

The Spiritualist Newspaper,

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AN ERA OF ENERVATION.

THE apparent decadence of the chivalric spirit in modern times deserves the notice of those who now study by personal observation the evolution of religious phenomena, actions of self-sacrifice for the sake of principle being comparatively so rare. Legends tell how, in the days of old, men went forth to battle and to die for the sake of that which they believed to be true, and how, rather than sacrifice their principles, they preferred to sleep beneath their altar tombs, presenting not only marble but moral monuments for the elevation of the religious sentiment of posterity. As the reign of physical force wanes, as the semi-savage era of the cutting of throats dies out, and that of the reign of intellect gains ground, the same chivalric spirit may be sought, but can it be found? Where are the people who say—"This thing is true, and though father, mother, friend or fortune fail me, I will testify to the same. Though the heavens should fall, I will not temporise with a lie, whether there be final compensation for good or evil or no?"

Take an example—Where is the man of science, of religion, of literature, or of capital, in a primarily ascendant position, who, knowing Spiritualism to be true, says, "I will carry my life and its former objects in my hand, and, risking all I have, will go forth to battle if not to die over this one truth?" No such spirit is now generally prevalent, and even among the more independent thinkers and actors, fear of what "people will say," or what Mr. Smith or Mr. Jones will think, is an all-potent influence. If Dr. Slade had been locked up because of the ignorance of two men, no Spiritualist who knew slate-writing phenomena to be true had any right to be out of prison, or to stop short of fully supporting him in defending the truth attacked. Yet we doubt if twenty men and women can be found who would have so fought, and have knowledge only of about two. From a few noble souls at the top, down to a few miserable creatures at the bottom, who would have advised him to run away from his bail, an infinite gradation may be found; but what is the proportion of the chivalric spirit now to that of the days of old? Very small, to all appearance.

The truth cannot be too often or too strongly promulgated from the spiritual press and the spiritual platform, that no man is worth much morally or religiously, who is not willing to uphold, to the extent of self-sacrifice, the religious truths he holds most dear, and if need be, to suffer for them to the death. Too many people live milk-and-water lives nowadays, caring more than anything else for the safety of their miserable carcasses, which encase spirits destitute of nearly everything in the shape of chivalry or nobility.

CONVERSATIONS WITH A HAUNTING SPIRIT.

AMONG several interesting cases of hauntings detailed in a discussion at the last National Conference of Spiritualists, Mr. Morse told of a female spirit who, through his suffering, and be it remembered that soul-physicians must always suffer personally, "had been able to cut the cords which bound her to disagreeable conditions." Miss Kislingbury also showed that, in France, there are mediums who give themselves up to seeking communion with unhappy spirits, under the impression, and I believe a right impression, that they thereby bring them relief. In order to show how this alleviation may be afforded in the case of hauntings, without even visiting the haunted place itself, I quote a history taken from Mr. Kardec's *Heaven and Hell*, which also gives not only evidence of the superior efficacy of prayers over exorcism, but a more intelligible and particular instance of the use of "prayers for the dead" than is generally understood by that term. It is a saddening and weird case—one of the many which Miss Blackwell is soon about to publish—although in the above-named book the bright side

of the picture is, to say the least, quite as fully developed as the dark.

In a little house near Castelnaudary, strange noises were wont to be heard, and different manifestations occurred there through which the house obtained the credit of being haunted by some evil genius. On this account it was exorcised in 1848, by the priests, without any good result. The owner, M. D—, having determined to inhabit it, died there suddenly some years after; and his son, who made up his mind to inhabit it also after his father's death, one day as he was entering one of the rooms received a hard blow from an unknown hand; as he was quite alone, he had no doubt but that it must have occurred through an occult cause, and on that account he resolved to leave the house for good. There was a tradition in the country round, according to which it was believed that some great crime had been committed in this house in former days.

The spirit that had given the blow, having been evoked at the Paris Spiritualist Society in 1859, manifested itself with great violence, and every effort to calm it was powerless. The medium's guide was interrogated on the subject and he thus answered, "This is a spirit of the worst description; it is a veritable monster; we forced it to come here, but we could not constrain it to write, spite of all that was said to it; it has its free will, and the wretched spirit makes a bad use of it."

Q. (to the guide). Is this spirit susceptible of improvement?

A. Why not? Are they not all so, this one like the rest? Nevertheless you must expect to find difficulties; but, perverse as he is, good in return for evil will end in touching him. Pray for him first, and evoke him in a month; you will then be able to judge of the change which will have taken place in him.

The spirit, evoked a second time, showed himself more tractable; then, by little and little, he became submissive and repentant. From explanations furnished by this and by other spirits, we learned that in 1808 he inhabited this house, where he had assassinated his brother, through jealousy, suspecting him to be his rival. He cut his brother's throat while he was sleeping; and some years after he did the same to the woman, the cause of his jealousy, whom he had married after his brother's death. He died at the age of eighty, in the year 1869, never having been punished for his evil deeds, for he lived in times of confusion. Since his death it appears that he has never ceased to seize opportunities for doing harm, and has been the cause of many accidents in that house. A seeing medium who was present at the first evocation, saw him at the moment they were trying to make him write; he shook the medium's arm with much force; his aspect was horrible; he was only covered by a shirt, smeared all over with blood, and he held a poignard in his hand.

Q. (to the medium's guide). Will you be so good as to describe the especial kind of punishment that this spirit is undergoing?

A. It is a terrible punishment for him. He has been condemned to dwell in the house where the crime was committed, without being able to direct his thoughts to any other subject than his crime, which is ever before his eyes, and he believes himself condemned to this punishment for eternity. He feels himself constantly as if at the moment of committing the crime; all other recollections are taken from him, and all communication with any other spirit is interdicted; he cannot remain, when on earth, anywhere but in this house, and if he is in space, he is there in darkness and solitude.

Q. Is there any way of getting him dislodged from this house?

A. If persons wish to get rid of the obsessions of spirits of this nature, it is easily done by praying for them; that is what men always neglect to do. They prefer trying to frighten spirits with the forms of exorcism, which are, in fact, a great amusement to the spirits.

Q. Can the spirit be dislodged by giving to persons interested the idea of praying for him, and by doing so ourselves?

A. Yes. But remark that I said "pray," and not merely repeat a prayer.

Q. He has been there then for two hundred years? Does he judge time as he would have done in the flesh; that is, does time really appear as long or less long than it would to us here?

A. It appears to him longer; he can never sleep.

Q. This spirit, spite of his inferiority, is open to the good effects of prayer; we have found the same results in the case of other spirits equally perverse, and of the most brutal natures; how is it, then, that spirits more enlightened and of more developed intelligence, so often demonstrate a complete absence of good feeling; how is it that such as these last will laugh at the most sacred things, and are, in fact, touched by nothing, going on with their cynicism to the lowest degree of depravity?

A. Prayer has no effect except in favour of the spirit who repents. That spirit who, urged by pride, revolts against God and persists in his disorders, even exaggerating them as do these unhappy spirits, for such as these, prayers can do nothing and will do nothing until some spark of repentance shall be made manifest in them. The want of efficacy in prayer for such as these is part of their punishment; prayer is a solace for those only who are no longer quite hardened.

Q. When one finds a spirit quite inaccessible to the good effects of prayers, is that a reason for abstaining from prayer on his account?

A. No, certainly not; for sooner or later it may triumph over his hardness of heart, and influence him for good.

The above is the case with some sick persons, on whom remedies have no effect for a long time; the effect is not appreciated at the time; with others, on the contrary, they act at once. If we will but imbue ourselves with this principle that all spirits are perfective, and that not one of them is eternally and fatally doomed to evil, we must comprehend that prayer, sooner or later, must have its effect, and that that prayer which appears of no avail at first, does not the less plant the salutary germs which predispose the spirit to good, though it touch it not at once. It would be wrong, then, to be discouraged, because one does not succeed immediately.

Several communications with this spirit brought out a notable change in his moral state. Here are some of his answers:—

Q. (To the spirit). Why were you not able to write the first time that we called you?

A. I would not.

Q. Why would you not?

A. Ignorance and brutality ruled.

Q. You can now quit the house at Castelnauary when you will?

A. I am permitted because I profit by your good counsel.

Q. Do you find alleviation?

A. I begin to hope.

Q. If we could see you now, under what appearance should we see you?

A. You would see me in my shirt but with no dagger.

Q. How is it that you would no longer hold your dagger; what have you done with it?

A. I curse it; God has spared me the sight of it.

Q. If Mr. D— (he who received the blow) should return to the house, would you hurt him?

A. No, for I repent.

Q. But if he should defy you again?

A. Oh! do not ask me that! I could not help myself, that would be more than I could bear—for I am but a miserable wretch.

Q. Do you foresee the end of your punishment?

A. Oh! not yet; it is already much more than I deserve to know, thanks to your intercession, that it will not last for ever.

Q. Will you describe the situation you were in before we called you the first time. You must understand that we ask you this to have a means of being useful to you, and not from curiosity.

A. As I have told you, I had consciousness of nothing in the world but my crime, and could not quit the house where I committed it, except to raise myself into space, where all was solitude and darkness around me; I could not give you an idea of what it was; I never understood anything about it; directly I raised myself upwards in the air, it was dark, it was void; I do not know what it was. Now I feel much more remorse, and I am not constrained to remain in that fatal house; I am permitted to wander on the earth, and to improve myself by what I am now able to see and think upon. But still I only comprehend more fully the enormity of my crimes; and if I suffer less in one respect, my tortures are greater in another through remorse; but, at any rate, I can now hope.

Q. During your long isolation, your captivity, so to speak, did you then feel remorse?

A. Not the least, and that is the reason why I suffered so long. I only began to feel remorse, which came upon me unexpectedly, when the circumstances occurred which led to my invocation, and to which I owe this beginning of my deliverance.

SPIRITUALISM AND SWEDENBORGIANISM.

THE relation of Swedenborgianism to Spiritualism is a story for a humorist; stolid should he be who would not chuckle over its details well told.

Years ago when familiarity with spirits was rare, Swedenborgians used to snap up and treasure every scrap of supernatural intelligence. The grand common objection to Swedenborg was his asserted acquaintance with angels and devils—it seemed an insuperable obstacle to faith. For its reduction, his followers maintained that open intercourse with heaven was man's ancient privilege, that he lost it by degradation in worldliness and sensualism, and that he would recover it by regeneration. Moreover, they would urge, even in his present low state, he is not altogether left without sensible evidence of a world beyond the tomb, and straightway a budget of modern proofs of supernatural existence would be opened. Many of the early Swedenborgians had wonderful private experiences to relate. Hindmarsh could have contributed many an anecdote to Mrs. Crowe. Spirits rapped in Noble's study. Clowes professed himself an amanuensis of angels, and that many of his sermons were dictated by spirits in the night.

A people in such a case, it might be supposed, were ready to run wild after mesmerism, or spiritual manifestations, but whoever had so conjectured would have proved greatly mistaken. Clairvoyants and mediums confirmed in general Swedenborg's other world revelations, but contradicted him in many particulars. This was intolerable! Contradicting our heavenly messenger! At once the old line of argument was abandoned. Nothing was more wicked than to converse with spirits. Spirits are liars; intercourse with them is dangerous and disorderly, and forbidden by the Word. True, Swedenborg did talk with spirits, but he held a special license from the Lord; he warned us of its perils; and his example is no pretext for all and sundry.

It is told of Thackeray, that seeing oysters displayed in one window at 7d. a dozen and in another at 6d., he remarked to his companion, "How these shopkeepers must hate each other?" The anecdote is a fair illustration of Swedenborgianism *versus* Spiritualism. Whilst the Spiritualists offer wide and easy access to the other world, the Swedenborgians would limit all acquaintance therewith to the reports of "our author." If you presume to any knowledge better or beyond, you are a bad man. It is no longer the Solifidian or the Tri-personalist (as in the days of Clowes and Hindmarsh) who is the butt of Swedenborgian archery, but the Spiritualist.

In return, the Spiritualists rank Swedenborg among their chief apostles, and question and adopt his testimony at discretion; but this *liberal indifference* only adds fire to the jealousy of the Swedenborgians, and fiercer and thicker fall the blows. It is the case of the big jolly navy and his

furious little wife over again: "Why do you let her beat you so?" "Oh, sir, it pleases *her*, and she don't hurt *me*."
—*White's Life of Swedenborg.*

THE TEACHINGS OF SPIRITUALISM.

THE following is one of the Sunday discourses delivered by Mr. John Chapman, at 63, Newland-street, Liverpool:—

"What is the good of Spiritualism?" is a question often asked by persons who cannot "read sermons in stones," and "see good in everything;" it therefore becomes a duty binding upon those who see a light, however feeble it may be, to make known to others that which they believe to be true.

The question, "What good can come out of Spiritualism?" is more easily asked than answered. What are those higher blessings and religious teachings which it holds out to mankind? When we look at its strange and sometimes apparently meaningless mental and physical phenomena, sometimes we may feel bewildered, and see no straight line to higher and nobler ends.

What I have characterised as meaningless phenomena, had their counterparts in years gone by. For instance, the marriage in Cana of Galilee in the presence of Christ when the water was turned into wine, and certain other phenomena which took place at about that time. The question very likely then arose in many minds, "Of what utility are these things?" Mankind seemed in no way ready to receive them; they would not have them, but derided Him through whom they came, and persecuted Him to death. Even His disciples made no impression on the multitude, nor proclaimed to them at that time the high teachings they had received from Christ. Those who received healing benefits did not always testify to them. But the facts were in the world, and they presented problems which had to be solved. Although as it was said, "Light had come into the world," yet that light was rejected by many; though men had ears to hear they would not listen, and though they had eyes to see they would not observe. But the facts were in the world, and how to utilise them was the great problem to be solved. One who was born in due time, as he himself says, was convinced of a life beyond the grave by the mysterious appearance of a spirit form, and by hearing a voice which he recognised as that of One whom the world had put to death—the man Christ Jesus. That mysterious voice heard, and that spirit form seen while going to Damascus, awakened Saul to a conscious belief of a life beyond the grave, and gave a rational interpretation to all that he had heard of the Nazarene. Saul began to reason from the facts within his own experience, "That voice I know and believe to be the voice of Jesus; if so, Jesus is still alive, and if life after death is inherited by one, then this continued life must be for all." This fact being proved to Paul's mind, he went straightway to the disciples of Christ at Damascus, and remained with them several days, where he no doubt heard much living testimony as to what Christ had taught his disciples, viz., the forgiveness of sins both by God and man, and the gift of eternal life, which Jesus had promised He would prove to be a fact, for He had said that He would go away for a little time and then return. This was proved to be a fact to the disciples, and was afterwards proved to Paul. He, with others, then preached that life was not merely temporal, but eternal; he also promulgated the higher teachings of Christ as he had learned them from the disciples. In his teachings he quoted phenomenal facts from Jewish history in common with those of Christ, and told his own experiences bearing upon the problem of eternal life, which he testified was the gift of God to all men. I have said that the facts presented to the world in the days of Christ and His disciples, furnished a problem to be solved, and it never had its solution till Paul declared that "Life and immortality had been brought to light," through the man Christ Jesus, and this he preached in every possible place.

Spiritualists have the same glad tidings to declare to the world, based upon facts within their own experience. If Spiritualism proves anything, it proves resurrection from the dead, it solves the problem, "If a man die shall he live again?"

During the last twenty-seven years, certain spiritual phenomena have attracted the attention of not merely all in this country, but of those dwelling in all lands, and the question presses itself upon us—"What use can we make of the facts?" I answer, "Any use we like." There are some observers who have sat at the spirit circle, seen the phenomena, heard the direct spirit voice, seen the moving of solid objects, had communications from outside intelligences, but have let everything pass without further thought, beyond being just a little interested for the time. Another and more scientific class wish to have tests, and an assurance that what is seen is real; when this evidence has been given they go away thinking that they have witnessed nothing more than a simple phenomenon which they cannot explain.

Others observe, believing in the facts, and are ready to fight for the truth of the phenomena, but that is all. What can we expect that such people will make of Spiritualism? Such people are but holding Spiritualism down in the dust; their souls are never stirred by the beautiful reflection that their dear departed friends have once again endeavoured to meet them in loving sympathy, and were glad of a way being opened. Let there be a higher Spiritualism, such as I have referred to in the life and character of Paul, for Spiritualism points as much to eternal life, and proves it as forcibly, as did anything that transpired in the days of Christ or His apostles. If our departed friends live, we shall live also. What thought could be more ennobling? What gospel should be more welcome to the human breast than that of immortality and eternal life?

It is a duty binding upon every Spiritualist not to disgrace the cause he has espoused. The same thing which will disgrace any other system of religion will disgrace Spiritualism.

I will quote a sentence or two uttered by the Dean of Manchester, from a paper read by him at a Church Congress at Plymouth, on Tuesday, October 3rd, 1876, on "The Causes and Influences of Unbelief in England." He spoke of the poverty of spiritual life in a great many who held the truth. Men who believed in the cardinal doctrines of this faith, he says, ought to show the influence of that faith in their lives, for the professed infidel had a large body of allies within the camp. Thus the Church's foes were those of her own household, whose negligent lives condemned their avowed convictions, and led men who were without to remain in their unbelief, because they saw that professed belief was to so great an extent barren of all fruit. This applies with equal propriety to the professors of all religions.

What has been the secret of the growth of all religions of all countries and ages among the races of mankind? The answer to my mind is in plain words, "Good conduct and sincerity on the part of their professors." The principles laid down in Christ's sermon on the Mount have and always will be the foundation and superstructure of true religion. One word uttered by Jesus covers the whole groundwork of true religion—that word is "Righteousness." Nobody, I think, ever before or since has expressed so clearly the meaning of this word as He did. It did not consist, He said, in false professions or in deception of any kind, but in honesty of heart and life; not in any outward performance to be seen of men, but a righteous motive governing the heart. Acts of goodness were not to be held up to be seen of men, but to spring from an internal sympathetic feeling. You remember how He accused the Scribes and Pharisees of hypocritical religious ceremonies, and how He told the world who were the blessed, and who would see God. He laid down the principles of true religion, and those principles must be incorporated with Spiritualism by those of us who acknowledge its truths; if not, then our Spiritualism becomes to us a mere speculation, meaningless, and absurd. The goodness of God in permitting communion of his children, whether in the body or in the spirit, will then have no abiding influence upon our affections, or make us work out that perfect life and holy purpose, which would raise us to a higher state. This, however, is the privilege of those to whom Spiritualism has become an abiding truth.

There may be difficulties in the way of this religious enlightenment, especially among those from among the Materialists who have been convinced of the truth of the facts and phenomena of Spiritualism. We should not forget that such minds have for long years been in the habit of looking at all spiritual subjects as cunningly devised speculations intended to uphold priestcraft and kingcraft, but from the ranks of the Materialists have flowed a very large number to swell the ranks of Spiritualists, and who have received the light so far as its phenomenal side could present it to them. But without they gain religious perceptions to lead them to a higher acquaintance with the teachings of Spiritualism I cannot perceive what benefit they will derive from it. I do not say that materialists rank amongst those who disregard virtue or goodness of life, but when the knowledge of another and a higher life breaks into their souls, it may yet be difficult to train their minds to regard Spiritualism as a stimulant to higher and better thoughts of their eternal nature; yet if they see that it adds another link to the chain of existence, that knowledge should lead them to higher thoughts of God and of their own responsibilities; Spiritualism will then become to their minds one of the brightest beacons in the pathway of life, shedding over their souls a brighter joy than earth could ever give. To others I would say, do you wish Spiritualism to benefit the soul? Then look to what it indicates; its work is goodness, its prospect is eternal, its height is glory, its depth is love, and its breadth is humanity.

A GHOST.—Spirits are appearing under every conceivable circumstance and condition in this country at the present time. Whenever any avenue is presented, they are ever ready to take advantage of the same. It appears from the Warren (R. I.) *Gazette*, that some time last winter, quite a sensation was produced in Hartford, Conn., by the disappearance of Judge Matson, who, although his fate still remains unknown, is supposed to have drowned himself in Long Island Sound. It is now stated in the papers that a few evenings since a venerable old gentleman, known in the church of which he is a deacon as "Father Winship," saw and talked with the apparition of the missing man in the streets of Hartford. The story does not appear to be a mere idle tale. Deacon Winship gives a circumstantial account of the interview, and adds that he was greatly affected by so strange a meeting.—*Religio-Philosophical Journal.*

EDUCATION.—*Le Messager* says: "In Switzerland, where instruction is obligatory, only four out of one hundred cannot read; in Holland, three out of one hundred; in Norway, four or five out of one hundred. In Denmark every child goes to school till fourteen years of age. In Sweden, where instruction is also obligatory, there is not one that cannot read. In Germany the same system prevails with children from six to fourteen or fifteen years, a measure soon accepted among the customs of the people; while among the soldiers only five out of one hundred cannot read. In France, of one hundred recruits twenty-three could neither read nor write. Of one hundred marriages thirty-four couples could not sign their names; instruction not obligatory. Belgium ditto, and of the recruits of 1862, thirty could not read or write. In England half of the inhabitants cannot read; instruction not obligatory. In Austria there is the same condition of things. In Italy (still more Roman Catholic), of one hundred inhabitants seventy-one know not how to read. In Spain (still more Catholic and still worse) of one hundred seventy-five can neither read nor write. Portugal the same as Spain. In the Argentine Republic a truly sad state of ignorance exists, and shows what should be done for the enlightenment and freedom of the people." *The Revelacion* of Buenos Ayres, first, and *The Revelacion* of Alicante subsequently have published these startling facts.

THE LAST DAYS OF MR. ROBERT DALE OWEN.

To the Editor of the "Brooklyn Eagle."

IN your obituary notice of the late Robert Dale Owen in Tuesday's issue (June 26th), there is one error which, in justice to Spiritualists and their cause, should be corrected, and which, from my knowledge of the fairness which so generally characterises your article, I feel assured you will correct when you are satisfied it is an error.

In your notice you said, "But thousands in this country and in others have read his *Footfalls on the Boundaries of Another World, Debatable Land*, and other like books treating of the phenomena of Spiritualism which it is said he in his latter days repudiated."

I assure you there is no truth in this report. During the last three years Mr. Owen did not fail to visit me whenever he came to New York, and frequently he was my guest for one or two weeks at a time, and left my house for his home at Lake George only nine days previous to his death, having then been with me two weeks, and there were few hours during that time when we were together in which Spiritualism, either directly or indirectly, was not a subject, if not the subject of our conversation, and not only was his belief in it as firm as at any previous time, but his interest in it was undiminished.

In his note to me of May 25th, notifying me of his intended visit, after stating that his principal object was to procure medical advice, he adds:—

"Aside from the immediate object, I shall be very glad to have another chance of a few long talks with you on the great subject which interests us both. For the last year I have scarcely had a chance to talk of Spiritualism with any intelligent and experienced friend of the cause, and I feel, I was going to say, *hungry* for such an opportunity."

The italics are his own. I think you will admit that my assertions are thus substantiated by his own words. You do him no more than justice when you say that "his domestic life was always pleasant, and his charming personality was felt in all his relations in life. He did valiant work in his early manhood, and his middle life and old age were worthily spent in the service of humanity and in making the happiness of those allied to him." I would add, it has not fallen to my lot to know a more unselfish, a truer, or better man.

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EVIL RELATIVE, NOT ABSOLUTE.

NO II.

THE following is a continuation of the essay on "Evil" given through the mediumship of Mrs. Webster:—

Evil, then, is negative, not positive; a perversion, not a principle; a resultant, not a cause. In other words, it is one of the infinite forms which the universal law of action and reaction assumes in worlds where matter and spirit being yet undeveloped and unassayed, imperfection is the general rule.

You say that if action and reaction be the universal law operating throughout all space, as I originally averred, and that if evil, in opposition to good, be one of its inevitable and necessary forms, then must evil be perpetuated throughout eternity and all the realms of infinitude. The error into which you fall here arises from your habit of generalising everything; a philosophical habit, no doubt, but one which, in common with all others, may be carried to excess, and then, like all excesses, it generates error. Thus you take it for granted that all forms or expressions of general law continue the same through every ascensional phase of development. This is a fundamental error. The law, or innate principle, is an eternal truth and a providential dispensation directly emanating from the Creator, hence of necessity immutable and co-eternal; but the forms under which it manifests itself vary *ad infinitum*, developing more highly perfected and refined modes of expression in proportion to the increasing purity and perfection of the spiritual and material elements with which they have to deal.

You ask me to illustrate this action by some one of my graphic and practical illustrations. Suppose, then, that grapes being pressed, are converted into juice, the juice being fermented is converted into wine, the wine being distilled is converted into alcohol, the alcohol into ether, and then being subjected by implements and processes beyond terrestrial ken or manipulation, to transformations far more refined still than anything human minds can conceive; each of these sublimated conditions evolves additional and higher properties and powers, highly diversified and improved in all their influences and modes of action, but not the less identical in their essence, and controlled by the same law of action and reaction as at the outset: does not this afford you an approximate notion of the ideas I wish to impart?

The moderation and discrimination with which stimulants are imbibed by the reformed and enlightened patient, will show how widely different may be the effects of the juice of the grape under modified and improved material and moral conditions. Moreover, observe that even in its original and unrefined state, it is the abuse, not the use, which is pernicious. The juice of the grape, in all its pristine modifications, is never injurious, so long as its use is directed with proper self-restraint, and a judicious adaptation of its strength to the purpose for which it is destined and to the temperament of the recipient; where such moderation and discernment are brought to bear, it invariably does good, not harm. Thus you perceive that the comparison, however material, is to the point on all counts. When men are wise, self-dominating, and aspiring, the stimuli which God has placed within them as springs and goads, and the temptations and trials He has exposed them to in order to urge them forwards in the race, and to purify, refine, and develop their innate capacities so as to fit them to come with honour and profit out of their competitive

examination, are put to the purpose for which they are destined, and prove the greatest of all benefits in consequence. When, on the contrary, men suffer themselves to be dominated or carried away with them, the result is that peculiar form of reaction which in human conditions assumes the expression of that which we denominate "evil," but which, being simply a plasm into which a deviation from its proper course has moulded an unrefined element, vanishes with the distortion which gave rise to its deformity, and with the elimination of the dregs which gave it consistency.

You have still one remaining objection to start, after which you say you will rest content with my explanations. Be it so. I, too, wish to clear up every remaining doubt in your mind, and thus to satisfy you absolutely upon these moot points as far as possible. You ask how I can reconcile the initiatory tutelage imposed upon the soul, and the arbitrary bias given to it *ab origine* by the animal forms it vivifies, previous to entering upon its progressive human career, with that impartial justice which both you and I claim as one of the indispensable attributes of God, and also with the free will you feel and I assert to be the noblest birthright of the soul. Nothing easier. God, knowing all things beforehand (as I, in common with all theologians and all logicians who are not Atheists, necessarily acknowledge), is enabled to allot to each individual germ those animal conditions best adapted to the future career, which, either in this world or another, that soul will turn to the best account. You say that this still leaves the principle of coercion at the bottom of the scale, since the nature of the faculties or propensities which its animal conditions have stamped upon the soul, is indelible, and determines the future path, although the choice of that peculiar idiosyncrasy does not depend upon itself. This is a cavil, not a serious argument, and it is one which applies to the providential guidance of the soul through all its subsequent vicissitudes by means of stimulants, opportunities, suggestions, and chastisements, as well as to its starting point. Providential guidance—in other words, wise foresight and paternal direction—is not by any means synonymous with the imposition of a force which abrogates free will, and reduces the subject to the condition of an automaton acting solely by another's will. Only when the guidance is absolute, *id est* when the subject is deprived of all power, means, or possibility of originating or exerting the principle or action of free volition, is he reduced to this condition. So long as the path is pointed out to him, and the means proffered, he is at liberty to pursue or to quit it, to accept or to reject the suggestion and the aid held out to him; he thus remains incontestably a free agent.

I have told you (what all the laws of nature formulate no less conclusively) that in creation the part assigned to woman in the scale of being is subordinate to that of man; nevertheless, the impartial equity of the Creator recognising the right of every reasoning being to raise itself to whatever degree of superiority for which it has the aspiration, the energy, and the perseverance to qualify itself, has conceded to every female the power and the right to educate herself to a level intellectually, morally, and socially, to that of her master, whenever she has sufficient determination to pursue this ambitious aim unflinchingly through a succession of existences, thus forming to herself virile brains and faculties by dint of aspiration, labour, and consequent expansion. So, likewise, is it with all souls. God, in His omniscience, seeing beforehand what can be made of each, *i.e.*, the amount of self-exertion to which souls can be stimulated under given conditions, provides them with primitive organisation, and all such subsequent opportunities and assistance as can be afforded to them, to enable them to advance in the line He perceives they will take, compatibly with the curbs and restraints which are requisite in a greater or less degree to all undeveloped spirits. All such spirits pass through phases of weakness and imperfection in order to prevent the propelling goads and temptations becoming the instruments that shall hurry them to destruction. Hence it results that souls morally and physically start in leading strings, but the spiritual curbs are not bonds any more than the physical ones.

Spiritual progression is similar to physical progression. It commences with absolute tutelage. This is the soul's infancy. Then it goes through the different stages of childhood and adolescence, the parental guidance to which it has been originally subjected being more and more lightened with every succeeding epoch, till, as its adolescence advances its free will is left wholly unshackled, subject only to the correction which is drawn upon it by its frailties and its aberrations, and which are destined by that extreme schooling of individual and general experience—which not even the infallible guidance of the Almighty can equal or replace—to school it effectively for its higher destinies. It is also destined to purify and develop it definitively for those sublime spiritual spheres, where sin and evil are absolutely eliminated from the spiritual essence, and where progress, undefaced by the grosser forms of reaction, proceeds in unsullied glory and beatitude throughout eternity.

Here I close my argument on this intricate topic, which has so harassed and perplexed you; if you are not satisfied, I can only say that you are hard to please, and must rest content with that which I have told you, for the above is the sum total of the information I have been enabled to obtain on the subject from "reliable authorities," as special correspondents express it in official language.

MRS. WELDON'S lecture on her Orphanage went off excellently. On September 3rd and 10th Mr. W. G. Colville will give trance addresses to her listeners at the meetings.

MR. C. C. MASSEY has given notice that at the Council meeting of the National Association of Spiritualists next Tuesday, he will move a resolution in relation to the Lunacy Laws Commission of the House of Commons.

AN EXTRAORDINARY APPARITION.

(Translated from the "Revue Spirite," June 1st, 1877.)

To the Spiritist Society, Paris.

Bordeaux, 22nd April, 1877.

GENTLEMEN,—I send you an account of an extremely curious case of an apparition which appeared to one of my friends, a man of acknowledged honour, but whose name I am not permitted to publish. He has been so good as to accompany me to M. Coméra, to whom I had related the facts, in order to confirm the history to him in all its details; M. Coméra has attached his signature. This affirmation is all the more valuable because it comes from a man who is in no respect a follower of our faith, but who is strongly attached to the Catholic religion, through family tradition, education, and conviction.

(Signed) GEORGES CARTON.

Narration.

"During my residence in Rome as a pontifical Zouave, I was an intimate friend of the fencing-master of the regiment, named V—. We both came from the same department in France, and I was very young; these causes had induced him to treat me with kindness. When the regiment was disbanded, V— returned to his family on the Loire. Having resided at Bordeaux I had but rarely seen him since that time, and at the period when the facts I am about to relate occurred, I had not seen or heard anything of him for at least two years.

"The facts I allude to took place about fifteen months ago. My wife, waking me up suddenly in the middle of the night, cried out, 'Michael, Death!' I opened my eyes and beheld V— on his knees on my chest, looking fixedly at me. Without being the least put out by the unexpected apparition, nor astonished at the singular fashion in which it presented itself, I cheered my wife, saying, 'Holloa, why here is my friend V—! What brings you here?' I then begged V— to get off me, and to sit down; for, in fact, he incommoded me dreadfully; he weighed so heavily on my chest.

"V— sat himself down on the side of the bed, and told me that he was just dead, and as soon as it was over he determined to pay me a visit on account of our old friendship. Then he added, 'I will come during three days and three nights, and will teach you the *key twist* (*tour de clé*). You know I mean that Italian fencing thrust (*coup d'escripe*) which you never could get hold of at the time when you were my pupil. This thrust will be of service to you, for before very long you will be challenged to a duel, and this thrust will get you out of the affair (*te tirera de l'affaire*). He then added that before dying he had charged his sister to send me his foils, which he left me as a legacy in remembrance of him.

"He walked up and down, talking all the while. At one time he took a cigar out of his pocket, *already half smoked*, and lighted it again at an ember that he took from the hearth. After several hours of this colloquy, in the course of which he told me of the deaths of several of our old comrades in arms, events of which I was ignorant, but which have been since confirmed, V— disappeared, saying that he would return the following night to give me my lesson.

"During the whole of the day I saw V— at my side; he followed me everywhere. At length, fearing that I was under hallucination, I wrote to my father, who lives in a place near where V— lived. I explained to him what had happened, and begged him to let me know if the former fencing-master was dead during the preceding night. My father received my letter two days after. He went to see the sister of V—, who confirmed every detail of my letter. My friend had died some moments before his appearance to me, and he had, in fact, charged his sister to send me his foils.

"The next night I found myself pulled roughly by the arm. It was V—. 'Come, get up,' he said. 'What for?'—'To take your lesson.' 'But it is useless; let me sleep.' There was no good in resisting; whether I would or no, he forced me to get out of bed, put a foil in my hand, and began.

"For four hours I was obliged to go on fencing. V— drove at me, pressed me hard, without intermission, regardless of my fatigue; and, at length, when he made up his mind to let me get back to bed, I was broken down and bruised, but I had learned his key-twist, as he called it. Well, it had been an impossibility with me before that night, now it is familiar to me.

"During all this drill my wife was looking on at me struggling in the dusk, and, terrified at all she was witnessing, dared not breathe a word, but kept on praying.

"I pass over the details of the next day; they are unimportant. I was in haste to get to the term fixed by my friend for the finish of his appearances. For two days, whenever I thought of all this affair, I abandoned myself to the most painful, the most disquieting reflections. At moments I feared I had become mad, and I reasoned with myself, to persuade myself that I still kept all my senses about me.

"V— came again the following night. I told him what agonies his presence gave me, and I besought him to give me proof of his death, to convince me that I was not dreaming. 'You were,' I said to him, 'a well-known person in our society; I ought not to be the only one, then, who is cognisant of your decease. Tell me some one who could confirm it.' It is well to add that, on account of the slowness of communication between Bordeaux and the locality where my father resides, my father's answer to my letter had not arrived.

"V— then said to me—'Buy the number of the *Univers* newspaper that will arrive here the day after to-morrow, you will there find the news of my death.' He departed, and on the second day after I bought the *Univers*. His death was there announced, as he had told me. Now, at the time that he made this prediction, the journal was not yet printed.

"Some time after, on the occasion of the convocation of the territorial army, in which a grade had been awarded me, I had an altercation with one of our colleagues, which necessitated a duel. It would not be discreet

to enter into further details on this subject; I only allude to this incident, because it corroborates that other prediction of V—'s, 'That thrusts will be of good use to you, for before long you will be challenged, and it will get you out of the affair.'

Since then, my friend appeared once more, four months back. Again my wife awoke me, frightened at the noises that she heard in the house. After a short time, we saw a human form walking about the chamber. I recognised V—. He was examining with curiosity everything that he came near; he was rummaging the drawers, and leaving nothing in its place. Finding on the washhandstand a scent-bottle, he turned towards me, smelling it, and said to me, 'Odours! that's pretty for an old trooper.'

"Afterwards he passed into other rooms of our apartments, and (I know not how to account for this), spite of the walls that separated me from him, spite of the dim light that lighted him, I saw him distinctly from my bed, without losing one of his movements. In the chamber where our servant slept, he stooped for an instant over the forehead of the girl, and kissed it; a prank which seemed to amuse him, for he turned again towards me, and began to laugh, looking at me slyly. This reflection then struck me: That he was still the jolly fellow that I had known. He now returned to my chamber and opened the glass bureau, which he began to rummage so curiously, that he had, so to speak, got into it. Then, tired out with this visit, which had become importunate by its length, and vexed by the terror he caused to my wife, I arose, and sharply closed the door of the bureau, with the intention of shutting him in, hoping thus to get rid of him. Vain was the attempt! Immediately he stood again in the middle of the room, and said to me in a tone of reproach, 'Ah! You would shut me in, would you? Very well!' Then passing through the shut window, he departed, but, in disappearing, he struck the shutters with such violence that all the house rang with it. The next day my neighbours asked me if I had heard this noise.

"I have not seen him since."

Certified in conformity with the narration made before us,

A. COMERA, chemist, Rue de Pessac, 63, Bordeaux.

GEORGES CARTON, 36, Rue Magnan, Paris.

RELIGIOUS MANIA.—At the meeting of the South Shields Board of Guardians, yesterday, the Chairman (Mr. J. Henderson) reported that the Special Committee had visited the Lunatic Asylum, Sedgfield, and found the inmates from the Union well cared for. He remarked that there seemed to be an increase of ten or twelve inmates over last year. The Rev. Mr. McKenzie asked if there was any information as to the cause of the increased lunacy in the district. Mr. J. Crisp said that the committee were struck with the fact that there were three joiners all from one shop at Hebburn. Mr. Ramsay, relieving officer, said the cause of the lunacy of the three joiners was religious mania. One of the men was a very temperate man, and the other two were teetotalers. There was a religious foreman in the shop. (Laughter.) A member:—"We had better apply to the foreman for the keep of the three men." The matter then dropped.—"*Newcastle Chronicle*," August 3rd.

A WANDERING SPIRIT.—"A Subscriber" writes to the *Religio-Philosophical Journal* from Ontario, Canada, as follows:—"Allow me to report to you a singular circumstance which happened in the month of May, 1875. I have been in business in this village for some time. My sister was keeping house for me (off and on) about three-fourths of the time; the remainder I lived alone. One night I retired to my room, there being no person in the house but myself; shortly after retiring I fell asleep, lying on my side with my back to the front of the bed. About half-past two or three o'clock in the morning I felt myself disturbed, as I thought when partly awakened, by some person in the house. I felt the bed-clothing draw gently from my face and neck with a very slight pressure on my shoulder. Being partly awakened by these movements it seemed to me that some person was bending over me to see me in the face. I now was thoroughly awakened, and knowing that there should be no person in the house but myself, I turned immediately to face the intruder, and behold, there stood a lady a few feet from my bed, looking me full in the face. She was an entire stranger; had this form been of the male sex, I should have made war with it, but being, as it appeared, a lady, I asked who she was, and received no reply. I was on the point of repeating my demand when the strange visitor moved away in a graceful manner, looking me steadily in the face till she was lost from view by passing into another room. I was so aroused by this strange occurrence that I slept no more that night. I examined the doors and windows of the house, and there was no way in which any human being could gain access to my room. On meeting my sister the following day I related to her the circumstance, giving her a minute description of the features and general appearance of the strange visitor. After considerable talk about it, my sister remarked, 'Well, you may some day see a lady answering the description you give,' and remarked jestingly, 'I hope you will see her very soon, for I am tired of keeping house for you and mother too.' I thought there might be some truth in the first remark, and think the latter was all truth, though she spoke it jestingly. A few months rolled by, and one day a gentleman who lived some sixty miles distant, and who was acquainted with my parents, and slightly acquainted with myself and sister, called to make us a visit and presented my sister with his daughter's photograph. On the following day she showed me the photograph, and I at once remarked that it was a true picture of my ghost, if it was a ghost. 'Yes,' she answered, 'this picture answers to the description you gave.' I did not know that the gentleman referred to had a child living, but I made it my business to make the acquaintance of the young lady, and let it suffice to say that in a few months we were married. I am a man that never believed in witches, ghosts, or hobgoblins of any kind, but what I saw I cannot deny.

WHY IS SO LITTLE HEARD OF MESMERISM?

BY CAPTAIN JAMES.

It has often been asked, "If there be really any truth in mesmerism, how is it that we hear so little of it in the present day?" Several reasons may be given to account for the apparent falling off in the practice of mesmerism, or as some people prefer to call it animal magnetism.

In former days the principal opposition to mesmerism arose from its claims to the production of certain phenomena which opponents declared to be far too startling for belief, and these were the wonders of clairvoyance in all its varieties, viz.: retrovision, prevision and introvision.

At the present day, however, thanks to the proofs of the reality of clairvoyance given by Miss Lottie Fowler and other modern media, that gift is now almost universally accepted as an undeniable truth by all those who have honestly taken the trouble—without preconception or prejudice—to investigate the claims of this truly wonderful endowment, and many rabid anti-Spiritualists, while declaring that Spiritualism "is the last thing they will give in to," accept clairvoyance as an established truth."

More than thirty years ago, before Spiritualism with all its wonderful phenomena had been heard of in this country, and mesmerism had no rival in its claims to our interest and attention, it was widely practised, and the columns of the *Zoist*, the *Critic*, and the *Medical Times* were full of remarkable cures effected by its means, and most of the cases recorded were reported by members of the medical profession practising in London, or in the principal provincial towns.

The various interesting phenomena also observed during the mesmeric treatment, such as clairvoyance, sympathy of some of the senses, and the excitement of the different phrenological organs, created general interest and curiosity; in short, it was a novelty, and to a certain extent became the fashionable topic of conversation.

Are we then to suppose that the human constitution has changed since those days, that severe operations can no longer be performed without pain during the mesmeric sleep, and that palsy, rheumatism, epilepsy, and a host of other diseases can no longer be cured or alleviated by the same means? Surely this cannot be the reason for the apparent decadence of mesmerism. There are still many successful practitioners who produce precisely the same good effects on their patients as their predecessors obtained, whether we call these practitioners mesmerisers or "healing mediums," which probably may be fairly considered as interchangeable terms.

At the period before mentioned, many capital operations were successfully performed on patients during the mesmeric sleep, both in England and France, and these cases drew general attention to the subject, the only drawback to the value of its pretensions being the comparatively small number of patients who could be rendered absolutely insensible to pain. Then came the discovery of ether and chloroform as anæsthetics, which could be applied to any individual, the only objection to those agents being, that occasionally the patient died during the operation, a mishap which never occurred in a mesmeric case. Moreover, it ought not to be lost sight of, that the majority of the members of the medical profession still treat with contempt, if not with the active hostility of former days, the claims of mesmerism as a curative agent, and it is well known that their influence is very extensive. In many a country parish the doctor is considered to be an authority on all scientific subjects—whether he may have studied them or not—and he is looked up to by many a confiding patient as if he were a small parochial pope, whose opinion must be final as to the value of mesmerism, or in fact of any new or old discovery that may promise relief to human suffering.

Perhaps there is no quality on which the average Briton prides himself so much as what he calls his common sense, which remarkable endowment—provided he be treated *secundum artem*—occasionally leads him to prefer the prospect of death itself rather than to owe his recovery to some unorthodox remedy, which he has been dogmatically assured is nothing but quackery and humbug. It is also to be observed that there are still many liberal-minded medical

practitioners who have not the slightest objection to mesmerism, who would in fact be willing to employ any means that held out the least promise of benefiting their patients, but who are deterred from having their names mixed up with the subject, from the consideration that it might create a prejudice against them on the part of their professional brethren, and in the minds of many of their patients, and with consequently a possible loss of practice. That this is no idle fear or fancy is evident if we refer back to the history of mesmerism more than thirty years ago, when Dr. Elliotson himself, with all his wonderful talent for diagnosis, (and I well remember hearing another physician, immediately after a consultation with him, exclaim, "The accuracy of that man's diagnosis is something marvellous,") yet *he*, in spite of all his advantages, is well known to have lost half his practice, because—he dared to be honest.

One of the leading medical journals of that day actually uttered as a threat "that any medical man practising mesmerism deserved to lose all his patients!"

The last, but perhaps the most probable reason, explanatory of the apparent decadence of mesmerism as a curative agent, is the trouble, anxiety and fatigue entailed on those who would gratuitously devote their time to its practice, for in truth mesmerism may be shortly described as the action of one human being parting with a portion of his own health and strength in order to benefit another.

He who regularly undertakes the treatment of disease by mesmerism, must sometimes be prepared to give up his days and nights to particular critical cases, with occasional temporary injury to his own health from mere fatigue and want of sleep.

Many years ago a friend of mine, who was a most experienced and skilful mesmeriser, and who is now a frequent contributor to the pages of the *Spiritualist*, at the request of two London physicians undertook the case of a lady who was in a most dangerous state. The mesmeriser attended day and night for many weeks, during which time his patient was kept almost constantly asleep, and he ultimately had the enviable privilege of restoring the sufferer to perfect health. I am convinced that were all the details of this very remarkable case to be published, watched as all its phases were by two physicians, one of whom was perhaps the first physiologist of the day, they would form a most valuable contribution to medical science. It is evident that in such a case as this few people could be found able to devote the time necessary for such a lengthened treatment, and still fewer who could have borne the fatigue.

This is the grand difficulty in the way of the practice of mesmerism; the practitioner cannot treat a case by merely observing the symptoms, writing a short prescription to be made up by some one else, and then proceed to treat several other patients in the same manner, but he must confine himself to a few cases only, according to his health and strength, and the time he can spare.

These reasons, particularly the last, appear to me to sufficiently account for mesmerism not being more extensively practised in the present day. It is no longer a novelty, and it is difficult to get people to devote their time and strength to its practice; but in answer to those who triumphantly assert that because mesmerism now is comparatively little heard of, therefore there can be no real efficacy in the treatment, I can confidently promise that if they would only devote one half the time they waste in doing nothing, to the treatment of even one case a day, they would have reason to acknowledge at the end of the year that at least that portion of their time had been well spent.

Tottenham.

M. GUSTAVE DE VEH and Mrs. de Veh are at Interlaken.

THE Madrid *Criterion* points out that more than fifty journals now exist devoted to the Spiritual movement.

THOMAS L. HARRIS is in California, endeavouring to establish a branch community there similar to the one that he controls in the East.

THE *Boston Herald* says that in Chicago and its suburbs there are more than one thousand public and private mediums fully developed in one or more distinct phases.

BELGIUM, though a Catholic country, has five journals devoted to Spiritualism—*De Rots*, *Le Messenger*, *Le Moniteur*, *Le Chercheur*, and *Le Galileen*.

HEALING MEDIUMSHIP.

BY BARON DIRCKINCK-HOLMFELD.

I HAVE been oppressed by an important law-suit, by the heat, and by bodily exertion, and my nervous power has thus been lowered, and I have been attacked by bronchial weakness and bad action of the heart and other organs. I however felt wonderfully relieved when, after a lecture at the Doughty Hall, on Sunday night last, Dr. Monck invited sufferers to come to him upon the platform. I did so, and to this day I feel the comforting results of his healing powers.

I went yesterday to see him; he passed into the trance state, and I had the treat of nearly one hour's intimate communication with his controlling spirit, Samuel Wheeler, who gave me the results of Dr. Scott's thorough examination of my whole physical organisation. His favorable statements encouraged my hope that I for a comparatively long time shall be able to serve my friends in Spiritualism, and humanity at large.

As I am about to return to my home after having gained my troublesome law-suit (I dare say by spiritual influence), I wish before leaving this country to give a hearty farewell to my friends and all honest promoters of the Spiritual cause.

It would take up much time to tell you all that was instructive in Samuel Wheeler's communications. I will merely add that neither Dr. Monck, nor any medium whatsoever, could have spoken to me of their own accord as that spirit did.

20, Bloomsbury-street, London, August 4th, 1877.

ONE or two choir flirts will do more towards making a revival a failure than ten regular spear-tailed devils. Mr. Moody does not say this, but he thinks it.—*Religio-Philosophical Journal*.

At the annual distribution of prizes, held at the Royal Academy of Music, on Saturday, the 21st July, a silver medal was awarded to Mr. Charlton T. Speer, son of Dr. S. T. Speer, for great proficiency upon the pianoforte.

THE MISTAKE OF A SOMNAMBULIST.—The Pottstown (Pa.) *Ledger* tells this story: "A gentleman residing in York-street, in this borough, who is a somnambulist, arose from his bed a night or two ago and commenced walking about. His wife also arose, and attempted to get him back to bed again. But mistaking her for a burglar, he commenced beating and ill-treating her at a fearful rate, and finally got one of her thumbs in his mouth, into which he inserted his teeth, which penetrated the bone. On discovering what he had done, the somnambulist was not only very much astonished, but was affected to tears on learning how he had treated his spouse, for whom he entertains the warmest affection."

SPIRITS NOT INFALLIBLE.—"I could not, as an honest observer, put aside constantly accumulating evidence of facts; my experience teaches me, however, that Spiritualism is too great a reality to be trifled with, and it may be of too exciting and all-engrossing a character for the consideration of persons of weak or nervous temperaments. I am sure that spirits may become our companions and teachers, but I do not believe that they are infallible guides. They may mean well, yet err in judgment. They may, like the *savants* of the present day, think that they have more knowledge than is borne out by the results; they are therefore not to be followed in a spirit of blind confidence, and never by a surrender of our own independence."—*Benjamin Coleman on Spiritualism in 1862*.

ORGANISATION.—Dr. G. W. Carpenter writes:—"We all like to be well thought of, but to secure the world's good opinion, we must make our religious opinions respected, and there is only one way, which is by making them a power. England, Ireland, and Scotland, a small fraction of earth, as two small islands, would be but little thought of, but as a well organised nationality they became the best of workers, and now wield an influence over the world second to none. Her subjects embrace one full third of the earth's people. Nature in producing or manifesting life, uses organisation in all instances; compounds life with life, with the object of attaining higher manifestations, call the process evolution, force, or what else we may, the fact is patent to all. Why not strive to imitate nature for higher and nobler work? Concentrate our powers, show our forces, demand the respect which is our due, and thereby protect ourselves."—*Religio-Philosophical Journal*.

MR. ROBERT DALE OWEN'S WIDOW.—The late Mr. Robert Dale Owen married his second wife, Miss Lottie Walton Kellogg, at Caldwell, N.Y., June 23rd, 1876, one year and one day before his death. Mrs. Owen is a daughter of the late Martin A. Kellogg, of Hartford, Conn., and a granddaughter of the Rev. Bela Kellogg, for many years a leading Congregational minister in Connecticut. She is a cultivated artist, and has traveled and studied abroad many years. About three years ago Mr. Owen dedicated his autobiography to her, speaking of her as "a dear friend at whose pleasant home on Lake George part of these pages were written." Her home at which Mr. Owen died, was built some years ago, and is situated at "Peerless Point," a romantic headland on the eastern shore of the lake. Mr. Owen had been confined to his bed less than a week before his death. A large part of his property, which is considerable, is left by will to his widow.—*Religio-Philosophical Journal*.

INVESTIGATORS' SEANCES.

THE last of the series of these *séances* at the rooms of the National Association of Spiritualists, took place on the 27th ult., Mr. C. E. Williams being the medium. The manifestations were at first rather weak, but after the duration of about half-an-hour, the voice of "Peter" was heard; lights were seen floating in various parts of the room; the bell on the table was lifted to a height far above the medium's head, and the musical box wound up, and set going by a force proceeding from a great distance from the medium, and entirely out of his reach, even if his hands had been free. By accident or carelessness, some person at the other end of the table to that where I sat disjoined hands with his neighbour, and a tumbler glass was smashed into small fragments by a force also entirely external to the medium. A cabinet *séance* was then held with slight results. The voice of "Peter" was heard in a whisper. There were present more than the usual number of stranger inquirers, at this *séance*.

This was the ninth of a series of excellent *séances* given by Mr. Williams, who for uniformity and regularity of phenomena, as well as for frank sincerity and patience with sceptics, has kept well to his old reputation.

C. CARTER BLAKE, for the *Séance Committee*.

THE Rooms and Library of the National Association of Spiritualists will be closed from August 20th to September 3rd.

THE works of the Baroness von Vay, *Studien über die Geisterwelt*, and *Geist, Kraft, Stoff*, are obtainable at the *Spiritualist* branch office.

THE sittings of the Experimental Research Committee of the National Association of Spiritualists are adjourned till Friday, September 14th.

THE reception to the Baron and Baroness von Vay by the National Association of Spiritualists takes place to-night, at 38, Great Russell-street, London, and a good attendance is expected.

ON Sunday next, August 12th, Mr. J. J. Morse will deliver a trance address in the Spiritualists' Hall, 164, Trongate, Glasgow; service to commence at 6.30 p.m. Mr. Morse will deliver another trance address at the same place on Monday evening, August 13th, to commence at 7.30.

SOME of the committees of the National Association of Spiritualists are too small; they are not large enough to give security against public business falling under the control of cliques, especially when only two or three of the members are regular attendants and form a quorum. No committee should consist of less than, say, ten persons, unless all its members are noted for business capacity and for never originating unpleasantness and contention.

A HEATHEN PRAYER.—The Calcutta organ of one of the Hindoo religions thus puts up its prayer in reference to the war in Turkey:—"The battle cry has been heard, O God! and hostile nations have already confronted each other, and begun the fierce work of destruction and bloodshed. Who will arrest the evil? Who can? Almighty God, Thou alone canst humble nations to the dust, and dissuade them from bloody deeds. We humbly look up to Thee and pray that hostilities may cease, and that peace may prevail once more in Europe."

EJUSDEM GENERIS.—The minds of legal authorities were sorely exercised some time ago by the signification of the above words. It is, however, not so easy to draw a legal enactment. The following amendment, says *The Pall Mall Gazette*, was proposed on the 22nd of May, 1865, by an eminent Queen's counsel, since deceased:—"Dogs trespassing on enclosed land.—Every dog found trespassing on enclosed land unaccompanied by the registered owner of such dog, or other person, who shall, on being asked, give his true name and address, may be then and there destroyed by such occupier or by his order." This definition from the Darlington Improvement Act (1872) is the result of the combined efforts of a Parliamentary Committee, Parliamentary counsel, and Parliamentary agent:—"The term 'new building' means any building pulled or burnt down to or within ten feet from the surface of the adjoining ground."

THE BRITISH ASSOCIATION 1877 MEETING.—The 1877 meeting of the British Association for the Advancement of Science begins at Plymouth next Wednesday, under the presidency of Professor W. Allen Thomson, F.R.S., of Glasgow. Professor Thomson made some incautious remarks against Spiritualism at the Edinburgh meeting of the British Association, but directly he ascertained that the phenomena were tolerably well authenticated by responsible and intelligent people, he apologised in a most thorough and gentlemanly manner. If some of his scientific competitors were sufficiently upright to do the same, they would raise themselves in the estimation of the many persons acquainted with the facts, and who therefore understand the worthlessness of most authoritative utterances about Spiritualism from public platforms. A rumour reached us some time ago that the Council of the British Association has taken steps to prevent the consideration of the facts in natural science known as psychological phenomena, at the Plymouth meeting. If so, it is to be hoped the matter will be brought into daylight by questions at one of the business meetings, and the full historical responsibility of the moral cowardice be publicly fixed upon the present Council, and upon the whole Association.

Poetry.

BYRON ON DREAMS.

"DREAMS do divide our being; they become
A portion of ourselves as of our time,
And look like heralds of eternity;
They pass like spirits of the past—they speak
Like sibyls of the future; they have power—
The tyranny of pleasure, and of pain;
They make us what we were not, what they will,
And shake us with the vision that's gone by,
The dread of vanished shadows. Are they so?
Is not the past all shadows? What are they?
Creations of the mind? The mind can make
Substance, and people planets of its own
With beings brighter than have been, and give
A breath in forms which can outlive all flesh.
I would recall a vision which I dreamed,
Perchance in sleep—for in itself a thought,
A slumbering thought, is capable of years,
And curdles a long life into one hour."

CHILD'S FAITH.

ALL beautiful tales, I trust, are true,
But here is a grave in the moss,
And there is the sky. And the buds are blue,
And a butterfly blows across.
Yes, here is the grave and there is the sky:
To the one or the other we go,
And between them wavers the butterfly,
Like a soul that does not know.
Somewhere? Nowhere? Too-golden head,
And lips that I miss and miss,
You would tell me the secret of the dead—
Could I find you with a kiss!
Come here, I say, little child of mine,
Come with your bloom and your breath.
(If he should believe in the life divine,
I will not believe in death!)
"Where is your brother?"—I question low,
And wait for his wise reply.
Does he say—"Down there in the grave"? Ah, no;
He says, with a laugh, "In the sky!"

Mrs. S. M. B. Platt, in *Scribner's Monthly*.

Correspondence.

Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

MORE MARVELS AT MALVERN.

SIR,—In the investigation of this matter of Spiritualism we want, first of all, reliable facts. Hypotheses, theories, philosophy may wait. As in physics, so in psychics, it seems to be of little use to speculate on causes or modes, until we have collected our phenomena. Having had some good opportunities for observation recently, I have thought it my duty to put on record what I have observed for the benefit of other inquirers in the science of life.

Willie Eglinton has been rapidly regaining his health at Aldwyn Tower, Malvern, by the natural means of breathing a pure air, washing in pure water, and living on a pure diet. These, with rest, exercise, out-door life, and genial surroundings, are, as we all know, the conditions of physical health; and the spiritual rests upon the physical. With youth and a good constitution the result is natural and infallible. Nature never fails to do her work, if we allow her the needful conditions. People get well rapidly at Malvern, because they find here some of the most important of the conditions of cure.

And these conditions, our friends from the other side inform us, are also favourable to their manifestations. All that I have described to you, and all that I shall describe, have been under what seem to me absolutely perfect test conditions; but of that the reader can judge as I proceed.

July 23rd, Mr. Eglinton, Mrs. Nichols, two other ladies of our family, and myself, were in a small room, with the one window darkened, and the one door locked. I carefully searched the medium (Mr. Eglinton) to be sure that he had no masks, drapery, or apparatus of any kind. He lay upon a sofa, and we formed a semicircle from his head to his feet, within which was a small round table. On this table was laid a large, heavy musical-box, which winds with a lever and ratchet-wheel. Besides the outer wood cover, there is an inner glass lid, which completely protects and isolates the works. At a distance of twelve feet, on a book-shelf, was a mouth-organ. The five persons forming the semicircle held hands.

A few moments after the gas was turned off, "Joey" spoke with his sharp, distinct, peculiar voice, which is not in the least like that of the medium, or of any person present, or the ventriloquial voice, with which I am well acquainted. It has a complete individuality, and its peculiarities, and use of words, and certain lapses in speech, are quite different from those of any person present. Joey is ceremoniously polite. He addresses each person present, observing an orderly precedence. The first salutations over, he suggested that the mouth of the medium should be filled with water. This was done, Mr. Eglinton, though apparently in a deep sleep, taking the water into his mouth. The gas, lighted for this purpose, was turned down, and instantly the

mouth-organ, which had been on a distant book-shelf, was heard within the enclosed space, sounding strong, full chords of *three notes*. I struck a light, and the medium emptied his mouthful of water into an empty glass. All hands had been held. By no possibility could the organ have been brought or played upon by any one of the five persons present.

When the light was extinguished, Joey said—"Well, Dr. Nichols, is that a good test?"

"Yes, Joey," said I; "I think it is a perfect test."

"Yes," said Joey; "you noticed that I played full chords, so"—playing as before—"so you couldn't say that Willie played with his nose, as he might have done, this way." And Joey played a series of single notes, evidently with one of his nostrils.

The next test was with the musical-box. Joey wound it up; that is, it was wound up and set going, and no one of us did it. The medium was lying on the sofa, so near that every breath or the least movement could be heard. To move the winding lever the outer cover must have been raised, and a strong force exerted. Then Joey said—

"Now, Dr. Nichols, place your hand upon the glass cover."

I did so, thus securing the isolation of the works. While I thus held the cover, so that no hand or instrument could reach the machinery, it was made to stop, go on, play a few notes, answer questions by striking one or three notes or chords. Miss M—, sitting at my right, also held down the inner, glass lid, and the instrument was made to stop or move as she desired, by what Joey said were waves of a force under his control, which checked the motion of the fly-wheel governing the movement. Those who understand the mechanism of the larger kinds of musical-boxes will see that there could be no better test of the action of a preternatural force, controlled by some intelligence beyond the volition or consciousness of the persons present. It was precisely like holding your watch in your hand, and seeing it stop, go on, move one or three seconds, &c., at command.

Then, at the request of Joey, we moved our chairs to the end of the room, about eighteen feet from the couch on which lay the medium. Curtains were dropped across the room four feet in front of him. A small lamp was lighted, and the gas turned down. It was a soft, dim light, but every object was clearly visible.

In a few moments a man came out of the central opening of the curtains. He was about six feet high, with a thick, long dark beard, and partially bald head. He was robed in white drapery. He did not speak, but bowed his head or shook it, to say "Yes" or "No" to questions asked. His looks, though dimly seen, and, still more, his air and movements, and the answers he gave convinced me that he was my brother, who died a few years ago in America. He was much taller than Mr. Eglinton, and quite different from him in every way, who also had never seen and scarcely heard of him, and knew nothing of his personal appearance.

A female form next appeared, also that of an American relative of one of the circle. The test here was in the delicate feminine face and figure, and the graceful costume, which by no possibility could have been counterfeited by the medium, whom I had carefully searched.

Then came Joey himself, in material form. He wore a close-fitting white dress from head to feet, but also covered himself with diaphanous drapery, so transparent that his whole figure was distinctly visible. Joey is a little taller than the medium, and much more slender. His legs and thighs not nearly as large, and very lithe and sinewy. He was no silent ghost, like the others. He talked volubly all the time, first with one and then another. Mrs. Nichols wanted a piece of his beautiful white drapery. "It is of no use," he said; "it won't stay." But he sat down on the floor and showed us how it was made. Moving both hands rapidly, he seemed to gather white fog from the atmosphere, and work it into a texture of delicate, transparent gauze, nearly a yard wide. In a minute or two he made several yards, which we could see growing as he formed it; and he threw it towards us, as a draper throws silk or muslin as he unrolls it, until we all took hold of the shining web, and felt it between our fingers. It was very thin, but very hard and solid in its texture. Then it was quickly drawn away, gathered up, and dissolved before our eyes.

Joey was talking all the time, and we could hear the medium breathing hard on the sofa, and moving like one in a nightmare.

Then Joey got into a chair and sat on the back of it; sprang down and, taking up the chair by one of the legs, flourished it in the air as if it had been a wand, showing great muscular power in his fingers. He took up the small round table by one of its claws, and waved it also about in the air as I am sure neither I nor the medium—the only men in the room—could have done. He did the same with the heavy musical-box, first winding it up and setting it playing.

Finally, when Joey had disappeared, the medium came before the curtain, with a little girl standing beside him. Then the parting salutations to each person were made. In a few moments three raps were heard—the signal to light the gas—and the medium woke from his trance of nearly two hours.

The conversations with the materialised forms that have the power of speech are very curious and, in themselves, very striking and perfect tests. We have had Joey talking with us when the medium's mouth was full of liquid; when it was covered with gummed paper; when he was at a considerable distance. We have the absolute certainty that he is, in person, in mind, in voice, a distinct individuality, who can come into a room when the door is locked, appear and disappear, and do many things ordinarily impossible. If you will allow me, I will give in a future paper an account of some other tests, and of the, perhaps, best tests of all—the proofs given in the conversations of these materialising spirits of their individual reality; and some clue, perhaps, to their motives and characters.

I have related no fact that cannot be proved by the oaths of from two to six intelligent and unimpeachable witnesses.

T. L. NICHOLS, M.D.

Malvern, July 29th, 1877,

MATERIALIZATION OF SPIRIT HEADS.—NO. VII.

SIR,—July 29th.—No more mould-making since my last, only some talk with John King about this master of "materialisation," on which some little dawn of light seems really to be rising out of these phenomena, accompanied as they are by his declarations, as recorded in my recent letter. I commend them (and what may yet follow) to the especial attention of my friends, Messrs. Stainton-Moses, W. H. Harrison, C. Carter Blake, C. C. Massey—a *tutti quanti* of the philosophising students of our phenomena-facts. The main point which they tend to establish seems to be this, that the spirits about to "materialise" gather out of the atmosphere, and out of the organisms of the medium and audience, globular particles similar to those ultimate particles (of bioplasm, I suppose) of which our bodies are composed, and put them together, or solidify them into form; experiencing often great difficulty in *holding them together*, there being a tendency to disaggregation and scattering when the conditions are unfavourable or the power weak. These ultimate particles of what we call "matter" may be roughly compared to the separate grains of sand, not in a block of sandstone, but in a huge edifice, nay, a vast city (the body of a man), built up of such sandstone blocks. Whatever this "matter" may be, John King makes out the matter temporarily existing in aggregated solidity in these materialised spirits to be the same as that of which our bodies (themselves temporary too, though much longer in duration) are also built up; and he makes a portion of its constituent particles to be actually derived and withdrawn from human organisms. I have since addressed to him some interrogations, such as: "When you have thus got the requisite atomic materials, how do you combine and consolidate them into one form, one face or head, rather than into another? Is it by an act of will, by will-power? Or do you deposit them on the outside surface of a spirit form, of the 'spiritual body' St. Paul speaks of; or do you incorporate them with it?" He said: "*Call it will-power, if you please, and I may as well adopt that form because will-power enters largely into it. But I cannot make you fully understand it. Without those particles or atoms you could not see the spirit, nor feel it, nor hear it. It might touch you, and you would not know it. The spirit is there with them, and they are incorporated together. But they (the atomic particles, evidently) always tend to fall away and disperse. They hold together by a certain attraction or gravity (sic), but unless the power is good they will fall away. A nose will fall away, or one part or one side of a face, and we cannot help it if the power is not good. You must often have observed that.*"—"Yes, often."—"If they are to speak, organs for that purpose must be formed for them, otherwise you could not hear them, or could not hear more than a slight whispering or hissing sound" (as we have, indeed, often heard), "and when they are formed out of the medium's body, you will hear something reminding you of the medium's voice, as you often hear in mine." Yes, and on the one occasion (the only one), when my mother spoke several connected sentences, close to my ear, her face having been visible there the moment before, I could catch distinct intonations of the medium's voice in her utterances." "*When we have formed and solidified a face, it is not so much incorporated into that of the spirit as that the spirit gets into and incorporates itself with it. If the spirit cannot do so, there is no life nor expression in it, and it then looks like a mask without any life in it. And when it cannot stay there for more than a moment, you at once see the difference.*" (This corresponds perfectly to what we have often observed, and what has been recorded in former letters.) "*When the weather is bad, we have to gather all the material out of the medium, and if he is not then in favourable condition, we cannot do anything. It is very important that he should be not only well in health, and free from physical suffering, but in a tranquil, contented, and comfortable state of mind.*" He added another curious statement, viz., that when the heads were dipped into the paraffin they were solidified as hard as stone! This seems to explain their thus dipping with their eyes open, their indifference to any degree of heat, and the easy extrication of the hair from the paraffin, an operation which experiment (on a doll's head of real hair) will soon show you to be impossible with human hair. The Count once tried the experiment of dipping, not his head or face, for that would have asphyxiated him, but his chin into the liquid paraffin. The experiment cost him dear. It cost him three or four hours of work and trouble before he could get the lower ends of his whiskers and moustaches free and clean from the sticking grease of the paraffin, and a day before he was all right again. No wonder (or rather much less wonder) if, when this dipping into almost boiling hot paraffin takes place the materialised head has been solidified into something as hard as a stone! solidified, it seems, by "will-power," and solidified, apparently, somewhat as John King's "lamp" or "stone" gets solidified; for it is certain that we have often seen that "stone" vary greatly in size before our eyes, and we have seen it undergo successive dippings for moulds at different sizes at the same *séance*, shining clear and bright all the time by its own luminosity, yet producing moulds of different forms as well as of different sizes—by will-power, as he says. See the photographs of it.

Once when we thus saw change of shape as well as of size in his "lamp," or luminous stone, I said to John King that since he could thus apparently give it by his will such form as he pleased, I wished he would show it to us in that of a cross, of which the sign had been so often made upon us. His reply was simply that he certainly could not give it a better form than that of the cross. A few days afterwards he told us that he would show it to us in various forms—a cross, a flower, &c. He has never yet actually done so to us, but I see in your paper of July 27th that he has shown it through his other favoured medium Williams (to Mr. Tomlinson), as a brightly luminous cross.

In reference to this making of moulds for faces and busts, I have found a strange indisposition to allowing us to send over to you reproductions of the busts, and even, to some extent, of photographs to be reproduced and sold, in order to meet the many calls for them (as many are also addressed to me). And he has said to me that "*they*

have Williams over there—why don't they work and try and get them for themselves—that would be still more satisfactory for them." Well, indeed, why don't you? I have before prompted you to do so. Possibly that may be the reason (or one of their reasons), for this strange discouragement to us against our sending copies of ours to London to be reproduced and sold. There must be no selling at profit, even if you are allowed to reproduce and sell at all. I cannot readily doubt but that you can do quite as well over there in this line, with your medium Williams, as we here through Firman.

A few days ago I interrogated John King about the form, aspect, and visage in which these high and pure spirits, we were now accustomed to see, existed and showed in their present phases or spheres of being. "You tell us," I said, "that we see them by your light as they appear in the spirit life, and as we shall see them when we get there. Tell me whether those features and faces in which we thus see them, and are hereafter to see them, and in which they form their moulds, are those which they wore in the earth-life. Or do their features of the earth-life constitute a mere basis of form which becomes beautiful and glorified so as to be scarcely recognisable to our eyes, accustomed to the earthlier aspects of the mortal flesh." (I must say that in my mother, while I see a certain general resemblance of shape of face, what I chiefly recognise is the expression—and her particular expression—of intense motherly love, with much accordant action, tender caress and benediction, and a certain something which I feel more surely than I can either see or express;—while I have found it confirmed by what she has written through the mediums.) I went on to say, expressing it at that moment better than I now do; "I can imagine, and I have a notion, that they have now faces and forms quite different from those which hereditary transmissions, and cognate resemblances, or other accidents, gave them in the earth-life. That their now higher spiritual development, and new spiritual beauty and elevation, may act as a new in-forming influence and cause and force to mould external form into an accordant and correspondent beauty. I do not advance this as a belief or as a theory of mine, you so often object to my theories upon matters of which I know nothing, and about which I inquire. I only say that it seems to me that perhaps it may be so." (I had in mind the marvellous beauty I had seen in these busts, not alone of the girl-angel faces of "Angela" and "Alexandine," but especially of the male, youthful, seraphic beauty of the head of "Glaucus," who was an old man in Rome more than eighteen centuries ago, his old age being still symbolised in his white hair, surmounting a face representing the young mature beauty of the immortal life). To this John King answered simply, "*You have got it exactly and you have expressed it very well.*" You and your readers will think as you please of all this. My present work and duty are simply to record facts for others to draw their own conclusions from.

August 4th.—We have had nothing more in the moulding business since the successful bust of Alexandrine. We expect another next week. But it seems we are also to have some photographs. John King directs the Count to have a photographic apparatus ready for him to take advantage of a good opportunity of power and conditions. Whether the photographs will be given under the sunlight, or by a special light made by himself, or taken in the dark, we do not know. He has said they can be taken in the dark and that it has been done in London by Mr. Slater, he (J. K.) helping. This we had read of, or of the same thing in America. He said that if there were a balcony to the apartment he would go out upon it and give it there. "*It would astonish the people in the street,*" he added, "*to see us then jump off the balcony.*" "We could not follow you in that," I said, "the landing would be unpleasant." "*I should not jump downwards, I should go up.*" The Count has a small apparatus, but is going to get a better one.

First faces moulds, and then busts, and then photographs, to be taken by ourselves in full sunlight, or else produced for us in the black dark (and I think he means that), I wonder what marvellous phenomena will be given next? I can only say that he has said that both we and the world would be astonished.

I asked John King to-day if he would not give this same manifestation of moulds of spirit heads in England, through his other medium there, Williams, and inspire and stimulate other inquirers there to the same work as we have carried out here? He answered, in substance, that it *could, indeed, be done through Williams, but would be difficult; for where was to be found a person or a circle who would work with such persistent patience and perseverance, and harmony and liberality, as had existed here through our dear friend (the Count)?* "But," I said, "cannot some of our friends in London (and I named two or three) organise a steady course of *séances* with Williams, and with you and with two or three more thorough and reliable and harmonious friends; and then, with patient persistence, and following the example of our success, work out the same results? Won't you put them up to it, and prompt them to do it, as I have tried to do?" He answered, rather strangely, I will not say wildly, but positively—"Well, among a million of Spiritualists in England and America and everywhere, you won't find another one capable of all our dear friend has done, and therefore deserving the success of the same results." This was his reply. But I do not take for absolute gospel all that either he or any other spirit says. They all speak from the standpoint of their own experience, knowledge, and faculty, just as we all do in this life. I have certainly read of many phenomena of materialisation elsewhere, through other mediums (I prefer that form to a pedantic *media*) and other assisting spirits, which seem to be stronger, in some respects, than the analogous one we have got here with our two mediums, Firman in the flesh and John King out of it. I hope our friends in England will not be discouraged from trying, with untiring patience; and that they will attain to even better results, which may then be recorded by better historiographers.

August 5th.—In a few days you will receive a further supply of photographs, though there is no authority for them to be reproduced and sold. If that authority is given to anybody, they can only distribute by selling them for naked cost, without a farthing of profit;

the idea of which seems to be particularly repulsive to our uncommercial invisible friends.

I do not relate minor incidents, but I will mention that to-day, for the first time, we have the circumstance of John King (splendidly shown by his light) asking for a chair and coming to seat himself at our table, and there speaking, besides doing other acts of affectionate life. You have had this in England, and for much longer duration of time; we have not had it before. Besides the Count and myself, there were present a lady and a child. He told us henceforward to have always a chair for him, but at the other end of the table, near to his *dear friend*.

J. L. O'SULLIVAN.

MYRRH.

"Et apertis thesauris suis obtulerunt ei munera * * * et myrrham."

SIR,—Having had the misfortune to visit the Hebrides, and having read the poetry on page 53 of *The Spiritualist*, I wish respectfully to ask botanists in general, and Spiritualists in particular, whether "myrrh" is to be found growing in Scotland? C. CARTER BLAKE.

THE FLYING SAINT.

SIR,—Allow me to recommend Domenico Bernani's life of S. Joseph of Cupertino (1822) and the very beautiful life by Pastrovicchi in 1753; another by Agelli in the same year is less worthy of attention. Turning to the Breviary, there is no direct mention of the levitation of St. Joseph of Cupertino in the fourth, fifth, and sixth lections, but the twelfth chapter of the second book of Corinthians is selected as the third lection. This incidentally introduces levitation. The Bollandist reference is "V Septembris (xviii.), page 992." C. CARTER BLAKE.

A SPECULATION RELATING TO THE HIGH ART OF ANCIENT GREECE.

SIR,—Many years ago, long before I knew anything of Spiritualism, I used to wonder why people are surprised at the old Greek sculptors producing their unsurpassed masterpieces. It seemed to me then simple enough, though, girl-like, I never expressed my crude thoughts. I had always a feeling more than a definite idea, but it was a feeling that never left me, that the *originals* of these wondrous works had been real gods and goddesses—that Apollo really appeared and was modelled by the great artist. I had always also a vague feeling, which I never sufficiently understood to express in words, that all modern sculpture *must* as a rule be based on ancient Greek art, as no such opportunity is now given to mortals of seeing a god, and that all modern sculptors can only model from the finest *human* form. All these stupid imaginings, as I considered them to be, never forsook me, although until recently they still seemed nonsense to me. The knowledge of Spiritualism has, however, given a sensible shape to my fancy. Is it impossible that the great Greek masters were aided by visions of the materialised form of their gods, whom all suppose now to have been distinguished but mortal heroes? As "this material world is but a model in clay of the spiritual world," so our spiritual bodies are to be perfection in shape and form. The Greek models are held to be perfection. As a rule is there such a thing as perfection in this world? And yet we feel that perfection is the only word that can be applied to some in the splendid array of beauteous forms personating the beings called Apollo, Venus, Minerva and Juno.

Has the human race so sorely degenerated; or is talent degenerated? All our finest modern sculpture is entirely based on Greek art; there is nothing new, and nothing to show that we can ever do better than copy from the antique models. All our modern beauty is derived from the ancient. These are truisms. Last week I saw in the rooms of the National Association of Spiritualists the photographs sent from Paris of the paraffin moulds of spirit heads. The one of "Angela" represents our idea of pure Greek art. As I looked at it, my old girlish instinctive feelings came back to me, and I seemed to find a clue to my wandering thoughts. Perhaps the great Greek masters had been assisted by the materialised spirit of one of their gods, by a spirit of some hero, meaning to them as he came from the haze of antiquity a veritable god to be worshipped. Is the idea still a crude one? As an artist I feel strongly on the subject, for real beauty seems dying out of art, for art is as much injured by materialism as everything else.

I must add that though I had these erratic ideas concerning the reality of Apollo and others, I did not fully realise their strength, for being brought up in the orthodox school I was bound to believe, and thought I did believe, that every other religion was rubbish but ours, and that it was heathen darkness to think otherwise of the Greek phalanx of heroic names. It appears to me now, through the medium of Spiritualism, that light is dawning on the subject. Is it so, or are my ideas still crude and worthless?

ISABEL DE S.

Kensington.

THE DIFFICULTIES OF INQUIRERS.

SIR,—Will you allow me to say that I consider the letter of the Rev. W. Miall, which appeared in your issue of the 20th, one of the most useful and important which I have read for a considerable length of time. His experience is but the type of that of many an earnest investigator, and I think if more of these had the courage to come forward and record their failures it would lead to an investigation as to their cause, and perhaps to valuable hints and help from their more fortunate brethren. Failures, as well as successes, would thus tend, slowly but surely, towards a further elucidation of that spiritual truth for which I trust we are all labouring. Mr. Miall speaks of himself as a two years' investigator; alas, I have been interested in the subject for more than double or treble that time! and yet, owing to lack of opportunities of testing the phenomena, and partly, perhaps, to a morbidly sceptical turn of mind, strongly tinctured with Materialism, I cannot free myself from those doubts which only oft-repeated personal experience can have any chance of entirely removing. Spiritualism once placed by personal experience beyond the troubled region of doubt,

would indeed be the pearl of great price before which all earthly treasures sink into comparative insignificance, but in our search for it we must make sure of every step we take, or our sparkling fountain will "change into mocking sands as we draw near," and our fine gold become dim and turn to dross in our eager grasping hands. Two decided steps in the right direction have been recently taken, first, the suggestion respecting the gradual relinquishment of the doubt-producing cabinet, and secondly, the endeavour to sift the true from the false in accredited ghost stories, those pillars upon which Spiritualism in all ages has, to a large extent, rested. I sincerely trust that ere long the former may have become an accomplished fact, and the latter, by its unflinching exposure of inaccuracies in the narrators, lead to a higher standard of truth, and a more strict regard to details of place, date, and circumstance, where these in any way affect the credit of the narrative. I therefore trust that the letter of Mr. Miall will have the effect of inducing those who have already emerged into the light, to lend a helping hand by facilitating the means of acquiring personal experience, to those who are endeavouring perchance with dim eye and faltering step to climb out of darkness and doubt into spiritual light and happiness.

ELIZA BOUCHER.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

SIR,—A general meeting will be held at the "Camden Hotel," 12 Camden-street, on Wednesday, 15th inst., at 8 p.m. All friends are invited. S. PRIDE, Sec.

THE HEALING POWER OF MESMERISM.

MR. E. H. VALTER, a practical mesmerist, residing in Birmingham, enclosed the following printed certificates in a letter to us, without any request for their publication; but we print them, because the healing power of mesmerism cannot be too widely known or exercised:—

This is to certify that for more than three years I had been a great sufferer from rheumatics. For ten months' time I was a patient at the General Hospital, at which institution the medical men did all they could for me, but without succeeding in curing me. It was with great pain and difficulty that I could raise one hand at a time to my neck, and that I could not even brush my hair or button my collar on. Mr. E. H. Valter, to whom I had told the circumstances, said he thought he could relieve me, and I consented to be placed by him under the "Mesmeric" influence. I am happy to state that he quite cured me, and that the acute pains from which I was suffering from in the back, shoulders, and arms were entirely removed, and that I am now able to raise my hands high up above my head without the least pain or inconvenience, which I had not been able to do for more than three years.

I am happy to state that I can now follow my business.

Up to the time when I placed myself under the charge of Mr. Valter, I did not believe in mesmerism, but I am thankful to be able to give my testimony in favour of its truly wonderful and marvellous powers.

(Signed)

JOHN FOX.

65, Grant-street, Birmingham, 1873.

Rather more than three years ago I had an attack of paralysis in the left arm, extending from the shoulder to the hand, leaving the arm bent upwards, the fingers of the hand tightly closed, and the thumb rigidly fastened down over the first finger. I had no power whatever to move or open the thumb. By using great exertion I could only just lift the arm about two inches. I had medical advice, tried the voltaic battery, magnetism, and also Pulvermacher's chain bands, but derived no benefit. The arm still remained fixed. I then resolved to try Mr. E. H. Valter's mesmeric treatment, and after a short time the following are the results:—I can now raise the arm level with the shoulder, also place the arm behind my back, and let it hang down by my side. The use has also returned to the thumb, which I can now move about freely, and even lay hold of and pick up articles. The arm has also become supple, and can be bent backwards and forwards. The grip of the fingers has also considerably relaxed. Not only has the arm become very strong, but also my physical strength has much improved. I also have to state that I can now raise and bend the left knee, which I was unable to do previously.

I am happy to certify the truth of the above facts, resulting from Mr. E. H. Valter's mesmeric treatment, for the benefit of others who may be sufferers from diseases.

(Signed)

G. T. HARRIS.

2, Homer-street, Mosely-road, Birmingham, Feb. 20th, 1875.

Having been troubled with rheumatics in the right arm and shoulder for some years, but especially for the last twelve months, I was determined to try Mr. E. Valter's mesmeric treatment, and am happy to state I have derived great benefit from it. Previous to trying his mesmeric treatment, I was not able to hold any article between my arm and body, without much pain, but which I can do now with ease and comfort. I can also now raise the arm above my head, and place it behind my back, which I could not do before.

In order to test the treatment to the utmost, I have not worn any additional clothing, but have been going out and been exposed to the cold and damp, without any return of this painful complaint.

(Signed)

SAMUEL SMITH.

56, Lower Hurst-street, Birmingham, September 20th, 1875.

This is to certify that I had been suffering for some weeks from intense neuralgic pains in the head, over the left eye. The pains in the head used to commence at about nine o'clock in the morning, and

lasted with great violence for several hours daily, generally about six hours. I was attended by two medical men, and took their medicines, but they both failed to relieve me. I was unable to follow my employment. Mr. E. H. Valter undertook my case, and I am happy to state that by his mesmeric treatment the pains were removed, and I am now cured.

(Signed) WILLIAM GUMMERY.

224, Bristol-street, Birmingham, October 26th, 1874.

MEDIUMS.

MEDIUMS have often been compared to a musical instrument, on whom the angels play, giving expression one minute to beautiful poetry, then to a discourse on some social subject, then perhaps giving a description of scenes in the spirit-world. If there were no musicians, there would be no musical instruments, and if no spirits, there would be no mediums. One follows naturally from the existence of the other; one is an outgrowth of the other, and the two are inseparably blended in the production of any given result. A French philosopher claims that there is in each organisation a sonorous fluid, which properly played upon tends to harmonise the various parts, and the instances of diseases cured by the sweet sounds of various instruments, are truly remarkable; but the potency of music in such cases depends to a great extent on the existence of this sonorous fluid in the system—whether scanty or abundant. With mediums there must be a like quality, denominated by some spirits “nerve aura,” through the instrumentality of which they illuminate the brain of the medium, or place the same “in tune” so that a high order of intelligence can play upon it, and give expression to its own thoughts.

Mediums are sometimes attuned for a certain class of manifestations. They are in harmony with a certain order of influences, and when a person or spirit outside of that circle or order approaches them, the mediums feel uneasy, are absolutely repelled, and often to the casual observer seem to be unaccountably irritated. This accounts for those strange idiosyncrasies of different mediums—their aversion to some persons, and their attraction to others.

Take, for example, the sea-shell—what makes it sing? A philosopher who has investigated the subject well, says in the *Boston Watchman*, “that when the sea-shell is held up to the ear, there is a peculiar vibratory noise which the children assure each other is the roar of the sea, however distant they may be from it. The peculiar sound is a phenomenon that has puzzled scholars for a long time. The experiment is easily made by simply pressing a spiral shell over the cerebra of either ear; the sound is much like that of a far-off cataract. What causes it? Every muscle in the body is always in a state of tension. Some muscles are more on the stretch than others, particularly those of the fingers. It is conceded that the vibration of the fibres in the fingers being communicated to the shell, the latter propagates and intensifies them as the hollow body of a violin does the vibrations of its strings, and thus the acoustic nerve receives the sonorous expressions. Muscles of the leg below the knee are said to vibrate in the same way, and if conducted to the ear produce the same result.”

There is an analogy between the manifestations as given through the instrumentality of the sea-shell and spirit control. Spirits do not utter a sound when controlling a medium; they do not express a thought and force the medium to utter it; they do not rhyme off their sweet verses in the ear of the medium to be repeated; we say emphatically that mediumship has no such basis on which to rest. The thoughts of the spirit are imparted to the medium in a manner analogous to the vibrations imparted to the sea-shell or to a musical instrument, and as the latter produces a musical sound, the former produces flashes of poetry or gems of wisdom for the consideration of mortals. In the highest inspiration, the spirit and medium are for a time one.

There is a great variety in mediumship—trance, inspirational, psychometric, and physical, with various subdivisions. No two blades of grass, out of the infinite number that exist, are exactly alike, and we need not expect to find two mediums out of the few hundreds before the public, who are alike in any two particulars. They differ in their essential characteristics, and in consequence of this the spirit-world is enabled to present to us a greater

variety of thought and information than otherwise would be possible.

Mediums may be regarded as the bridge between the two worlds—the golden span that unites the two shores, and as such they should be tenderly guarded and cared for. They cannot endure discord or antagonism, for they are placed in harmony with the higher intelligences, hence adverse criticism, temporal misfortunes, personal and family troubles, sweep against their finely attuned organism, and they suffer—suffer untold pains and anguish. Mozart's ears were so delicately organised that a serious discord in music would make him sick. He was a musical medium. What was true of him, is true to a certain extent in every phase of mediumship, and will apply to all delicately organised and refined mediums living. They should have harmonious surroundings—homes free from too great cares and responsibilities, and where the voices of loved ones from both shores are in harmony with their own natures.

Mediums should be protected in the exercise of their heaven-born gifts; they should be liberally compensated for their services, and in all cases every necessary want of their nature should be supplied. As well expect the bud to bloom and present to the world its rainbow-tinted hues, while frosts are biting it, insects stinging it, and worms preying upon it, as expect mediums to give angelic messages while troubles and cares weigh them down. Mediumship is a precious boon; it is the diamond of human nature, the scintillations of which are messages from our loved ones in the summer-land, and as such it should be protected, encouraged, and liberally compensated.—*Religio-Philosophical Journal*.

It is the mind that makes us rich and happy in what condition soever we are; and money signifies no more to it than it does to the gods.—*Seneca*.

A PRIVATE SOCIETY of Spiritualists at Vienna has addressed an invitation to Dr. Slade to hold a series of *séances* in the Austrian capital this autumn.

CRAZED BY THE REVIVAL.—Revival excitement has been too much for the brain of Luther Newton, a middle-aged and careful farmer, and leader in the religious awakenings at Phillipston this spring. Among other insane freaks, he pinned his father to the ground till the old gentleman forgave his enemies; commanded an express train to stand still, being, he said, “snatched off the track by the Lord,” just as the irreligious engine was about to crush him; and anointed his wife from head to foot with butter as a religious duty.—*Springfield Republican*.

FACTS *versus* MATERIALISM.—Give materialistic sceptics some tangible evidence, bring it home to the evidence of their senses, let them feel assured that, contrary to their reasoning, it is a fact in the present day, that a hand belonging to mortal can present itself as in the days of Belshazzar, and write a sentence visible to all, and you at once tear away the film which has previously precluded them from seeing the truth, and you force an acknowledgment that, after all, the Bible may be a reliable history, and not the fiction which they have been accustomed to think it is.—*Benjamin Coleman on “Spiritualism in 1862.”*

OTHER WORLDS THAN OURS.—When the Marianna Islands were discovered, it was found that the inhabitants had supposed that their islands were the only land, and they the only people in the world. Notwithstanding the disbelief of materialists and material scientists, there lie realms beyond the domain of physical science almost infinitely larger than that portion of our planet unknown to the Marianna Islanders, abounding with objects of intensest interest, and whose existence can be demonstrated as positively as that of the trilobite of palæozoic time; though for ages the world's keenest observers never dreamed of its being.—*Denton*.

MRS. TAPPAN-RICHMOND'S TRANCE UTTERANCES.—In the course of a trance address recently delivered at Chicago, Mrs. Tappan-Richmond said:—“Has not Spiritualism dared to hurl the gauntlet into the very arena of scientific investigation and challenge explanation? Has not Spiritualism dared to probe beyond the gateway of death and the walls of creeds and theological institutions, and to say that God is a God of love, and that all his children survive death? Has not Spiritualism dared to bridge the chasm between science and religion, between God and nature, and declared that there is no longer a warfare gigantic and unquenchable between God and his children; and having done this, is it not also the science upon which the human mind can for once reconcile its relations to the Infinite? And shall it go unscathed by the tyrannies of the world? Shall the spirit which persecuted the Quakers, the Puritans, the martyrs and sages in early Christian times, be allowed to slumber? Would it not be strange if behind those walls, where theology is a part of the daily life and feeds upon stone, there should be some discontent, because the bread of life after all should presume to appear outside of the walls? Is it not indeed strange that more of this spirit is not manifest, and does it not bespeak a greater advancement in human thought, that nothing of any importance has yet been done to suppress this great heresy, and it has marched on into the world until now within the very teeth of monarchy and church institutions they are fighting the battle once more?”—*Banner of Light*.

THE LAST DAYS OF MR. ROBERT DALE OWEN.

To the Editor of "The Banner of Light."

SIR,—Having received a number of letters from Spiritualist friends making inquiries respecting the state of Mr. Owen's mind, and of what occurred during his visit, of two weeks, at my house a short time previous to his passing away, I have thought it best to reply through the columns of your journal. An additional reason for doing so is, that my account may be a contradiction of the false report which has been circulated by the *New York Times*, and two or three other papers, that previous to his death he repudiated Spiritualism.

On the 25th of May last, Mr. Owen wrote me apprising me of his intended visit, and after stating that his principal object was to procure medical advice, he added: "Aside from the immediate object, I shall be very glad to have another chance of a few long talks with you on the great subject which interests us both." I give this extract to show his continued interest in Spiritualism.

He came to my house on the 1st of June, and remained with us until the 15th. I soon became satisfied that his case was hopeless, and called to my assistance Dr. Kenny, the mesmeric physician. The controlling spirit of the latter examined Mr. Owen, and told him to have no uneasiness as to the result, for he would soon be well, but in a private consultation with me afterward—the same day—he told me that he would soon pass away, and it was *that* he meant when he said he would soon be well.

When Mr. Owen had been with us about a week, Mr. and Mrs. B—, of Boston, visited us, and remained three days. Mrs. B— is one of the most interesting private trance-mediums I have met, and we held *séances* each morning and evening, Mr. Owen being present at most of them, and at one of these the presence of his father, Horace Greeley, and Daniel Webster, was announced, and each had a kind word of greeting for Mr. Owen, who had formerly been personally acquainted with them, when the controlling spirit said that Commodore Stringham was also present, "and he says he became acquainted with Mr. Owen across the water, when he and Mr. Owen were there." "Yes," Mr. Owen replied, "I became acquainted with the Commodore when I was Minister to Naples, and he was in command of the Mediterranean fleet, with its headquarters at Naples, and we were in each other's society much of the time, often dining and visiting together, and we became much attached. Has he anything to say to me?" The reply was, "Old friend, you cannot stand at the helm much longer. You have sailed a good ship, and your course has been well kept; the voyage is nearly ended; you are in sight of port; you will soon come to anchor, and it is now time for you to retire to the cabin and let other hands take the helm. All your friends await your coming on the other shore, and will be glad to greet you. Do you understand?" Mr. Owen replied that he did.

The few present were saddened; they knew but too well the import of what was said, and Mr. Owen himself comprehended it equally well, but did not seem to be cast down, and remarked that he was prepared and willing to meet the change at any time. When we met for the next *séance*, Mr. Owen was resting himself in his own room, and we did not disturb him; then the intelligence informed us that his earthly course was nearly run, that very soon he would rejoin those of his friends who had passed on before him, and who now were impatiently awaiting his coming. The previous *séance* was the last at which Mr. Owen was present.

In one of our first conversations after his arrival at my house, when the possibility of a fatal termination to his disease was referred to, he expressed a hope that his life and strength might be spared until next winter, so that he should be able to write three more articles for *Scribner's Monthly*, which would conclude the chapters of his autobiography, he having already written three, and placed them in the hands of the publishers of the magazine. But in a day or two he seemed to have lost this desire, for he did not afterwards refer to the subject.

While with us he suffered severely, but not intensely. Perceiving, from the first, that his case was hopeless, I gave him slight encouragement as to the final issue, and led him to infer, rather from what I did not say than from what I did, my opinion of the result. When Commodore Stringham addressed him in such significant language, he construed it correctly as declarative of approaching dissolution, and when, the following morning, I questioned him as I had done before as to his willingness to lay down the burden of earth-life, and enter upon the spiritual, he emphatically declared, as he had done before, his readiness and desire to meet the great and final change whenever it should come. His only apprehension was that his sufferings might be prolonged and increased, but from this he was mercifully delivered, for he passed away on Sunday, the 24th of June, nine days after he left my house for his home at Lake George.

His mind, during the time of his visit, was clear and unclouded, and his interest in everything relating to Spiritualism was unabated. On the day he left us he promised to communicate with me at the first opportunity which should present after he had passed away. The mediums upon whom I principally rely being absent, the opportunity has not yet been furnished, but when it is, I have no doubt I shall receive joyous tidings from him—if not from his own lips, at least from his dictation.

As an author, Spiritualists best know him by his contributions to our literature. His *Footfalls* and *Debatable Land* have not been excelled by any works on the subject, in ability and usefulness, and they have had a circulation unequalled by any others. They will always deservedly remain standard works on Spiritualism.

All Spiritualists knew Robert Dale Owen, either personally or by reputation—they knew him, also, either from the good he had done them, or humanity in general; and as I am writing for Spiritualists, it would seem to be a superfluous task to eulogize him, his character and

works. His mind was comprehensive and logical, and more than simply intellectual, for in the highest sense he was intelligent. He not only possessed a vast fund of information, gathered largely from observation and experience, but with a tenacious memory and keen perception of the relations of things, he without apparent effort could draw upon it to an unlimited extent, and, through the exercise of his descriptive powers, impress clearly and forcibly upon the minds of others the ideas which were so real and tangible to his own mind. His conversation and manners charmed both old and young, learned and unlearned, and, while interesting, he instructed all. All who knew him esteemed him, and those who knew him best, loved him. An atmosphere of sincerity, gentleness, kindness, and purity, surrounded him, and every earnest, aspiring soul, when brought within its influence, felt spiritually and morally invigorated and strengthened. His presence was truly a benediction.

Robert Dale Owen has fought the good fight, he has nobly accomplished the work assigned him in his earthly life, he has exchanged the corruptible for the incorruptible, the mortal for the immortal, and has received the crown of righteousness; but he has only passed to a higher, a brighter, and purer sphere, with his interest in the good cause undiminished, and from whence, with increased power and energy, he will assist the advancement of the great work to which he was so faithfully devoted, and which he so ably and untiringly prosecuted while here. He is not dead, neither is his mission to humanity ended. The crystal gates are ever open. Death to him is immortal life.

EUGENE CROWELL, M.D.

Brooklyn, New York.

A SINGULAR STORY OF A LOST DIAMOND PIN.

A SINGULAR incident happened in connection with a theft in a mansion in Van Ness Avenue a few nights ago, which Spiritualists will immediately seize upon as an evidence that departed spirits are really wont to return to this mundane sphere and exercise their power for good or evil on the inhabitants thereof. In the elegant mansion referred to lives a lady who has recently been visited by a sister, one of those fortunate mortals who is the possessor of diamond jewellery and gold coin in abundance. Shortly after her arrival the lady of the house, for some good reason, discharged a female servant, and employed another in her place. A day or two after this event the visitor, desirous to go on a shopping expedition, took her purse, containing a valuable diamond pin, and a respectable amount of coin, from its place of security in a drawer, and laid it upon the bureau. She went from the room several times in making her preparations, and, when ready for departure, the purse with its contents was missing. The alarm was at once given, and the two ladies, assisted by the new servant, made a thorough search. The house was swept, the furniture moved, and every possible crevice into which it could have fallen examined, but all to no avail; the purse had disappeared as completely as though the earth had opened and swallowed it. It was late at night before the search ended, and, completely tired out, the household retired. In the middle of the night the lady of the house was awakened by the entrance of her sister, who was acting in the most singular manner, and asking constantly for writing materials. Her nervous system seemed to be highly excited, and she did not appear in her right mind, though it was not a case of somnambulism. Paper and pencil were given to her, and she immediately covered the former with scrawls which were hardly decipherable. She soon quieted down and lapsed into her normal condition, when the two ladies set themselves to work to decipher the writing, in which they were finally successful, finding, however, it all to be a repetition of the sentence, "She has hid it under the stool." They decided that "she" meant the new servant, and, proceeding to the latter's door, they knocked for admittance. The girl soon unlocked the door, when the ladies informed her that they could not sleep, as the loss of the purse made it impossible, and that she must dress and assist them in a further search. She grumblingly obeyed, and as she came out of the door the ladies entered. At the foot of the bed stood a covered stool, the cover reaching to the floor. Highly excited, the ladies rushed to it, tripped it over, and there lay the lost purse, with its contents intact. The servant from the outside of the door had closely watched the ladies' movements, and as they placed their hands upon the stool she turned, ran down stairs, unlocked a door, and rushed into the street and away before she could be apprehended, and she has not been seen or heard of since. So far from being a Spiritualist, the lady is very positive in her disbelief of any such agency, and, moreover, is an old-school Presbyterian, and in accordance with her religious doctrine is opposed to any such theory as spiritualistic influence. She ascribes the incident to the fact that her nervous system was much overwrought—that she had been thinking and dreaming about her loss, and, as there was no one upon whom the blame could be charged, she accused the servant of the crime, though an apparently unexplained circumstance is the fact that she had never been in the servant's room, and knew nothing of how it was furnished. The facts occurred, however, precisely as above stated, and Spiritualists and anti-Spiritualists will each undoubtedly be able to furnish a satisfactory explanation.—*San Francisco Chronicle*.

THE attention of our readers who wish to complete their libraries, is invited to the list of American books on Spiritualism printed on our next advertisement page. We shall shortly withdraw many of them from publication, and in future import only those most in demand.

ANSWERS TO CORRESPONDENTS.

W. L.—You had better consult the Brixton Psychological Society, 6, Loughborough-road-north, Brixton.

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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and The Spiritualist Newspaper and publishing business are not in any way connected with each other.]

PRIMITIVE CHRISTIANITY and MODERN SPIRITUALISM, by Eugene Crowell, M.D. of New York. This is a standard work on Spiritualism by a competent observer, who, after studying its facts for many years, has drawn from them only such conclusions as they warrant, and who has comprehensively dealt with the whole subject. In two volumes, price 10s. 6d. per volume.

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 1s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

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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 OTHER WORLD, by the Rev. G. F. 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 Littleton. 2 Vols., crown 8vo., 15s.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 5s.

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Revolving Spirit; The Apparitions and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstatic; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 500 pp. Cloth 10s. 6d.

ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell), 7s. 6d.

THE SOUL OF THINGS, by William Danton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens; these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 6s. per single volume.

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