acquaintance of the medium, Mr. Williams, and the spirits John and Katie King, at a *séance* at my house in the year 1872, and a strong feeling of sympathy was established between them, so much so, that Monsieur and Madame de Veh invited Mr. Williams to visit them in Paris, with a view of continuing the communion. During this visit, when only four persons, including the medium, were present, at a day *séance*, John King having promised beforehand to leave some token of remembrance behind him, it was discovered on lights being brought, that he had written in pencil on the ceiling of the drawing-room the following words, "God Bless you all. Signed, John King." (the word *bless* written with a capital letter). He also wrote on that evening the same words on a pasteboard speaking tube. During the absence of the family in 1875, the house was in the hands of workmen, who, in their zeal to make everything as clean as possible, unfortunately obliterated this inscription, a contingency M. de Veh had omitted to guard against. As may be imagined, this circumstance caused deep regret to the family on their return. Madame

de Veh, desiring very much to have this writing renewed, wrote a letter to John King, expressing her wish that he would find some means of doing so, and sent this letter in an envelope to Mr. Williams' address, 61, Lamb's-conduit-street. She had carefully sealed her letter to John King, at the four corners, as well as at the centre, with sealing-wax bearing the impressions of Monsieur de Veh's coat-of-arms. In the envelope she wrote a few words to Mr. Williams, requesting him to give the letter to John King, but without the slightest hint of its contents. Mr. Williams shortly returned the letter she had addressed to John King, with every seal and its impression perfectly intact, accompanied by a few words informing her that he had done as she requested, and that John King had said in answer that he would try to do what she wished, as soon as the medium Firman had recovered from the evil influences with which he had found himself surrounded in the French prison. At a *séance* with the medium Firman, held a fortnight after receiving this missive back again from Mr. Williams, the presence of the spirit John King was distinctly *felt* and remarked on by everyone of the sitters present. Mons. de Veh, as well as Madame de Veh, felt his large hands on their shoulders, pressing and shaking them in a friendly and affectionate manner, and each of them received the impress of a kiss upon their foreheads. He then, in his well-known deep bass voice, hailed them in his cheery manner as usual by their Christian names, *viz.*, Mary and Gustave! At the close of the *séance*, when the candles were lighted, to the great astonishment of all present, but mostly so of the host and hostess, the words—"God Bless you all. John King," were seen written on the ceiling over their heads. There were the same peculiar characters, with the word *Bless* again commencing with a capital letter. Monsieur de Veh compared this writing with that on the speaking tube, which had been preserved, and all declared the writing to be identically the same. It is to be remarked that in the inscription left on the ceiling, there seemed to be some uncertainty in the power of writing at first, as the word "God," was indistinct, but repeated a second time, firmly and clearly. The difficulty was attributed to the still weak state of the medium Firman.

19, Cambridge-street, Hyde-park-square, March 16th, 1876.

Provincial News.

LIVERPOOL.

IS IT JUGGLERY?

MR. WALTER ISAAC, healing medium, accompanied by Mr. Coates, visited, on Sunday afternoon, the gentleman in whose presence it was asserted that card figures could be made to dance about by mesmeric influence. Mr. Coates says that the dolls, which are simply made of cardboard, jointed at the head, elbows, thighs and knees, with a piece of thread, were handed round for examination; nothing could be detected about them. After holding them in his hands for a minute, the exhibitor placed one in an upright position on the top of a tray, and then took his hands away from it, except occasionally making passes over it. A gentleman then played a simple dance air on the piano, the doll dancing all the time like a lively little mannikin. During the performance (which took place in full light) the operator took his hands away, and sat in an apparently passive condition within nine inches or one foot of the object. The visitors were unable to detect anything like an attempt at conjuring, and were utterly unable to account for the facts. One gentleman said it was an adroit piece of conjuring. Mr. Coates says that the operator calls it "animal magnetism." Mr. Coates sat next to the operator, within eighteen inches of the dolls, and could not discover any material support; he declares that no human being came in actual contact with the objects moved so intelligently, either with hands, wires, or hairs; also that the objects could not stand, much less dance, without support. The gentleman has consented to repeat his experiment before a select party at the Psychopathic Institute. He declines publicity.

Mr. Walter Isaac, of 11, Rishton-street, Everton, says he re-visited the gentleman he mentioned in the paper he read before the Psychological Society, but could get no definite information how the thing was done. The gentleman in question was polite but reticent; he showed the experiment at once, and allowed visitors to draw their own conclusions; he is also desirous "not to be bothered by modern Spiritualists."

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

At the last meeting of the Liverpool Psychological Society, Mr. Coates, in compliance with previous request, delivered an address on "Cerebral Physiology and Dr. Ferrier's Experiments." He read an extract from a Scotch paper describing Ferrier's experiments, and he traced the relationship they bore to the researches of Drs. Gall, Spurzheim,

and Combe, as physiologists and phrenologists. He, for the benefit of the younger members, gave a description of the brain, and explained the meaning of the technical terms used by medical men and phrenologists in the arrangement and classification of brain matter, and its encasement, the skull. He traced the protuberance, called by phrenologists the organ of the love of young or philoprogenitiveness, through insects, fishes, amphibious animals, as compared with the depositing of their eggs and the care of their young; interesting illustrations were afforded in the cricket, ant, and bee. Ferric's experiments with animals demonstrated, he said, that these convolutions were much larger in females than males. The redeeming feature in the less cultivated branches of the human race, the Greenlanders, the Esquimaux, or the Red Indian for instance, was this "love of young." And it was always found that where this quality was manifested, there was the corresponding organ. It would be well, he argued, if, with all our boasted civilisation, there was amongst us a little more of the savage nature, to teach us to nourish and protect innocent, helpless youth, to teach mothers to nurse their own children a little more, and practise less shopping, driving, outside show, now substituted for the true motherhood. In this men could take a lesson from the fox, cow, deer, or dog, and from the ice-bound savage. The organ being greater in female than male skulls, there was no great difficulty in being able to tell which was which. Mr. Ainsworth (vice-president) said it was evident that the lecturer was not a novice, although he claimed to be such. He had in the two lectures delivered on the subject, dealt with the subject in a masterly and scientific manner, and speaking on behalf of the society, he felt grateful to Mr. Coates for the instruction his lectures had afforded. A discussion followed, in which Messrs. Chapman, Procter and Linton (phrenologists) took part. Mr. Coates then examined several heads.

MR. J. LAMONT will, on next Friday, read a paper before the Liverpool Psychological Society on the "Mediumship of Mrs. Hemans."

THE "Bamford Boys" are expected to pay a visit to Liverpool, and will give *séances* in public and private. Mr. Coates will have the charge of arrangements. He wishes mediums about to visit the provinces to place themselves in communication with him.

SUNDAY SERVICES.—Last Sunday, at the rooms of the Psychological Society, Islington, Liverpool, Dr. Wm. Hitchman delivered an address on "My Prose and Verse." It was listened to throughout with interest. In the Evening Mr. John Priest occupied the platform, and gave a lecture on "Spirituality."

NEWCASTLE-ON-TYNE.

MISS FAIRLAMB is still very successful in obtaining good manifestations. On Tuesday, the 14th inst., at the Freemasons' Old Hall, she was securely corded around the wrists, arms, and body, the knots being placed at the bottom rail of the back of the chair, by Mr. Davison, who is an expert at tying; she was then placed in the cabinet, with a dulcimer in the corner. The crowning point of the evening's *séance* was the throwing open of the curtains, showing the spirit "Cissey" standing about a yard away from the medium,* who also was seen fully, and was talking; at the same time the dulcimer was being vigorously fingered in the opposite corner of the cabinet. At the termination of the *séance* the cords and knots were perfectly secure. On the Thursday evening following, the medium had not been in the cabinet many seconds before "Cissey," speaking through the medium, informed Mr. Davison that another spirit was untying her medium, and shortly afterwards the cords were thrown out of the cabinet, and, after they had been examined to see if they were the same, were returned again. A spirit showed his face through the division of the curtains, but on this occasion, at the same time, a leg, bare from the foot to above the knee, protruded through the lower portion of the curtain, and, with the toes, played upon the dulcimer outside. The curtains, when again flung wide open, showed a small figure standing near the medium, but the drapery covered, not only the figure, but the medium; and, at one time, the medium only was seen, covered from head to foot in white, as she sat in the chair; this was rather suggestive that the medium could be, or is, used by the spirit to personate characters when it suits their purpose. At the close of the *séance* Miss Fairlamb was found again secured by cords, supposed to be the work of a spirit who evidently was not over tender with the medium, as the cords when unfastened left marks round her wrists and throat. There were present at this *séance* about twenty members, including Messrs. Armstrong, Pickup, Nicholson, Mould, Davison, Hunter, Colman, Miss Colman, Mrs. Fairlamb, myself, and others. No strangers or visitors were present.—J. T. RHODES.

LETTERS continue to be inserted in the *Newcastle Daily Journal* on Spiritualism, some of them suggesting that the mediums be handed over to the police, others that the spirit be shot at as a test; but the *Express* of Wednesday 15th, after quoting from *The Spiritualist* of the 10th, nearly the whole of the matter referring to "Hafed" and Messrs. Cassell, suggests a flogging *séance* for deceiving spirits, "if they can be produced in the flesh."

A NEW CIRCLE.—Mrs. Nichols, of 57, Elswick East Terrace, Newcastle, has formed a circle for investigators. She has two daughters and one son, all of them in different stages of development as mediums; besides trance mediumship they are getting a little in the way of physical phenomena. One or two more earnest investigators can obtain admittance to the circle on application.

MR. NICHOLAS MORGAN has been giving a course of phrenological lectures and illustrations of mesmeric phenomena in the Lecture Hall, Nelson-street, Newcastle, to good audiences.

* Was the spirit beyond doubt living and moving, and were the features seen? How much light was there?—ED.

THE Secretary of the Newcastle Society desires to acknowledge the receipt from Mr. J. Scott, of Belfast, of a large parcel of books for the library—a copy of *Spirit People* and of the *Trapped Medium*, also six volumes of the *Medium*, and one volume each of the *Religio-Philosophical Journal* and *Banner of Light*, also other books from different donors, for which the society is much obliged.

TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

At the meeting of the Council of the National Association of Spiritualists, held March 14th, at 38, Great Russell-street, thirteen new members were elected, among whom were Mr. and Mrs. R. Campbell, Mr. and Mrs. Ellis, Miss Emily Fitzgerald, Mrs. R. Maitland, Mrs. T. Ailsop; also Mr. A. J. Smart, and Mr. H. C. Emery, both of the Cardiff Spiritual Society.

Mr. Morell Theobald read the report of the Finance Committee. The accounts showed a balance in hand of £129 9s. 2d. Payments were recommended to the amount of £43 1s. 0d.

A letter was read from the hon. secretary of the Dalton Association, nominating Mr. R. Pomeroy Tredwen to represent that Association on the Council of the National Association. An application was also made on behalf of the Cardiff Spiritual Society, which desired to enter into alliance with the National Association. It was resolved unanimously that such alliance be entered into.

A letter was read from Mr. W. H. Harrison, in which the question was raised whether a chief society could be made legally responsible for the debts of societies in alliance with it; it was decided to place this question in the hands of the Finance Committee for due inquiry. Letters were also read from Mr. Robert Dale Owen, M. Constant, Mr. G. Blyton, and Mr. H. Susmann.

The secretary announced that Mr. Christian Reimers had presented the Association with a cast of a spirit hand taken at Manchester; also with a cast of the hand of the medium through whom the cast was produced. A vote of thanks was passed to Mr. Reimers.

The Offices Committee recommended that the rooms at 38, Great Russell-street be closed from April 13th to 20th inclusive for cleaning purposes. This was agreed to.

Mr. Rogers reported that the Offices Committee, "while still believing that under the circumstances it would be better for the interests of the Association for Mr. Harrison to have taken independent premises, in accordance with his intention expressed in his notice to the Council, have, nevertheless, considered the duty assigned to them of bringing before the next meeting of the Council a definite form of agreement with Mr. Harrison for the use of his present office, and have resolved unanimously:—

"That the Council be asked to agree to a resolution that Mr. Harrison shall not, after a certain date to be mutually determined upon, use the address, 38, Great Russell-street, as a publishing address, and to obtain Mr. Harrison's consent to this previous to the committee going further into the matter."

Mr. Desmond Fitz-Gerald argued that the offices committee had departed from the spirit of the resolution passed by the special council meeting by a majority of 19 to 2, and moved the following amendment: "That the recommendation of the offices committee be referred back to them, with the request that they consider only the pecuniary terms on which Mr. Harrison can be allowed to continue the occupation of the room now occupied by him."

The votes on the amendment were 9 for, 7 against; the resolution to adopt the recommendation of the offices committee was carried by 10 to 6. It was then resolved unanimously, on the motion of Mr. George King, "That the finance committee be requested to carry the resolution of the offices committee into effect."

The Secretary read the report of the prize essays committee, recommending that the essays be printed, with a notice prominently setting forth that the association is in no way to be held responsible for the opinions of the writers. The same committee was reappointed to act for the year ensuing.

The *séance* committee reported that Mr. Charles Blackburn had generously offered to bear the cost of a series of a dozen *séances* with Mr. Eglinton, to be held at 38, Great Russell-street, under the auspices of the Association. A cordial vote of thanks was passed to Mr. Blackburn in accepting this offer.

The provincial committee reported that Dr. Sexton had been engaged to give ten lectures in the north of England during the month of April; the lecturer's fees is to be defrayed by the Association, the local societies or Spiritualists bearing other expenses.

A notice of motion was handed in from Mr. Tapp: "That in addition to the general meeting in May, a second general meeting be held in November of each year."

Mr. Rogers gave notice that he should move for a consideration of the terms on which privileges could be interchanged between the National Association and Allied Societies.

The Secretary gave information that at the next council meeting the arrangements for the general meeting of members in May, and for the election of the new council would have to be considered.

THE Offices Committee of the National Association consists of Mr. and Mrs. Everitt, Mr. Dawson Rogers, Mr. J. Freeman, and Mr. E. T. Bennett.

A MEETING AT ISLINGTON.—Last Friday night a social gathering inaugurated by Mrs. Bullock, was held at 91, Church-street, Upper street, Islington, under the presidency of Mr. Swindon, to welcome Mrs. Butterfield, a trance medium, well known in the north of England, and who has just paid a temporary visit to London. Speeches and trance addresses were made, and a pleasant evening spent.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday evening, last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided.

The minutes of the last meeting were read and confirmed.

THE LOSS OF THE STRATHMORE.

The President read an account from the *Scotsman* newspaper about the loss of the *Strathmore*, setting forth that when the owners did not know what had become of it, information of its loss was given, through a medium, and the information that some of the passengers had found their way to an island.

Mr. Serjeant Cox continued, that after first reading the said paragraph, he thought it his duty to inquire into the facts, so he wrote to Mr. Bruce, the manager and owner of the vessel, asking him whether the printed report was true. Mr. Bruce replied that it was quite a fact that after he had given up the ship for lost a gentleman wrote to him that he and his wife had heard that the vessel was wrecked in the manner stated, and that a number of the passengers and crew had found their way to an island. He (Mr. Bruce) had not the letter with him, or he would have given more exact particulars.

Mr. Gordon asked whether the prophecy had been made after the vessel had been posted as missing at Lloyds.

The President replied that the information had been given in November, and that the loss was not known until the following February. He did not think much of the case himself; it might turn out to be mere coincidence.

THE PROBLEM OF THE SPIRITUAL NATURE OF THE UNIVERSE.

Mr. F. K. Munton, the honorary secretary, read a paper by Mr. Bray upon Consciousness. The author argued that all creation might be at root of a spiritual, and not of a material nature. He said that men knew nothing but their own thoughts and perceptions, wherefore, in striving to gain accurate knowledge of the world around them, the nature of their own consciousness—of their thoughts and feelings—should be examined, before attempting to study other modes of motion which were known as physical science. Was not the outside world an illusion and delusion, intended to answer some special purpose? An arbitrary division had been set up between the physical and mental forces; yet they were clearly related to each other. The best temporary cure for love, for instance, was a thirty miles walk, because when a man expended strength in that way he had less left for thinking and feeling. Might not all forces be mental at root? The perceptions of man could not tell him much of the real nature of the world; and might not all being be but a mode of motion of the Universal Mind? He argued that space was purely subjective, existing only in the mind of God.

Dr. Shaw said that he was disappointed with the paper, and wished that the author had said something more tangible and intelligible, for the memoir was such a mixture and a muddle that it was a discreditable thing to send to that society. He had not gained any single new idea from it, and could not take up any part of the subject. One great fault in it was that the author had not defined what he meant by consciousness.

THE ENERGY CONSUMED IN MENTAL OPERATIONS.

Mr. Coffin said that he wished that the author of the paper had been present, in order that a few questions might have been put to him, more especially about his idealistic theory. He, however, did not wish to speak upon that point, but upon some physiological questions which had been raised. Of late mathematics had been applied to physiological changes, and had given evidence that there was a real relation between tangible force and the ideas or thoughts of man. Physiologists saw in the molecules of the brain a condition where power was potential; they could prove that at one time the white or grey matter of the brain was endowed with potential energy ready to produce thought, and that that energy in falling was changed into ideas. Recently some very interesting experimental observations had been made in this matter, and it had been discovered that brain matter, after giving out energy, required some supply of force from outside before it was again able to elaborate ideas. The oxygen which was so loosely connected with the blood appeared to re-supply the energy. The relative rapidity of the circulation of the blood through the brain could be measured, by ascertaining the flow of the blood through another part of the body. An instrument had been made which not only measured the pulse, but showed the amount of blood flowing through any part of the body, such as the arm, for instance. A portion of the arm was enclosed in a vessel, and as that portion of the arm expanded or contracted, the change was made measurable by the rise and fall of the barometric column, so that the relative amount of blood passing through the organism could be measured. Supposing this apparatus to be attached to one arm, if any physical work was done by another part of the body, blood was abstracted from the arm. Blood also was abstracted when additional mental work was performed. When a person was asleep there would be most blood in the arm. As the activity of the brain increased, the limb decreased in size, and it diminished still more if the subject began to read a book. Further, if he were puzzled by any problem and tried to solve it, there was a still greater diminution of blood in the arm. He thought that Mr. Bray stultified himself by taking up the idealistic side of the problem when speaking about light, the objectivity of which was known by its waves producing other effects than those of light and colour.

Mr. Gordon thought that it was rather hard to find fault with the paper, because perhaps the listeners had not had the time, and had not taken the trouble, to fathom the theory which the author set forth; for it was impossible to deal with a memoir like Mr. Bray's in an off-hand manner. If the author had summed up the results of his paper in a few sentences it would have been better. He thought that if Mr. Bray had carefully studied Locke he would have seen that that writer had

advanced arguments proving the fallacy of the visionary theory that the world is not objective. Mr. Bray had said that colour-blindness was due to the absence of some part of the brain, whereas it was due to incapacity on the part of a part of the eye to detect red in combination with other colours. Mr. Bray had said that instinct was memory once removed, yet children had instincts from birth which could not be due to memory.

Mr. Pike remarked that he had been favourably impressed with some of the speculations of Mr. Bray, and more by the ideas which his paper suggested than by those which it actually contained. He felt considerably indebted to Mr. Bray for what he had written. The statements made by Mr. Coffin were very interesting, and bore relation to the fact that at times a man's hat would feel too small for him, and his feet would grow cold; this showed that his head was temporarily enlarging, and was one of the first symptoms of mental derangement. Some experiments had recently been tried on the Continent, to prove that coloured light had an influence for good or for evil upon lunatics—that it had some direct power over their mental faculties. The *Daily News* of about a week previously had printed an excellent summary of what had been ascertained by experiments in this direction, and the account was intensely interesting; it was one of the most valuable articles he had seen in any daily newspaper for a long time. He was glad to be able to state that in one of the lunatic asylums in this country, experiments of the same kind were about to be made, not merely by reflecting white light from coloured walls, but by passing the light through coloured glass as it entered the room in which the patients were confined.

The President said that he had listened to the paper with great interest, but the author had given him no information as to the nature of consciousness: he seemed, in applying mental principles to physics, to have landed himself in the same difficulty in which physical philosophers were placed when they attempted to apply physical laws to things of the mind. The conservation of energy was one of the greatest discoveries of modern science, but the real question at issue was, did physical laws of that kind extend to the mind? Was mind anything more than the product of the brain? If the law of the conservation of energy were applicable to the mind, the activity of the latter must be derived from the food taken into the body; if this were so, the conclusion would be that the man who exercised his mind most must require most food, whereas the fact usually was that the man who exercised his mind least consumed most food. Weston, the American walker, who, if he recollected rightly, had marched 2,000 miles in an incredibly short time, took so little food that the energy derived from that source appeared to bear no proportion to the amount of exercise performed. The reports in *The Lancet* showed that during his first walk of 1,000 miles he lost only four pounds in weight, and ate very little food. Reasoning from physical grounds, one would have expected him to be reduced to a skeleton; but the facts pointed towards the conclusion that much of the energy in his body came from something else than his food, in short, from nervous or mental energy. Such energy, he thought, was not subject to the laws of physical force. If so, of what nature was this mental energy? If these ideas of his were right, they tended to show that there was something more within man than mere matter.

Mr. Gordon remarked that, three or four generations back, all the male members of his family were colour-blind, but none of the women.

Mr. Munton announced that at the next meeting of the society, a paper by the President would be read upon the subject of "The psychology of wit and humour."

The proceedings then closed.

SPECULATIONS BY THE DUKE OF ARGYLL.—The following extract from an article by the Duke of Argyll, entitled "Animal Instinct," which appeared in the *Contemporary Review* some time ago, indicates the writer's belief in mediumship:—"That the human mind is always in some degree, and that certain individual minds have been in a special degree, reflecting surfaces, as it were, for the verities of the unseen and eternal world, is a conception having all the character of coherence which assures us of its harmony with the general constitution and cause of things. We are derived and not original. We have been created, or—if any one likes the phrase better—we have been 'evolved,' not, however, out of nothing, nor out of confusion, nor out of lies, but out of 'Nature,' which is a word for the sum of all Existence, the source of all Order, and the very ground of all Truth, the Fountain in which all fulness dwells.

SPIRITUALISM IN DALSTON.—Miss Eagar and Mr. E. W. Wallis, trance mediums, visited the Dalston Association of Inquirers into Spiritualism on Thursday evening last week. There were also present Mrs. M. T. Wood, Mr. R. P. Tredwen, Mrs. A. Corner, Mr. A. E. Lovell, Mr. J. Tozeland, Mr. A. Vaughan, from Paris, Mr. E. Dottridge, Miss Corner, Mr. R. N. Dawson, Mr. J. Rouse, Miss Nina Corner, Mr. H. Sayer, Mr. R. Cocker, Mrs. Eagar, Mr. Lucas de Caux, and Mr. Thomas Blyton, the hon. secretary. The *séance* was opened by Mr. R. Cocker reading a passage of Scripture, and by the singing of a hymn; then Miss Eagar, under influence, delivered an invocation, after which Mr. Wallis was controlled by a spirit, who made a few introductory remarks, and sang a song in what he afterwards stated to be an Indian dialect; in reply to an inquiry as to the subject of the song, he explained that it was one of thanksgiving for his success and happiness. A description of several spirits said to be near various members was given through the mediumship of Miss Eagar, but none of whom were clearly identified. An address was also delivered through Mr. Wallis, in the course of which the subject of the responsibilities of mediums was dealt with. The controlling intelligence gave the name of Benjamin George Endworthy. Mr. John Rouse described various spirits, and also a vision relating apparently to the Arctic Expedition. A unanimous vote of thanks was accorded to Miss Eagar and Mr. Wallis for their services, after which the proceedings were brought to a close.

THE GOLDEN AGE.

THE following is part of a public address given through the trance mediumship of Mrs. Cora L. V. Tappan:—

The time will come, when, instead of the necessary appliances of the magnetic telegraph, mind will converse with mind though thousands of miles intervene. Already clairvoyance, mesmerism, and spiritual power have developed this in individual cases. That which individuals can do now, will finally become the property and possession of the whole world, and it will not be strange nor miraculous, if, by and by, you shall speak to those who are across the wide waters of the Atlantic, with the power of thought, thinking your thoughts, they responding in intelligent and continuous conversation. Why shall this not be done, since time and space and all that belongs to substances in nature, are amenable to the power of the spirit, and cannot prevent its growth? The time will come when, instead of the cumbersome methods of mechanism that now exist, methods which in their turn far transcend those that have hitherto been employed, there will be subtle forces, so subtle and potent, that with the very thought man can shatter the fabric of this temple, or move any object in the external world. A Napoleon governs the armies of the world, and yet the staple thought that lies behind all these movements is not even known, nor can science discover its existence. The vast armies of the world move on to their destruction by the will-power of a single man, and yet science has not determined what that will-power is. If man can sway a man to do the work of destruction and of creation; if cities can be upreared, as if by magic, beneath the hand of controlling genius and commerce; if temples can be erected outvying the structures of the universe in their symmetry and harmony, all by the invisible thought that shapes humanity to do its bidding, what may not be done when another stage of science has been introduced, and another strata of thought prevail in the world? Behold! there shall be also creation. That which man does in shaping himself now to the seemingly inexorable laws of nature, he shall do still more and more by understanding these processes; and if he can shape the lily and the rose to a loftier and more perfect bloom, he shall by and by out of the empty air *create* the lily and the rose, and see them bloom before his consciousness. Even as now he does in degree, so he shall then do fully. You know that you raise your hand, but you do not know by what power you do it. You have not even a knowledge of the sublime mechanism that connects the will-power with the structure that you inhabit; how shall you then deify and perfect it if you do not know that which is most essential, the connecting link between the mind and the body? And when this connecting link is known, and when this will power fully shaped to the harmony of nature, behold! instead of the decaying forms and bodies that are overcome with disease, you will say to the disease, Depart! and it will depart, even as the Healer bade it do with those that came after Him. It is no miracle that healing is performed by the spirit. It is rather a cumbersome imitation that makes man resort to drugs and poison for the removal of all disease. It is rather the penalty you pay by being wedded to the grosser forms of matter. But when the spirit abides, there shall be no necessity for these outward methods of healing, no necessity for these outward methods of construction, but if you be robbed of a part, by what is considered accident, the power of atomic structure may again, by the rapid succession of atoms, make that structure whole.

And the time will come when all the atoms of the earth's surface have been ground over in the great mills of life, to the perfection and refinement required, when the Golden Age shall come upon earth, and when man shall abide here, not chained and fettered by organic law, and the slow process of human decay, but abide here as a voluntary spirit in materialised form, of which he himself has evoked the process by the laws which we have named. And he will abide here at the pleasure of his own will, and he will abide here in full consonance with the spiritual laws of the universe. All the struggles of the past, all the epochs of time and change, all the mystery, sorcery, and magic of science, the wonderful revelations of religion have been to this end, that the golden epoch shall come, when man shall not be enslaved by matter, but

shall rather vanquish even every atom and every element; the winds and waves do his bidding; the rays of the sun and the lightning become his swiftest messengers, and all life and all beauty be made to harmonise with the glories of the spirit. Then shall the desert be made to blossom as the rose; then shall the fountain spring in the wilderness, and then shall the rocky caves yield back the sounds of life, and the ocean waves shall no more engulf human forms in destruction and despair; for man shall abide on earth, the king, the conqueror of all these substances, and under the Infinite Spirit he shall move on, clasping hands with those mighty angels that do His work in worlds afar off.—
Spiritual Scientist.

Poetry.

DE PROFUNDIS.

THE dead! the countless dead! and are they lying
Within the heavy shadow of the tomb?
And do we sadly say of them, with sighing,
And falling tears, and hearts oppressed with gloom:
"They sleep in grassy churchyards without motion;
In silent vaults, that Time, stern sexton! fills,
In solemn forests; 'neath the waves of ocean;
In deserts, snows, and hollows of the hills.
"The shifting phantasms of our joy and sorrow,
Passing unheeded of their veiled eye
From the dim yesterday, the dawning morrow,
The palpitating now, shut out for aye!"
Oh heaven! shall birds come back with summer-hours,
Yet life for them no circling seasons bring?
Shall vernal airs awake the sleeping flowers,
And for God's Aere shall thore bloom no spring?
Hark! how in clear assent or dim surmisos,
From every human soul that e'er drew breath,
From every heart that ever loved, uprises
A living protestation against death!
The vory savage, through wild woodlands roaming,
The swart barbarian of every name,
And peasant-legends whispered in the gloaming,
And old wives' wisdom, put our doubts to shame.
Affirming still, on simple faith of seeing,
The signet-impress, by the Master's hand,
(The plodge and promise of continued being),
Stamped in the instincts that Himself hath planned.
These twilight glimpses ever brighter growing,
And wider, as the mounting day ascends,—
To our glad vision broader vistas showing,
And richer gardens of related ends;
At length the old shall shine in newest glory;
And science, ending where the heart began,
Shall justify each high prophetic story
Whoso rhymes are graven in the soul of man!
Then, quickened by the rays of that high dawning,
His scattered members gathered into one,
The soul of man shall rise in that new morning,
And as a giant his proud race shall run.
And we shall scale, through that sublime conspiring,
The widening gyros of Being's glorious scope;
And life o'ertop our loftiest aspiring
With fulness over nobler than our hope!
Then shall the mystic brazen veil be lifted,
And Isis in her beauty stand revealed;
Then angels plant, through clouds for ever rifted,
The shining ladder to the starry field;
And we shall see that through the boundless regions
Of this great universe, so wisely made,
Is nothing lost; but all its various legions
Cohere in service and in mutual aid;—
That there's a vital, sentient tide that courses
Through every atom; what we call Decay,
The ceaseless action of the living forces,
Impelling it upon its upward way.
Then shall we know that every seeming Ending
Is but a new and happier phase Begun,
Extremos of orb'd movement ever blending
In golden cycles round the Eternal Sun.
All doubts beneath that Central Fire dissolving,
With raptured soraph-vision shall we rango
Through singing worlds, round Love Divine revolving,
And say, "There is no Death, but only Change!"

From "Poems by ANNA BLACKWELL," 1853.

Correspondence.

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

ELEMENTARY SPIRITS.

SIR,—In a letter which you were good enough to insert on the 14th January last, I threw out a suggestion that the moral contradictions of the human character, and the moral conflict in the human will, might be due to the fact that our organism is the synthesis of spiritual elements,

which, in their free and separate activity, are manifested in the lower forms of life. "Every element of the human character, every trait of human intellect, is represented and symbolised by instincts and aptitudes in the lower orders of animals. . . . In the conflict of these heterogeneous elements, in the struggle between these opposing tendencies, brought together in a single organism, consists the dramatic interest of man's moral life, and, again, as one or other of them predominates in the individual, the strife, the progress and development of societies."

And reading the other day, in Monsell's *Gnostic Heresies*, an account of Basilides, I came across the following passage: "Basilides and his followers, according to Clement, called the passions of men *προσαρτήματα*, or *appendages*, and regarded them as spirits appended to the rational soul in consequence of a certain *disturbance and confusion of principles*; with these were connected other spurious spirits of different natures, such as those of the wolf, the ape, the lion, or the goat, or even of plants and minerals, which form desires in the soul of a similar kind." It seems to me that this idea has an almost necessary place in any system of spiritual evolution, and is also significant of the high vocation and destiny of man. That man was created to rule over nature and her productions is a mere rhetorical commonplace in its obvious and external meaning, but perhaps a very profound truth in its spiritual signification. To take up the discordant elements of nature, to suborn and subordinate them to and in harmony with a higher principle, is not this just the spiritual work of man? And if he does this work, may he not be called with some propriety the redeemer of nature?

The figurative language by which we express the conflict within us when the sovereign will has abdicated, or is in abeyance, represents us as passive, without unity or individuality, the battle ground of opposing forces. We are "distracted," "torn asunder," "impelled," "restrained," &c. It would be as correct to say that our passions are conscious in us as that we are conscious of our passions, except that for "passions" in the first expression, it would be necessary to substitute the name of the living active spirit that is asserting itself in our organisms. Are we so sure of our individuality? Schopenhauer and Coleridge* placed this in the will as the essential principle of personality. According to current phraseology and ideas, "I" am or have a single will, actuated by motives. Now, motive, or "desire," is simply inchoate will. It gathers force, and is said to be irresistible, and to determine will. I would rather say that it gathers force, and *becomes* will. We give the complex of these desires the name of "human nature," not recognising them as living forces, once, perhaps, conscious and independent lords of simpler organisms than ours. So long as our individuality only manifests itself in giving expression to these forces, what is it? A self made up of them, a desire for the gratification of all desires, a will to recreate them all in potency and act! Perhaps the "enthusiasts" of all pure religions and all true philosophies may have been right, and it is only when man has made a sacrificial holocaust of his "nature" that he will find *himself*. A STUDENT OF THEOSOPHY.

ON WHAT CONDITIONS HAVE ORGANISATIONS THE RIGHT TO LIVE?

SIR,—In late numbers of your excellent journal you have commented on the nature and value of organisations, and I, for one, must express my sympathy with the greater part of your remarks.

There is one point, however, in the relation of organisation to Spiritualism which I think yet remains to be brought forward, and which I have hitherto refrained from mentioning, on account of the offence which will probably arise from my doing so, but which, at the present juncture, will be well received by some of your more thoughtful readers.

In the early days of a movement, that movement is entirely indebted for its growth and diffusion to those who are, from no seeking or merit of their own, its unconscious or rather involuntary instruments. The art of which they are the inspired media, being hitherto unknown, and not yet reducible to rules which may be acquired by study, the observer is dependent upon the instrument which wills, or is willed, to produce what he may for the benefit of others. The instrument being not only sentient, but sensitive, the constant ebb and flow of his emotions is found to affect in a material degree the already transient phenomena in such a manner as to cause them to elude the grasp and tire out the patience of all but a chosen few. It is found that the only way to command the constant production of the desired results, is to humour the instrument, and to resort to all possible methods of keeping it in good tune. But alas for the instrument! being mortal, it is injured by flattery and spoiled by humouring, and, like all spoiled children, ends in becoming the tyrant of those who thought to apply it to their own ends. Then comes the time for setting the house in order, and for putting each one in the place to which he rightly belongs; then let him that ruleth do it with diligence, and him that serveth with humility; so shall chaos be reduced to order, and the reign of peace and prosperity shall begin.

Something of this kind seems to be the natural course of every great social or religious movement, and the signs of the times show that Spiritualism is no exception to the usual order.

Hitherto Spiritualism has been indebted to its mediums, especially its physical mediums, for the astounding phenomena which ushered it into life. For a time all true believers sat open-mouthed at the feet of its inspired teachers, and judgment was swallowed up in faith. Then came the Nicodemuses, with doubting questions; but no answer which the adepts were in a position to give could recommend itself to the reason of the sceptic. The physicist tried to weigh and balance, but only succeeded in taking a few outside measurements, declaring that what he could not fathom was not there.

At length a few of those who, though well within the ranks of the

great army, were sufficiently elevated to see beyond the present position, perceived that for want of guidance and good generalship, and from its ever-increasing numbers, the mass was becoming unwieldy and unmanageable, and that some effort must be made to reduce it to order, to choose out the most efficient and experienced as its leaders, and to entrust them with the guidance. Moreover, the leadership was being assumed by those who were totally unfitted for the high posts to which they had been borne on the shoulders of the multitude, and if the onward march was to be well directed, such as these must be dispossessed of the chief power by degrees.

And now comes the point of contest. Is this great spiritual movement to be guided in the same way as other social or political institutions? Are its transcendent phenomena to be observed and tabulated by ordinary scientific methods? Are its inspired teachings to be brought to the bar of common reason, its prophets to be judged by the rules of common morality? Are these to lie and deceive, and to give way to their passions without restraint? Are the Divine appearances to be scanned and weighed and measured and put into scales, like any other productions of nature? Are its mediums and their tricky spirits, the fairies, the kobolds, and the genii, to be kept in order like common varieties of the genus *homo*?

Such as these seem to be the questions which the Theosophical Society in America and the National Association in England have it before them, in their various directions, to solve. If organisation is to mean nothing more than a mere blind banding together like herds of cattle, its great aim and purpose will be entirely missed. The coordination and adaptation of parts to a whole; the utilisation of raw material; a definite plan to a definite end; the right workers for the right work; every man at his post, every one well employed and well cared for; every portion of the subject carefully worked out; these are among the higher uses of government, and only in proportion as an organisation neglects or fulfils these higher uses, will be its stability, its popularity, its duration, nay more, its very claim to existence. W.

THE POWER OF SPIRITS OVER COMMON MATTER.

SIR,—Your correspondent B. P. J. suggests that superior spirits possess a mental power over matter, which finds mechanical expression by means of spirits of a lower order.

Once, when conversing on this subject with a frequent reader at these rooms, the idea was thrown out that the highest spirits of all have absolute power, direct and indirect, over both mind and matter; witness the striking physical manifestations produced through the mediumship (may it be called?) of the Founder of Christianity. "What manner of man is this, that even the winds and the sea obey Him?"

May not our spiritual influence or psychic force have a direct action upon a similar force residing, though hidden, in all material things, and by means of which, without the intervention of spirits, many of the physical phenomena are produced? Professor Perty calls it the "magic force in man." Or is it more reasonable to suppose that Christ was continually surrounded by spirits of various grades, ready to do His bidding, and that when he walked upon the water, He did so, not by virtue of any power within Himself, but by means of extraneous support from physical spirits? E. KISLINGBURY.

38, Great Russell-street, London, W.C.

MR. BLACKBURN'S FREE SEANCES.

SIR,—The *séance* on Friday last with Mr. W. Eglinton, at 38, Great Russell-street, arranged by Mr. Blackburn, under the auspices of the British National Association of Spiritualists, was attended by Mr. J. Y. Vernon and Mrs. Vernon, Mrs. Fitz-Gerald, M. Gustave de Vehl, Rev. W. Miall and Mr. E. Miall, and the Rev. W. Newbould.

Dr. Keningale Cook and myself were also present as representatives of the *Séance* Committee.

Mr. Eglinton reclined on a mattress placed on the floor of the cabinet, and in that position he was bound with tape and cord, so as to satisfy all present that, though his position was easy and comfortable to himself, he was quite unable to move, without the fact being readily detected on subsequent examination. A small hand-bell and a little musical instrument, called "The Oxford Chimes," were then placed at his feet in the cabinet; the doors of the cabinet were closed and locked, and the gas was lowered, but throughout the sitting there was a better light than is usual at cabinet *séances*, and quite sufficient to allow every manifestation to be clearly distinguishable. The doors had been scarcely closed before the Oxford Chimes began to be played, and the little hand-bell was thrown from the cabinet window; and on the bell being returned by one of the sitters, the hand which received it at the window was plainly discernible. Every member of the company was then allowed, in turn, to go up to the cabinet and take the materialised hand of Joey, the controlling spirit, who meanwhile chatted freely with the circle. The hand was warm and solid. Paper and pencil were also presented to Joey, who wrote a message and threw it out of the window. A happy thought then occurred to Dr. Cook, who asked the spirit, as he had been so successful in showing a hand, whether he could not also show a foot. Joey replied that he thought he could, and presently a well-formed naked foot appeared at the window, with the sole towards the circle. Mrs. Fitz-Gerald and Mr. Newbould were allowed to approach, and to closely inspect and handle it. Their united testimony, on this minute examination, was that it was the right foot, obviously of a man; that it was colder than the hand which had been felt just before; and that it was in every respect well and fully formed. The doors of the cabinet were then immediately opened, and Mr. Eglinton was found lying precisely as he had been left—securely bound, with every knot undisturbed, and, I need hardly add, still having his boots and stockings on.

After a short interval the doors of the cabinet were again closed, and

* See Green's *Spiritual Philosophy*, which is a developed exposition of Coleridge's views.

the sitting was resumed. A few minutes elapsed, during which Joey was notably silent, and then one of the doors was opened a little way from within, and a small female figure, clad in white, was visible to some of the circle, while others, from the position in which they sat, were not so fortunate as to see it, the cabinet door not having been opened far enough. The sitting was continued for perhaps another quarter of an hour, when Joey announced that all had been done that could be accomplished on that occasion; that very good progress was being made; and that very shortly the most satisfactory results might be expected.

I will only add my belief that all present had the most implicit confidence in the perfect genuineness of the manifestations.

E. DAWSON ROGERS,
Chairman of Séance Committee.

THE RELATIVE TRUSTWORTHINESS OF VARIOUS PHASES OF MEDIUMSHIP.

"A STUDENT" is reasonably perplexed by a contrast between the opinions of M. Aksakof and those put forward by yourself. M. Aksakof has devoted himself, amid very unfavourable circumstances, to the chivalrous endeavour on which he has spent most of his time—that, namely, of collecting such evidence as will be most likely to carry conviction to the materialistic minds that he wishes to convert to Spiritualism. He finds that to the materialist, materialistic evidence best comes home, and this leads him to study and adopt it. He can hardly expect his pupils to devote their attention to the philosophy of the subject as yet; it is sufficient for his purpose that they are convinced of the action of a force unknown to science, and governed by an intelligence outside of man. He is not particular as to the exact nature of the intelligence, provided it is sufficiently powerful to place itself *en évidence*. And so he naturally and rightly adheres to the physical manifestations of Spiritualism.

But when he asserts that "writing mediums, as is well known, pass so easily under the psychological influence of preconceived ideas" . . . as to throw doubt on the information given through them, he is not precise. Before such a statement can be accepted we must know the conditions under which the medium obtains his communications, and the character of the communicating spirit. Many things go to make up the character of a message, and, so far as my own experience goes, where proper care as to these conditions is taken, the "influence of preconceived ideas" is practically nil.

No doubt a highly-developed sensitive sitting in the presence of a powerful dogmatic or positive person would be influenced, and (presumably, though not invariably) would reproduce to some extent the peculiar mental attitude or tone of the sitter. Well, the remedy is plain. Let the sensitive sit alone, or with such only as assist without colouring the communications.

Precisely the same result is got in circle. The powerful positive will controls the sensitive, paralyses physical phenomena, and imprints itself on all that occurs. Very well, again—the remedy is simple. Get rid of the dogmatic positive will, or counterbalance it with another that does not work in exactly the same direction.

M. Aksakof is quite wrong in his estimate of what (in spite of his statement) I must be allowed to call the higher form of mediumship. Properly guarded, it is immeasurably more trustworthy and more elevating in its effects than the mere evolution of phenomena, and I believe that a fair attention to simple conditions will secure it from the dangers to which the other is subject.

I would not be understood to disparage physical mediumship unduly. It has its work to do, and, so long as men remain what they are, it always will have its sphere. But no deep student of the subject can fail (I think) to agree with you in what you have written as to its dangers, both to the sensitive and to the sitters. I do not say that those dangers might not be materially lessened by attention to conditions, but I should still regard them, under the best conditions, as grave and even serious. So long as the inquiries of investigators are conducted on the present plan of public circles, which are necessarily unguarded by any proper care, I see no hope of this. And for myself, as one who under the best conditions to the most scrupulously guarded has seen the fairest side of the physical phenomena, and who yet has a very real belief in the necessity for prudence and care in evoking them, I hold that you never did more righteous work than in lifting a danger signal here—not necessarily to warn off, but to enforce care on the part of those who venture on the quicksand. If M. Aksakof had had as much experience as yourself he would, I have no doubt, agree with you. Writing mediums are not more easily psychologised than others, and I at least have heard assertions favourable to reincarnation under the most purely physical conditions, even from the mouth of a materialised bodily form. I have had testimony to the same belief given by raps on the table, and also by the direct voice. And none of these evidences made a particle of impression on me, for all yielded at once to the simplest cross-questioning. Kardec has far more to say for himself.

M.A., OXON.

March 19.

SPIRITUALISM FROM A CHURCH OF ENGLAND POINT OF VIEW.

SIR,—After a careful inquiry into the subject, I consider that the facts of Spiritualism are in perfect harmony with the teaching of the Established Church. If you think that the reasons on which I found my opinion may interest your readers, they are at your service.

Our religion tells us that we come into the presence and communion of good angels and spirits (See Heb. xii. 22, and i. 14; also Psalms xxxiv. 7; and St. John xiv. 23). St. Paul also points out to us different kinds of *evil* spiritual powers whom we are to strive against (Eph. ii. 6, and vi. 12 and 18; and in 2 Thess. ii). Spiritualism likewise testifies to the presence of *good* spirits who heal diseases, and in other ways

benefit the persons whom they visit; as also to the attacks of *evil* ones who perpetrate mischief.

In the services of the church, the Collect for St. Michael and All Angels teaches us to pray for spiritual assistance in these words: "Mercifully grant that as Thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth." The church catechism also teaches us to pray to God to defend us in all dangers, ghostly and bodily, and from our ghostly enemy. But, in point of fact, all the prayers and collects of the church would be useless and absurd, if we did not believe in spirits and their power to give us spiritual aid. There are, no doubt, different opinions as to the meaning of the words, "Communion of Saints;" but it seems to me unreasonable to interpret them to mean the partaking of the Lord's Supper—the bread and wine of the communion table, which, to a Protestant communicant, are merely bread and wine, and can do neither bodily nor spiritual good.

The word "saints" in some passages of Scripture means good and holy people living upon earth; but it appears to me more reasonable here to interpret it as in the thirty-third chapter of Deuteronomy, and the fourteenth verse of the Epistle of St. Jude, which speak of God as accompanied by ten thousand of His saints, which must mean in these passages, heavenly spirits or angels.

Noah Webster's dictionary defines "communion" in one sense as "fellowship, intercourse between two people or more," which appears to be the meaning of the word in 2 Cor. vi. 14, and xiii. 14. In the 1 Cor. x., however, the word appears to refer to the Lord's Supper, as in ii. 20, and the subsequent verses. But it is difficult to conceive that the words "communion of saints," as used in the creed, can be limited in their meaning to a partaking of the Lord's Supper, for the following words, "*the forgiveness of sins, the resurrection from the dead, and the life everlasting*," refer to spiritual action upon us. The 17th Article of the church indeed speaks of the action of "the good spirit, Christ, mortifying the works of the flesh and our earthly members, and drawing up our minds to high and heavenly things."

The resurrection of the dead as described by St. Paul is undoubtedly a spiritual operation, for he says, as the following quotation shows (1 Cor. xv.): "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body; and as it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit; howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual; the first man is of the earth earthy, the second is the Lord from heaven."

The different operations above referred to are evidently the result of *spiritual action*. Speaking of the ministers of Christ in the same chapter in which the description of the resurrection of the dead occurs, St. Paul says, "I protest unto you I die daily." He also says (2 Cor. vi. 9), "As dying and behold we live, as chastened and not killed." And again, "For I am now ready to be offered up, and the time of my departure is at hand." These texts all imply, and can only be understood as referring to operations performed by the world of spirits, and are in harmony with the above quoted words of the 17th article, and the above interpretation of the communion of saints.

Lastly, as a Spiritualist member of the Established Church, I am justified in relying upon the acknowledged authority of the work of Bishop Pearson on the Creed, who says (p. 594), "Firstly, the saints of God living in the Church of Christ have communion with God the Father; secondly, they are in communion with the Son of God; thirdly, they have communion with the Holy Ghost; fourthly, they have communion with the holy angels; and lastly, that they are in communion with all the saints *departed from this life* and admitted to the presence of God." Archbishop Parker, also, another eminent authority in the national Church, refers to the communion of the Spirit in these words: "Search the Scriptures, only search in an humble spirit; ask in continual prayer, and cry to the good Spirit of Christ, and Christ Himself will open the sense of Scripture," &c.

Spiritualism, therefore, and the Established Church, equally acknowledge the intercourse of the spiritual world with the world of the flesh; and on this point they are in perfect accordance. The words Father, Son, and Holy Spirit contained in the above quotations must, however, I think, be understood in a *general* mystical sense (as in John xv. 23), and not be confined to particular individual spiritual existences. The Church speaks of the mystical body of Christ.

T. E. P.

A NEW THEORY OF PERCEPTION.

SIR,—The question of a spiritual nature pervading all bodies, and at once the source of their power and the means or medium of communication, is a suggestion of the deepest interest, and more particularly in respect to perception and thought. Will you, therefore, permit me to quote the following passages from an article on *The Philosophy of Perception*, in the *Contemporary Review* of June, 1872, by a learned and original writer, Roden Noel, who does not seem to have been acquainted with Lord Bacon's theory. He says, p. 90:—

"Then again, I apprehend that when a blow on the eye makes you see colours, there is no more distinct idea of any *distant* coloured object than mere externality to oneself and other normal *associations* of the sense of colour may account for. *Something* is coloured in that condition, and we perceive it; though we do not suppose that it is permanently of that colour out of sensation, as we do in ordinary perception: the colours come and go. May there not here be some ether in the organism, corresponding to external light, aroused to make itself sensible by means of the optic nerve?" But of course this is a mere approach to the full conception of the idea.

Then again, in p. 95, he says:—"The processes and conditions of

material nature impinging upon consciousness, find themselves repeated there in the higher sphere of spirit; they become intelligible in the light of our analogous and contemporaneous play of spiritual forces, and we correctly apply to the spiritual process language that is primarily applicable to the material, while the true poet *truthfully*, not *capriciously*, applies to material nature language that primarily applies to humanity," &c. Thus, then, the play of the spiritual forces without, that is, from objects, producing an analogous and contemporaneous spiritual play or interaction within, gives us perception, and is a reply to the idealists, who deny that our perceptions can have any semblance to the things we think are perceived; we perceive how the mind is a mirror, and its impressions are as true as the physical impression is to the seal that stamps it; and that after accounting for illusion, we have real knowledge, but even the illusions are not defects of the instrument, as commonly supposed, but the sources of knowledge, and absolutely essential to existence. For instance, how could I write these lines if I did not seem to perceive and actually know the distance and situation of the paper, and feel the pen as though the feeling were actually in the hand instead of in the head. I think, then, that in this spiritual theory we have made a most important advance in the philosophy of perception, and of the human mind, and which at once affords a reply both to the idealistic sceptic and the metaphysician. The advance from the theory of Bacon is in the knowledge of the external medium acting on a similar—if not the same—corresponding nature within, our reflections and ideas corresponding again to the perceptions, somewhat as the uncoloured print to the picture.

HENRY G. ATKINSON, F.G.S.

Bonlogno-sur-Mer.

SPIRIT HANDS AND LIGHTS THROUGH MRS. KATE FOX-JENCKEN'S MEDIUMSHIP.

SIR,—I have read with great pleasure in a recent number of *The Spiritualist* Prof. Butlerof's account of his reception at the hospitable mansion of Mr. H. D. Jencken, barrister-at-law, where, with Chancellor Aksakof, he witnessed some of those phenomena peculiar to the mediumship of Mrs. Jencken. I wish here to add that some years since, when this estimable lady favoured my family with a friendly visit, precisely the same phenomena took place, and more. When Prof. Butlerof stood apart with Mrs. Jencken, and was holding her hands, he felt another hand upon his knee. In my parlour, under like conditions, I did not feel the hand but *saw* it—my mother's hand, I believe, illuminated; but as it approached my face, the force actuating it appeared to be lost, and the light vanished. Again, while four of us had our hands joined upon the top of a table, a rather large illuminated hand, visible to all of us, came and patted me with considerable force upon my breast, then went and swept the strings of a guitar that was standing against the wall near the medium. At another *séance* a musical box was brought by the invisibles from a marble side table, and placed on the carpet near the guitar, situated as above stated. The musical box was then wound up by some unseen, unknown force, and, as a tune was played by it, something, which we all believed was a spirit hand, accompanied it most delicately and harmoniously on the guitar. Once, when Mrs. Kane (Mrs. Jencken's sister) was our guest, a bunch of flowers was brought from my garden, by what purported to be my mother, and placed in my hand, all the doors and windows being closed at the time. Under like conditions, there was introduced also a small cane, with which we were playfully rapped on the head. On another occasion a very heavy rose-wood sofa was trundled across the room, and a guitar, and a photograph of a deceased relative, were brought to us from their respective places. A very fair picture was also drawn (we hearing the pencil as it proceeded) in the dark of my father-in-law in his naval uniform, while independent writing of interesting communications was almost a universal accompaniment of the other manifestations. In fact, for forty-two evenings spirit hands and lights, the movement of objects, which, at the time, no human being could have touched, written friendly epistles in French and English, manipulations by invisible fingers, and music from three different instruments, were the phenomena we enjoyed, and to which we will testify under oath—manifestations which have ever made us grateful to those God-sent, gentle, genial sisters, whom I have with the most deferential consideration named above.

G. L. DITSON, M.D.

Albany, New York, U.S.A., March, 9th, 1876.

A TESTIMONIAL TO MRS. SCATTERGOOD.

SIR,—It is well known to many of your readers that Mrs. Scattergood has been before the public as a trance speaker for several years, and, especially in Yorkshire and East Lancashire, where she is best known, is highly esteemed. In common with several others in the same locality, her labours have been excessive, and productive of good results. In consequence of dull trade and other causes, Mr. and Mrs. Scattergood have resolved to remove to America.

Under these circumstances several friends, representing various towns and districts, held a meeting at Halifax, on Tuesday, March 14th, and resolved to adopt such measures as would enable the friends of Mrs. Scattergood and other Spiritualists throughout the country, to make a suitable presentation, in recognition of the services so freely rendered by her to the cause of truth and progress.

In order that this presentation may take a popular form, and that all who desire may contribute, the committee have resolved to form a shilling testimonial fund, to be raised in the following manner, viz., addresses to be given on certain Sundays at various meeting places, by mediums and normal speakers; a charge of one shilling to be made, admitting to both services, the whole of the proceeds to go to the fund; and, further, that contributions of a larger amount shall be received by the treasurer, and acknowledged in our weekly periodicals.

We are happy to say that already several friends have cordially and

generously offered to give lectures free of charge, among whom are Mr. J. J. Morse, of London; Miss Longbotham, Halifax; Mr. W. Johnson, of Hyde; and Mr. John Priest, of Liverpool. The time and place where those lectures will be delivered will be announced in next week's *Spiritualist*. In the meantime contributions from a shilling upwards can be sent to the undersigned, in stamps or P.O.O., and will be duly acknowledged.

Signed on behalf of the committee.

JOHN LAMONT.

199, London-road, Liverpool.

[This arrived too late for publication last week.—Ed.]

REMARKABLE TEST SEANCES IN NEWCASTLE.

SIR,—The diversified and independent accounts which have hitherto appeared of *séances* with the Petty family, although extraordinary, have always possessed the very suspicious feature of occurring only in the same place, and that in the home of the medium. Such an objection may appear hyper-critical to the initiated, but investigators cannot surely be considered unreasonable if they insist on change of place and other improved conditions as tests of the phenomena.

With some such feelings, and partly to save ourselves a very long walk, we proposed to Mr. Petty to hire a room in the centre of the town, where we might hold our weekly sittings, and, according to arrangement, our circle met at 8 p.m. on Wednesday, the 8th inst., in a private room to which the Petties have no access whatever. The cabinet consists of curtains of green baize, suspended from a circular iron rod attached to and in the centre of a blank wall, and in which was placed a chair (as there is not room for any larger piece of furniture), an accordion, and tambourine.

The mediums (Mrs. Petty and her two sons) sat on chairs placed for them outside, but in front of and about two feet and half from the cabinet, with the following ladies and gentlemen—Mr. Hunter, Mr. Lee, Mr. Petty, Mrs. Hair, Mrs. Hunter, and Mr. Mould, forming in the order mentioned an outer semicircle at a further distance of about two feet, and in a light sufficiently good to allow us to see the mediums distinctly. After sitting about ten minutes we heard movements of the chair, which we had placed behind the curtains, and a little later the accordion was played, very vigorously accompanied by the tambourine, and subsequently the tambourine was handed out of the cabinet by some invisible force within. These manifestations continued fully a quarter of an hour, during which the movements of the mediums were rigidly watched by each sitter, who is fully assured these occurrences were not produced by either or all of the mediums combined, whatever may be the operating cause.

After a recess of about ten minutes, it was arranged that Mrs. Petty, and her younger son, should sit in the outer circle, while the elder son should go into the cabinet for materialisation; previously to the medium retiring into the cabinet he was taken into an adjoining room by Messrs. Hunter and Mould, was entirely stripped of his clothes, which were minutely examined, but beyond a white shirt which the medium was wearing, we could find nothing whatever answering to the drapery commonly witnessed at materialisations. With a strong cord we then strapped the lad to the chair, and arranging the light, we awaited the issue of events. We had not waited above a minute, when we heard movements of the cord, which was in another minute thrown out at us, and, in about fifteen minutes later, a columnar mass of drapery, about four feet high, appeared at one of the apertures of the curtain. At our request the medium, apparently entranced, subsequently appeared at one side of the cabinet, and at the same time the columnar mass of drapery, now somewhat diminished in height, appeared at the opposite side, and, in response to our expressed wish, changed positions, so that, while the medium was shaking hands with Mr. Hunter, the draped column was visible to the sitters at the other end of the circle.

On Friday evening, 10th inst., another *séance* was held in the same room, in the presence of Messrs. Armstrong, Miller, Fenwick, Lamb, sen., Lamb, jun., and Mould, on which occasion Miss Fairlamb was the medium. Cissey controlling, advised us to allow the medium to sit in the cabinet, after we had thoroughly lashed her to the chair, and we should have a good sitting. We agreed to the arrangement, excepting the condition of lashing the medium, which we determined to forego, as we preferred the rather to see the medium and form simultaneously. We waited a quarter of an hour, when the face of a man, apparently, judging from a profusion of dark hair that was plainly visible on the sides and under part of the face, presented itself five times at the opening of the curtain. This was followed by a little figure, about three feet high, emerging from the cabinet, signalling to us by an inclination of the upper part of the figure that it was Cissey, and at our request she drew the curtains aside, exposing not only the medium to the view of the entire circle, but another figure or form, standing behind the chair on which Miss Fairlamb was sitting. The little figure re-entered the cabinet, promising to return and to reproduce the same phenomena. After waiting about two minutes, the same appearances recurred, but on the breast of the medium we perceived a luminous appearance, oval in shape, extending from the lower part of the medium's neck to her waist. On the little figure re-entering—as we feared finally for the night—the curtains had not been closed a minute, when they were abruptly drawn aside, exposing the medium to view again, but on this occasion completely and entirely robed in white drapery, the spirit controlling ordering us (through the medium, of course) to pull the curtains as widely apart as the rod on which they were suspended would allow; and while this was being done the body of the medium was inclined forwards, the controlling power talking to us all the while about a baby, as it called it, on the medium's knees, which might, or might not, be the little figure we had previously seen. The curtains were closed (certainly not by the medium), when presently we heard a lashing of cords, and we rightly conjectured the medium was being fastened to the chair. We listened to the operation in perfect stillness, but could hear

nothing save the sounds occasioned by the cords, as they were being drawn and then thrown, and, after waiting about two minutes, we received instructions to bring the medium out, to examine the bonds in which we found her. On raising the light we found the medium's feet were corded to the front legs of the arm-chair, her hands and wrists resting on, were also found strongly secured to the arms of the chair; the cord was then traced around the medium's neck, attached to one of the sides of the chair, and thrown around her waist, terminating in very secure knots at the back.

JOHN MOULD.

PUBLIUS SYRUS AGAIN.

SIR,—I have already sent you three of the moral maxims, thus far given to me in Latin, through a private lady medium, who knows nothing of either Latin or English, by the spirit who declares himself to be Publius Syrus (now some nineteen centuries old in the spirit life). In my last I submitted to scholars the case of argument which, I think, goes at least very far towards proving this spirit to be really Publius Syrus. If not really Publius Syrus, it is at least some spirit familiar with his works, and familiar with Latin, who is ingeniously personating him: which I don't believe a bit. The genuineness of his title to that name and character has been attested to me (in addition to the intrinsic evidence involved in his three maxims in Latin, which I need not repeat) by the old Roman physician Glaucus (eighteen centuries old in the spirit life), with whom I have been communicating almost daily now for months; whose benignly beautiful countenance, finely materialised, Bullet, myself, and another friend, have now looked upon scores of times; who comes to us only to do good, to others as well as to myself, mesmerising the sick, and both stimulating and helping Bullet to mesmerise them, that being his declared mission; who shows himself always tenderly affectionate, kind, good, consolatory; who always responds warmly, by approving caresses and even embraces, to good and devout sentiments and aspirations, whether in words, or in silent prayers or thoughts; who has frequently made on us all the sign of the Cross; who has been spoken of by another good, though inferior and humble spirit, with reverential awe, as a high and holy spirit before whom he "bows his head," with action suited to the word; and finally, who, in a communication from my own mother (the authenticity of which was absolutely self-proved by its contents under test conditions), was once described as "your old *servant*, your old friend and sympathiser." After the corroboration by this beneficent, reverend, and revered Glaucus, of all the intrinsic Latin evidence going to prove the genuineness of the *soi-disant* Publius Syrus, I repeat, that I don't believe a bit that I have had only a case of false personation by a lying spirit, acquainted with the language and the writings of the real Publius Syrus.

But now for my *fourth* Latin maxim, or *dictum*, from Publius Syrus, received to-day through the same writing lady medium. (And remember that, at the outset, Publius announced that he was an "invisible friend," who came for the purpose of giving me, from time to time, moral maxims for my meditation and instruction.) He had first given the communication in French, of which the following is a translation:—

"Truth is a science very difficult to acquire, but he who has her in his heart, who holds in horror falsehood, beholds her one day reveal herself to him as a luminous meteor fit (*propre*) to enlighten all a life of wisdom. It is the thanks of Providence, it is the reward of the just, who sees at last revealed (*apparaître*) before his eyes that sublime and immortal figure—Truth.

"In your age of scepticism and spiritual indolence, a temple should be erected to truth. The name of the just man would there be inscribed as an example given to the young generations, as a stimulant to their zeal and to their virtues."

I here remarked that he seemed to know that I had long been haunted with the purpose of erecting such a grand unsectarian temple to the Esoteric truth common to and underlying all the religions, and with the hope, which was a sort of prophetic belief, that I should not die till it had been accomplished. He proceeded:—

"But before constructing materially this temple which would represent to you all the figurative image of human fragility, ever seeking and not willing to find [compare with this his last maxim beginning with *Lux, lux*, and ending with *torquent viam*], let each one first bring morally his stone to the edifice, and when constant efforts shall have rallied about this sublime idea, then truth will no longer be for man a vain image, and her temple built up in every heart will find its erection realised in the midst of you, who will be its founders."

This closed the communication. But I begged him to give me another maxim in Latin, saying that he had already given three, which I had sent to *The Spiritualist*, but that I was anxious to fortify by more and more the evidence of the genuineness of the source from which they proceeded. He then continued through the alphabet and tilting of the table: "VERITAS RECTA BREVIS DEUS." And no more. The lady asked me for it in French. I was a little perplexed to translate satisfactorily on the instant its extreme elliptical condensation, though the general idea was clear enough. She then begged him for his version of it, and he at once dictated, "Truth is the shortest line by which to arrive at God." And I find it harder and harder to believe that this was a lying, personating, impostor spirit.

A few words to Mr. St. George Stock, with thanks for his reference to Boswell's Johnson, and for his kindness in quoting the text and note to spare me the trouble of hunting them up. He infers that "*dementat*" could not have been used by the real Publius Syrus, because Boswell says that his friend, Mr. Richard How, told him that *his* friend, the then late Rev. Mr. John Pitts, said that "*demento* is of no authority, either as a verb, active or neuter," being found in no writer of the so-called classical age. Mr. St. G. Stock finds in Lucretius *dementire* (to be demens), and then in the Christian writer, Lactantius, about the beginning of the fourth century, *dementabat* in the same intransitive sense. It is clear that this *dementabat* is an error of a vowel (and how

common that is in ancient manuscripts) for *dementibat*, as in Lucretius. And what if *demento* is not found in any writer of "the so-called classical age?" Does that prove that it did not exist in popular usage? We know what fragments of certain "classics" have reached us from that age; we do not know what other portions of the writings of even the same authors have clean perished, or have not yet turned up. And how many are known to have written of whom we have no relics. And how many more, probably wrote, whose very names, as having written, have not come down to us. Publius Syrus himself was a copious writer of satirical plays, or "mimes," yet have we nothing of him but fragmentary single lines, embalmed in oral tradition, though we know that as late as the time of St. Jerome, his "sublime maxims" were still read in the public schools. There was no print in those days, the more's the pity. No doubt there were hundreds of words—probably thousands—common enough on the tongues of the Romans of that time, both unlettered and learned, which yet do not happen to appear in such fragments of its literature as time has not let die. Take, for instance, the defective verbs; does Mr. St. G. Stock suppose that many other parts of them (not to say the whole conjugation of them) did not exist because we happen only to find those bits of them which are all that our grammars have therefore authority to give? When analogy and correspondence to usage, as made evident from other words, suggest that a given word may reasonably be presumed to have existed, are we to say it did not because we do not happen to find it in the fragments of the literature of the time which alone have survived to us? Now, Mr. St. G. Stock knows well the usage of the intransitive verbs in *ire* formed from adjectives to denote the *being* in a certain condition, while the transitive in *are* denote the *putting* another into that condition. Need I cite any other than his own, or rather Boswell's, not to say the common *insanire*, taken in connection with *sanare*? If, therefore, *dementire*, from the adjective *demens*, is found in Lucretius, would it not be even contrary to analogy and usage if *dementare* had not also existed?

And when we find Publius Syrus (for the authenticity of whose communications so strong a case seems to me to be fairly made out in this and my preceding letters) claiming as his own this common maxim, whose original authorship has been hitherto unknown, I respectfully submit that it is no sound argument against the truth of the claim, and against his veracity, to plead the objection, rather one of pedantic purism than really fair and reasonable, that the active verb *demento* is not found in the surviving fragments of his age.

As for the line quoted by Boswell (at third or fourth hand), as from "a fragment of Euripides," it is, of course, clear that the one or the other is a substantial translation from the other. But even if Publius Syrus had taken the idea from an anterior Greek original, to introduce it to Rome and his friend Cæsar in a Latin form, it would not cancel his rightful claim to the authorship of the Latin, of which he claims to give the correct text, and to give it as his own. While, on the other hand, it is difficult to see how an Euripidean iambic line could be made of it without a recast, to which I do not see an easy way. If this fragment rests on any tolerable MSS. authority, I should be rather disposed to attribute it to the fancy of some irresponsible copyist, monkish or other—and all the copyists were practically irresponsible in regard to the liberties of addition or gloss which were so easy to them when unchecked by the publicity of print, whether prompted by controversial passion or interest, or by literary fancy. Do we not know what sad work they allowed themselves to make with the text of the Bible itself?

One observation more upon Mr. St. George Stock's theory that the Latin line in question may have been taken out of my unconscious memory of Boswell, that is to say, out of some pigeon-hole of my brain, deep buried under the dust, thirty or forty years thick, of my forgetfulness. (On this theory the communicating spirit, picking not my pocket, but my brain, must, of course, have been not a Syrian, but a worse than Cretan liar, cumulated with the hypocrite which his subsequent splendid maxims upon the divinity of truth would show him to be.) If this line stood alone, there might be something to say for that supposable theory—at least Dr. Carpenter might plead his "unconscious cerebration." But what about the other line (*Pecunia oportet*, &c.), about which my part was only to hunt up in Publius Syrus the Latin form of what had been given in translation, with only Bullet and the lady medium present, neither of whom knew anything about Publius Syrus, his works, or his language? What about the other one (*Lux, lux*, &c.), entirely new to me, and in which I could never have imagined that forcible and original turn of phrase, *torquent viam*? And now, again, what of the fourth one to-day given me, in a form of elliptical condensation, which I was perplexed to translate, and which I certainly could never have imagined? No, the four must stand together, and I deem it highly probable that Publius Syrus will go on hereafter giving me more and more, not less novel and unexpected to me than I solemnly declare each and all of these four to have been. And together they entirely destroy the theory supposed by the kind and courteous scholar whose criticisms I have felt it a duty to answer—a duty to that truth to which Publius Syrus enjoins upon us all to erect a temple, first, morally in our own hearts, and then materially before the eyes and for the benefit of all mankind.

J. L. O'SULLIVAN.

Paris, March 10th, 1876.

"HAFED," PRINCE OF PERSIA.

SIR,—I am glad to see, in your last issue, that you disclaim the slightest intention to throw a slur on Mr. Duguid in your leading article of the 20th ult. You are surely wrong, however, in thinking that the members of the circle were the only parties who felt offended. I know to the contrary; but I have no wish to say more on the point. I stated in my letter of last week that "the spirit-artists have repeatedly mentioned that many of the little direct card paintings and drawings, which have been given away to visitors, were taken from impressions on the brain of the medium and other persons present." But we never

dreamt that any of the direct illustrations for *Hafed* were got from the same source. It is seven years since I looked at Cassell's Bible. Mr. Bowman has a copy of that Bible, and Mr. Duguid tells me he had, about two or three years ago, an opportunity of looking at some of the pictures contained in it; but on the production of the direct drawings, not one of us had the faintest recollection of seeing them before, and we therefore concluded that they were original. On inquiry, when the similarity was established, we were informed by *Jan Steen* that the drawings complained of were more or less made up by him from figures taken from pictures on our brains; that in doing so he had no doubt been thoughtless, unmindful of the trouble that might ensue, but disclaimed all intention of wrong-doing; and he feared now (to use his own expression) he had "made a mess of it." I am not inclined to blame the spirit-artist in this matter for anything more than what he blames himself—thoughtlessness. For ten years he has given, in his own humorous way, many proofs of loving-kindness and truth, and it would ill become me to set him down as "a lying spirit" because he had allowed his old habit while in the body to get the better of him—I mean his habit of "taking things easy," regardless of the consequences. But may it not be possible that when a spirit comes in contact with his medium his old earth habits and feelings crop out in spite of him? The whole affair, I think, forms an excellent subject for study and reflection.

H. NISBET.

Glasgow, 14th March, 1876.

SUSPICIOUS FEATURES OF GENUINE PHENOMENA.

SIR,—In a passage in *Psychic Studies* translated in *The Spiritualist* last week, M. Butlerof adverts to the unpleasant impression made upon his mind at his first *séance* with Mr. Williams, by the fact that while being touched by a hand in the dark, he was also brushed by a coat-sleeve. Others have had a similar experience at Mr. Williams's circles; and an investigator may be excused for having his suspicions strongly excited by the circumstance. Nevertheless, it is not exceptional. In an account of a test *séance* with Mrs. Holmes, given in the appendix to *People from the Other World*, Col. Olcott mentions, that while the medium was secured in a bag tied round the neck, the head of Katie King was seen in the cabinet, appearing above a bag similarly tied round the neck of the spirit. In this case, the precautions taken left no room for the obvious suggestion that it was the medium who was seen. And in the case of Mr. Williams, M. Butlerof's early suspicions were quite dispelled by his subsequent experience of the integrity and powers of the medium. It is unfortunate that genuine phenomena should so often have the features, or be attended by the accidents, to which an investigator might look to detect simulated ones. There is danger of doing injustice to the medium; there is, also, great difficulty in convicting an impostor. The other day two gentlemen had a *séance* with Mr. Williams, and were thoroughly satisfied that all the phenomena were genuine. Yet the direct voice of John King, speaking through the tube (the medium's hands being all the while held by the sitters) unmistakably resembled that of Williams. These facts should be recorded, as well for their own sakes as in justice to honest mediums; but it would be most unfortunate if every clumsy trickster should be able to drive a roaring trade on the strength of them, and this can only be prevented by strict test conditions, and a rational distrust of untried pretensions.

X.

HOW A SHIP WAS SAVED.

SIR,—I send an extract from a letter I received a few days back from a near relation, an officer in the navy, which gives, I think, as good an example of the powers of spirits, in some instances, to protect us, as can be well imagined. That I never heard this somewhat ancient anecdote before would seem strange, if I were not aware of the common hesitation felt in touching on spiritual subjects, even among the most intimate friends, although they may be, as in this case, the most wonderful and providential events of our lives. Here is the extract:—"Individually I feel to have received so many special providential mercies in my life, that nothing could induce me to doubt God's ever overruling power. I will mention one little anecdote. In crossing the Bay of Biscay, coming home late in the year 1838, I expected at the rate of sailing—the wind was fresh, or rather strong—to be abreast of Ushant at about half-past five in the morning, distant twenty miles. Towards three o'clock in the morning my rest became very disturbed, and, as I dozed off, words came to my ears as distinctly as they could be pronounced, 'Get up, get up.' I took no notice of the first call, but the same words came again, but louder, and something touched my shoulder at the same time. I started up, and was quickly on deck. The vessel was going fast through the water, and it was dark and cloudy. The man was at the helm, and the mate of the watch near. No one had been down to me. I cast my eyes about, and immediately perceived discoloured water. I ran forward, peering through the darkness, and there saw breakers right a-head, and high perpendicular cliffs hanging over us, and had just time to wear the vessel round and put her head off. Such undoubtedly was a special providence. So soon as I believed the ship to be safe, I knew there must be a cause for this great deviation from the course. I knew I had given the right course, and she was steering the same when I came on deck. I went direct to the binnacle, and there found a paper of sail needles close to the compass, which a stupid boy had put there the evening before after some men had been repairing a sail; it had thrown the vessel four points off her course, hence the results."

Let me say a few words on a very different subject. I allude to the very interesting account of the card-board figure made to move about by will-power, as detailed in your number of March 3rd. M. Kardec tells us that this could be done, although he does not say that he ever saw or heard of its being done. He says in Part II., chap. v. of his *Book for Mediums*:—"Now if instead of a table we cut out a wooden

figure, and act on it as on a table, we shall have a statue which will move, will strike, and will answer by movements and by blows; in a word, we shall have a statue momentarily animated by an artificial life. We speak of talking tables, we might likewise speak of talking statues."

SCRUTATOR.

SPIRITUAL MANIFESTATIONS AT MRS. MAKDOUGALL GREGORY'S.

DR. KENEALY AT A SEANCE.

LAST Tuesday night a *séance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, at which Mr. Eglinton was the medium. The guests present were Lord and Lady Avenmore; M. De Vehl, of Paris; Dr. Kenealy, M.P.; Mr. Bennett; the Rev. C. Maurice Davies, D.D.; Mrs. Wilks; Miss Fitzgerald; and Mr. W. H. Harrison. At first there was a dark *séance*, at which musical instruments were raised, and moved, and played, while all present, the medium included, had their hands joined. Afterwards there was a materialisation *séance*, somewhat stronger than the one or two previous ones held with Mr. Eglinton at Mrs. Gregory's. The light from a screened candle was such that features could be recognised at a distance of two feet, but not of three feet; hence, except by those close to the cabinet, the outlines of the forms only were seen. The first form, robed in white, a lady who was near it said she recognised as her husband. Afterwards there was a short figure, which did not move, and might have been a child standing, or an adult kneeling. Then the medium was seen in evening dress, with a motionless column of white drapery alongside, said to robe a spirit, but no face was seen, perhaps from insufficient light. In short, the manifestations exhibited development since the preceding trial, and show symptoms that they may grow powerful enough in a short time to give evidence of their spiritual origin to inquirers. To Spiritualists there is no question about Mr. Eglinton's excellent powers as a medium, and the question at all materialisation *séances*, with all mediums, now is, to what extent the spirits exhibit the entranced medium, and to what extent they produce a genuine materialisation; for the evidence collected, both in England and America, proves absolutely that they have the power to do both.

THE hon. secretary of the Dalston Association has requested us to announce that a meeting for "Narration of Experiences of the Members and other Investigators," is to be held next Thursday evening, the 30th instant, at the Association's rooms, 74, Navarino-road, Dalston, London, E. Non-members will be admitted on application.

CONCERT AT CAVENDISH ROOMS IN AID OF DR. SEXTON'S ORGAN FUND.—The third quarterly concert and elocutionary entertainment, in aid of the organ fund connected with Dr. Sexton's Sunday services, will take place on Wednesday evening next, at the Cavendish Rooms, Mortimer-street, Regent-street. The list of ladies and gentlemen promising to assist, which is too long to insert here, includes the names of several well-known professional artistes. The doors open at 7.30; concert to commence at 8 o'clock.

RETURN OF MR. MORSE TO LONDON.—Mr. J. J. Morse, the well-known trance speaker, has just concluded a very successful tour in the provinces and Scotland. On Sunday he delivered two trance addresses in the Athenæum Rooms, Birmingham. The meetings were well attended, considering the extremely boisterous weather, and they proved quite successful. On Tuesday and Wednesday Mr. Morse delivered addresses in the Court-rooms, Belper. On Sunday next, and the following Sunday, he will address meetings at Doughty-hall, Bedford-row, W.C., at 7 p.m. Mr. Morse will remain in town until April 12th. Those desirous of securing his services are desired to address him at Warwick-cottage, Old Ford-road, Bow, London, E.

SPIRITUALISM IN BLACKFRIARS.—On Sunday evening last Mrs. Baker-Howarth gave a trance address at the rooms of the South London Association, 71, Stamford-street. The subject chosen by the control was "The Development of Mediums," and was handled in a manner which showed the practical acquaintance of the speaker with the different phases of mediumship. Thus, sitting alone was recommended for clairvoyance and clairaudience, as allowing the medium to cultivate the interior life, and be less affected by material surroundings. Practice of the gift was recommended for healing mediumship, and sitting in circle with congenial persons for trance and other controls. Afterwards, Mr. Lawrence was controlled by a spirit who wished to be known by the name of "Constant," and who spoke of his work on earth in the Middle Ages. On Sunday next, March 26, Mr. Chandler will deliver a trance address. Doors open at half-past six; commence at seven.—J. BURTON, Hon. Sec.

DR. SEXTON AT FINCHLEY.—On Monday evening last Dr. Sexton gave an interesting and useful lecture at the Assembly Rooms, Church-end, Finchley, to an audience of about 200 persons. Mr. E. Dawson Rogers occupied the chair. Dr. Sexton explained the nature of some of the most well-known forms of mediumship, and showed that while the so-called scientific explanations of the phenomena were sufficient to account for their occurrence, the spiritual theory was the only one which fully covered the facts. At the close of his discourse, which was listened to with marked interest and frequently applauded, several intelligent questions were put, and were answered to the evident satisfaction of the audience, who received with evident gratification the announcement that Dr. Sexton would be invited to pay Finchley another visit very shortly.

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