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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 Kishlingbury, 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 upon application. The entrance to the offices is in Woburn-street.

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

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

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

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

February, 1875.

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ART, MAGIC, MUNDANE, SUB-MUNDANE, AND SUPER-MUNDANE SPIRITISM.

The European subscribers to this fine work are respectfully informed that it has just been sent to press, and will be ready for delivery on or about the 1st of March. In America, where the work is published, books can be sent by express, and payments collected on delivery. As this plan cannot be pursued in sending books to Europe without very heavy express charges, and the secretary, on the author's behalf, does not feel justified in sending out such a rare and valuable book unpaid, those who have not already remitted their subscriptions, and desire to obtain their copies with the least possible delay, can send the amount by Post Office Order, cheque, registered letter, or any other mode most convenient to themselves. The price of each copy, as before stated, is five dollars, and the postage (if prepaid) half-a-dollar. Remittances will be immediately acknowledged, and the book sent by mail (unless otherwise directed) as soon as ready. — EMMA HARDINGE BRITTON, Secretary for the publication of *Art Magic, &c.*, 206, West 38th-street, New York, America.

MR. CHARLES E. WILLIAMS,
MEDIUM.

Is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators.

Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings (Strangers admitted only upon producing a written introduction from a well-known Spiritualist); and Saturday evenings, for Spiritualists only; at 8 o'clock each evening.

Address as above.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development under Spirit Control in Writing, Drawing Clairvoyance, or any form of Mediumship. Disorderly Influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address, 8, Milton-street, Dorset-square.

NOTICE.—Physical seances, with first-class mediums, held on Thursday and Saturday evenings of each week. Admission on Saturdays by special invitation; on Thursdays by introduction. No one admitted after eight o'clock. Fee, 5s. Mrs. Woodforde is also open to engagements for private physical seances at her own residence; previous notice required; fees upon arrangement with medium. Address, 8, Milton-street, Dorset-square (a few doors from Marylebone-road).

J. T. RHODES, MEDIUM, is willing to help in the formation of Private Circles, and give every information to Inquirers, within a radius of twenty miles of Newcastle. Address, 30, Tynemouth-road, Newcastle-on-Tyne.

MRS. MALTBY, Magnetic Healer, 26, Southampton-row, Holborn, W.C. Mrs. Maltby receives the patients of Dr. Mack, and others wishing to consult her, daily between the hours of eleven and five.

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PROFESSOR JAMES REGAN, Psychopathic Healer, 37, Hart-street, Bloomsbury square, London, W.C. Professor Regan begs to announce that he has removed to the above central address from his late residence, South Kensington. Personal attendance to patients, and terms in accordance with their means. Hours from 12 till 5 daily.

NOTICE.—CHANGE OF RESIDENCE.—Mr. Olive has removed to 15, Anger-terrace, Anger-road, King Henry's-road, Primrose-hill, N.W. Three minutes from Chalk-farm Station; five minutes from omnibus to Oxford-street or West-end. Seances as usual for clairvoyance, medical mesmerism, trance, tests, &c. Private seances by arrangement; public ditto, Tuesdays, 7 p.m., Fridays, 3 p.m.; admission, 2s. 6d. Visits within ten miles two guineas, inclusive.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT, 1, Robert street, Hampstead-road, London, N.W. To be seen by appointment only. Terms on application by letter.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

NOTICE.—MONSIEUR ADOLPHE DIDIER, Professor of Curative Mesmerism (80 Years Established), attends patients daily from 2 till 5, at his own residence, 10, Berkeley Gardens, Camden Hill, Kensington. Somnambule consultations for diagnosis of diseases, indication of their causes, and remedies. Persons at a distance can consult by letter.

MR. WILLIE EGLINTON, the Physical Medium being about to make a tour in the Provinces, desires that all London engagements with him should be made as soon as possible, as he will probably leave London by the end of May. He is at liberty to receive engagements during the day or evening at private houses. Address, Mr. Willie Eglinton, St. James's House, Walthamstow.

CLAIRVOYANCE, and HEALING by SPIRIT MESMERISM.—Test Communications through Trance and Writing. Seances by Mrs. Olive, the well-known Spirit-Medium, on Thursday (other days by appointment only), from two to four p.m. for Private Consultation, and four to five for Public Seance, at 38, Great Russell-street, Bloomsbury. Mrs. Olive also holds Public Seances at her residence, 49, Belmont-street, Chalk-farm-road, N.W., on Tuesdays, seven p.m., and Fridays, three p.m. Terms—Private Seances, one guinea; Public ditto, admission 2s. 6d. Mrs. Olive's Healing Powers are now well established, and testified to by many who employ no other medical aid. Special terms for courses of treatment on application. Single visits for consultation, &c., within 10 miles, two guineas inclusive.

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

PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASE, 19, Church-street, Upper-street, Islington. A good "Magnetic" healer, Mr. J. Smith, in attendance daily, from 11 a.m. until 2 p.m. Fee, 2s. 6d.; Sundays and Wednesdays free. Mr. and Mrs. Bullock, principals.

SPIRIT PEOPLE.—A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the Author and other observers in London. By William H. Harrison. Limp cloth, red edges. Price 1s.; post free 1s. 1d.—38, Great Russell-street, London, W.C.; and E. W. Allen, 11, Ave Maria-lane, Paternoster-row, E.C.

The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER THIRTEEN.

LONDON, FRIDAY, MARCH 31st, 1876.

"FOREWARNED, FOREARMED."

By hard, by most disagreeable experience, the Spiritual movement has learnt that strong physical mediumship is not always connected with persons of the highest character, as evidenced in Buguet, whose misdeeds have given a heavy blow to Spiritualism in France, and have sent an innocent man to prison—in the Holmeses, who deceived Mr. Dale Owen, and temporarily damaged the whole movement in America—and in the celebrated Eddy Brothers, who, like Buguet, are among the most unlimited liars that ever drew breath. All these are powerful and genuine mediums when they choose to exercise the genuine gift, and marvels take place in their presence of the utmost interest to the world at large. Experienced people, who have studied the more powerful phenomena continuously in their own homes, have generally come to the conclusion that in the evil deeds already mentioned, the spirits are usually to blame, and not the mediums, who are seldom, if ever, in an entirely normal state, but are tyrannically governed by an unseen power. All this seems to be in accordance with the law, that "the lower and more degraded the spirit, the greater is its mechanical power over common matter." These facts have several times over been pointed out in these pages, because they are not yet generally accepted as truths by Spiritualists who have had but moderate experience, and because public trouble can, in the future be avoided only by Spiritualists knowing these things, and individually and collectively refusing to guarantee any physical medium or any particular manifestation in which the assumption of integrity on the part of the medium forms any link in the chain of evidence, the mediums being governed by unseen, changeable powers, some good, some evil.

The intention on the present occasion is not to harp further on the above string, but to point out another serious danger, namely, the general abnormally furious jealousy of physical mediums of each other—a jealousy strangely fiercer than anything ever witnessed among average mortals. When Mr. Carleton Massey wrote from America that William Eddy's sister was a better medium than himself, we, without any direct information to that effect, printed that he would find William Eddy furiously jealous about the remark, and that further investigation at his *séances* on the part of Mr. Massey would be almost impossible. Afterwards came the news that the Eddy Brothers denied their sister to be their sister, and that they invented and circulated the most atrocious things about her moral character. This is no exceptional case. We have often known jealous physical mediums to make desperate attempts to ruin each other by the invention of circumstantial and precise untruths, in which dates, names, and witnesses all fall nicely into their proper places, the whole drama being, however, a complete and most malicious fiction. These things are not exceptional, but common; Mr. Luxmoore, Dr. Gully, Mr. Blackburn, Mr. Coleman, Colonel Olcott, and other Spiritualists of long experience know all the particulars of several flagrant cases of the kind among noted mediums, who treat each other far worse than themselves are treated by those of the uninformed public who believe them to be impostors. The damage done to the movement by this is great; worse than all it is a source of internal dissension, because inexperienced Spiritualists listen open-mouthed to the cock-and-bull, or rather "man-and-dog" stories of a medium they chance to know, and instead of inquiring into the truth thereof, and straightway convicting the fabricator, they allow them to influence the thoughts and acts of themselves and friends.

The remedy for all this is that Spiritualists shall hold each other as responsible for any libel they may repeat on the authority of a physical medium, as if they had invented it

themselves; also that every medium shall be considered to be entirely out of court in dealing with any question as to the genuineness or otherwise of the manifestations given through any other medium, and that any disparaging remarks in relation thereto shall be sternly rebuked.

The preceding remarks do not apply to truthful mediums, to those who never speak evil of each other, but to those only who are dead to all sense of veracity. Of course there is high class mediumship, free from the abuses which have been recapitulated, mediumship by which the sick are healed, and the higher verities of the life to come made known. The dark side of the picture is now dwelt upon with the regret that such a course is necessary; for unless precautions in this matter be taken, sooner or later public trouble of some kind will fall upon the movement, either in this country or America. When physical mediums and their spirits are well kept in order, there will be much more internal harmony and safety in the spiritual movement than there is at present. All who have had long experience at home with powerful physical mediums know the necessity for these cautionary remarks.

THE MEANING OF THE SPIRIT HAND.

BY EPES SARGENT.

AMONG the earliest phenomena of modern Spiritualism was that of the spirit hand. I have repeatedly seen and felt it under conditions which left no vestige of doubt in my mind as to the fact; and I have conversed with many investigators, whose opportunities for testing the manifestation have been superior to my own.

I was conversing on the subject the other day with Dr. H. F. Gardner, one of the earliest of our American students in Spiritualism, and he told me that on one occasion, when D. D. Home was the medium, a spirit hand became materialised out of a luminous vapour in broad daylight. "I grasped it," said Dr. Gardner, "and held on to it, while I examined it carefully. I found it in every respect like a perfect human hand. Then I willed mentally that it should become warm, and afterwards cold, and then melt away and disappear while I was holding it, and all this it did!"

Early in January, 1876, I attended a sitting at *The Banner of Light* office, Boston, at which Mrs. Mary M. Hardy sat for the moulding of spirit hands. I sat on the platform within three feet of her, and with no one between us. A pail of hot water, with a thin layer of melted paraffin floating on top of it, was brought on to the platform. Before Mrs. Hardy was a small pine table, formed of a simple plank, with four slender posts for legs. Over this plank a cloth, reaching to the floor, was thrown by two gentlemen well known to me, and selected by the critical spectators to superintend the process; and then the pail was placed in the little dark chamber formed by the cloth under the table.

"O, it is all very simple," the eager sceptic will say; "the medium had her feet free; she had an artificial hand concealed, and this she worked with her foot, so as to make it form a glove in the paraffin."

The absurdity of such a solution can only be realised by one who sat where I did, and watched as I did the whole external performance. In two or three minutes there was a rap from some invisible force on the table, the cloth was thrown up, and on the floor, visible to all, lay two delicate gloves of paraffin, light as gossamer, perfect in every part, and indicating by the bend of the fingers, and the part of the wrist attached, that for a human, fleshly hand to have extricated itself from the glove, leaving it in that form, would have been difficult, if not impracticable.

Since that exhibition a condition has been added, under which, in the presence of Dr. H. F. Gardner, Mr. Luther

Colby, and other investigators, the fact of the moulding of the spirit hand has been placed beyond a doubt. Mrs. Hardy was still the medium. A box had been procured, with wooden bottom, cover, and posts; the sides were of a strong wire, known as a three-eighths mesh. The wire carried around the box was in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover of the box was made in two parts, opening from the centre outward; one of these covers was arranged to be secured with two bolts, and the other fastened with a lever lock. The box, constructed under the directions of Dr. Gardner, and in the interests of those desiring a thorough test, was 30 inches long, 30 deep, and 24 wide.

No table was used at the trial sittings; the condition of darkness being obtained by simply throwing a black cloth over the box, inside of which the pail containing the melted paraffine was placed. At the initiatory *séance* a hand was moulded, but when the box was opened the glove was found floating in the pail on the hot paraffin, and nearly melted; although one finger which had fallen outside the pail was secured, and a cast of it taken. A second *séance* was more successful; and at a third a well defined paraffin glove of a feminine hand was found beside the pail when the box was unlocked.

I see from Mr. Reimers's communications to *The Spiritualist* that the spirit-hand has been moulded in England under test conditions almost equal to those adopted at the *séances* of Mrs. Hardy. If anything were needed to add force to these tests it will be found in the following letter from an intelligent sculptor, giving his opinion of certain casts recently taken in Washington from the paraffin gloves made by spirit action at Mrs. Hardy's recent *séances* in that city:—

To whom it may concern :

WASHINGTON, D. C., JAN. 30TH, 1876.

This is, on special request, to certify that I am a modeller and sculptor of twenty-five years' experience, several of which years I spent in Italy in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345, Pennsylvania-avenue, and that on the evening of Jan. 4th inst., I was asked by a friend to repair to the residence of a private citizen, 1016 I street, N. W., Washington, to examine some gypsum casts of hands and give my judgment thereof; that I was there shown by a gentleman who was presented to me as Mr. John Hardy, of Boston, Mass., seven casts of as many different sizes of hands, which I inspected under a strong light, and with the aid of a microscope; that I found each of these a wonderful production, correctly modelled according to anatomical laws, and wrought with such minutiae as to the lineaments of the cuticle, etc., as I have never before seen in models of hands, or any part of the human body, except when the same are made by the actual application of gypsum or wax to the naked hand, or other part, in several separate pieces, which when united form a "piece-mould," in which the casts are taken; that these casts in question bore no evidence of having been made in "piece-moulds," (or "waste-moulds," as called in my art,) but seemed to have been cast in solid moulds. That among these casts was one which I was informed is reputed to be that of the right hand of the late Vice-President, Henry Wilson, and made since his decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mould of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their *post mortem* examination.

I willingly add, as requested, that the above-mentioned cast of Mr. Wilson's hand would, if made by our "modelling tools," do great honour, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon this point, I fearlessly give it as my judgment that not more than one in a hundred reputable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; but there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made, except in piece-moulds, as to general configuration, and then subjected to elaborate carving to hide the seams and other evidences of the manner of their production—a great work in itself, when I consider the microscopic inspection which the casts withstood; that the creation of one of these casts would (if possible to be effected by any one sculptor, without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves, or moulds of hands, made of paraffin, in the like of which I was told the casts were taken; that I carefully inspected these paraffin moulds, and found that they were without seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which model might be dipped several times into some semi-liquid, adherent substance, like the paraffin, and then withdrawn, leaving the glove entire; but such was the shape of the gloves and moulds (as well as that of the casts), with curved fingers, wrists some inches smaller than the size of the hand at the centre, or over the *phalangeometa carpal*

joints, &c., that I deemed it impossible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of their production.

I am also requested to state that I am not a Spiritualist, have never attended a *séance*, or conversed with a "medium," so-called, to my knowledge, and know nothing of the philosophy of "Modern Spiritualism," except what is generally imputed to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning; the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle me to an opinion thereon *pro* or *contra*.

JOHN O'BRIEN, Sculptor.

If facts like these, coupled with the testimony of the thousands who have felt, seen, and grasped the spirit-hand, do not attract the attention of our professed physicists, then it must be because they are pledged more to Sadduceism than to science. The proof of the spirit-hand involves that of the great fact of the materialisation of the entire human form, with its appropriate clothing. If out of the cosmic atoms, forces, or whatever you choose to call them, surrounding us, a spirit can mould and project the facsimile of a human hand, perfect in every respect to the external senses, then why may it not materialise a whole body, together with such drapery as it may choose? The lesser fact is the one step which makes easy and credible the larger fact. The materialised hand, guided by intelligence, is an indication that it belongs to a potential body, substantial though invisible, and having power to take on at will different forms and degrees of matter, from that degree which the sensitive plate of the photographer can catch, to that where the form becomes visible to the normal sight of several spectators.

Though this spirit-hand be but the A B C of the wonderful science of Spiritualism, it is the key to it all, just as the alphabet is the key to all recorded literature and science. In proving the spirit-hand we prove that it is not with shadows that Spiritualists have been dealing, but with solid facts, with eternal verities that point to a truth the most interesting that could fix the attention of a human being; a truth which must ultimately revolutionise our notions of the nature of matter and its relations to mind, and which, in making the immortality of man a scientific conviction, must force us to orient ourselves anew in respect to all the great questions, moral, religious, social, and physiological that have agitated the human mind. For, say what we will, our civilisation is grossly Sadducean, and the Christian religion is far from being like the religion of Christ.

In the new-found freedom to which Spiritualism introduces men, many of them may go off into extravagances and abuses. Spirits in the flesh and spirits out of the flesh may continue to work evil as they always have done; but evil under Providence may be one of the means and conditions of good. God reigns, and only so much evil is admitted as could not be avoided without the sacrifice of more than equivalent good. Evil, in its last analysis, as all the great seers have told us, is but privation and imperfection. Without the limitation and the spur of evil there could be no individuality, no freedom, no high persistent effort, no satisfaction of right thinking and right acting. As long as human blessedness lies in activity, as long as no good attainment by man can be effortless, there must be evils to transmute and obstacles to overcome.

Spiritualism shows us that there is not an exemption from this law in the next stage of being; for between that and this no unbridged hiatus exists. Evil is found there as here, since man is there as here a progressive being. Happy those who have made the discipline of this life a stepping-stone to something higher and better in that life beyond the present, to which the index finger of the spirit-hand is pointing! Let us not be at all daunted by the evils and perplexities, which seem to be as incidental to Spiritualism as to mortal life in general.

Boston, March 10th, 1876.

MR. J. L. O'SULLIVAN, of Paris, has lately been in London, and paid a visit to the rooms of the National Association of Spiritualists.

NATIONAL ASSOCIATION SOIREE.—On Wednesday evening next, at 6.30 p.m., the usual monthly *conversazione* will be held on the premises of the National Association of Spiritualists, at 38, Great Russell-street. These friendly gatherings are not intended for members only, but for all Spiritualists and inquirers who desire to attend to spend a social evening together. Tickets need not be obtained in advance, they can be purchased at the doors.

SPIRIT TEACHINGS.*

NO. XLVIII.

[Easter Day, 1874. I referred to a communication given on the corresponding day of the year previous from Doctor and Prudens.]

It may serve as a landmark for estimating progress, if you review your feelings then, and contrast them with what you now know. You will see how much you have both learned and unlearned on matters all-important. We taught you then of the resurrection of the soul, in opposition to the resurrection of the body. We explained the true theory of the rising of the spirit, not in a far distant hereafter, but at the moment of bodily dissolution. This was new to you; it is not so now. You have now knowledge of what then seemed unintelligible to your mind. We have told you too of the mission of Jesus, and of His present work among you through His messengers. We have shown to you the true Divinity, the real grandeur of the Lord whom you had ignorantly worshipped. We have shown Him to you as He was, as He always described Himself, a man like yourselves, only the noblest of the children of men, the likeliest God, the truest and purest ideal of man's perfection. If we have taken from the Christ the halo which a foolish and human creed had spread around Him, we have shown you the man Christ Jesus in divinest form, the full realisation of human perfection on this earth.

His body has not indeed been raised, but He has never died, and in spirit He manifested to His friends, walked with them, as we may one day walk with you, and taught them of the truth.

What you are now witnessing are the signs and wonders that prelude the opening of a new dispensation, the advent of the Lord, not as man has fancied and as your teachers have vainly taught, in bodily presence to judge an arisen humanity, but in His new mission (the fulness of the old), through us, His messengers and ministers, in the declaration of a new evangel to your world. In those events which even now transpire among you we bear our part. It is our mission, under the sacred guidance of Him in whose name we speak, to tell to a world only partly able to bear it a new Gospel which, in after ages, shall take its place among the revelations of the Supreme to man, and shall be valued as the outcome of the past.

We have lately been able to act more directly on you, because of your increased passivity, and more receptive frame of mind. We earnestly encourage you to prayerfulness and steadfastness, together with patient watching. Be not diverted from the purpose for which we labour. Meditate long and frequently on the sacred message which God now sends to earth. Strive to throw aside obstacles and bars to progress. We would not have you neglect your daily work. The time will come when we shall be able to use you more frequently. That time is not yet come. It is necessary that you go through this additional trial and preparation; meantime, dear friend, remember that you need training, even as by fire . . . you must endeavour to rise above the plane of earth to the higher spheres, where the higher spirits dwell. This is our Easter message to you. Awake and arise from the dead. Cast aside the gross cares of your lower world. Throw off the material bonds that bind and clog your spirit. Rise from dead matter to living spirit; from earthly care to spiritual love; from earth to heaven. Emancipate your spirit from earthly cares which are earth-born and unspiritual. Cast aside the material and the physical which have been the necessary aids to your progress, and rise from engrossing interest in the worldly to a due appreciation of Spiritual Truth. As the Master said to His friends, "Be in the world, but not of the world." So shall those other words

of your Sacred Records be fulfilled in you: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

You speak as if I wasted time on worldly things.

No; we have said that it must needs be that your earthly work must be accomplished even at the risk of preventing the education of your spirit. But we would have you to devote your care to higher spiritual teaching, and to leave the lower planes of objective evidence, which should no longer be required. We would have you to progress. And what we say to you we say to all.

After some further questions I suggested that development might go on till one became quite unfit for work in the world; so sensitive as fit only to be shut up in a glass case; so absorbed in spirit-land as to be useless for a workaday world,—that indeed being the perfection of mediumship.

Doubtless it might be so with another type of spirit placed in other circumstances and under other guardianship. We shall see to that. We have made our choice with a view to it, and have preferred to risk delay rather than to choose an instrument who would be ill-regulated in mind, and a prey to the fantasies of every vagrant spirit. We have trusted that the fulness of time will lessen the weight of doubt and difficulty, and that assured confidence being established, and over-carefulness diminished, we may progress with speed and safety. We cannot hasten that time; we would not if we could. But we shall not cease to urge on all our friends the necessity for higher aspirations; nor to impress on them that the physical foundation having been laid it is time to raise the spiritual superstructure.

I repeated what I had before said, viz., that I would go where I saw my way; but that I thought much that passed current for Spiritualism to be unworthy and even mischievous; that mediumship was anything but an unmixed blessing, and, when exercised in mixed circles, a very dangerous thing. I added that faith was no doubt necessary, but that I had about as much as I ever should have. And quite certainly no amount of physical proof beyond what we had received would add one iota to it.

You are mistaken in supposing your faith to be as strong as it will be. When enlarged and purified it will be a vastly different power from that cold, calculating, nerveless assent which you now call Faith. The faith you now possess would pale and fade away before real obstacles. It has no hold upon your mind, is no factor in your life. In one way it would be strengthened by opposition, but a severe spiritual attack from the adversaries would well-nigh extinguish it. Faith to be real must be outside the limits of caution, and be fired by something more potent and effective than calculating prudence, or logical deduction, or judicial impartiality. It must be the fire that burns within, the mainspring that regulates the life, the over-mastering force that will not be at rest. This is that faith that Jesus spoke of when He said of it that it was able to move mountains. This is that which braves death and torture, braces up the feeble knees for long and hard endurance, and conducts its possessor safe at last through any perils that may assail him to the goal where faith find its reward in fruition.

Of this you know nothing. Yours is not Faith, but only logical assent; not spontaneous living faith, but a hard-wrung intellectual assent weighted always with a mental reservation. That which you have would move no mountain, though it might suffice to select a safe way round it. It would be powerless to animate and stir the spirit, though it would be fitted to estimate evidence and weigh probabilities. It would suffice for purposes of intellectual defence, but it is not the faith that springs unceasing in the innermost soul, and becomes, by virtue of its power, an over-mastering leader, a mainspring of action, of high and holy purpose, at which the world may sneer, and the wise may scoff, but which is the central spring of all that is best and noblest in man's life.

Of this you know nothing. But, mark us, the time will come when you will marvel how you could have ever dignified this calculating caution by the name of faith, or have dreamed that to its hesitating knock can ever be unbarred the portals of Divine truth. You must await, and when the time comes you will not set up that pale marble statue in place of what should be a living body, instinct with convic-

* In *The Spiritualist* of August 15th, 1873, an account was printed of some phenomena which occurred in a private circle held at the house of Dr. Stanhope Speer, 13, Alexandra-road, Finchley-road, N.W., through the mediumship of a gentleman who is known to Spiritualists under the nom de plume of "M.A. (Oxon)." A mass of evidence as to identity given up to that time has since been greatly increased, and in all cases where verification is possible, the statements made have been found to be literally accurate. This has been the case when extracts from rare works have been laboriously authenticated in the library of the British Museum. Evidence being so given of the independent action of spirit, and of the freedom of the messages from colour by the medium's thoughts, it has been thought well to print selections from a great mass of "Spirit Teachings" which have been from time to time written out automatically through his hand. The communications so given extend over three years, and are principally concerned with the Religious Aspects of Spiritualism. They are the work of many spirits, each of whom preserves his individuality, even to the peculiarity of the writing used. The opinions are frequently the reverse of those held by the medium, and are written (as far as can be ascertained), without aid from his mind. The hand is automatically moved, even though the brain be occupied about other work. Great care has been taken to provide conditions under which reliable messages can be obtained.—[Ed.]

tion, and energised by the loftiest purpose. You have no faith.

You have a way of putting things, which, however true, is slightly discomfiting. However, since "Faith is the gift of God," I can't see how I am to blame. I am as I was made.

Nay, friend, but you are what you have made yourself through a life which has been moulded both from within and from without. You are what external circumstances, and internal predilections, and spirit guidance have made you. You misunderstand. We did but rebuke you for your vaunting that as faith which has no claim to the name. Be content. You are on the road to higher knowledge of a nobler truth. Withdraw (so far as may be) from the external, and cultivate the interior and spiritual. Cease not to pray for faith, that what you well call, "the gift of God" may be poured into your spirit, and energise through it to a higher knowledge. You retard us by your very anxiety.

+ IMPERATOR.

[After this a number of communications extending over a great space were written out about the harmony of religions. The plan was to point out the one central truth that was in each, and to show how all would find their harmony and completion in the religion of the future. These communications I omit, designing to embody them in a separate series at a future time.

During the time when they were being given, on a certain evening [April 8, 1874] I was about to put a question on what had just been written, when the hand began to draw, or rather to move aimlessly over the paper, as is frequently the case when a new spirit comes. Piece by piece a long communication of a very personal nature was written out. It must necessarily lose very much of its force from the brief abstract, which is all that I am able to print now. I was staying at a house in the country, and the communicating spirit was known to the lady of the house, and also to me; or rather, she had known me as a boy twenty-nine years ago. She first gave her full name, and inquired if I remembered it. I did not. She then said she was a cousin of the lady of the house where I was staying. She died on May 15th ult. In answer to my questions, she said that she had been married, and further, gave her maiden name. The maiden name I dimly remembered, and recalled the place where she used to live. This produced a record of her life, including time and place of birth—a description of the very house, and the name of its present occupier—particulars of her married life, and date and place of death, with her age. Then followed a very exact statement of a very trivial episode in my boyhood, when I had gone on a visit to her house. In the course of this, minute incidents were recalled and microscopic facts given which I knew nothing of, and which it is very hard to imagine any personating spirit getting up. I subsequently verified, from two sources, what she said, and found every particular literally exact.

I inquired, further, whether she had any object in coming to me. Yes; she wished a message given—"I lost much of my opportunity for progress through the gratification of bodily appetite. This east me back. My course of progress is yet to come. I find my present life not very different from yours. I am nearly the same. I wish I could influence —, but I cannot get near her."

I asked for any other evidence, and she said no more could be given. Then, just as she was going away, "Stay! Ask — about D. and the trap-door." I had no idea what this might mean, and inquired if she were comfortable in her present state. "As happy as may be in this state." I asked how she found me out. She came, I was told, hovering near her friend, and discovered that she could communicate. I asked if I could help her. The usual request for prayer was made.

I subsequently ascertained that the trap-door incident about which I was told to ask was another of those minute details of daily life of thirty years ago, which seem to me to furnish about the best evidence of identity. The absurd incident alluded to could hardly have been known to any except the actors in it. The incident, I may say, occurred when I was about five years old. The person to whom I was referred recalled the trap-door episode with difficulty, and only after a night's thought.

FRANKS BY SPIRITS.

BY BARON VON DIRCKINGK-HOLMFELD.

At your request, expressed in the presence of Mr. Williams, I give you a circumstantial account of some *impromptu séances* at his rooms at 6, Lamb's-conduit-street, London, in June, 1871, in the daylight, from eleven to five o'clock. The remarkable event of Mrs. Guppy having been carried by spirit-force from a room in her house to a *séance* at the house of Messrs. Williams and Herne having just been reported in the papers, I felt eager to obtain some further confirmation of the fact. Mr. Williams at some previous meeting had given me his card, expecting me to call on him; and, as I had an impression that he was trustworthy, sincere, and honest, I resolved to ask him for information about the circumstances of the singular case of involuntary transportation. I accordingly went one Saturday morning from my abode in Brunswick-square to Mr. Williams's, and, as I contemplated leaving London, I wanted to offer my services to Mr. Williams in the event of meeting him in foreign parts.

Before relating the curious manifestations that took place at the *impromptu séances*, I wish to state that, for my own conviction, I do not need the manifestations, neither do I want the belief to give motives for my acts in life; for I have, since my childhood, been prepared to receive them as wonderful facts, worth the greatest attention. Since the manifestations in 1848 inaugurated a new era in Spiritualism, or in the connection of the spiritual world with terrestrial existence, I have considered them to be a beneficial, providential dispensation, which may be abused, like everything else, but which put down, by indisputable facts, the doctrinal errors of materialism and naturalism prevailing in our time. It certainly, in my opinion, is far from a matter of indifference whether good or bad spirits are manifesting themselves; but, as the main question is about immortality and the reality of a spiritual world, I conceive the quality of the spirits, whether promiscuous or angelic, or even demoniacal, to be a secondary consideration. Believing, or rather knowing, that the sphere of spirits which surrounds man, and is in closest connection with him, is composed generally of the less progressed beings—spirits of a fantastical and unreliable character—it is not to be wondered at that the communications often bear the same stamp. The main question being as to the evidence of the facts, the messages, I think, are by no means to be valued according to the assertions contained in them, but as facts rendered important because of the circumstances under which they were given. The greatest fact is, that now the spiritual world is allowed more than before to communicate with man on the bodily plane; this is in itself valuable, worthy of the deepest gratitude.

When I called on Mr. Williams, an oldish maid-servant showed me into his first-floor drawing-room. I placed my hat on a piano on the right side, and Mr. Williams, entering the room, took his seat near me on a sofa in the left corner of the room at a window. After a conversation, in which Mr. Williams confirmed the report about Mrs. Guppy, we discussed the chances of a visit from him to some part of Germany; I intended to leave the room, but my hat had disappeared, and as nobody had entered the room, and the hat could not be found, it was evident that it had been removed through the closed doors. Mr. Williams declared that the spirit Katie had probably taken it in order, perhaps, to necessitate a *séance*. We entered the darkened *séance*-room, separated from the drawing-room by folding doors, Mr. Herne, meanwhile, having joined us. Spirits immediately indicated their presence by sparks and lights flashing through the air, and I heard Katie. She was a spirit whom I recognised by her voice to be the same who, five years before, in Hamburg, in one of my own rooms—the Davenport's and Mr. Fay being present—had said she was the wife of Henry Morgan (*alias* John King), and who several times afterwards, in Antwerp and St. Petersburg, has spoken to me. She, with her childish, lisping voice, whispered into Mr. Williams's ear, "I'll get you a sovereign; I'll get you a sovereign;" so I was warned as to her intentions. When seated, I felt a clumsy hand trying to introduce itself into the pocket where I had my purse. Pulling it back, I said, "Fie, Katie, what right

have you to meddle with my pocket? Return my hat, so that I can leave the house." At the same moment an arm-chair was put over my head; and, removing the untoward cover with expostulations, an old, broad-brimmed sailor's hat was put over my head and face. I suppose this hat was brought by the spirit from the outside, because, when the doors were first opened, I had inspected the room in the broad daylight; and, as there was no furniture in it except the table, with chairs surrounding it, I could not detect any hiding-place. After some entreaty from Mr. Williams, telling Katie that the gentleman could not walk off without his hat, she declared that the hat was upstairs in a locked drawer, and Mr. Herne went upstairs to find it. Before he re-entered the room with the hat, the stick I held in my hand was pulled out of it, and we had to re-commence the *séance* to get the stick back; after repeated demands the stick was replaced in my hand, just as if coming down from the ceiling. I now took my leave, but entering the street, and wanting to know what o'clock it was, my gold watch with chain had gone: the hook by which it had been fixed in the bottom hole of my waistcoat having been purposely and carefully opened, the hole not being torn. I was thus obliged to go upstairs again to complain about Katie's wanton robbery, and we went again into the *séance* room. But no entreaties could persuade Katie to return the watch. She obstinately denied having taken it; and, when once more we had entered into the drawing-room, to consider the case, we returned to the *séance* room, and Katie persevered in her negation, saying, "Why? the gentleman may have left it in his bedroom." As this suggestion coincided with a suggestion of the mediums, I could not but accede to their desire to go home to inquire, though I was certain I had it with me when I left my house. Mr. Williams observed that such an abstraction had never happened before, and he could scarcely believe that Katie by downright robbery would jeopardize her medium's reputation. I of course did not find my watch at home, and the landlady, to whom I in the morning had paid my bill, told me she had seen me leave the house with the watch. Returning to the place I asked Messrs. Williams and Herne to settle the question themselves with the controlling spirits, as I did not want further communication with such malicious beings. They persuaded me to conquer my repugnance, as they were sure that the once established *rapport* made my presence a necessity, intimating that if I would deposit valuable objects under a glass cover on the chimney-piece, they would guarantee they should not be touched. I did so with my purse and other objects, and we entered again into *séance*. Katie again declared she knew nothing about the watch; my own spirits might have taken it. We continued to persuade her, saying that as we did not know how to challenge other spirits, she had better exert herself, as her friends certainly would suffer from inquiries by the police. After half-an-hour's entreaty the watch was forthcoming, dropping down on the table; from whence it came she did not tell. I then took my purse, &c., from the chimney-piece, and walking down stairs, I opened the portmonnaie, and found that all my money had been abstracted. I knew the contents to a penny, because, before reaching the place an acquaintance of a friend of mine in the square had asked me for change for half-a-sovereign in order to pay a cabman, and as I only found nine shillings and sixpence in my purse, my friend obtained change elsewhere. We were thus once more obliged to appeal to Katie, who, after sundry expostulations, dropped one coin after another into my hand, but sternly refused to part with a sovereign, repeating for half-an-hour that she had not taken it. At last Mr. Williams consulted Mr. Herne, and they preferred to offer me the missing sovereign instead of continuing the *séance*, which had lasted nearly six hours, accepting, though, half-a-sovereign, their usual fee. When I left the *séance* room, the spirits threw all sorts of objects, books and papers after me; they continued to do so in the dining-room, and they flung even a heavy volume after me on the staircase, which, happily, with a great crash went against the wall. Whence all these books came is incomprehensible to me, as I hadn't seen books in the room.

These acts of malevolence and theft show that spirits, even when reputed to be of the better sort, can, without

provocation or offence being given, be very annoying and even dangerous, or alternate with bad spirits. As I had promised Mr. Williams not to publish a report about facts which then might jeopardise his mediumistic concern, I am glad he now has released me from my promise, as I think a fair warning is given by these facts to abstain from promiscuous *séances* in which no guarantee can be given against the influence of evil spirits. Mutual harmony and community of rationale, and high spiritual principles, afford the best conditions.*

Pinneberg, Holstein.

SCIENTIFIC SPIRIT MESSAGES.

HITHERTO, as a general rule, spirit utterances on scientific subjects through our best public and other mediums, have been altogether wrong, displaying ignorance of the most elementary and commonplace truths; but Mr. T. P. Barkas, F.G.S., of Newcastle, has found there a medium respecting whose powers the general statement just made does not hold good. In a printed circular he says:—

I have, during the last few months, been engaged in the investigation of a series of most extraordinary psychological phenomena. The medium, through whom they have been produced, is a lady of what may be termed the lower middle class. She has received a very ordinary education, and cannot in any sense, be considered professional, as she does not advertise her remarkable medial powers. Her *séances* are confined to a very limited number of persons, mostly personal friends, and the whole of her *séances* are given without fee or reward of any kind. The *séances*, with this medium, have been proceeding with more or less regularity for about three years, but it is only during the last eight months that I have had the privilege of attending them. Prior to my attending the *séances*, the questions put and the answers given were of a merely general and miscellaneous character, such questions and answers, in fact, as might be asked and answered by any ordinarily intelligent person.

In July, 1875, I attended my first *séance* with this medium, and, on the first evening, I merely observed the phenomena that occurred, without taking any active part in the proceedings. I learned, however, during this sitting, that one of the agents, forces, powers, controls, invisible beings, or whatever you will, that controlled the hand of the medium to write, had some knowledge of scientific subjects. I asked him with what subjects the control was acquainted, and was told, through writing produced by the hand of the medium, that he (the control) had a knowledge of optics, light, heat, electricity, galvanism, and acoustics. I at once sought permission to ask questions having relation to these subjects, and the result has been that I have received answers to questions in all those and other departments of science, such as, I believe, could not be given, under the same conditions, by any living woman.

At subsequent *séances* I learned that some of her controls were acquainted with music, with the organ, pianoforte, and harmonium, with organic and inorganic chemistry, with minute human anatomy, and with botany, and upon nearly all those subjects I have asked questions, which, if asked of persons who are not specialists, might fairly be considered as critical or test questions.

The lady through whose mediumship these communications have been received has, as I have already said, received a very ordinary education. Her history is well known to a considerable number of persons; she is only twenty-six years of age. Between the ages of nine and twelve, she attended an ordinary Wesleyan Day School for boys and girls, and a school for girls for fifteen months, when between fifteen and sixteen years of age. She never read a single work on any department of science, and is entirely without scientific knowledge.

Prior to the question being asked, she had never attended a scientific lecture, and does not remember ever having heard a scientific conversation or discussion.

All these statements can, I believe, be proved to the satisfaction of any inquirer who will take the trouble to investigate them.

I may state that the *séances* were generally held in the light, that the medium was seen to write the answers, that all the questions and answers were written, and the original M.S. is preserved. The questions were put without the slightest knowledge on the part of the medium as to what they would be, and often of what the subject would be, and the replies were written instantly after the questions had been asked, and at a speed that would match the skill of the readiest writer.

All the questions and answers are written in large M.S. books, the questions being written by myself in phonography, and read aloud as they were being written, in order that the medium, and through her the controls, might understand the drift of them, and the replies were there and then written automatically by the hand of the medium. These investigations have been conducted in the presence of six or seven well-known gentlemen, to any of whom I can refer any respectable inquirer, who desires to authenticate the statements I have made.

* About that time such pranks (which have since altogether ceased) were common at Messrs. Herne and Williams's *séances*, but, fortunately for the mediums, were played only upon their acquaintances. Once, in broad daylight, Mr. Harrison's hat and umbrella vanished while he was looking at them, and nobody was visible within yards of them; the spirits by detaining them kept him prisoner on the premises for several hours, in spite of his protestations, then said that the articles were in a wardrobe upstairs, which was found to be the case.—[Ed.]

Any of my readers who consider that those questions and answers are simple and inane, are requested to ask them of a few of their more intelligent friends, and ascertain what proportion of them they are able to answer, and compare their answers with those given. They may then multiply the questions in each department by one hundred, and judge of the probability of the whole of them being answered approximately, correctly by any imperfectly educated woman. The following are selections from the questions I have asked and the answers I have received in various departments of knowledge. They have been selected chiefly because of their brevity, as some of the answers are elaborated essays:—

Q.—Are the harmonics of an 8-foot open organ pipe the same as those of a 4-foot closed pipe?

A.—No.

Q.—Please to tell us the difference that exists between the harmonics of these two kinds of pipes?

A.—In open pipes the first node is formed at the centre of the pipe, the first harmonic, or overtone, is thus formed half between the first node and the mouthpiece, others following 1-4, 1-6, 1-8, 1-10. In closed pipes the end forms the corresponding node to the first one in the centre of the open pipe, the reflected node forms the first node at the distance of 1-3 from the end, others following 1-5, 1-7, 1-9, &c.

Q.—In what proportion does the intensity of sounds diminish as the distance increases?

A.—In the square root precisely.

Q.—What are magnetic poles, and which is the equator of a magnet?

A.—The points of issue are called the poles, and the equator is the neutral point, or point between the poles where no magnetism is observed.

Q.—When two bodies similarly electrified are placed near each other and insulated, from what part of each body does the electricity escape?

A.—From the points, if there be any; if not, and the bodies be spherical, that part opposite the point where they are nearest together.

Q.—What is specific heat?

A.—The amount of heat capable of being contained in a body.

Q.—What is latent heat.

A.—Latent, from the Latin "lying hid."

Q.—Has heat or light the greater refrangibility?

A.—Heat is more refrangible than light.

Q.—What is meant by a body being diatherminous?

A.—Transparent to heat as glass is to light.

Q.—What is meant by diffraction in light, and what by interference?

A.—Diffraction I do not know; by interference I mean that darkness which ensues when two light waves coalesce.

Q.—Having decomposed light by a prism, how would you proceed to recombine it? Mention two modes in which it may be done.

A.—By using another prism; and another way is to catch the refracted beam on a spherical reflector to form a synthesis.

Q.—To what part of the brain are the auditory nerves attached?

A.—They are not attached directly to the brain at all, but indirectly to the cerebellum. I am not very conversant with the brain, but I do not think that any of the nerves are directly attached to it, but to the medulla oblongata first, and thence to the cerebellum. Am I right?

Mr. Barkas adds:—

It is my intention to publish these psychological investigations verbatim, to show, as I think may easily be shown, that they cannot be accounted for by any known psychological, physiological, or physical laws. I intend to affirm their reality and genuineness, and to leave the question as to the personality and nature of the communicating agents to be determined at some future period.

The principal controls who direct this medium profess to be an American student of natural philosophy, trained in Germany, an American student from Yale College, an English gentleman, a skilled anatomist, a lady poetess, and a little Italian girl who says she was burned at the great fire in Santiago, some years ago. Some of these controls promised to assist me in preparing this work for the press, and it is not improbable that prefaces and introductions to the work may be written by one or more of them. It is also promised that some of the answers to questions that may be considered obscure or doubtful will be revised by the original writers; but whatever revisions take place, the original questions and answers will, in each case, be given, and the revisions, if any, will appear as foot notes.

Mr. Barkas concludes his circular by asking Spiritualists to aid him in publishing the work, in which he has no pecuniary interest. The particulars can be learnt on application to him at Newcastle.

At the fortnightly meeting of the members of the National Association of Spiritualists, to be held at 38, Great Russell-street, on Monday evening next, the subject will be—"On some Phases of Physical Mediumship."

MR. J. J. MORSE IN LONDON.—Mr. Morse, trance medium, has returned to London, and he addressed, under spirit influence, a meeting at Doughty Hall, Bedford Row, on Sunday evening last. The lecture was well received by an attentive audience. Mr. Morse will speak there again on Sunday evening next at seven p.m., admission free. He leaves London April 13th for Bishop Auckland for the Good Friday festival of local Spiritualists. He will be at Newcastle April 16th, 17th; Liverpool, April 23rd; Halifax, April 30th and May 1st; Manchester, May 14th. He is desirous of receiving calls from places in Lancashire. All letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

CLAIRVOYANCE.

ON Monday night, last week, at the ordinary fortnightly meeting of the members of the British National Association of Spiritualists, held at 38, Great Russell-street, London, Mr. J. M. Gully, M.D., presided.

DR. GULLY'S EXPERIENCES IN CLAIRVOYANCE.

Dr. Gully opened the proceedings by saying that four meetings had already been held in that room to consider the various branches of mesmerism and its phenomena, and that that evening they had come to the subject of clairvoyance, a psychological power which enabled a person to see what was invisible to the natural eye; to see also, sometimes into the past, and into the future. In clairvoyance the brain was evidently in a very active state. There were various kinds of clairvoyance, some sensitives being so developed as to exhibit powers in one direction, and in one direction only, whilst others could exercise them in another; for instance, some clairvoyants could see the internal and external organs of the body, so as to be able to discover internal seats of disease, but could see scarcely anything else. Others could not do this, but could see, perhaps, what was taking place in the next room, or in distant places. Others, again, saw events which would occur in the future, or had taken place in the past. He was once acquainted with Colonel Fane, uncle to Lord Westmoreland; Colonel Fane had been for some years in Canada, leading a somewhat dissipated life, until his head became gorged with blood, and he was obliged to come home. The voyage was so stormy that they were obliged to keep pumping the ship nearly all the way across. In the midst of this tempestuous voyage he was struck with apoplexy; half his body was paralysed; and, strange to say, although previously he had had a good knowledge of French this illness made him forget every word of it, as well as many of the past events of his life. Long after Colonel Fane's return to England he came under his (Dr. Gully's) care at Malvern. At that time he was acquainted with a young lady well known amongst Spiritualists, who afterwards became the wife of a physician, and who possessed clairvoyant powers. Colonel Fane laughed at the idea of there being any truth in clairvoyance, but he (Dr. Gully), by way of experiment, brought her there, and entranced her mesmerically in another room, so that she did not know whom she was going to meet. After she was entranced she walked in and looked at Colonel Fane, who, sitting in his chair, showed no outward sign of paralysis. She took his hand, and, in three or four minutes, said, "You have lost half your body; I see half your nerves in a shrivelled state." She told him that the disease had attacked him between nine and ten years previously, and it was nine years and seven months exactly. After the lapse of about ten minutes, she told him that he was at sea at the time of the attack, in a storm; it was very wet, and two great dogs were running about the deck. At this point he grew red in the face, and said, "That's enough, Gully!" and the clairvoyant went away. Colonel Fane then stated that among the things he had entirely forgotten were those two dogs, which he had actually brought home with him; until she mentioned them they had never entered his mind. One day he (Dr. Gully) went with Lady Shelley to Mrs. Wagstaffe, a clairvoyant, and Lady Shelley had upon her finger an antique ring, which in former years had always been worn by Shelley the poet, and had been taken off the finger of his drowned body. After a time the clairvoyant began to describe the streets of Rome and sundry temples there, also the people walking about the streets; the influences or aura about the ring had taken her back to ancient Rome. Lady Shelley asked her not to go so far back, but to tell her about occurrences which took place forty-five years since. After a long pause she said that the ring was being worn by a tall man, and she described Shelley to the life, especially his mental character, saying that he was sad and sorrowful, full of love for his race, and pity for their afflictions; he was a great poet. Clairvoyance could be employed medically. Once an emaciated youth came under his care, and he could not find out what was the matter with him, but he suspected something organically wrong; he had two great ulcers on his breast. Miss Andrews, a clairvoyant, came into the room, and the instant she set eyes upon him she said that she saw two great tumours on the spine, like mushrooms in shape, and black-looking. He (Dr. Gully) immediately knew that it was a case of fungus cancer, and that the patient was a dead man. He had not handled him roughly enough before to discover this, but when he afterwards pressed his fingers upon the place indicated, he felt the tumours quite plainly. It was never known during the last illness of the late Sir Robert Peel what was the matter with him, the cause being only discovered after his death, because he was extremely sensitive to pain, and howled whenever the doctors attempted to examine him. Dr. Tomlinson, Bishop of Gibraltar, was his private chaplain during his last illness, and had told him (Dr. Gully) that he could vouch that the doctors did nothing at all for him, but give him champagne and eggs. If a good clairvoyant had been brought into the room, she would have been able to have told him of his broken ribs, and his life might have been saved. All this occurred at the time that Sir Benjamin Brodie was publicly fulminating against clairvoyance, yet clairvoyance was a great truth. Everybody knew how Swedenborg saw his house on fire when at a distance of three hundred miles. Whatever might be the cause of clairvoyance, it could scarcely be said to be cerebration, that is to say, that the brain of a man could extend its visual power into the past and the future, as well as into foreign countries. (Applause.)

Mr. George King: Have you known clairvoyance to be prospective?

Dr. Gully replied that he had. When he was a boy of fourteen his father wanted to send him to school at Paris, and at that time he never knew what a French *café* was like. One night, while lying in bed wide awake, he saw a room with round and square marbled topped tables. He saw a stout lady behind a table with sugar upon it, and near her

was a shelf, upon which were busts of musical composers, amongst which was Glück. He was wide awake at the time; in fact, he got out of bed to make sure that he was awake. Three weeks later he went to Paris, bearing a letter of introduction to a man who had lived there ever since the Reign of Terror, and who was in the habit of taking his meals at a certain *café*. He (Dr. Gully) went to the *café*, and the whole scene was there; there were the tables, and the stout lady, and the sugar; and the first thing he cast his eyes upon was the bust of Glück. Either, then, his vision was prophetic, or he had actually seen that *café* clairvoyantly as it was on the night when he lay in bed.

Mr. George King asked whether Dr. Gully received the letter of introduction before he had the vision, because that letter might have been the means of putting him *en rapport* with the mind of the gentleman in Paris.

Dr. Gully replied that he could hardly remember. On second thoughts he fancied that he received the letter before he had the vision.

Mr. Fitz-Gerald asked how did he see the vision. Did the wall of the room seem to open?

Dr. Gully replied that he seemed to be in the *café* itself, and the whole scene was clear to him, whether his eyes were open or shut, for he tried that experiment. Boys of fourteen were often clairvoyant. He had been a great sleep-walker; he had often walked about the house of a night, and sometimes was found leaning out of window. At the present time he had a little grandson who was in the habit of doing the same. He had a big head, and boys with big heads he had noticed to be more subject than others to such disturbances.

MR. CROMWELL VARLEY'S EXPERIENCES IN CLAIRVOYANCE—THE FUTURE FORESEEN.

Mr. Cromwell Varley, F.R.S., said that he was at a loss to understand how clairvoyance could make known future events except by inference in some way from passing events. Before he was married he woke up one dark night and the room appeared light to him; he had only been partially roused, and to his surprise he discovered that he was married, and that his wife and child were by his side. The child began to cry, and his wife attended to the child without awaking; a dog then gave three loud barks. Now at that time he had no dog. He jumped out of bed and found himself to be awake. This was long before he knew the lady who afterwards became his wife. A long time afterwards, when his little boy was three months old, and they were in their new house at Hampstead, he woke one night and thought to himself that he had been in that bedroom before; then he remembered that it was the room he had seen long ago in his dream. The child began to cry and the mother to attend to it without waking, upon which he, being very much startled, exclaimed: "But in the dream there was a dog!" Then some dog in the neighbourhood barked three times. He jumped out of bed and struck a light. He was then very wide awake indeed, and thoroughly startled. At that time he was a dense materialist, but after the incident could not help thinking that there was something beyond materialism in what had happened. Shortly after that he became acquainted with the clairvoyance of his wife. Once he had an event foretold to him in a way which he thought might be due to thought-reading. His wife told him one day in the clairvoyant state, that thieves would attempt to break into the house on the next night. He asked whether he should send for the police. She replied "No," he had better be prepared for them. He did not think much of the prophecy, and listened a portion of the following night, but did not hear anything. In the morning, however, it was discovered that two panes had been cut out of one of the windows with a diamond, to get at the latch, but that something had disturbed the thieves so that they did not get in. The fellows, perhaps, had been maturing their plans a day or two in advance, and her mind had by some means been placed *en rapport* with their thoughts. She sometimes suffered severe pains in the head, which came on periodically, and which he used to cure by mesmerism. One day, after he had mesmerised her, he was thinking how the cure could be made permanent, and she spoke in answer to his thoughts. He then held a conversation with her for three quarters of an hour, he thinking without uttering a word, and she answering by word of mouth. She told him to bring on the next attacks at the wrong period of time, because by destroying the periodicity she would be cured. This proved on trial to be the case.

Dr. Gully remarked that it was a well established medical fact that certain fits could be cured by breaking their periodicity.

Mr. Varley continued that, when in the clairvoyant state, Mrs. Varley had the greatest objection to being aroused. If he moved much she would seize his arms, especially when he made cross passes to wake her; if he made those cross passes through the wall while she was in another room, she would come out and try to stop him. He thought that clairvoyant phenomena were various, and that rules which applied to one case might not apply to another. There was one kind of clairvoyance in which the patient remembered everything upon returning to the normal state, and there was another where the patient would remain awake, yet see things clairvoyantly. He thought the latter to be the higher condition of the two. He had sometimes been clairvoyant himself, and his spirit appeared to be trying to separate itself from his body. One night he arrived late at Havre Grace, the second town of importance in Newfoundland, but only a village; when he arrived there a public supper had been got up to welcome him, at which speeches were made; he consequently went to bed late and tired, afraid moreover that he should not wake up in time to meet the steamer next morning, which it was important he should do, as he was there on business connected with the repairing of the Atlantic cable. He accordingly, just before going to sleep, sat up in bed and determined that he would wake at seven o'clock, for he had found that course usually produced the desired result. At seven o'clock next morning he saw his own body lying in bed. He tried to wake it, but without success; he found that he could make his body think and dream, so he made it imagine all kinds of noises and

disagreeable things, but it would not wake. Then he saw two men in a yard by the side of the hotel, and a pile of timber there. He knew by their actions that they were going to throw down a plank, so he took advantage of this to make his body believe that a bomb had fallen, which might kill him, and was fizzing near him. The moment the man threw down the plank, he made the body believe that the bomb had burst; then he woke with the full recollection of all that had taken place, and which made him burst out laughing. He threw open the window, there was the timber, the two men, and the plank on the ground. It should be remembered that he had gone to that hotel after dark the night before, and had not seen the timber in the yard before he went to bed. He had met altogether with three cases of that description. The second one was not very clear, so he would not mention it, but the fourth was decisive. At a time when he was unwell he used chloroform to send him to sleep: he soaked a sponge with it, holding the sponge in his hand, and breathing the vapour for a time. When he had had enough the arm would drop, and cut off the supply of chloroform, thus acting like a valve. One night the sponge, instead of falling properly, settled upon his mouth. Mrs. Varley was sleeping with one of his children in the room overhead; he saw her there, and he saw his body in bed; he tried to move his arm from his mouth, but could not. He then went upstairs, and by mesmeric influence impressed her that he had taken chloroform; she accordingly rose, came down stairs, and removed the sponge. His spirit informed her that he would forget all about this in the morning, but that gradually, in the course of the day, he would remember the whole occurrence. His wife told him the whole incident at breakfast, but he knew nothing about it. He came to London, and during the business of the day, bit by bit, the recollection of what his spirit had seen came back to him, and in the evening he remembered the whole thing. On several occasions, when Mrs. Varley had been thrown into the clairvoyant state, she would say that her own spirit, and not that of some other person, was speaking through her lips; she would also sometimes say that she was going away, to permit some other spirit to come and speak through her own organism.

Dr. Gully remarked that what Mr. Varley had said was in favour of the idea that the spirit left the body when the latter became clairvoyant.

Mr. Varley continued that often when he woke in the morning he had a vague recollection of having been somewhere in the night, and of having seen a great deal, the details of which he could not bring back with him into his body.

Dr. Gully said that once Mrs. Honeywood was at Osborne House, Malvern, for the benefit of her health, and asked him if he could get a clairvoyant who could give information about a niece of hers: he replied that he would try. He sent the name and age of Mrs. Honeywood to Mrs. Wagstaffe, at Leighton Buzzard, and informed her that information was required. The reply by return of post was that the person he mentioned was not where he said she was. She (the clairvoyant) had been to Osborne House, and the lady was not there. This was true, for Mrs. Honeywood had left. She gave her address in London, and the clairvoyant gave a full account of the young lady, and the state of her illness.

Mr. Varley then narrated how on board the *Great Eastern* during one of the Atlantic cable expeditions, he was much ridiculed because of his belief in Spiritualism, and stated that one day while some of those in the saloon were laughing at him, Captain Halpin said that he believed such things to be true, for he had had some strange experiences himself, which, however, Mr. Varley did not wish published without Captain Halpin's permission.

Mr. George King said that in the cases of clairvoyance which had occurred to Mr. Varley himself, it looked as if he had two spirits—one outside the body and thinking, whilst the other was inside the body and thinking, for he had said that he had made his body dream.

Mr. Varley remarked that it was an irrational spirit in the body, with the intelligent part of him outside.

Mr. Fitz-Gerald said that animals were in the habit of dreaming. In the case mentioned by Mr. Varley it might not have been the absolute spirit in the body.

Mr. Varley said that if at any time he took too little food, the faculty of clairvoyance rapidly developed. He thought that if they took good mediums, and put them upon high ground, so that they should be away from miasma, and that if they would then accustom themselves to fasting, clairvoyance of a high kind would probably be developed.

Dr. Gully observed that the old oracles were starved nearly to the point of death, and that they were usually placed on elevated spots.

CLAIRVOYANCE AND THOUGHT-READING.

Mr. Harrison remarked that in the mountainous districts of Wales and Scotland, clairvoyance and second sight seemed to be more common than in towns and in low-lying districts. He then narrated how he once took a clairvoyant to see a lady, about whom she had no information, and upon whom she had never set eyes before. The sensitive described most accurately all that was the matter with her, the ulcerated sore throat, and so on. She also indicated the medicine that ought to be taken. There was not a single error, and the details given were too exact to be guess work. In considering the matter afterwards it became clear that nothing whatever had been told to the lady which was not in her own mind; just so far as the physician, Dr. Morell Mackenzie, had informed her the nature of the remedies he prescribed, did the clairvoyant name them—so far and no further. This appeared to be a case of thought-reading. He narrated another instance in which spirits, through a clairvoyant, prophesied to him what was to take place in the future, and he took down their prophecy in shorthand, but could not make head or tail of the prediction. Some weeks afterwards it flashed upon his mind that about a year or more before he had expected that such events would occur, and on turning to his shorthand notes, he found that persons and places and furniture had been accurately de-

scribed. Thus something past and gone, not in his own mind at the time, and which could not possibly take place in the future, had been given to him as a revelation from the spirit world, with the assurance that it *would* take place in the future. His long-forgotten thoughts had been spoken to him through the organism of another person.

Mr. Varley said that it was difficult to tell whether one was awake or not when in the clairvoyant state, so of late he had got into the habit of doing something when he became clairvoyant, to assure himself upon this point. For instance, he would get out of bed and take a glass of water, or something of that sort. Generally his dreams were nonsense, but in 1864, when he had been puzzling himself for a long time over a mathematical problem, he went to bed one night and worked it out in his dreams. When he woke next morning he saw the whole thing, and afterwards put it practically in operation.

Dr. Carter Blake, lecturer on anatomy at Westminster Hospital, said that some few nights ago fifty people were undergoing a scholastic examination. A gentleman who had second sight was competing with a candidate with whom he was not on good terms, and he predicted that that candidate would find himself in a certain mathematical position. There were forty-three chances to one against his being in that position and carrying off the prize, so few believed the statement when it was made, but a fortnight later the prediction proved to be true. He had given the names of those concerned to the secretary to the Association.

Mr. George King remarked that Goethe had experiences of that kind.

M. GUSTAVE DE VEH'S EXPERIENCES IN CLAIRVOYANCE.

Mrs. Fitz-Gerald said: Having been requested to say a few words on the subject of this evening's meeting, namely, clairvoyance, I was preparing to look through memoranda and journals containing remarkable instances which had occurred under my own observation, in what is now designated the "olden time," and consequently might be deemed to have lost somewhat of their interest. But those who are only searching for what is new, must not forget that it was those pioneers of the olden time—earnest men and women—who at the onset bore the heat and burden of the day; bore the sneers, the ridicule, and the insults; and at the risk of position, fortune, and the loss of friends, have hewn the pathway for the advance of that movement, which has now culminated in a large and influential body, not afraid, and in the face of the whole world, of calling itself the "British National Association of Spiritualists." Fortunately, as I was commencing my task, I received a visit from M. Gustave de Veh, just arrived from Paris, who proceeded to give me so interesting an account of what had lately taken place in connection with himself, that in order that his recital should lose none of its truth and freshness, I transcribed it at once, almost as it fell from the lips of my old and valued friend. M. de Veh told me he was invited by the mesmerist, M. Moussard, of Paris, to assist at a clairvoyant *séance*: he accordingly went. After the clairvoyant had answered numerous questions put to her by different persons present, M. de Veh begged M. Moussard to ask his clairvoyant whether her guide could call a spirit that M. de Veh wished very much to question, but whose name he refused to give. After a minute's pause, the clairvoyant said that the spirit whose presence Mons. de Veh had wished for was there. Now, to explain the wish of M. de Veh, it is necessary to bear in mind the well-known occurrence which took place in connection with the medium Firman, at the house of Dr. and Madame Huguet in Paris, and the catastrophe which followed. All at once the clairvoyant uttered a shriek, and was trembling in every limb, crying out, "*Le voilà! Le voilà! Mon Dieu, comme il est laid! Noir, cheveux crépus, bossu petit, et sautillant dans la chambre. Il a quelque chose de brillant sur la tête.*" Roughly translated this is—"There! There he is! Heavens, how ugly he is! Black, with woolly hair, humpbacked, diminutive, and capering about the room. There is something shining (or brilliant) on his head." M. de Veh recognised instantly by this description the very spirit he was desirous of questioning. The answers the spirit gave to him were completely satisfactory to M. de Veh, and cleared up all his doubts concerning the incident before mentioned, viz., the affair at Dr. and Madame Huguet's. Now, this *séance* took place on a Friday, be it remarked. At a *séance* on the succeeding Sunday, at M. de Veh's, the latter asked the little Indian, Kibosh (who was the spirit described by the clairvoyant on the previous Friday) whether he recollected where they had last met? Kibosh hesitated for a moment; then, all at once—as if the recollection had suddenly flashed upon him—he cried out, with a gleeful shout, "Oh! It was where I frightened the clairvoyant out of her wits!" This gave great satisfaction to all present, as one of the best tests of identity, and being at the same time a proof of the reality of the clairvoyant's vision. This does not admit of the hypothesis of mind-reading. It is interesting to note that Kibosh now speaks fluently in four different languages—Spanish, English, French, and German. He once said at a *séance*, when talking about M. de Veh's kindness to him, with a plaintive voice, "Oh! I never knew affection till I came into the spirit world!" He was deformed, hunchbacked, very small, and his parents, in Indian fashion, threw him at the age of fifteen into the river. His recollections of earth-life relate chiefly to the bloodshed and slaughter committed by his tribe.

A SYMBOLICAL VISION OF THE PATH TO HEAVEN.

Mr. George King remarked that an elderly gentleman, an intimate friend of his own, named Mr. D—, was studying at Edinburgh University more than fifty years ago. His father was a Presbyterian minister in the town of M—, in Forfarshire, and had in his congregation an aged couple of humble station. The old man was ailing, but with no definite disease, only sinking under the weight of years. One day he fell into a gentle sleep, and when he awoke his wife said to him, "You are better now, aren't you, John?" to which he replied, "I have been asleep, and I have had a dream. I thought I was walking on the sea-shore with young Mr. D— from Edinburgh. The sea was calm, and the sun was shining brightly, and right down from the sun to my feet there was a path of golden light. As we sauntered on the beach

we talked of the goodness of God, and of all His love for us, when I asked Mr. D— to pray, and we knelt down together. As he prayed I felt that I had to walk across the quiet sea, up that path of light to the sun; and I rose, and as I was saying farewell, I awoke. And now, wife, I know the meaning of the dream. That smooth and sunlit sea is eternity, and I must cross it. I am to die, and young Mr. D— is coming to be with me at the last. He will pray with me, and as he prays I shall pass away." "Hout, John!" said his wife, "Don't let these foolish notions enter your head. You are better now, and as spring comes on you will be strong again. Besides, you know, young Mr. D— is in Edinburgh, and cannot be back here for many a day." The next day Mr. D— arrived very unexpectedly from Edinburgh, and one of the first things he did was to call on the old couple, he could not tell why. After a short chat, the old man asked Mr. D— to pray, and in the middle of the prayer he peacefully breathed his last. He (Mr. King) thought that some of the early mediums connected with the Spiritual movement began their psychological experiences by being mesmerised by persons in the flesh. It was so, for instance, with Andrew Jackson Davis. Perhaps by leaving off that practice Spiritualists had lost, to a certain extent, some power in controlling the phenomena of Spiritualism. If a circle were to be formed for the purpose of investigating the connection between mesmerism and Spiritualism, it would probably give good results.

Mr. Varley quite agreed with what Mr. King had said. In America the spirits told him to mesmerise a medium, upon which her husband said that she never could be mesmerised by anybody. The medium said the same, but remarked that he had better try. He made an attempt, succeeded in mesmerising her, and partly obtained the message he wanted. After she had spoken with him for some time she gave a start; then the spirits said that they had taken her, and from that moment he had no further control. Another medium in America informed him about some law business in England, of which he received no news by the mail until some days afterwards.

Mr. Harrison remarked that nearly all the more powerful mediums were easily mesmerised, although as a rule they boasted that nobody could mesmerise them at all. Once while a medium was saying that nobody could mesmerise him, a gentleman present made a few passes over him, and he fell down as if shot. He was able to talk, but not to move his body, and under these conditions employed his vocal powers in asserting that nobody could ever mesmerise him.

Mr. Varley thought that spirits were working down to mortals, whilst men were working up to them. If a medium went suddenly into the spirit-world he found himself surrounded by conditions which could not be described in language. Perhaps under the influence of mesmerism, instead of taking this leap suddenly, they might do it gradually, and so more knowledge of the connecting link between the two worlds might be obtained.

Dr. Gully said that he had seen clairvoyants who had been developed by mesmerism, but under those conditions sensitives never seemed to see spirits; they only saw things on the plane of the earth. Mesmerism did not develop what Spiritualists call mediumship.

Mr. Varley added that not one man in a thousand possessed the investigating faculty. The majority of human beings were something like monkeys, they were imitators. A subject like clairvoyance ought to fall into right hands. A society like that should bring together sensitives on the one hand, and men like Crookes and Wallace on the other, with the necessary faculty for investigating.

Dr. Gully remarked that the chief use of Spiritualism was to learn what the spirits could tell about the things of the soul and about the future life. Men wanted to know the nature of existence there, and the relationship of that world to their own. This information was, perhaps, of more immediate necessity than mesmeric experiments.

Mr. King was of opinion that their chief duty was to find out the connection between this world and the next. Soon they would all be there, and have opportunities of knowing what it was like, but they might not perhaps then have so good a chance of finding out what was the connecting link between the two.

Mr. Harrison remarked that until they were able to get rid of errors due to the method of communication, and knew to what extent messages were unconsciously coloured and warped by the thoughts and mental nature of the mediums, they could not learn much about the next life, so that experiments in mesmerism formed the only way of getting at the knowledge which Dr. Gully chiefly desired.

Dr. Gully narrated how Miss Andrews, a lady who had passed away from this life, but who had once lived at Kensington, had some property stolen. The butler was suspected. A clairvoyant told her that she saw it buried at the bottom of the garden, and there sure enough it was found. Some years ago he employed clairvoyance in the inspection of disease. His daughter was ill with the typhus fever, and a clairvoyant told him one day that the bottom of the left lung was getting red; at that time his daughter had not coughed. The statement alarmed him very much. The clairvoyant told him that it grew redder, and in time his daughter began to cough, so he telegraphed to Dr. Chapman, and by the stethoscope he found out that what the clairvoyant had told him was true. The disease might have been cured had he known a few hours earlier that the lung was affected. There were plenty of obscure complaints of which doctors could make nothing, but upon which light could be thrown in this way, and he thought that the slight notice which professional men took of mesmerism was perfectly disgraceful.

Mr. Varley stated that Mrs. Varley in the clairvoyant state usually saw an aura around everybody, and she knew beforehand when her children would be ill, for she would see dark spots in the aura; thus she saw the disease before it reached the body.

AN ADVENTURE ON THE OHIO RIVER.

Mr. Loewenthal said that he once studied mesmerism extensively in America, and had a clairvoyant—an ignorant, self-willed boy—who

told him and some friends where some treasure had been buried by pirates, alongside the Ohio river. The boy described the fence and the trees, the landing-place, and so on. They resolved to see if the lad's description was true, for they had reason to know that the boy—who came from another State—had never been there. They went down the river on board the steamer, and as the boat, of course, would not stop for them, they had to go three or four miles below the place to Cairo, where they landed. There they hired a rowing boat and implements for digging, and went up the river to the place, taking the boy with them. They tied the boat to a fence, and mesmerised the boy, in order that they might be led on by his clairvoyance. As they sat down on the stump of a tree outside the fence to mesmerise him, two children passed by them. The boy said that they had landed at the right spot, and that the place for digging was so many feet from where they were sitting, but on the other side of the fence, so they resolved to go and dig. The boy, always rude and rough, said, "You can go and dig if you like, but you had better not." That was the character of the youth. He refused to give them further information, so he had to be coaxed, and a promise was made to him of a future present. The boy then said, "Do you not see those three men in their shirt-sleeves in the corn-field? They have revolvers, and directly you get over the fence you will be potted." (Laughter.) They saw no men, the corn being high, so they got into the boat and pulled into the middle of the river, at last reaching a place where they saw the three men with rifles in the field. The whole of the district was a notorious place, a perfect nest of thieves, situated between three States; the locality was so disturbed that the Government had to keep a large number of soldiers there. They afterwards concluded that the children had given warning of their landing, and had brought out the three men in search of them: possibly if they had got over the fence they would have been "potted" as the boy prophesied.

Mr. Varley remarked that he knew a whole family who, more or less, possessed the power of seeing before they turned a corner, that some particular friend, on certain occasions, was approaching along the other street.

Mr. Loewenthal thought that the spirits had more to do with many of the phenomena spoken of that evening than some of the speakers seemed to suppose.

The proceedings then closed.

Correspondence.

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

THE LAST COUNCIL MEETING OF THE NATIONAL ASSOCIATION.

SIR,—In the report which appeared in your last issue of the proceedings of our Council, a singular error appears, which I will beg you kindly to allow me to correct. The report says that the votes on Mr. FitzGerald's amendment were nine for and seven against. The numbers in reality were just the reverse, being nine *against* and seven *for*; the report of the Offices Committee being subsequently carried by ten votes to six.

E. KISLINGBURY, Secretary.

[The report was an official one, sent us by order of the Council, and the error was in the original document, which we have returned to the Secretary.—Ed.]

HAFED, PRINCE OF PERSIA.

SIR,—It appears that your editorial remarks on *Hafed* have aroused the ire of the publisher of that book, and I think without fair reason. It may be very true that all who are acquainted with Mr. Duguid and the gentlemen composing his circle, entertain no doubt of their integrity, but when such a glaring piece of plagiarism has been perpetrated in connection with that book, Mr. Nisbet should be prepared to receive some severe strictures thereon. Let it be admitted that the integrity of the circle is unimpeached, yet that in no way lessens the sense of wrong, but rather aggravates it, inasmuch as we are deceived by those whom we consider the higher source, and fount of inspiration. We may console ourselves by knowing that to err is human, but we cannot take comfort from knowing those who come to us in the garb of "ministers of grace" flaunt such glaring dishonesty in our face. It is an acknowledged axiom, that those who deceive us on one point will deceive us on many, therefore if the reputed spirits of Ruysdael and Jan Steen will condescend to such petty deception, can any one have confidence that there is even a shade of truth in the events they profess to narrate. What are we to think when artists of so very high an order cannot give us truthful designs kindred to their tale? What are we to think of those who are exponents of a high moral theme, and yet smirch their professions with such mean and paltry guile? Can it be supposed that as spirits of light they were so deficient of prevision as not to know the certainty of exposure, the chagrin it must cause the medium, and its tendency to destroy every tittle of confidence in the whole affair? In the same correspondence, Mr. Simpson says that "Stein declares that he takes his ideas from the brains of those in the circle, and harmlessly reproduces them." But this process I most emphatically deny as being harmless; it is the very contrary, because while we are made to believe in getting intelligence of a supra-human nature, we are in reality but getting a stale *réchauffé*, compounded from the vagaries of human brains, and placed before us as truthful revealings of spirit life. Who will not say that this is but making our better part of nature "rank and peasant slaves" to occult and misguiding influences. During the past fifteen years I have devoted much time and trouble in striving to eliminate the truths of Spiritualism, and in London I found a vast field of imposture proved beyond a doubt; it is sadly melancholy that this imposture and want of truthfulness is daily increasing amid spiritual development, and has the tendency of turning all our higher aspirations

after truth into nothing but "Dead Sea fruit," looking a sound fruitage but all rottenness within. In conclusion, I have to remark that the system recently adopted of subscribing to spiritual literature while in embryo, will receive a necessary and salutary check, in consequence of recent productions given to the public, and people will wisely wait until books undergo the crucial test of competent literary criticism.

J. B. W.

March 15th, 1876.

AN AMERICAN VIEW OF THE SPIRITUAL PHENOMENA.

SIR,—Nearly twenty years have elapsed since our dull materialistic ears caught the first echo of spiritual sound in proof of a *post mortem* life. In the interim new phases of the phenomena have sprung into expression, with activities fertile in objective realities. Materialisation, whatever its psychical methods may be, is the crowning glory of modern Spiritualism, the greatest and last metathesis of biological science.

In controversial philosophy it may be urged that this manifestation is too material for spirit, whatever radical and highly attenuated changes may occur in the infinitesimal evolutions of matter, and that it proves too much, inasmuch as it resolves spirit into matter, and matter back again into spirit. But, as Des Cartes observes, "matter is the necessary concomitant of spirit," and Faraday insisted that we could form no conception of matter other than by the forces that surround it. Many sound thinkers reason in this way, that the objective world is merely a show, a shadow, or a physical accompaniment of mind, whose very existence depends entirely on the constant action and interaction between the external world and internal life. Materialisation furnishes evidence in support of this proposition, because *that* which once lived in the physical form, and propelled that form as it walked the earth, returns and groups certain molecular physical unities into objective forms, the crystallisation of which is sensible to the sight, hearing, and touch of mortals, and this is true of nearly every phase of phenomenal Spiritualism. By the law of atomic attractions in organisms, molecular changes must obey the law of morphological contour. The fluidic body of the spirit, possessing, as it does, all the vital centres of motion, can take on the emanations from the circle through the medium; each correspondential centre of motion takes on, I think, and weaves its tissue through the same law of electro-capillary attraction that governs the inter-cellular growth of corporeal tissue. In fine, it is but another expression of uterine growth. A spirit chemist stands as the director of the formative process, whereby a spirit becomes temporarily incarnated in the shifting envelope of differential aggregations, correlated from the invisible unities of the emanations from the medium and circle, with new motions set up in the atoms corresponding to the dynamic points of spirit.

Dr. Priestley, the discoverer of oxygen, and an eminent physicist, controls a medium of this city, an Englishman, Dr. E. J. Witheford. He declares that the present manifestations are but the first faint attempts of an intelligent power that will in a few years carry all before it. Dr. Witheford is an educated surgeon, is not fanatical, and uses his mediumship for the furtherance of scientific investigation. He willingly submits to being placed under the most severe test conditions, and affords every facility to any reasonable person for the fullest investigation of the phenomena occurring in his presence. At his *séances* voices from materialised spirits address their friends in whispers, giving tokens of identity sometimes uttered in foreign languages—German, French, Spanish, Danish, and Italian—all of which, with a single exception, we have the solemn asseveration of the medium he never learned, and messages are written out in these various languages on paper, without mortal contact. The spirits also present their faces to the view of the visitors, illumined with a soft light, and as spirits have the power to condense invisible atoms of matter, and to become visible to us, so also have they the power to pull asunder the atoms of (to us) solid matter. Everything we know of seems pervious to them. We have known a solid iron ring two inches in diameter—too small to pass over Dr. Witheford's knuckles—to be placed on his wrist, while his hands were secured with tape, or held by a sceptic. We placed him in a bag of mosquito netting of our own, and tied it so tightly round his neck that he was almost suffocated at our residence last Wednesday, when the spirits gave us palpable proofs of their presence, and, to crown all, passed a living canary into the room, brought some considerable distance, and which was identified by its owner. We read with a great deal of satisfaction in *The Spiritualist* of a similar ring-test being given in the presence of one of your mediums, and witnessed by Professor Aksakof. We look forward to the Russian Academy of Sciences this year for greater and grander results than have hitherto characterised the investigations of scientific bodies. The majority of believers in a future life are compelled to accept it as a matter of simple faith, rather than as a hypothesis of science that comes within the domain of established fact, in the concrete school of physics. Some there are, however, who can draw aside the veil that conceals metaphysical certainties, and who co-operate with the psychical side of life through media, in aiding their departed friends to appear; these much more easily and scientifically prove the fact, than Darwin and Huxley can trace the descent of man from the quadruped. There are fairer fields and grander discoveries in unexplored domains, the immanent latency of which is dimly outlined in these eccentric and concentric manifestations of life, than have appeared in the changing scenes of the economy of nature, since the æsthetic Greeks reared the temple of Delphi. That was an epoch of occult expansion which at last culminated in the doctrines of the Alexandrian school of philosophy. This era having passed away phenomenal Spiritualism was lost sight of in the high mental abstractions of Plato, and the dynamism of Aristotle. Afterwards it was feebly revived among the Jews, through the mediumship of Jesus and the apostles—misunderstood by nearly all except the

Gnostics, whom the Christian despoilers finally destroyed in the sixth century. The Dark Ages setting in, well-nigh merged the rational soul into the low, sentient emotions of the inferior animals, from which the eighteenth and nineteenth centuries have scarcely recovered, or been restored to the heights of spiritual culture attained among those ancient civilisations.

ALEX. G. DONNELLY.

56, South Carpenter-street, Chicago, U.S., March 12th, 1876.

THE BAMFORD BOYS IN HOLLAND.

SIR,—A note about the above-named mediums will perhaps be welcomed by the readers of *The Spiritualist*.

A short time ago our countryman, Mr. Tiedeman Martheze, now residing in England, and well known among the friends across the Channel for his indefatigable work in our dear cause, visited Belgium, and afterwards Holland. He brought with him the Bamford boys, and permitted them to give *séances* freely where he thought it would be profitable to the study of Spiritualism.

Allow me to relate in a few lines some remarkable phenomena observed at the *séance* at my house held on Monday, Feb. 28th, at eight o'clock in the evening. Besides Mr. Martheze and the boys there were present the members of our Society Oromase, Mr. Linden (who visited London last year), and my wife. The cabinet consisted simply of a corner of the room, shut off by a curtain hanging with rings on an iron rail. The light in the room was good during the whole sitting. Walter, the youngest boy, was sewed and packed up in a sack, and bound to his chair, as so often described, all by ourselves. Phenomena: the bell laid on his knees (outside the sack) rang instantly. A mouth harmonica and an accordion were played upon. We obtained some writing on a slate under the same conditions; also, a glass of water was partially emptied. The two most striking phenomena consisted of the placing of one gentleman's ring on the boy's finger while the boy was bound, sewed, &c., and the playing, stopping, playing again, slowly or quickly, at Mr. Martheze's signal, given out of the boy's view, of our own musical box. Let me add, that after each manifestation the curtains were drawn aside, and the medium was found just in the same condition as we had put him at the beginning of the *séance*. This opening of the curtains was done, either by Mr. Martheze or by myself, directly after the manifestation ceased. I succeeded, also, once or twice in the experiment of the stopping and starting of the musical box at a given signal outside the cabinet, while the boy was inside.

Now, I hear, there has already been some talk about these boys in England, and there are people, it seems, who are not quite convinced of the reality of their gift; but I must say I should like to hear a plausible explanation how the things are done, acceptable to common sense, and I cannot feel satisfied with those who say: "We'll consider nothing." As long as no distinct and detailed explanation is given about the manner in which these things can be done by ordinary means, in a space of time so incredibly short, and under conditions like those at our *séance*, I say the Bamford boys are very good mediums, and the phenomena are genuine. There are persons who can swallow an elephant, and are afraid of a mouse. The explanations I heard of these facts are, to *common sense*, far more wonderful than the phenomena of Spiritualism.

A. J. RIKO.

The Hague, Onde Molstraat, 8th March, 1876.

A CASE OF DISTRESS.

SIR,—I thankfully acknowledge a P.O. order for 5s. for me from Folkestone, giving no name. I am in severe pain, and very weak, or I should have written sooner.

GEORGE RUBY.

3, Koppel-row, Stoke Newington Green, N., March 22nd, 1876.

PUBLIUS SYRUS.

SIR,—Spiritualism brings us into contact with almost every branch of human inquiry and effort. Its battles are fought on many fields. The theologian, the metaphysician, the moralist, the physiologist, the biologist, the physicist, the chemist, the historian, the biographer, the critic and linguist; with the poet, artist, and musician—each and all of these find problems of interest raised by Spiritualism within their special sphere. I hope, therefore, that your readers will be only good-humouredly amused to find Mr. O'Sullivan and myself engaged in a quarrel over Latin verbs, and with some faint tinge of the spirit of the old disputants, flinging reproaches like that of "pedantic purism" at one another's heads.

In reply to my strictures on the Latin of the line given by the control calling himself Publius Syrus as one of that author's maxims—*Quem Jupiter vult perdere dementat*—Mr. J. L. O'Sullivan argues that the verb *dementare* must have existed in Latin as the transitive form of which *dementire* is the intransitive, and on the strength of this theory states that *dementabat*, which occurs intransitively in Lactantius, must be a false reading for *dementibat*. Now, if it were true as a universal principle that verbs in -io are intransitive, as opposed to verbs in -o, which are transitive, Mr. O'Sullivan's argument would be a sound one and his statement highly probable; but since it is not so true, his argument is merely ingenious, and his statement a pure assumption. It is -eo, not -io, that is the regular termination of intransitive verbs in Latin. The termination -io is appended to transitive and intransitive verbs indifferently. As instances of transitive verbs in -io we may take such common words as *punire*, *audire*, *lenire*, *mollire*, *vestire*, *custodire*. What determines the form of the verb *insanire* is not its intransitive meaning, but the fact that it is derived from the adjective *insanis*, which has -i for its characteristic. Again, though verbs in -o are undoubtedly as a rule transitive, yet there are so many common exceptions, as for instance *militare*, *laborare*, *exulare*, *nigrare*, and so on, that there is no ground whatever to doubt the genuineness of the intransitive form *demen-*

tare. The fact is that when Mr. O'Sullivan's eye fell upon the word *insanire* in Malone's note on Boswell, which I quoted to him, his quick wit suggested to him the comparison of *sanare*, and he framed his theory on the spot, thus seeking to slay Boswell and myself with a shaft feathered from our own wing.

St. GEORGE STOCK.

METEMPSYCHOSIS.

SIR,—I hope that Signor Damiani will kindly accept my simple assertion, that my allusion to the reincarnation question is only to be taken as an *en passant* humorous intrusion, my own profound respect for this gigantic problem forbidding on my part any meddling with it on serious philosophical grounds. I only intended to enforce the illustration of the rarity of true individualities among the millions of moving dummies; the curtailing of my communication, however, robbed me in this case of the point of my hint, for I wanted to show that the author of *Where are the Dead?* might, in search of well-developed, independent-thinking specimens of the human race, cry out in vast bewilderment, "Where are the living?"

If my inborn inclination for ridicule by pen or pencil has led me here a little astray, I hope it will be taken in good part. Darwin's theory engaged my mind (as, I believe, it has that of many) more than thirty years ago, when I saw a couple of live orang-outangs. At first sight I felt tempted to draw a scale from these creatures up to the human form divine, and I shudder to think how easily the outlines of some of my personal acquaintances slipped in to form "telling links!" I tried to picture a menagerie where people clustered round their favourite animals, attracted by affinity. I succeeded pretty fairly with the caste of monkeys, donkeys, and even geese; but in spite of the modern Spiritualistic phenomena, which in many beautiful phases draw me forcibly into higher regions, my mind is sometimes pulled to the very opposite place. This was the case only the other day, when a fashionable young gentleman suddenly broke the current of a Spiritualistic discussion with the boast, "You won't get me into your creed; I am a materialist!" I was lost in the deepest admiration of Darwin's grand discovery, whilst my eye was fixed on the source of these thundering words!

CHRISTIAN REIMERS.

Manchester, 20th March, 1876.

MR. BLACKBURN'S FREE SÉANCES.

SIR,—The weekly *séance* with Mr. Eglinton, under the auspices of the National Association of Spiritualists, was held here last Friday evening, in the presence of Mr. and Mrs. T. H. Edmonds, the Rev. W. Newbould, Mrs. Neville, Miss C., Mr. A. Douglas, Mrs. S. J. Douglas, Miss Alice Cook, Mr. Alfred Burr, and myself. Mr. E. Dawson Rogers attended on behalf of the *Séance* Committee.

In compliance with the wish expressed by Mr. Eglinton's controlling spirit at the previous sitting, the cabinet was enlarged by throwing open the doors and letting down the double lid with which the cabinet is provided for this purpose. A baize curtain was hung in front, and a second curtain of glazed cotton, always in use within one of the doors, formed, as it were, a second chamber within the cabinet. On the floor of this further chamber the medium was bound, reclining on a mattress, in a similar manner to that described last week. The little musical instrument called the Oxford chimes was suspended by an inquirer present from the window of one of the doors which formed one side of the foremost curtained chamber: this gentleman kept the string attached to the instrument in his own hands during the sitting. The medium's feet were firmly bound together, his wrists were tied with tapes passed through holes in the end of the cabinet, and the inner curtain was between him and the Oxford chimes; nevertheless the strings were played upon by hands, as was soon distinctly audible. The controlling spirit conversed at length and often wittily with the members of the circle. He told one gentleman, remarkable for his retiring disposition, that he was an "artful dodger," for he always did good in a quiet way when it was least suspected. Later on the musical instrument was taken down from the window and thrust out under the curtain, the hand that placed it there being distinctly visible. No further materialisation took place, to the disappointment of the expectant sitters, the intention of the spirit desiring to show herself being frustrated, it was said, by the strong sceptical element present. There can be no doubt as to the fact of unbelief checking manifestations; how this happens is a question for the scientific investigator of the future.

EMILY KISLINGBURY.

38, Great Russell-street, London.

COLONEL OLCOTT ON A RELIC FROM THE GRAVE.

SIR,—At page 356 of my work, *People from the Other World*, occurs a description of the delivery to Madame H. P. Blavatsky, by a materialised spirit calling himself "George Dix," of a silver buckle, which he said had been transported by spirits from the grave of her father in Russia. The affair transpired in the presence of some twenty witnesses. The spirit is a regular attendant at Horatio Eddy's dark *séances*, and his voice and individual peculiarities are well known to thousands of persons.

The spirit informed the lady that the trinket had been buried with her father; and that it had been brought as an evidence, which none could gainsay, that the Eddy phenomena were genuine spirit manifestations.

The account in my book is accompanied with an engraved sketch of the buckle; and, to show its identity as something that had actually been worn, I also give a sketch of the article with its ribbon and medal attached, which the artist copied from a portrait in Madame Blavatsky's possession.

This circumstance has been widely noticed by the press, and has lately been particularly and emphatically commented upon by Professor

Nicholas Wagner, of the St. Petersburg University, as one of the most convincing of all the facts recorded in my work.

It has, however, been reserved for a person named ——— to call the phenomena in question. By implication, he makes it appear that as "decorations" are not buried with the dead, therefore, if any such ornament as this was delivered as described, it was a fraud upon the witnesses, by procurement of Horatio Eddy, and, indirectly, of Madame Blavatsky.

I am not retained as Eddy's counsel, so I will leave the public to judge, from my published narrative, as to the general fact of his mediumship. No more am I called upon to defend Madame Blavatsky, whose erudition, course of life in America, and social relations are of such a nature as to be an all-sufficient answer to the vilest things that the most craven male or female person can say of her. But I am retained in my own behalf, and no less ready than able to substantiate every allegation for which as an author I am responsible.

Apropos of this case I would observe: 1. That the article in question is not a decoration in any sense, but a simple silver buckle, brooch, or pin, as you may choose to call it. Its sole use was to attach the ribbon of a war-medal to the officer's coat. Its intrinsic value may perhaps be five shillings. Its weight is just one quarter of an ounce. It is one of a number that the Russian officers had made at Bucharest, after the Turkish campaign, when their medals were distributed. 2. When the presentation was made, there was not the slightest thing, either in the behaviour of the recipient or the circumstances of the evening, to warrant suspicion of bad faith. Madame Blavatsky seemed even more amazed than the rest of us at what occurred; and the candle being instantly lighted, Horatio Eddy was seen fast tied in his chair, some ten or twelve feet distant from her. 3. That if there had been anything incorrect in my account, it surely would have been noticed by a Professor of the Imperial Russian University, and one of the most eminent *savants* living, who was risking his reputation in endorsing my work as he did. 4. I have not been admitted into the nobility, either by the front stairs or the kitchen door, but I know some few persons of gentle blood, and one of them is an Austrian Baron of ancient lineage—a Knight of the Sovereign Order of St. John of Malta, and the wearer of numerous other orders. He feels outraged at what he regards as an unmanly attack upon a lady of his acquaintance, and has favoured me with the following note;—

Colonel H. S. Olcott.

New York, March 9, 1876.

DEAR SIR,—When a person is nominated by a sovereign to any Order, the insignia of the same accompany the notification to him of the honour conferred. At his demise these are returned to the sovereign in question. But almost invariably the recipient has duplicate and triplicate sets of his decorations. One is for common wear, one for more select occasions, and one for *grand tenue*—for Court balls, dinners, *levees*, &c., when full uniform is required. These duplicate and triplicate sets are, of course, private property, and families usually have a pride in retaining the most expensive ones as *souvenirs*, while the triplicate set is buried with the body. The body is almost invariably interred in the full uniform of the person's rank.

The "buckle," however, which you mention and illustrate in your book, and which has been a matter of controversy, is no order at all. As you very properly call it, it is only a buckle or pin. It serves the same purpose as those little Venetian chains upon which any number of miniature orders may be hung. This every one knows who has ever moved in Europe in what we call "Society;" but it probably is not familiar to a class of people we call snobs.

BARON DE PALM.

This witness is probably a sufficiently satisfactory authority to warrant my leaving the subject.

HENRY S. OLCOTT.

Lotos Club, No. 2, Irving Place, New York, March 10th, 1876.

[As it would be some weeks before permission could reach us from Colonel Olcott, we have taken the liberty of striking out the name of one of the persons named by him, because we do not wish personal contention on the matter to be carried on in these pages.—Ed.]

GOETHE AS A MEDIUM.

SIR,—The following is an extract from *Conversations of Goethe*, by Eckermann:—

"At other times," continued Goethe, "it has been totally different with my poems. They have been preceded by no impressions or forebodings, but have come suddenly upon me, and have insisted upon being composed immediately, so that I have felt an instinctive and dreamy impulse to write them down on the spot.

"In such a somnambulistic condition, it has often happened that I have had a sheet of paper lying before me, all on one side, and I have not discovered it till all has been written, or I have found no room to write any more. I have possessed many such sheets written crossways, but they have been lost one after another, and I regret that I can no longer show any proofs of such poetic abstraction."

Eckermann writes, referring to Goethe's fourth volume of *Autobiography*, "This volume affords a suitable occasion to speak of that secret problematic power which all then feel, which no philosopher explains, and over which the religious help themselves with consoling words. Goethe names this unspeakable world and life-enigma, the demonic (*dämonisch*); and while he defines its nature, we feel that so it is, and the curtains seem to have been drawn away from before certain backgrounds of our life. We seem to see further and more clearly, but soon perceive that the object is too great and manifold, and that our eyes only reach a certain limit."

I dined with Goethe to-day, and the conversation soon turned again on the demonic. He said, "The demonic is that which cannot be explained by reason or understanding; it lies not in my nature, but I am subject to it."

"Napoleon," said I, "seems to have been of the demonic sort."

"He was so thoroughly," said Goethe, "and in the highest degree, so that scarce any one is to be compared to him. Our late grand Duke, too, was a demonic nature, full of unlimited power of action and unrest * * *. Dæmonic beings of such sort the Greeks reckoned among their demi-gods."

"Is not the demonic," said I, "perceptible in events also?"

"Particularly," said Goethe, "and indeed in all which we cannot explain by reason and understanding. It manifests itself in the most varied manner throughout nature—in the invisible as in the visible. Many creatures are of a purely demonic kind; in many, parts of it are effective."

* * * * *

"In poetry," said Goethe, "especially in that which is unconscious, before which reason and understanding fall short, and which, therefore, produces effects so far surpassing all conception, there is always something demonic. So it is with music, in the highest degree, for it stands so high that no understanding can reach it, and an influence flows from it, which masters all, and for which none can account. Hence religious worship cannot dispense with it; it is one of the chief means of working upon men miraculously. * * * Our grand Duke had it to such a degree that nobody could resist him * * * but when the demonic spirit forsook him, and only the human was left, he knew not how to set to work, and was much troubled by it." T.

THE *Banner of Light* announces that a medium, Mrs. Susie Willis-Fletcher, will visit England about the end of April next, and that Dr. Mack is expected to embark about the same time for Europe.

A LETTER from Mrs. S. Taylor, Hotel Branting, New York, informs Mrs. Kate Fox-Jencken that some prophecies given there through the mediumship of the latter during her late visit to the United States, proved in the end to be accurate predictions.

MISS WOOD'S MEDIUMSHIP.—The *West Cumberland Times*, of Saturday last, gives an account of a Spiritualistic *séance* at Cockermouth last week, by Miss Wood as medium. At the conclusion of the *séance*, some colouring matter was found on her hands and dress. This colouring matter had been secretly applied to the instruments; yet she was sealed in exactly the same spot, and bound in the same manner as at first, in the centre of the circle, in the centre of the room.

SPIRITUALISM IN BLACKFRIARS.—On Sunday evening last, March 26th, Mr. Chandler gave an excellent trance address, at the rooms of the South London Association, 71, Stamford-street. The address was upon the uses of Spiritualism, and was entirely free from dogmatic teaching, the controlling spirit stating that to such as had faith in any particular creed he had no message. On Sunday next, April 2nd, Mrs. Baker-Howarth will deliver a trance address. Doors open at half-past six; commence at seven.—J. Burton, *Hon. Sec.*

AN UNDERTAKER'S SORROW FOR THE BEREAVED.—Toby Glasscock, an eminent comedian, went out to New York under engagement to Mr. Wallack there. Toby was of habits quite too convivial, and Mr. Wallack felt the necessity of carefully guarding him against an excess to which he was unhappily too liable. To introduce him with *éclat* Mr. Wallack invited to meet him a very distinguished company at dinner; and in order to keep him quite steady, and competent to exercise his wonderful talents of shining in society, he proposed to occupy the forenoon by a drive to the principal parts of the city, and the seeing of its sights. After much driving and seeing many sights Toby became very thirsty, and "Mr. Wallack," said he, "I must have a drink." Mr. Wallack pointed out that their drive was nearly over, and he had better wait. To this Toby reluctantly consented. They drove on: Toby's thirst became uncontrollable, and his grumblings low and distinct, and to Mr. W.'s remonstrances insisted he must have a drink. "But," said Mr. Wallack, "wait a very little, and we shall be at home. You can't get anything here." "Halloa, you fellow, pull up," shouted Toby to the coachman. The horses were pulled up, and the carriage stopped opposite an undertaker's shop. The signboard indicated—"Funerals performed here; everything provided." Toby descended, and walked in through the shop, between rows of coffins on either side, and seated himself in the little room at the back part of the shop. The undertaker came in and found Toby at the table, his handkerchief to his brow, and in a state of profound grief. To attract his attention the little man gave a mild cough or two, and Toby slowly recognising his presence, asked very mournfully, "Are you the undertaker?" "Yes, sir." "Oh," said Toby. "Yes, yes, you are the undertaker," and relapsed into silent sorrow. "Sir," said the undertaker, "these bereavements are very sad; but in our business we see much that is very painful. It will be necessary for you to restrain your feelings that we may receive your instructions. Was the party a gentleman, sir, or a lady?" "A lady, sir. Oh, I faint. Give me some wine; some brandy, sir," hysterically shrieked Toby. The undertaker hastened to place brandy and water before the agonised Toby, who immediately helped himself largely to the former, and more sparingly to the latter; and draining the goblet remarked, "I'm better now." After a pause the undertaker ventured to ask, "Was the party, sir, married or unmarried? because in the one case we use black plumes, and in the other white plumes." "Mix 'em," said Toby, appropriately mixing himself some more brandy and water. The decanter was now nearly out, and the undertaker, from Toby's excessive grief, having as yet had nothing very definite in his instructions, suggested that he should like to be informed where he should find the body. "The body, sir!" said Toby, in much surprise, but emptying his glass, "the body, sir! I understood you to say you provided everything. Provide the body." Exit.—*Belfast News Letter*.

Provincial News.

NEWCASTLE-ON-TYNE.

PUBLIC CONTENTION ABOUT SPIRITUALISM.

THE Rev. David King gave a lecture on "Spiritualism" in the Mission Hall, Gloucester-road, Rye Hill, on Thursday evening last week, to an audience of about two hundred persons. After a few preliminary observations, he asserted that the phenomena and the communications were unreliable, because the observers were not certain whether they were from spirits or otherwise, also that spirits do not draw forth the vital power used in the production of phenomena, but that men waste it, therefore *séances* are detrimental to the best physical condition. Spiritualism, he argued, was wrong on moral grounds, and, lastly, on religious grounds. The lecturer based his arguments on extracts from the works of A. J. Davis, from speeches at the conference at Rhode Island; also from the *Medium*, by reading the accounts, or part of them, of the Egerton and Herne *fascos* at Liverpool, and the Katie King exposure in America; but he said that he was prepared to admit that tables and other objects *did* move without contact, but by psychic force. As an illustration of the bad physical effects, he asserted that in the State of Indiana, out of 24,000 lunatics, 5,000 cases were traced directly to Spiritualism. When speaking about the moral grounds, he introduced all the filth he could find from the free lovers of America; he added that Spiritualists in general were the most immoral people in the civilised world. Lastly, Spiritualism was condemned, root and branch, from the Bible; it was simply the witchcraft and necromancy of old, and he quoted all the texts in the Old Testament that contained any injunction on the point. At the close of the lecture opportunity was given for anybody to speak on the subject, but some time having elapsed, and no one rising, he repeated again the two last propositions that Spiritualism was wrong on moral and religious grounds.

Mr. Rhodes then rose and asked the lecturer if he obeyed all the laws of Moses to the letter, because, if not, he ought to allow Spiritualists the same liberty to set aside those laws. There was another thing, the lecturer had carefully abstained from making any allusion to the New Testament, which was full of Spiritualism, and would he kindly read from the Bible before him the 1 Cor. 12th chapter?

Mr. King replied that Moses said "Thou shalt not steal." Now, he did not steal not because it was the law of Moses, but because it was wrong; and if Spiritualism was wrong, morally and physically it ought to be avoided. That was why those injunctions were given. He declined to read the portion of Scripture referred to, but if his questioner liked to do so he could.

Mr. Rhodes walked up to the platform, and, on taking the Bible from the lecturer, said that he was a Spiritualist, and as such it afforded him great pleasure to read the first portion of the chapter he had mentioned, also Mark xvi. 17, 18. He afterwards returned the Bible to the chairman, and stated that those gifts, and many others, were in full operation among Spiritualists, but did they exist in the Church? He would like to know, as a believer, whether the signs spoken of by Mark followed the lecturer, and if not, for what reason?

Mr. King replied that the questions just put by the speaker required a separate lecture; but did the discerning of spirits spoken of relate to those in the body or out of it? He believed to those *in* the body, for it was necessary to discern what kind of spirits presented themselves for admission to the Church. Again, was his questioner prepared to take up serpents, or a dose of prussic acid if he gave it to him? (Applause.)

Mr. Rhodes rejoined that he had spoken of the various manifestations in general. There were no serpents in this country, but it was a common thing for the Indian mediums, called Fakirs, to handle serpents; and in regard to the poison, would the reverend gentleman admit that if such were the case in past days it might be so now?

Mr. King then went into a long argument to show that this power was given by the Apostles by the laying on of hands, and was to cease with the last of them, when the Church was founded and the power withdrawn.

Mr. Rhodes did not think that he could substantiate that statement from the New Testament; and, even if the assertion were true, would he be prepared to state that the whole history of the Church in the first three or four centuries, abounding in miracles equal to or surpassing those in the New Testament, were totally unreliable?

Mr. King: Why had they not continued down to the present time?

Mr. Rhodes said he would admit that the power had departed from the Church.

Mr. King explained that they were the pretended miracles of a lying and apostate Church, and that they had been foretold in the Scriptures.

The meeting then closed. Some little discussion followed as the company gradually dispersed. It was evident that several of those present had not been prepared to hear that some of the physical phenomena were genuine, and altogether it was just such a lecture as would induce many to think more about Spiritualism.

EXPERIMENTS IN MESMERISM.

LAST Saturday evening Mr. Nicholas Morgan gave the last of a course of lectures on Mesmerism, in the Lecture Hall, Nelson-street, to a crowded audience, a large proportion of which consisted of boys; but the lecturer was evidently a great favourite with them; they were as quiet as mice while he was speaking, and uproarious in their demonstrations of approval while any strong power was being manifested by him over his subjects. On this occasion Mr. Morgan prefaced his experiments by observing that mesmerism was a power given by the Giver of all good, and that its highest object was the alleviation of disease. He recounted several instances of his power in that respect, but led the audience to infer that in some cases he himself was only an agent, "acting

under impressions and by a power not his own." While standing on the platform Mr. Morgan took a glass of water, held it up, and invited the audience to look at it steadily and continuously; in less than a quarter of an hour he succeeded in drawing from the audience five young men on to the platform; they reached it by climbing over the seats and over heads of other persons, falling down and getting up again. As each reached the platform the professor drew them to the form, made a sharp pass over them, and they each dropped on the form, remaining there rigid till he released them for further experiments. When music was played to them they became reverential or uproarious, according to the tune; he also set them to work at various imaginary trades, and by a pass at the back of each which they could not see, made each one rigid in just the position he was in at the moment; some of the attitudes were very grotesque. At one time he caused his sensitives to have the stomach-ache, and one of them shouted out "For God's sake take this pain away," then in his convulsions he fell over the railings of the platform down some stairs, but was fortunately not much injured.

His best subject for the evening was a young man in his own employ, whom he mesmerised on the stage, and one experiment worth noticing was that a gentleman in the audience was requested to stand at the back of Mr. Morgan, and every now and then move his hand; as he did so a corresponding movement took place with Mr. Morgan, that movement having its effect on the sensitive. The most laughable scene of the whole evening was caused by the sensitives endeavouring to hide and escape from an imaginary "ghost," which consisted of a white handkerchief flaunted in their faces; no scene at any theatrical pantomime ever caused more uproarious laughter.

LIVERPOOL.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

THE Liverpool Psychological Society is not in so flourishing a condition as formerly, as indicated by the fact that Mr. J. J. Morse recently gave two lectures, without fee or reward, in aid of the funds of the society; Messrs. Hitchman, Priest, Ainsworth, and Lamont have also worked nobly in the same direction. The Sunday services are well attended, especially at night; sometimes the hall is crowded to excess. The Friday evening lectures are not so well attended, as the public are excluded.

MASTER JOHN MOORE'S MEDIUMSHIP.

MR. COATES writes that a series of *séances* for physical manifestations has been held at the residence of Mr. John Moore, Kensington, Liverpool. Every facility was given to investigators to exercise the keenest scrutiny. Master John Moore, the medium, will be fourteen years of age next birthday. At the *séances* he is secured with tapes and wax, and not unfrequently his sleeves are sewed together; the light is sufficient to see any one in the room distinctly. The phenomena are somewhat akin to those which occur in the presence of Mrs. Fay, particularly in the circumstance that the medium does not at any time lose consciousness during the production of the manifestations, and can see the things as they are moved about. Directly the curtains of the cabinet are closed, the kettle-drum, bells, and tambourine are played upon; when the curtains are thrown open by the director of the *séance*, the medium is found secured as at first; and so on with the rest of the manifestations, including the ring test and slate-writing. Several mediums are developing in Liverpool, in the quietude of their homes; and in home-life the best conditions are undoubtedly furnished.

SUNDAY SERVICES.

Two interesting lectures were delivered last Sunday to large and appreciative audiences: one in the morning, by Mr. J. Ainsworth, on "Criminal Drunkards, and their Elevation;" and the other in the evening, by Mr. J. Lamont, on "Liberty to Grow."

Mr. COATES writes that the "dancing dolls" mentioned in a paper read before the Liverpool Psychological Society are made to jump about by clever jugglery, not by any abnormal power; he does not say how the trick is done.

CONJURORS of the name of Mr. and Mrs. Heller have been exhibiting imitation spiritual manifestations in Glasgow.

Dr. SEXTON is about to deliver some lectures in the North of England on Spiritualism, under the auspices of the National Association of Spiritualists.

A SUFFERING SENSITIVE.—A Scotch correspondent who is suffering from attacks of evil spirits, or disease, or both combined, makes the following statement, which agrees with that of one or two other sufferers in the circumstance of external mechanical noises weaving themselves into words to his consciousness:—"The voices reiterated dirty words, keeping time to the vibrations of the 'donkey' piston. The language, sometimes in prose, sometimes set to the popular tunes of different countries, is so abominably filthy that I shall spare you the perusal. The system adopted in coercing me into obedience is talk, talk—incessant talk, and minor inflictions of bodily suffering; loss of power, lethargic annoyance, irresolution, smothered rage, bad language passing from the tongue when the brain is thinking something useful; dreams which are remembered some days after are so mixed up with events in my normal experience that I am not sure whether they are facts or dreams. Every time my ears came within the sounds of the engines the language was in time with each stroke of the piston or revolution of the crank, and this all across the Atlantic. The paintings of "Hafed" being viewed previously by the brain of some individual, supplied the idea of the so-called spiritual book. Until Mr. Nisbet feels as I feel he cannot understand the matter. I was impelled to this town by an irresistible power—pleasant, though."

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LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Binney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

WHAT AM I? Vol. II., by E. W. Cox, Sergeant-at-Law. An Introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged Psychical Force, unconsciously governed in its action by the thoughts of the medium or the spectator. The conclusions of this book, which deals chiefly with Physiology, is out of print.

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols. crown 8vo., 15s.

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