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No. 247.—(VOL. X.—No. 20.)

LONDON: FRIDAY, MAY 18, 1877.

Published Weekly; Price Twopence.

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

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 Monday, 16th.—FORTNIGHTLY DISCUSSION MEETING, at 8 p.m.
 Friday, 13th.—Soiree Committee at 5 p.m.
 " " House and Offices Committee, at 5.30 p.m.
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 Thursday, 24th.—Seance Committee, at 7 p.m.
 Friday, 25th.—Experimental Research Committee, at 6.30 p.m.
 Monday, 28th.—Library Committee, at 7 p.m.
 " " FORTNIGHTLY DISCUSSION MEETING, at 8 p.m.
 Tuesday, 29th.—ANNUAL GENERAL MEETING OF MEMBERS, at 6.30 p.m.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER TWENTY.

LONDON, FRIDAY, MAY 18th, 1877.

VEGETABLE DIET.

NOTHING can be more natural than that sensitive people, averse to the infliction of suffering in any form, should desire, if it were possible, to cease to live upon the flesh of slaughtered animals. All nature is everywhere preying upon itself. Great is the mystery that one section of living things should exist upon the sacrifice of the lives of another section. The fangs of the tiger rend the flesh of the living antelope; the hawk tears to pieces its prey; the white man is gradually "improving" weaker races off the face of the earth; in all directions the helpless succumb—the strong survive. What wonder is it then that among the more refined and spiritualised samples of the human race, the question has at last been raised whether it is necessary to subsist upon slaughtered beasts, and whether the eating of animal flesh may not be regarded three hundred years hence, with an abhorrence like that which we now bestow upon the cannibal habits of our savage ancestors.

That animal food is not necessary to sustain human life in Great Britain has been amply demonstrated. The vegetarians are a moderately numerous body, who have carried out their principles for a prolonged period, and among Spiritualists are several who have been vegetarians all their lives, and who are as healthy as anybody else, if not more so. These existing examples do not, however, prove that all persons could live without animal food; hereditary predisposition and other causes may tend to make the sudden use of vegetable diet dangerous to particular experimentalists, and possibly the immediate descendants of persons who were great meat eaters might injure their health by attempting to subsist upon a purely vegetable diet. In this, as in all other unsolved problems, the best light for guidance will be found in the results of practical experiments, and we should be glad to print, with great brevity, the personal experiences of those who have tried to do without animal food. The following cases relating to Spiritualists who have tried vegetarianism, have come under our notice:—(1.) Mr. A., a gentleman of independent means, tried the effect upon himself of a purely vegetable diet; he found that he became clearer in thought and happier in mind, but in a few weeks was much weakened in body; medial powers began to develope, and he had visions of the other world. As he thus became more *en rapport* with the next world he grew more unfitted for this one, the result being that he found himself obliged to return once more to animal diet. (2.) Mr. B., an eminent scientific man, tried vegetable diet, and found himself unfit for the duties of the world, and for battling with rough, hard business people. His powers of enduring fatigue were not so great as before. He returned to animal diet, with the conviction that if the world were better than it is at present, vegetable food would be better for him. (3.) Mr. C., a literary man, who did not like to put others to kill animals which he certainly would never have killed for himself, began to subsist upon vegetable diet as much as possible, and found his health and powers of clear thought considerably improved thereby; if he ate too little animal food he was unfitted for the rough work of this world. In the end, he reduced his regular consumption of animal food to less than one-half the quantity he habitually consumed before he began his experiments, and has ever since found himself all the better for the change. He thinks that the reason why he is obliged to eat a certain proportion of animal food is hereditary predisposition. Sometimes those who try vegetarian diet complain more than before of feeling "tired," so experiments by persons in weak health should be conducted with caution.

Mr. Colville, the trance medium, has been influenced by his spirits to subsist entirely on vegetable food, and very little of that. Mr. Morse, inspirational speaker, lived on

vegetable food for a time, we do not know whether he does so now. Mr. Peebles, who sometimes lectures in a semi-trance state, once, under gentle pressure, tried vegetable diet while living with vegetarians, but by way of reaction consumed beefsteaks with avidity elsewhere during the same period.

The hypothesis that men take upon themselves some of the characteristics of the animals they eat, is held chiefly by children and the lower races of mankind. Certain savages eat the nasty flesh of the tiger "to make themselves fierce," and Sir John Lubbock's little girl once said to her little brother at dinner—"Johnny, if you eat so much goose you'll go silly." One of the most quarrelsome and aggressive public men of the present generation subsists entirely upon inoffensive vegetables; on the above theory his characteristics would seem to arise from the accidental eating of earwigs in imperfectly washed cabbages. Sir Charles Isham—who always gives thoughtful attention to advanced problems, and was one of the first in this country to publicly avow himself a Spiritualist—has recently written and lithographed some verses somewhat in favour of abolition of animal diet, and he gives the following true story of a sad accident, worse than the earwig case just mentioned:—

With languid grace a maiden sank,
Recumbent on a mossy bank:
The day was hot, the sun was bright,
Symbol of heavenly delight.
In confidence the girl reposed,
All careless, with her lips unclosed:
Whilst thus delightfully she slept,
Within those lips a lizard crept.
In dreadful anguish she awoke,
Alas, in agony to choke.
Her marble form, which still remains,
Too vividly the truth explains:
A fearful lizard, lank and lean,
Life-like between those lips is seen.
The *tableau*, whilst you look, improves,
The long green tail—Oh! Horror!—moves!
'Tis thought a very wondrous thing,
But I believe they pull a string.

The motes and dust floating in common air, are rich in animal and vegetable life; with every breath he inspires, every vegetarian swallows myriads of living things. The simplest way of avoiding this, is to plug the nose and mouth with cotton-wool, to filter the air. Certain animal parasites live between the teeth, and often die between the jaws when the latter are employed in crushing vegetables; the slaughter of these innocents might be avoided, by the apostle of vegetarianism wending his way to a dentist, and having all his teeth extracted. The white corpuscles of the blood are much like one of the lowest forms of animal life, the amoeba; they both swim about in liquids in the same lively way, and they strongly resemble each other. The muscles, as well as other parts of the human organism, feed upon the blood, and if the white corpuscles can be proved to be living things, the carrying out of vegetarian principles is difficult.

MR. GEORGE FARMER.—Mr. George Farmer, formerly editor of the Spiritualistic journal, *The Pioneer of Progress*, writes to us from St. Kitts, West Indies, that he is collecting information during his travels about spiritual phenomena in foreign countries. He left London on the third of December last in a private steam yacht of 1,200 tons, put in for two days at Vigo in Spain, and sailed thence to Lisbon; touching at Madeira and Teneriffe *en route*, he made the coast of South America, January 24th, and anchored in the Demerara river early next day. He spent ten weeks in Georgetown, and made trips into the interior with the Indians. On the fourth of April last he started on a tour through the island, visiting Trinidad, St. Lucia, Guadaloupe, Antigua, Dominica, and St. Kitts. He expected to leave Demerara about May 7th for Jamaica and Cuba, and, after visiting one or two places in Mexico, to return to England *via* Boston and New York, reaching London about the end of June. His letter contains no psychological news.

SPIRITS IN PRISON.

BY WILLIAM OXLEY.

THE late trials of the three mediums resulting, as they did, in the break down of the charge against one, and the conviction and committal to prison of the other two, possess an interest which affects far more than the individuals immediately concerned. In after years, when the present movement, known popularly as Spiritualistic, shall have assumed a more concrete form, these trials, convictions, and imprisonments will have a historical value which we of this generation fail to recognise. The prevailing scepticism in regard to spiritual agency is the result of ignorance, and the present materialistic tendency of the human mind is due to the long-continued apparent non-interference of spiritual beings in sublunary affairs. The reason for this has doubtless been that the leading minds of humanity might pay more attention to the study of natural science, or the laws which appear to govern the world in which we have our consciousness for the time being, so as to afford a base or ground in which the seed of spiritual knowledge might be sown and germinate, thence produce fruitage in the consciousness of spiritual truth and life. The state having now arrived after the close of this preparatory process, we find that a mighty influence is descending from the world of spirit; this will go on expanding, until, knowing the laws which operate, we may consciously have our being or individuality in the two worlds at the same time.

One of the convicted mediums having undergone his term of three months' imprisonment is now liberated from his involuntary confinement, and, thanks to improved spirit in the administration of our laws, his bodily health and vigour do not seem to have been impaired thereby, and I have no doubt but that all who come in contact with Dr. Monk will notice that the effect of his enforced withdrawal from public life has had a beneficial effect in producing a happier state in his own spiritual condition, and that it will be seen a higher manifestation of spiritual power will be given through his mediumship than the production of mere physical phenomena. But even in this we have had ample evidence since his liberation that this gift is no way impaired.

One evening last week eight of us sat round a table, Dr. Monk being one of us. After a little cheerful conversation he was controlled, and for half an hour while in the trance state, and evidently inspired by the higher intelligences, gave us an intensely interesting discourse on the higher and purer phases of spirit power and life. Much of it was couched in the language of symbols, of which we know that he understands little or nothing of in his ordinary condition.

Our old friend "Samuel" then took control, and said if we would lower the light somewhat he would try to do a little. We then all linked hands, and we saw, somewhat indistinctly, a white figure behind the medium; and, as some of the company did not notice it, Samuel requested all to put our hands in the centre of table, and that his medium should lean forward, his hands being fast in mine. We did so, and twice this was repeated, the figure appearing *in dim outline*, and then filling up with a dense white robe; it was very rapid in its formation and disappearance. As I sat next to the medium I took very particular notice, and was quite wide awake to detect any imposition, if such had been attempted. I am quite confident the medium did not move a muscle, and, that the appearance was real, was confirmed by the words of all the others who witnessed it, and especially by one lady, who, not having seen anything of the kind before, gave expression to a feeling of alarm.

There being a curtain drawn across the large window which I had previously darkened, Dr. Monk went behind it; presently, five different forms appeared at the opening in the curtains, the medium talking all the time at least six feet away from the forms. Two of these forms were our own usual attendant angels, whose features are so well known that we can recognise them immediately. One had a white crown and veil, adorned by a splendid ruby jewel set as a star, and as a proof of flexibility she moved her lips and spoke distinctly, "Bless you all," at the same time making a sound as of kissing. I also saw that the head gradually grew less in size at the second appearance, thus proving unmistakably that it could not be a lay figure. Another form appeared with a totally distinct head-dress and drapery, showing also what appeared to be a gold cross. The third form was only partially developed; though the outlines were clear, yet there were gaps quite black or void, as if there was not sufficient power to complete the whole form; the other two forms were somewhat indistinct, but still different in size and character from the others. While the last form *was at the opening*, the medium told us to pay particular attention, and that I was to go behind the curtain; he put his head and shoulder out in full view, the figure being still at the opening, when the figure seemed to come right over his head and go into his body. In a moment I rushed behind the curtain, and, drawing them aside, I could discover absolutely nothing but the medium; in the presence of the company I searched him, but found *nothing* which could account for what we had witnessed. I had been sitting alone with him in his bed-room for an hour previous to our both going down together to the room where the meeting was held, and I am quite sure he had nothing about his person. I think your readers will be puzzled to know how or where he could have provided himself with the paraphernalia necessary for the production of these five "solid" not "mask" forms, and I certainly am not aware of any establishment in Manchester where speaking figures can be bought or sold.

If what I have narrated is not sufficient to establish good test conditions, then I fail to understand what are, and my experience has proved that any tests we can apply are worth but little in comparison with those supplied by the invisible operators themselves.

But as for *tests*, the most pleasing and satisfactory were those supplied in another way as follows:—

Dr. Monk came from Wakefield direct to Manchester, and in the evening two or three friends met with him, when of course the conver-

sation naturally turned upon the subject of his incarceration; he related to us his experiences and his treatment; his incarceration was made as bearable as the regulations would permit, and by the discriminating humane conduct of the governors and officials, no unnecessary hardship was inflicted, of which the imprisoned one is duly mindful. When such an individual has the inner consciousness of the overruling providence of God, and the ministrations of angels, then even a prison becomes sanctified and a holy place.

While Dr. Monk was repeating to us the story of his three month's sojourn, we were taken by surprise, as it was a literal fulfilment of the things that had been told to us by a medium while in a state of unconscious trance, two months ago. Dr. Monk also stated that he had been informed by his controlling spirit of certain incidents that had transpired with us, more especially of the death, and the manner of it, of one nearly allied to myself, which occurred while he was in prison.

As I had taken down in writing at the time the communication above referred to, the next evening I read the manuscript to Dr. Monk, where surprise was as great as ours had been on the previous evening. The description and position of his cell, together with the personages who were more immediately in contact with him during his imprisonment were accurately described, and more than all, the purpose to be attained by his incarceration was unfolded. This, to our minds at least, is eminently satisfactory.

For prudential reasons the details of these experiences are withheld; but accepting the facts, I for one fail to find for their solution any other theory than the simple one of ascribing to spiritual beings the power which they claim to exercise in the production of all the various phenomena popularly known as Spiritualistic, in connection with scientific and religious Spiritualism.

Higher Broughton, Manchester, May 14th, 1877.

A SEANCE IN THE SUNSHINE.

BY THE REV. C. MAURICE DAVIES, D.D.

[The following verses were read by the author, at one of his recent evening lectures to a private audience at the residence of Mrs. Makedouall Gregory.]

We sat mid the golden sunshine
Of a day in summer bright;
And I said, "My pretty Sibyl,
Do ask the spirits to write."

She asked. The spirits obeyed her;
And you can understand
How very much better the writing,
When on Sibyl's I laid my hand.

So I laid it. And above us
Some angel seemed to float,
While she wrote—but I'll not tell you
The words that Sibyl wrote.

They were words all unforgotten,
Through many and many a year;
And *will* be unforgotten
While I dwell in this "earth-sphere."

Nay more, they were words potential
Throughout the longer life—
Words which told me that Sibyl
Would be my "spirit-wife."

Words—though I will not write them,
I remember every one.
Far before any Dark Circle
Was that *séance* in the sun.

So all investigators
Into the spirit-land,
Try a *séance* in the sunshine,
Guiding your Sibyl's hand.

SPIRITUALISM IN DALSTON.—On Thursday evening last week the ordinary monthly session of the Council of the Dalston Association of Spiritualists was held at 74, Navarino-road, Dalston, with Mrs. Corner, vice-president, in the chair. The other members present were Mr. John Rouse, Mrs. M. T. Wood, Mr. Jonathan Tozeland, Mr. R. Pomeroy Tredwell, and Mr. Thomas Blyton. The minutes of last meeting of the council were read and confirmed. Letters of general interest, received since, were read from Mr. J. McIsack and Signor Enrico Rondi. A presentation from Dr. George Sexton was laid upon the table, and accepted with thanks. An order was given for purchase of a reading-desk, for use of lecturers. Letters were read from Mr. J. W. Fletcher, clairvoyant trance test medium, of Boston, U.S.A., and his services were secured for a series of three subscription *séances*, to be held at the association's rooms, on Wednesday evenings, the 16th, 23rd, and 30th inst. Printed cards of admission for visitors to subscription *séances*, held under the auspices of the association, were submitted and approved. The hon. secretary was instructed to negotiate with Mr. Eglinton for his services at a test *séance* on Thursday evening, the 28th June next. A paper was proffered by Mr. John Rouse for Thursday evening, the 26th July, and was accepted. The council then adjourned.

THE INFLUENCE OF DIET.

BY W. H. HARRISON.

[These lines were originally printed in *Public Opinion*, and are quoted here since the subject of the influence of diet occupies attention in this number of *The Spiritualist*.]

How many a happy though indolent hour,
Do we pass o'er the pages of Scott,
Till we seem to live in the days of old,
And the present is all forgot;
For the air he peoples with life-like forms,
And teems with fire his page,
As he leads by the power of his master mind
Through the scenes of a bygone age.

But the pages of Banting are sweeter by far,
'Tis nice o'er his writings to dwell;
His smiles for the lean and his tears for the fat
Are kinder than mortal can tell;
The lean ones of earth he envelopes in oil,
And warms with an unctuous fleece,
Whilst the lubberly man, the two-legged globe,
Is quickly distilled of his grease.

Yet I hate the old man who could sit down and write
Such a volume on animal fat,
Who weighs himself every day in the scales,
Exclusive of coat, boots, and hat;
So cover him o'er with oblivion's shroud,
Then shelve him as fast as you can,
And we'll all of us drop a large marrowfat tear
O'er the grave of the greasy old man.

THE REPORT OF THE COMMITTEE OF THE SPIRITUALISTS' DEFENCE FUND.

SIR,—This Committee closed its labours on the 14th instant, by passing the following report, and will be much obliged if you will kindly publish it.

The Committee is now dissolved. A. Joy, *Hon. Sec.*
15th May, 1877.

AFTER upwards of thirty meetings, the Committee of the Spiritualist Defence Fund are at length able to close their labours, and they now desire to offer their subscribers a very brief outline of the work accomplished. The total amount received by the treasurer was £874 10s. 3d., and the manner in which it has been disbursed is shown in the appended statement of accounts, concerning which a few remarks are felt to be necessary. The advertising and printing charges would have been considerably more than set down, had not the liberality of the proprietors of *The Spiritualist* and *The Medium* induced them to waive certain claims for work done. On the application of Dr. Monck's committee, a grant of £70 was made to that committee, after sanction for sufficient appropriation had been obtained from certain subscribers to the fund. And on a like application on behalf of Mr. Lawrence, a grant of £72 2s. was made to his committee, also for legal expenses. Other considerations apart, your committee was moved to make these payments on the ground that these cases would furnish valuable opportunities for the display in Court of much general evidence favourable to the cause of Spiritualism. But as the presiding judges permitted no digression, these important expectations were unfortunately frustrated. Though the sums paid to defend Dr. Slade and Mr. Simmons are considerable, your committee have the satisfaction of knowing that the efforts made on their behalf obtained a comparative degree of success, for their liberty was at least secured. It would have been lamentable if so distinguished a medium as Dr. Slade had been cast into prison, especially when we reflect that in order to meet his trial and to keep faith with his bail he remained in this country for a considerable time, to his own serious inconvenience and loss, both in money and health. To a peculiarly sensitive frame, the thought alone of imprisonment was sufficient to shatter his constitution, and render him delirious, and it became a matter of some difficulty to convey him safely to France where he might recover. Your committee under these circumstances did their utmost to mitigate the evils to which Dr. Slade and Mr. Simmons and their families were exposed, and contributed all in their power to render their condition supportable. And when it is remembered that nearly half the amount of subscriptions came from the American admirers of Dr. Slade, the application of a portion of the funds to the purposes of his support can scarcely be thought inappropriate; rather let us hope it will be regarded

as a substantial tribute of sympathy from the subscribers in addition to the testimonial with which he has been presented.

On behalf of the Committee,
ALEX. CALDER, *Chairman*.

THE SPIRITUALISTS' DEFENCE FUND.

J. Enmore Jones and Dr. Wyld, Treasurers.

From October 6th, 1876, to April 30th, 1877.

Dr.—April 30th, 1877.	£	s.	d.	£	s.	d.
To Cash received from English and other Spiritu- ualists	453	17	9			
„ Do. from American do.	370	12	6			
„ Do. from Russian do.	50	0	0			
				874	10	3
Cr.—April 30th, 1877.						
By Law Costs—Munton and Morris, Bow-street proceedings	120	0	0			
Appeal	400	0	0			
Subsequent	33	2	10			
				553	2	10
„ Cash paid Slade and Simmons	110	0	0			
„ „ Ignatius Williams—watching	15	15	0			
„ „ Mr. Besley <i>re</i> Testimonial	3	16	0			
„ „ Dr. Monck's Committee	70	0	0			
„ „ Mr. Lawrence's	72	2	0			
„ „ Engrossing Testimonial, Dr. Slade... ..	5	0	0			
„ Sundries for Advertising, printing, postages, and petty expenses	36	8	4			
„ Balance in hand (for unsettled claims)	8	6	1			
				£874	10	3

We have examined the above account, and have seen vouchers for the expenditure, and found it correct.—May 9th, 1877.

MORELL THEOBALD,
Public Accountant, } *Hon. Auditors to the Fund.*
H. WEDGWOOD,

CURIOUS EXPERIMENTS WITH STEEL HANDCUFFS.

ON Wednesday evening last week, at the invitation of Miss Douglas, a few friends assembled to witness some facts exhibited in the presence of Mr. Everett, of America, who leaves the observers to form their own opinions as to the cause thereof. Some steel handcuffs, with specially secure fastenings, and which he had never seen before, were brought by Mr. Serjeant Cox, who kept the keys in his possession, yet the locked handcuffs were passed on and off the wrists of Mr. Everett in a few minutes, while he was in the cabinet, and they were furthermore taken off the rail of a chair. Mr. Serjeant Cox's report on the subject is printed in this number of *The Spiritualist*. At the same sitting Dr. Wyld and Mr. Serjeant Cox held Mr. Everett, hand and foot, in his little cabinet, in the dark; they were then touched by what felt like hands, and a guitar was played. Subsequently, at a sitting in the light round a little, common table, raps were plentiful, and the table was rendered heavy or light as desired, for Mr. Hensleigh Wedgwood, Mr. Harrison, and others.

INVESTIGATORS' SEANCES.

THE usual weekly *séance* for investigators took place at 38, Great Russell-street, on Thursday, the 10th inst. Owing to the illness of Mr. Eglinton, who is generally the medium on these occasions, Mr. Chas. E. Williams was invited to take his place. About fourteen persons were present, including the medium, who took his place amongst the sitters round the table. All joined hands, and the light was extinguished. For some time we sat engaged in conversation and singing, before anything occurred, and then knocks were heard proceeding from the cabinet, which was at a distance of some eight or ten feet from the table.

Owing to the slight confusion caused by nearly all the sitters asking questions at the same time, and no one waiting for the answers, it was only arrived at, after half an hour or more, that certain changes were to be made in the relative positions of the sitters. This accomplished, the manifestations commenced almost immediately. Knocks were heard upon the table, and soon the direct voice of "Peter" greeted many of the sitters by name, in his usual cheerful and good-natured tones: Lights were seen, the musical-box was wound up, and the little hand-bell and other instruments were floated about the room, occasionally accompanied by a brilliant light. Most of the sitters were touched by hands, and Peter's voice was to be heard more or less throughout the whole *séance*.

All that took place was of a most satisfactory and convincing nature, as has always been my experience in the presence of this most excellent and trustworthy medium.—L. F. J.

I agree with the above.—ELIZABETH FITZ-GERALD (*for Séance Committee*).

6, Loughborough-road North, Brixton, London.

ON Monday evening a meeting, at which Lady Louisa and Mr. Macgregor, Dr. King, Mr. and Mrs. Dinning, Mr. Thompson, and other local Spiritualists and inquirers were present, was held at Mr. Snow's, 18, Ailingworth-street, Brighton, to hear Mr. Wallace, the veteran missionary medium.

FORM MANIFESTATIONS.*

BY THE REV. W. STANTON-MOSES, M.A. (OXON.)

THE risk of becoming discursive is so great, especially in treating of a subject that is little understood, that I have thought it best to reduce what I have to say to writing. In the discussion held here a fortnight ago many valuable hints were thrown out, but on the whole we did not arrive at any definite issue.

Now it seems to me that almost all the the published records of *séances* where form-manifestations occur, travel over the same ground. We have statements more or less exact of appearances more or less resembling the medium, more or less clearly seen (generally the latter), and more or less clearly proven to be separate entities. On the last point I confess I have seen very little evidence that is satisfactory; but I frankly admit that some evidence *does* seem to me to be entirely conclusive.

It is always invidious to particularise any special accounts, but, in the interests of the perplexed investigator, I may perhaps be permitted to say what seems to me to be valuable evidence, and to point out what seems to lack value in respect of conclusive proof. Having done so, I will shortly specify some *desiderata*.

Before proceeding further it may be noticed that the forms now usually produced are apparently different from those which have been seen in the presence of Mr. Home and Mrs. Jencken. The apparition of Mrs. Livermore, recorded by Dale Owen, was produced without the aid of any cabinet, and while the medium was in a normal state. There was, therefore, no opportunity for the transfiguration or mesmeric influence which seems occasionally to take the place of strict materialisation.

Nor does it appear that the form was always of the same solidity as those which now are presented. I have myself witnessed with the same medium (Mrs. Jencken) a case of form-presentation in which the figure was sufficiently solid to obscure the light from an open window, and was plainly perceptible to me as it bent over my chair; it also could draw the curtains so as to pass into the next room, and it could there press against the curtains, so as to cause them to show an indentation such as would have been made by a human form; and yet that body was not the solid thing of flesh and blood which I have seen and read of with other mediums.

This presence, felt and perceived rather than seen and handled, is a familiar one to me, and I take it to be another and more incipient phase of materialisation. I have seen it once in the presence of Mr. Home; and many will remember descriptions of *séances* with him at which *shadowy hands and forms* have been described. Mrs. Honeywood described such a *séance* in *The Spiritualist* not very long ago. Mr. and Mrs. S. C. Hall and others have done the same. I used some four or five years ago to feel the same sense of a near presence when John King appeared at Williams' *séances*; but that was when he was not visibly materialised. I have once observed the same phenomenon with Miss Cook. We were sitting in circle at her house, and Katie suddenly appeared close to me so as to give that sense of a *near presence*. I remarked upon it, and she at once spoke and touched me with her hand. But I believe that that member was the only solid part of her; her figure was plainly perceptible to me, and her presence felt, but I do not think the form was what I call materialised.

These cases I refer to another and more incipient stage of materialisation.

The way in which ordinary *séances* for the production of these form manifestations are now held is this. The medium is placed out of view of the circle either in a cabinet or behind a curtain; and either bound more or less securely, or entirely free. A very considerable and most desirable advance on this plan is obtained in rare cases where the medium is in full view during the sitting. Usually he is out of sight. This method of investigation I earnestly hope to see abolished, but for the present it obtains.

Under these conditions a form is frequently seen to issue from the cabinet, or from behind the curtain. What evidence have we that it is a distinct and separate individuality

from the medium? In many cases it resembles him; in some it decidedly does not; in a vast number of cases the light is not sufficient to enable an observer to say anything on the question. The latter class of cases may at once be put out of court, for assuredly when a medium is so put out of view the burden of proof that the form is distinct from himself rests on those who maintain that such is the case; whether it resemble him or not is not much to the point. We know that *he* is there. Before we can be fairly asked to assume the existence of another body, formed we know not how, we must be quite sure that he is there still, and that we are really dealing with a separate and distinct entity.

It is not much to the point to say that the form presented to our view is different from his in garb, gesture, and temperament. We know—those of us who have studied the mesmeric phenomena (and it is eminently to be desired that all students of these psychical phenomena would first make themselves familiar with the ordinary phenomena of mesmerism)—we know, I say, that a controlling will *ab extrâ* will so govern the actions of a sensitive, as to make him play any suggested part. Now since the medium is entranced during these phenomena, the burden of proof that he is not so influenced rests on those who maintain the distinct and separate individuality of the form.

It is not enough, again, to say that the medium has been securely bound, and so is placed out of the question. This is not so. A celebrated experiment of Mr. Crookes with Miss Cook demonstrates once and for ever that the power of the controlling agencies is sufficient to free a medium from any bonds that the ingenuity of man can devise.

What we require, therefore, is conclusive proof that the medium is not unconsciously used, transfigured, transformed, or presented to our gaze so as to play a part. We know that he may be so used. Nay, we believe that the very materials for acting his part may be supplied to him, and he, when the *séance* is over, be none the wiser.

What proof ought we to consider final?

Nothing, as it seems to me, short of a clear view of medium and form at the same time, in light sufficient for careful observation, and on repeated occasions. I dwell on the latter point, for I find that reiterated evidence is necessary to bring home to the mind so stupendous a fact as this.

This proof has been obtained by fortunate individuals in some cases: and on them I confess my faith rests. I have not been able to secure personal proof, though I have had evidence which makes very strongly for conviction. Among the clearest cases I would instance the experiments of Mr. Adshhead with Miss Wood, of Mr. Barkas at Newcastle, and of Count de Bullet with Firman. In saying this I mean no sort of disparagement to other investigators, especially to many friends in America whose facts are too numerous for record.

I cannot take up your time by going through recorded evidence. I must leave each mind to find its own flaws and to draw its own conclusions. But I may shortly refer to a paper by Mr. O'Sullivan, in *The Spiritualist* of May 4th last. There are points there which seem to me very conclusive. First of all, the Count de Bullet holds his *séances* on the only successful principles—regularly (every day at noon) with conditions not needlessly varied, and with patience. His results are correspondingly good. For instance, Mr. O'Sullivan speaks of "four forms seen at a time, with Firman asleep." This in one's own rooms is, I think, conclusive.

One form is not conclusive, unless the medium be seen too: one form, under conditions which preclude personation, cannot be set aside. Again, Mr. Adshhead's case: Mr. Barkas' undressing and redressing the medium in a room to which he never had access; these, and other experiments, too, place the question on a secure basis. Only I always feel a sort of mental irritation that so much time and precaution should be wasted simply because the medium is so jealously secluded. That prevents us from investigating the crucial question—What is it?

In a given case, is it the medium presented in mesmeric trance and playing a part? or is it himself transfigured? or is it the transference of a being from the plane of spirit to the plane of matter? or is it a separate creation? or is it

* A paper read last Monday at a meeting of the National Association of Spiritualists.

the transference of energy from the medium so that another shadowy form is built up out of his vital forces?

I profess myself unable to tell, and I grumble that I never shall be able to tell so long as the present methods of investigation are insisted on. I can get stray glimpses. Mr. O'Sullivan, for instance, speaks of faces imperfectly made, "faces visible only in parts or spots, with black blotches"—half-formed, in fact. This leads to the conclusion that the process is one of building up, which is sometimes imperfectly performed.

But sometimes the form presents itself almost before the medium is in his place, and is suggestive of the transference by some instantaneous process of a being from another plane of existence to ours.

Then again, as in Mr. Adshead's experiments, the form grows up before the observer's eyes, and is framed before him, and again sinks into nothingness as he gazes at it.

The balance of evidence seems to be in favour of a building up of a new being. But, whether by withdrawal of energy from the medium, so that it is (so to say) bone of his bone, and flesh of his flesh, or whether by some occult process whereby material is formed in the atmosphere, and is consolidated temporarily and afterwards dissipated, I am entirely unable to say.

I have stated what, as I think, has been arrived at. It is little enough, and we may be thoroughly ashamed that, after all these years, it is so little. But I am in hopes that the way is paved for more and closer investigation. Surely none will say that an allegation so portentous should be accepted without the most conclusive evidence. Surely we are within our right in asking for proof that no fair man can set aside.

To this end there are certain *desideranda* :—

1. The abolition of the cabinet.

It is desirable to see the medium, for reasons already pointed out. It is very desirable, too, to make experiments with him, so as to show his exact physical condition while the manifestations are going on.

2. If this be considered a too stringent measure of reform, it is absolutely necessary that the medium should be so placed as to enable any selected member of the circle to enter the cabinet, and testify that the medium is in his place.

This, however, I regard only as a tentative step to the abolition altogether of the cabinet.

3. Some experiments should be conducted with the form. As yet nothing has been done, or, at any rate, published. It is only by such means that we can hope to solve the perplexing questions which meet one at every turn in this most perplexing phenomenon.

4. More feasible, perhaps, is the suggestion of Mr. Harrison, that a series of experiments should be conducted with the medium, so as to test his variations of temperature and pulse. This would have a special bearing on the question of withdrawal of energy. I have seen a medium after severe strain from a long *séance*, during which pronounced physical manifestations took place, bend over as though the spinal column had not power to support the body. His hands at that time were cold and dead; and I think his pulse would have been found to be faint and flickering. "Virtue had gone out of him." What was that "virtue"? Vital energy in some form, no doubt. How had it been used? How transformed?

It is for science, by exact experiment, to answer these and similar questions.

IMPEDIMENTS TO SCIENTIFIC INVESTIGATION.—One or more of the recent prosecutions of mediums originated in the desire and intention of fettering scientific research, by feeding the prejudices of the uninformed against a new truth. To escape malicious attacks of the kind, the Dalston Association of Inquirers into Spiritualism has, after obtaining legal advice, adopted the following form of ticket of admission to its *séances* :—"Dalston Association of Inquirers into Spiritualism (Established 1870). Subscription *Séance*. Declaration :—This ticket admits the undersigned to a *séance*, to be held at —, with Mr. —, on — evening, the —, 18—, at — o'clock, to witness such occurrences as may take place in — presence. But it is expressly declared that the causes or sources of such occurrences, spiritual or otherwise, are in no way asserted, and the undersigned visitor must form his own judgment upon them. The production of phenomena of any kind is not guaranteed. I, the undersigned, hereby accept the terms of admission to the above-mentioned *séance* as being that no occurrences or phenomena are warranted to happen, and that the causes or sources of anything that may be witnessed by me are not in any way affirmed to me by the Association or by M— as spiritual or from any unknown cause, and that I am required to form my own judgment as to the origin and nature of whatever may be presented to or witnessed by me. The undersigned is introduced as a visitor, in accordance with the Constitution and Rules, by a member of the Association, M—, and is required to observe the "*Séance Regulations*" printed on back of this card. The member introducing the undersigned visitor will be held responsible for the visitor's conduct. Signature —."

THE "FOUNDATIONS."

BY G. F. GREEN, AUTHOR OF ONE OF THE PRIZE ESSAYS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

"If the reviews and facts of the day have in any way shaken the standing-ground of the Christian is it not his first and most obvious duty to make a humble and most searching scrutiny of the foundations."—Mr. Gladstone's *Letter to the Editor of "Liverpool."*

UNDOUBTEDLY it is a grave question whether the foundations of the Christian religion are broad and strong enough to support all the superstructure of creed and dogma which has been erected upon them since the first architect laid the corner stone. But a more important matter still, in the present attitude of the thinking world, is to know whether there are any real foundations at all—to be able to define them, and to distinguish them from the rotten props which disfigure and can no longer help to support the edifice of Christianity. It is the special mission—or I had better say the special result—of Spiritualism to throw a light on the foundations of religious belief which have long been buried out of sight. Not only is it the most obvious duty of the Christian who feels his standing-ground shaken to examine these things, but it is the duty of every Christian to do so, and not to put forward on public occasions, and even from Christian pulpits, those decayed props which the merest tyro in philosophy can knock down, and which afford the enemy such abundant reason to blaspheme. I am ashamed to call myself a Christian when I go to church and hear the shallow arguments and false conclusions that are often set up under the banner of the Christian religion.

Without attempting to prove every point, it may afford some help to others who are scrutinizing the "foundations," if I give the conclusions I have arrived at. There appear to me only two foundations for any religious belief: (1) *Personal spiritual experience, i.e.,* direct communion with a supreme being, or superhuman beings. (2) *Authority, i.e.,* the authentic experience of others. Of these two, the latter, though superimposed on the former, is of the more importance, because of its greater surface and extent. Both of religion and science our knowledge may be compared to a globe resting upon a plane. Its foundation is the point of individual consciousness resting upon some eternal substratum which we cannot understand. The next layer in the story is wider, and the next wider still, until we reach the full diameter of our accumulated beliefs. They are *nearly all* (whether in science or religion) made up of authority, or founded upon it, and there is nothing firmer or surer to build upon except the mere "point" called personal experience. Authority, then, is a most important—nay, the most important part of the foundations of religious belief; but here I must make a distinction, or I shall be misunderstood. *The greatest hindrance to the advancement of religious knowledge, next to the denial of all authority, is the belief that any authority is infallible.* I fear this belief will take a long time to overthrow. It is a habit of childhood to regard all knowledge as absolute and unconditional certainty, and the habit clings tenaciously to many minds. Surely authority has enough influence upon ordinary men, without being bolstered up by such a monstrous assumption as infallibility! What should we say if a doctor or professor of physical science were to claim infallibility for his theories? This assumption of infallibility, be it for Pope, Church, or Book, is not a firm foundation, but a rotten prop, which had better be removed. What does it rest upon? It must rest ultimately upon some man's assertion, and generally it will be found to proceed rather from the implicit faith of the disciple than the teachings of the master. Mahommed asserted that the separate fragments of the Koran were delivered to him by the angel Gabriel, and his disciples believed him. We have no stronger *external* evidence of the divine origin of the Bible than of the Koran. It is time that Spiritualists should openly disavow the exclusive narrowness of all churches, whether Catholic or Protestant, Christian or Pagan, which claim infallibility as the foundation of their creeds. May it not be said without irreverence, that the time has come when we should seek to found a science or philosophy of religion, based upon the broad authority of spiritual experience in all ages, interpreted by the light which is given to every man?

All authority must be subject to the exercise of private judgment. If we accept the Bible as the highest and purest revelation of divine truth, yet it has been poured into earthen vessels, and "emptied from vessel to vessel." Therefore it cannot be accepted as pure and living water, though proceeding from a divine spring. Else why the need of a new translation? But we have to consider not only the channels through which this revelation has come down to us, but also to go farther back and to consider the vessels it was originally poured into, and in the last place its origin.

Then shall we come to the real foundations of the Christian religion. To any but a Spiritualist the mode of inspiration—the way in which the thoughts of Holy Writ were embodied in their present form—must be a dark and perplexing problem.

Were the writers conscious or unconscious of the use they were put to? How were they made aware that their guidance was divine? Was it divine in any other sense than all actions which spring originally from the source of life in whom we live, and move, and have our being?

These are the questions involved in the necessary comparison of authorities, and which must be strictly answered before anything like a rational "foundation" can be arrived at.

If it be said that in casting adrift from the old mooring of an infallible word of God we are launching upon an unfathomable sea of doubt, let us reflect whether better proof of a God is afforded by any human tradition than may be arrived at by the study in our own souls of the "power which makes for righteousness?" Whether there can be any stronger basis for the belief in a spiritual existence after death than the recorded experience of all ages, corroborated by our own if we will take the trouble to acquire it?

These two beliefs, coupled with the knowledge of future rewards and punishments self-earned, which is their natural corollary, are the strong and unassailable foundations of "natural religion," and will prove sufficient to bear the weight of human hopes, and aspirations, and woes, when the infallibility of pope and priest, church and book, are relegated to their proper place amongst the fables and mythologies of the past.

A RAT-EATING SEER.

BY SIR CHARLES ISHAM, BART.

THE late William Dring, of Gotham, near Nottingham, rat-catcher, whose rat-eating propensities I allude to in my little poem "What shall we eat?" was a very remarkable seer. Although Dr. Elliotson was not at the time (1852) a believer in spiritual phenomena, he readily inserted a full account I wrote for the *Zoist*, vol. ix., p. 55, from which it appears he had seen at least a hundred of his acquaintances at about the time of their death, before or after. In the night they would produce a sensation as if walking lightly over him, and when a boy he had been beaten by his father for disturbing him in the night.

His mother and others of the family had the same faculty. A similar case is to be found in John Wesley's *Journal*, and is reprinted in the *Spiritual Magazine*, vol. i., p. 120.

The death of Dring from drinking too much beer at a rat pie feast is also recorded in the *Zoist*, vol. x., p. 120.

Lampport Hall, Northampton, May 14th, 1874.

At the next *soirée* of the National Association of Spiritualists, June 6th, Miss Ella Dietz and Mr. F. Dietz will give poetical recitations from Mrs. Browning and Alfred Tennyson.

MR. FLETCHER AT MRS. WELDON'S SOCIAL MEETINGS.—Next Monday night Mr. Fletcher, the American medium, will give a short trance address at one of Mrs. Weldon's weekly concerts, at the Langham-hall, Portland-street, and the payments for admission will go to the support of the Orphanage. The proceedings of the evening will begin at eight o'clock. If, instead of a trance address, Mr. Fletcher could give to a large audience the evidence of spirit identity which he does to a small one, he would awaken considerable interest. Miss Myrtle Boone, who last Monday gave an able address on "The Elevation of Labour," will next Monday recite "The Stage-Struck Daughter." The music and singing will, as usual, be of high quality. Mr. Mayall, of 244, Regent-street, has taken several good portraits of Mrs. Weldon, with her little pupil Katie; copies of these will be sold for the benefit of the Orphanage.

"EVERETTISM."

BY EDWARD W. COX, SERJEANT-AT-LAW, PRESIDENT OF THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

IN my desire to learn the contrivances by which the alleged phenomena of Spiritualism are produced I paid a visit to the so-called *exposé* of Mr. Everett, at 22, Woburn-place, Russell-square.

I need not detail the many remarkable conjurations performed, my purpose being to narrate one which certainly far surpasses anything exhibited by Maskelyne and Cooke.

At the first visit a pair of handcuffs was put upon him, and the key held by myself. In six minutes his coat was taken off; in two minutes more my coat was upon his back; in seven minutes the chair on which he sat was hung by one of the rounds to the handcuffs, which throughout these doings were closed upon his wrists.

But these handcuffs were his own, and it might be fairly conjectured in some way prepared for the purpose. I asked if I might place upon him handcuffs brought by myself. He readily consented.

Accordingly I borrowed from the prison at Clerkenwell two pairs of handcuffs which I was assured in plain language, "the devil himself could not get out of." One of them was of very special make, not closing with a clasp, but requiring a key to open and close it by means of a double screw, whose effect was that it could be opened or shut only by its own key, and that of so peculiar a make that no other could be used. It was a special structure to secure an extraordinary criminal. The other pair of handcuffs was of the usual form, closing with a spring, but when closed it could not be opened by any other key than its own.

Armed with these two formidable instruments, which had safely held in durance vile many hundreds of criminals, I called upon Mr. Everett. To my surprise he instantly consented to my using them in any manner I pleased.

The suggestion I had heard by others who had witnessed the handcuff feat was, that he must have so small a hand that he could draw it out and replace it with great rapidity. As this was not impossible, however improbable, instead of putting them upon his hands, I fastened both pairs of handcuffs to the round of his chair, securely locking them, and putting the keys into my pocket. I timed him throughout. In five minutes the handcuffs were taken from the round of the chair, and placed upon his wrists, one of each pair being round each wrist, and the others of the two pairs linked together. All were securely locked as before. In this condition, in sixteen seconds, his coat was taken off. In twenty-two seconds a handkerchief, handed by a visitor, was knotted into nine curious knots, which it took him five minutes to untie. I then proposed to take the handcuffs off with the keys, but he suggested that trial should be made if the power that put them on could not take them off. In eighteen seconds they were taken off, unlinked, and thrown upon the floor still unopened.

There is much besides that is remarkable, but none so perplexing as this.

He does not call it Spiritualism. He requests the visitor to form his own judgment, and he submits to any tests. He calls it *Everettism*, and perhaps that is the best name for it. By no straining of the law could it be called "palmistry," nor the exhibitor be subjected to the Vagrant Act.

I may add that Inspector Day has put upon him three pairs of handcuffs at once, and a chair has been hung upon them, his coat taken off, and the visitor's coat put on.

The exposure of Spiritualism in Piccadilly is not to be compared with this exhibition of *Everettism*. Everybody should see it.

36, Russell-square, May 12, 1877.

At the last meeting of the Council of the National Association of Spiritualists it was resolved to print and circulate with next month's agenda the annual report, together with a list of the members of the Association and their annual subscriptions, excepting those who have signified their desire that their names should not be published.

A WATER-COLOUR painting by Madame Ronniger, "The Apotheosis of St. Cecilia," is on view at the Rooms of the National Association of Spiritualists, 38, Great Russell-street, London. The subject is treated in a highly Spiritualistic manner, and the execution is both refined and powerful. Madame Ronniger is editress of the *Æsthetic Review*, and is well known as a talented musician, lectress, and art critic.

"TWO GIFTS."

BY FLORENCE MARRYAT.

"WHAT can I do for Thee, my dearest Lord,
Who died for me?
What shall I bring from out my store of wealth,
To offer Thee?
I nothing have, but what Thy love bestowed
To ease life's pain.
All came from Thee—yet, if Thou wilt, receive
Thy gifts again!
Shall I lay down before Thy Blessed Feet
My powers of mind?
No greater joy than to submit them thus
My soul could find!
Dost Thou require the faithful love of years,
The tender care
With which sweet Friendship has enriched my life?
Then do not spare!

Or wouldst recall the strength of which I boast?
It is but lent.
Let Thy command be known, Thy servant's voice
Shall not dissent.
Or dost Thou crave as sacrifice from me
My paltry wealth?
LORD! Take my powers, my comfort, and my means,
My will, my health!
All came from Thee—all by Thy mercy given,
Are still Thine own.
Strip me of earthly good, so I retain
Thy love alone!"

"My servant! What are these thy gifts to me?
Am I not God?
And shall I cause thee needlessly to pass
Beneath My rod?
Keep thou my mind; cherish the friends I gave—
The health—the gain:
Each boon was sent to draw thee nearer Heaven;
Let each remain!
But search thy heart: its fealty I claim
As Royal Right,
And say if thy desire to serve thy LORD
Will bear the light!
Hast thou in truth brought forward of thy best
To give to Me?
Is there no treasure hidden in thy heart
More prized by thee?
I am the First! Thou canst not all deceive
By word or deed:
Hold nothing back lest I withhold My love
In thy great need!"

"O! LORD, I do indeed confess my sin:
The best of all
Thy gifts lies yet concealed within my breast,
And at Thy call
My bosom throbs, it bounds beneath the dread
Of parting night,
Yet, Saviour! if Thou wilt, take even that—
And let me die!
Is it his precious life Thou dost require?
I hide my eyes,
Do Thy great Will—but spare my feeble sight
The Sacrifice.

Not that! My weary days then must be spent
Apart from his!
Severed our lives, but at Thy word I can
Bear even this.]
Yet insufficient! From Thine eyes I read
The stern decree,
Another shall enjoy the dear delights
Denied to me!
Thy Hand is still unclosed—there yet remains
More to resign:
O! LORD, not his dear love—that love which I
Believed was mine!
Try every means Thy sovereign Will may deign
My faith to prove!

Oh! take his life—his presence—and himself,
Spare me *his love!*"

"My altar waits to sanctify thy gift,
Do thou the rest;
Make thine own choice—be faithful to thyself—
I ask thy best!"

"LORD! I am Thine, Thy creature, and Thy slave,
The deed is done:
Receive his love—receive my broken heart,
Two gifts in one."

THE PERSONAL IDENTITY OF COMMUNICATING SPIRITS.
A SEANCE WITH MR. J. W. FLETCHER.

LAST Tuesday afternoon about a dozen ladies and gentlemen assembled at the rooms of the British National Association of Spiritualists, 38, Great Russell-street, London, to witness trance manifestations through the mediumship of Mr. J. W. Fletcher, of the United States.

The medium arrived about five minutes before the *séance* began; he was not introduced to anybody, and most of those present were strangers to him. No intimation had been given to him in advance, as to who had been invited.

He passed into the trance state, and after giving a short address was controlled by what claimed to be an Indian spirit of the name of "Winona," who professed to obtain information, under difficulties, from the departed friends of the sitters present, which information she, through the medium, conveyed to the particular person in earth-life, for whom it was intended. No "leading questions" were put by the listeners, nor was anything said to give any clue to Winona.

Under these conditions the controlling intelligence told M. Gustave de Veh, of Dresden, that he (M. de Veh) was a freemason, and that a spirit who in earth-life had been much higher in masonry than himself desired to communicate with him; furthermore the name of the said spirit, which was a foreign and peculiar one, was given. M. de Veh said that all this was true, and that he believed that nobody in the room but himself had been previously aware of the facts stated.

The communicating intelligence then turned to Mr. Desmond Fitz-Gerald, M.S.T.E.L., of 6, Loughborough-road-North, Brixton, and told him that somebody of the name of "Robert" wished to speak to him, and that the said Robert had brought Mr. Fitz-Gerald's little sister with him; the latter wished to communicate not only with her brother, but with her mother, who was also present. Mr. and Mrs. Fitz-Gerald said that all this was true, and that subsequent revelations made to them in the same way, related to important private matters unknown to anybody outside their own family.

Miss Kislingbury, secretary to the National Association of Spiritualists, was next told that her father was present; Winona further said that she saw a lady who was spelling her name to her—"E-d-m-i-s-t-o-n;" her husband was with her, and they were both asking about their "Katie," who was still in earth life; they held up two or three fingers to show that they had been only two or three years in the spirit world. They seemed to be "near" each other in a spiritual sense. They said that Miss Kislingbury had often visited them at their home, and they wished to state that they had received a bright reward for the work they had done below in connection with Spiritualism. They had a communication to give to their Katie, who had too many people advising her; they wished very much to give her some advice for themselves. They further said:—

Dear Friends in the earth life,—We have made many attempts, but have hitherto been unable to communicate with you, although we know that you often think of us in the spirit world. Know this from us, that all things are governed by the law of justice, and that the only way by which men can find happiness in spirit-life is by acting out properly the life on the earth below, by doing the best they can at each moment of time. Are we happy do you say? Bless your hearts! Yes! And our happiest time is when we can meet you thus together.

The above address is highly characteristic of the late Mr. and Mrs. Edmiston, of Beckenham, Kent, who were most faithful and kindly workers in the cause of Spiritualism.

Next, the communicating intelligence said that a lady present had a son who was an accomplished musician. Mrs. Speer admitted that this was herself, upon which the spirit said—"Please give the following message to the doctor," meaning thereby Dr. Stanhope Temploman Speer.

A gentleman present was told that his wife strongly objected to Spiritualism, and somewhat hindered him in his investigation thereof. He admitted this to be true.

Mr. Harrison was then informed that his father and mother were present, and that they at a future time would communicate with him in such a way that no question could arise in his mind but that he was really talking to them. Mr. Harrison said that it was true that his father and mother had both departed this life.

Winona told a lady from Monmouthshire that a spirit of the name of "George" wished to speak to her, after which the entranced medium whispered a message in her ear; she said that the communication was partially accurate.

About a week ago Mr. Fletcher gave a *séance* to the Dalston Society of Inquirers into Spiritualism, and Mr. Blyton, Mr. and Mrs. Henry Cook, and Signor Rondi, have expressed to us their satisfaction with the evidence of spirit identity then given to various sitters. We first met Mr. Fletcher a fortnight ago, at the house of Mrs. Weldon, where he gave an admirable present, whom he had never seen before, some particulars of his past life, and of the expeditions which he had commanded, which statements were admitted to be all of them true.

Mr. Fletcher's mediumship seems to supply a want which has long been felt in this country, namely, communications giving strong presumptive evidence of the personal identity of the communicating spirits.

DR. HOOKER, President of the Royal Society, spoke of Spiritualism at the Royal Academy dinner as "the prevalent superstition."

LAST Monday evening there was a large attendance at the rooms of the British National Association of Spiritualists, at the adjourned discussion on "Form Manifestations." A report will be published in these pages next week.

THERE are full attendances every Sunday at St. James's Church, Westmoreland-street, near Portland-place, London, to listen to the ministrations of the Rev. H. R. Haweis, M.A., whose regular congregation is largely composed of Spiritualists. The church is too small for the congregation.

IDENTIFIED SPIRIT FORMS.*

BY BENJAMIN COLEMAN.

As you have asked me to take part in the discussion on spirit forms, I cheerfully comply with your request by writing what I have to say instead of taking my place in open discussion, for which I regret I do not now feel equal. I am aware, however, that anything I have to say will be to many of the readers of your excellent journal but "a thrice-told tale," yet I have no doubt, as you assure me, that the majority have never heard, but in the most casual way, of the records I made, now some sixteen years ago, of, probably, the best attested case of "Spirit Form Identity" that has yet been made public—I mean that of Mr. Charles F. Livermore's wife, through the mediumship of the well-known medium, Miss Catherine Fox.

Let me premise, for the information of those who are now taking a prominent position in the Spiritual movement, that after several years' experience in this country I made a trip, in 1861, to America, for the purpose of fortifying my judgment by personal intercourse with the leading Spiritualists on that side of the Atlantic, including, among many others, Judge Edmonds, Professor James Moffat, Epes Sargent, and Dr. John F. Gray. On the first evening after my arrival at New York, I went, as a perfect stranger, to one of the weekly conferences of Spiritualists held at Clinton Hall, and heard from the lips of the latter gentleman a statement of a series of phenomena which entirely surpassed anything I had previously seen, or even heard of. Dr. Gray, who occupied the platform, said that the wonderful facts he should narrate occurred within the previous two or three weeks to a personal and intimate friend of his, who was disconsolate about the loss of his wife, and whom he had induced to look into Spiritualism. Little did he imagine that his friend's experience would soon surpass his own. His friend, whose name he regretted he could not divulge, occupied a high position in the commercial world, and was a man whose statements were absolutely to be relied upon.

The following is a brief sketch of one of the first *séances*, as described by Dr. Gray:—

"When the light was extinguished, some person, as if walking in stocking-feet, was heard, accompanied by the rustling of a silk dress; then it was rapped out—'My dear, I am here in form; do not speak.' A globular light then rose up from the floor behind me, and as the light became brighter a face surrounded by a crown was distinctly seen by the medium and myself. Next, the entire head appeared, covered with a white veil. After the figure had risen some feet higher, the veil was withdrawn, and I then recognised *unmistakeably the full head and face of my wife*, surrounded by a semi-circle of light, about eighteen inches in diameter. The recognition was complete, derived alike from the features and her natural expression. The globe was then raised, and a female hand held before it was distinctly visible. Each of these manifestations was repeated several times, as if to leave no doubt in our minds. Now, the figure coming lower down, and, turning its head, displayed, falling over the globe of light, long, flowing hair, which, even in its shades of colour, appeared like the natural tresses of my wife, and, like hers, was unusually luxuriant."

Another *séance* was described by Dr. Gray, and in the discussion which arose, not one of the speakers, except myself, could accept the statements made by him. I said "that marvellous and unprecedented as the phenomena undoubtedly were, I could receive them on sufficient testimony. The only thing to be regretted was that manifestations so extraordinary should have been witnessed by only one person besides the medium, and that that one should withhold his name from the world." These remarks, made at the close of the meeting, made me at once acquainted with the anonymous gentleman himself, and if no other circumstance had occurred in the course of my inquiries, the result of this acquaintance would have been to me a sufficient reward for my visit to America. He was seated during the whole evening, it appeared, at my side, and like myself he was unacquainted with any one present. Upon my rising to depart, this stranger presented his card—Mr. Chas. F. Livermore, 41, Wall-street—and asked the favour of

making my acquaintance, saying that he was the person alluded to by Dr. Gray, and he should be glad to satisfy me of the reality of his strange experiences. Thus commenced an intimacy which continued from that day up to 1866, during which period Mr. Livermore kept up an active correspondence with me, telling me of all the new developments which were constantly occurring, and which, taken as a whole, I believe form the most complete history of spirit manifestations on record.

In the first letter which I received from Mr. Livermore, he said:—

"We have now arrived at that point where cards are written upon by the spirit.

"The first of this kind, headed Friday, May 3rd, 1861, was most carefully and correctly written, and the identity of my wife's handwriting proved conclusively by minute comparison.

"The spirit, style, and handwriting, are positive proofs to my mind of the identity of the writer, if other more convincing proofs still, which I have had, were left entirely out of the question."

The next letter I give in detail, as it suggests questions worthy of consideration:—

New York, June 24, 1861.

You are no doubt correct in saying that anonymous statements carry less weight than when attested by a respectable signature. In my case, however, the credibility of the witness can be proved, first by your own testimony, as well as by that of Dr. Gray, to whom I am well and intimately known.

And here permit me to say, that I regard Dr. Gray's opinions on Spiritual Science as entitled to perhaps greater weight than those of almost any prominent Spiritualist in this country. He is strongly opposed to what he considers the too prevailing confidence in spiritual identities. Dr. Gray fully understands the practical nature of my investigations. How I have receded, step by step, from a state of thorough scepticism, and therefore he attaches importance to facts *so important*, which he knows are free from exaggeration.

My earnest desire was, above all, not to be deceived myself, and now that my faith is impregnable, I wish to keep it pure by a strict adherence to positive truth. From the first I have kept records, including the states of the atmosphere, direction of the wind, &c. My experiences and observations prove that the electric conditions, both of the atmosphere and of the persons receiving manifestations, are, if possible, more important and subtle than mental conditions. I find that a perfect manifestation can only be received under a combination of favourable, mental, physical and atmospheric conditions. A north wind and clear sky are both desirable; but the greatest electric phenomena (of lights) witnessed by me was during a snow-storm, when the atmosphere had become highly electrical by the action of the falling particles of moisture suddenly congealed by an extraordinary change of temperature to intense cold.

Our atmosphere, as you are aware, is ordinarily dry, whilst yours is surcharged with moisture; and I am satisfied that it would be difficult, if not impossible, to obtain as perfect manifestations in London as in New York.

As Miss Fox says she has never received such powerful ones with any other person, it would be perhaps proper for me to state that my condition has always been highly electrical. The combing of my hair elicits electrical sparks in profusion in dry weather,* and I find no difficulty in lighting the gas by applying the end of my finger to the burner, after having excited the electricity in my system by the friction of my feet upon the carpet. This, however, is not an uncommon occurrence here, but I have repeatedly tried it in England without success. I give you these facts, because I think it important to look at all the means, by which spirits are probably enabled to produce wonderful phenomena without transcending the laws of Nature.

You ask me if I believe that all the manifestations which occur to me are from one spirit. Most certainly not, for it has been repeatedly explained, and I think proved, that the spirit of my wife made itself visible to me through the powerful aid of other spirits. The startling noises of which I have spoken, were made, I believe, by others for the purpose of exciting the nervous system and throwing off from the body of the medium and myself the electric fluid, which is then seized upon and made available by the will of the active spirit. This is my theory, gathered entirely from observation.

On the occasion of the first appearance of my wife's spirit I was told that the spirit of Benjamin Franklin had aided in producing the electrical phenomena by means of which the spirit was made visible to me. From that time he has (by raps) invariably announced his presence. His identity, however, it has been impossible for me to prove except upon his own statement confirmed by my wife. But her identity has been established beyond the shadow of a doubt. First by her appearance, second by her handwriting, and third by her mental individuality, to say nothing of other numerous tests which are conclusive in ordinary cases, but upon none of which have I relied except as corroborative evidence."

In this letter it will be seen that the spirit-wife told Mr. Livermore, on the first evening she presented herself, that the spirit of Benjamin Franklin had aided her, and in subsequent messages it was promised that Franklin himself would appear in form; this was realised some months after, and

* A paper read last Monday night at a meeting of the members and friends of the National Association of Spiritualists.

* A similar statement is made by the Rev. C. H. Townshend in his *Facts in Mesmerism*.

subsequently Dr. Gray and Mr. Livermore's brother witnessed the full form manifestations of both the wife and Dr. Franklin.

I send with this two cards written upon by each of the spirits, that written by the wife is one of several which were sent home, and we have Mr. Livermore's distinct asseveration more than once repeated, that the writing is identical with that of his wife.

That written by Dr. Franklin is, as you will see, totally different, and no doubt some of your readers will be able to find, in the British Museum, a specimen of his original writing in life.

I have never sought for it there, but shortly after the receipt of the cards I went to the Reform Club, and there I saw his signature attached to the scroll of American Independence, which hangs in the stranger's room of the club, or did hang there fifteen years ago, and I thought the signature singularly like that on the card. I send you also two sheets containing lithographed fac-simile letters of both Franklin's and Estelle's, for the inspection of those who are interested.

Now, with regard to the whole series of manifestations witnessed by Mr. Livermore, I have to remark that they are entirely different from anything we have yet seen in this country, and also different to most of those which have been spoken of within the last three or four years in America.

There are evidently therefore two kinds of form manifestations. Here let me say that Mr. Livermore is wrong in supposing that his is the only case of that nature, for there was one at least of a very similar character which happened, I believe through the same medium about the same time, which has never been made public; but, as I have said, nothing of that kind has occurred here. One important difference is that the medium in the one case was always in her normal state, never entranced, but very sensitive, and occasionally marring the efforts of the spirits by her natural excitement as these forms developed; she thus, to a certain extent, prevented for a time the most perfect of the manifestations.

I have always looked forward to the time, now at hand, when men superior to myself would feel obliged to examine and who, after recognising what I have been accustomed to call Spiritualism, and the reality of the phenomena, would prove the mysteries which I and many others have recorded. In my way I think that I have faithfully performed my part in the spiritual movement. But you, with higher educational advantages, who are now engaged in attempting to unravel the mystery which enshrouds the subject of spiritual manifestations, have a higher and much more difficult task to accomplish. I feel, however, that you who are discussing the subject and acknowledging the reality of spirit-forms, are on the right road, though the settling in your own minds of what is, and what is not matter, will be a great difficulty, since it will necessarily oblige you to abandon your early training and cast to the winds what science has taught, and what its great exemplars, the Tyndals, Huxleys, and others still *erroneously* maintain.

One other observation I will make on the great difficulty of settling the question of identity of the spirit forms seen in this country. Identity in any of the phases has been with me, as I have no doubt it has been with every serious inquirer, a great stumbling-block. My opportunities, though limited in comparison with many others, have been, however, enough to assure me that a certain class of spirits have the power of simulating effects which too frequently compromise the innocent entranced medium under their "control," and therefore I entirely agree with Mr. Stainton-Moses and Mr. Harrison, and I think the use of a cabinet and the binding of mediums, however securely, is useless, and should in future be dispensed with, especially by those who compose the Research Committee, who are presumed to be adepts, and whose duties have nothing to do with the conversion of septs.

THE memorial to Dr. Slade lies at 38, Great Russell-street, for the signature of those who wish to testify, from personal experience only, to the reality of his mediumship. All those who desire to sign it should do so without delay.

Poetry.

LIFE.

Far away, on the hoar hill side,
From Skiddaw's crest the streamlets glide;
Or, leaping in a torrent-gush,
Down the craggy channels rush
White and glittering; but, so far
Aro heathor brae and broken sear,
Motionless their motion seems,
And fixed the trickling silver gleams.
As in a charm suspended, lie—
Or, like a picture to the eye—
The rushing waters, and express
No movement in their silentness—
That one long line of falling pearl—
Savo where the tortured cascades whirl
And make a trouble in the air,
Though e'en the foam hangs sleeping there.

There are some lives whose action flows
Through intense forces in repose,
And to the distant thought appear
Lovely, but lonely, on the drear
World's mountain side a glory, set
In a stern solitude, which yet
They seem to comfort and make bright
With gentle beauty, and the white
Glimmering as of a spirit light.
Go near, and, lo, the silence speaks,
In countless waves the full tide breaks,
The unapparent force appears
In the quick rush of hopes and fears,
And onward, beating thoughts, subdued
In channels of a purposed good,
Though crossed and fretted oft. For there
Swell sighs for secret faults and care
For the world's heritage of sin,
And heart-sick longings, midst the din
Of the great wrongs of time, to hear
Celestial tones rise loud and clear,
The victory of a God confessed,
And all that troubled flood at rest.

Lord, may my life in quiet seeming,
And lit by such a gentle gleaming
As to the mind incurious hides
The hidden power with which it glides,
Fulfil its vows of prayer and faith,
And love that lights the eclipse of death;
Kind acts and lowly services
Of heart that feels and hands that bless,
And that unselfishness Divine
Which proves me, sweetest Saviour, thine.
So troubled, gentle may the press
Of busiest days seem silentness,
And, touched by heaven's reposerful light,
Life's active charities grow bright,
And be subdued, midst all its cares,
Its trembling hopes, its feast and prayers,
And strife with sin that dare not cease,
To one result of shining peace.

A.S.

THE GREATER NUMBER.

[In the *Trinummus* of Plautus (Act ii, scene 2), Philto exclaims, "Quin me *ad plures* penetravi!" which Riley translates, "Why have I not descended to the *dead* ere this?" adding the note "'Ad Plures,' 'to the many,' signifies 'the dead,' inasmuch as they are more in number than the living. It was probably used as an euphemism; since to make mention of death was considered ominous of ill." "To the greater number;" or "to the majority," would be a more literal translation, as the adjective is in the comparative degree.]

More! there are far, far more, in the land beyond the veil,
Where we see not, as here, our loved ones fade and fail.
There where the solemn Cross, never dims the sunshine of love,
More than in earth's poor stores, in the treasure-house above!

More in the paradise fields, and along the golden shore;
In the sunny isles that stud the glassy sea, more—more,
Saints have been gathering there, over since the world was born—
Not coming, and passing away, as in this life's transient morn.

Gone like the twilight mists—like a guest that tarries a day—
Our loved ones came to bless us; but now, O where are they?
Gone, where the happy circles are broken never more,
But each year the knots of loved ones gather—so many more.

Gone, our grey-haired parents: passed to the home above,
Ere we seemed to be able to pay them half of our debt of love.
Waiting for us there, to stretch out the shining hand,
And take us for ever to them up in the Tearless Land.

Gone—the wife from the husband: the husband from the wife,
Who should have shared the often weary burden of life.
Gone, like the widow's son at the gate of the City of Nain,
The brave ones whom earthly eyes shall never behold again.

Golden-haired little ones—gone—slipt from our fostering hand,
And gone to their Guardian Angels, there in the Summer Land.
We, with our Rachel-moanings, waiting to follow them,
Like the broken-hearted mothers of the babes at Bethlehem.

Ever since Abel's spirit passed with the first death-cry,
Gathering still those hosts in the home beyond the sky:
Wo, too, passing along, to share a mansion with them
Within the pearly gates of the new Jerusalem.

They are the noble army, the vast community ;
 Poor hermits, wandering pilgrims in the wilderness are we.
 But we speed on the selfsame journey. Patience ; it cannot be long.
 Sometimes we seem to catch the sound of their far-off song.

Sometimes—oftener still when the world is very drear—
 Seem we the rustling wings of the angel-hosts to hear,
 As though the “cloud of witnesses” were gathering, clan by clan,
 And the King of Saints and Martyrs Himself led on the van.

There is more—oh, think of it, mourner, in every time of dearth !—
 More to be gained in heaven than ever we lose on earth.
 Weep not, when one new pilgrim passes beyond the bourne,
 Saith not the benediction, “Blessed are they that mourn” ?

Patience. Wait as the husbandman waits for the cloud and the rain.
 The shadows will soon come down, and make us all one again.
 Here is a slender band : and the weary heart oft faints.
 There, there are far, far more in the home of the waiting saints !

MAURICE DAVIES.

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.]

SWEDENBORG'S TEACHINGS—ANOTHER INCIDENT IN THE LIFE OF DR. WOLFF.

SIR,—In the current number of your unique paper you give some interesting incidents from the experience of the genial, laborious and dauntless missionary, Dr. Joseph Wolff. The present writer remembers hearing him preach at St. Augustine's Church, Liverpool, but of that in the sequel. What you quote as recorded by himself suggests that strange incident in the experience of Swedenborg, not strange in the sense of aloneness, but as exciting curiosity, of a vision of a man who said, “I am God, the Lord, the Creator and Redeemer of the World,” which is a stone of stumbling to many inquirers—inquirers who do not doubt similar experiences recorded of other men, as St. Paul, St. John, or Col. Gardiner. See besides Gen. iii. 8, 9 ; 1 Kings xix. 11 ; Ps. xviii. 10 ; Job xxxviii. 1 ; Ezek. viii. 1—4 ; ix. 1. “I, John, saw the Holy City,” says the divine Apocalypse. “I, Emanuel Swedenborg, had my spiritual eyes opened to the spiritual world in 1743, and this continued constantly till in 1772,” is the similar testimony of sight of that humble man. In both cases the affirmation is personal ; in both, enlightened reason and the common sense of mankind will in time accept the conclusions as their own (*Human Science*, &c., by J. J. G. Wilkinson, p. 186). What I have specially in view in writing is, the fact recorded by Dr. Wolff, and which I understand is a common experience of Spiritualists, that the “Devil was silent” at hearing the name Jesus. Readers of Swedenborg on reading your copy of the doctor's letter would be reminded of him, for in sober prose he writes, “no devil in hell has power to pronounce the name Jesus,” (U. I. 297). Again, “The whole host of Satans cannot endure to hear the name Jesus to be pronounced ; for when such sound strikes their ears, they become instantly like furies, and run to and fro, uttering blasphemies.” Your Wesleyan would recall some of their most familiar hymns. The accordance of these hymns with the foregoing extract from Swedenborg suggests the query, was Swedenborg a Wesleyan, or was Charles Wesley a Swedenborgian ? So closely does the poetry of the one tally with the prose of the other that the agreement can scarcely be accidental. It is on record that John Wesley never met Swedenborg, though he had a desire so to do, of which the latter received intelligence from the spiritual world, and he duly informed Wesley that he had received such information, upon which Wesley confessed that it was true that he had a desire to see Swedenborg, but that he had never communicated the fact to any one.

“Did (he) wisely to conceal, and not divulge
 His secret ?”

With Swedenborg's words, quoted above, be good enough to compare Hymns 37, 314, 315, from which I quote a few lines.

Jesus ! the name, high over all,
 In hell or earth or sky,
 Angels and men before it fall
 And devils fear and fly.

Again,

Angels your march oppose,
 Who still in strength excel,
 Your secret, sworn eternal foes
 Countless, invisible ;
 With rage that never ends
 Their hellish arts they try,
 Legions of dire, malicious fiends,
 And spirits enthroned on high.
 Jesus, tremendous name,
 Puts all our foes to flight ;
 Jesus, the meek, the angry Lamb,
 A Lion is in fight.
 By all hell's host withstood
 We all hell's host o'erthrow, &c.

Some may suppose that these lines find support in the language of Paul, Ephes. vi. 11—18 ; Phil. ii. 10, and so they may ; but it will be admitted that their verbal accordance is nearer to the language of Swedenborg.

Will you kindly grant me space to relate briefly a recollection of Dr. Wolff's preaching, referred to at the beginning of this letter. He stated that, entering an eastern village early one morning, where, during the night a conflagration had destroyed many of the houses, he heard cries of distress, and among them these words of wailing, “Thou hast broken our bones ! Thou hast broken our bones !” i.e., Lord, this grief is from Thee. Affliction cometh not forth of the dust, neither

doth trouble spring out of the ground (Job x. 6). This experience the doctor related to illustrate the words of the Psalmist, “That the bones which thou hast broken may rejoice.” As an illustration of these words, and as showing the permanence of forms of eastern speech and the genius of language, the anecdote is of service ; but it will be claimed that as an interpretation of the words of the penitent Psalmist, it only touches the surface. I doubt not that your readers will be pleased to see the following exegesis, from Max Müller and Swedenborg, who, it will be seen are in accord. I quote first Professor Müller. The text under consideration is Gen. ii. 21—23. How that God caused a deep sleep to fall upon Adam, in order to remove one of his ribs out of which “made he a woman.” The professor has startled many orthodox teachers by the sound common sense of his interpretations. This is one of them. “Every student of ancient language,” he says, “sees at once that this account must not be taken in its bare literal sense. . . . It is not always possible to solve these ancient riddles.” The solution Dr. Müller gives is briefly as follows :—“Let us remember that when we, in our modern language, speak of the self-same thing, the Hebrews speak of the bone, *etzem*, the Arabs of the eye of a thing. This is a well-known Semitic idiom, . . . ‘bone’ seemed a telling expression for what we should call the innermost essence ; ‘eye,’ for what we should call the soul or self of a thing ; . . . bone came to be used in the sense of self or same ; . . . in modern language Adam might have been made to say, ‘Thou art same as I am,’ such a thought would in ancient Hebrew be expressed by, ‘Thou art bone of my bone, and flesh of my flesh.’”

This is the learned professor's interpretation, abridged out of regard to your space, see *Intro. Sci. Rel.*, pp. 45—48. Now for Swedenborg's interpretation. It will be seen that if the ancient writer of the second account of creation, as has been claimed, anticipated Dr. Simpson's discovery of chloroform, it is much more evident that Swedenborg anticipated the interpretation of modern students of language by about 120 years. Swedenborg in 1749, when all students of Scripture believed that woman was made from the rib of him to whom she was given for wife, put forth an interpretation of this ancient record not only in substantial accord with Professor Müller, but in accord with the entire round of all the sciences. On the passage in question he says : “It requires but little attention in any one to discern that woman was not formed out of a rib of a man, and that deeper mysteries are here implied than any person has heretofore been aware of ; . . . bone of bones, and flesh of flesh, signified the *proprium*—i.e., the selfhood, the essence, a man's ownership of himself, a man's own—of the external man, in which was the internal, therefore in ancient times all those were called bone of bone, &c., who could be said to belong to them (Gen. xxix. 14). The ancients applied this form of speaking to those who were of one house, or of one family, or in some relationship (A.C. 152, 157, 3812). Hence Adam is represented as addressing Eve, because of her relationship, her sameness, not because she was made out one of his ribs, “Thou art bone of my bone,” &c. How are we to account for this substantial agreement of these two very distinguished, yet at the same time very different, men ? Is not Swedenborg's own account of the source of his information the true one ? And if so, is there not remarkable insight indicated by that sentence of another distinguished man of the last century, Lessing, who, in his *Education of the Human Race* (Sec. 4) says, “Revelation gives nothing to man which the human reason, left to itself, might not attain, only it has given, and still gives to him, the most important of these things earlier.”

J. DE MAINE BROWNE.

91, Rochdale-road, Manchester.

MESSAGES THROUGH WRITING MEDIUMSHIP.

SIR,—The following is a spiritual communication, written through a lady in the year 1857 :—

February 12th.—“The mortal part of a man is a long time before it is separated from him in the other life ; the process is often painful ; like an ugly habit it clings long after we would reject it. Now the will of the Lord acting in and by love must be done in absolute freedom, the fear which might urge the culprit to admit and submit all things, has no place here, for the thought must be grounded in affection, and that affection be grounded in truth and good. Now this thought can only come by degrees, the beauty of holiness, of meekness, mortal man can receive but slowly, the immortal still more slowly, because the outward form of goodness is not kept up in the spirit world, where all seem as they are. The love, then, if not brought with them, is learnt through suffering, hence the trial, the pain ; my friend, the goodness of God is unimpeachable, but to remain so, mercy must not be extended except to the lowly and humble in heart ; it would be like putting a crown on a peasant who could not govern, or like ornamenting a bride who was fit only to die. The toil of life is very much against the spirituality of the soul, and yet it need not be, for the working before the Lord in the lower duties of mortality makes a prayer finer in its melody than the prayer of the form in words even in the secret chambers. But prayer is made too much a thing apart ; God is in the honest act, the kindly tone, the secret gift, the expansion of the mind, in the noble traits ; this is the prayer we love, for self is very little in the one prayer, often all in the other. The broad way of Heaven's light will enable the imbued man to see all things in the hearty social mansions of his heart. Love to his Maker brings love to all, and in that loving ray of love the prayer breaks forth in loving acts and words. The glorious views of the Saviour-Lord must be more and more grafted in man's soul ; the time will come when all brethren are links from high to lower grades : the love will unite, and the string of melody will fall on the hearts of all men, knotted only as degrees are opened in the minds. Now love, peace, and joy be knotted together in your heart.”

I also quote a spiritual communication, written through the late Mr. G. B. Pritchard, July 24th, 1864 :—

“May the love of God prevail, then the light of death must follow ;

may the time of probation pass away, and leave behind it the effects of a regenerated soul, which shall view with gratitude the hand that has given the aid that has brought peace and happiness to the mortal. May the liberty of the Christian yet breathe its influence upon the world, and bring that good out of evil that shall endure throughout the coming ages of the world, when the din of arms shall have ceased, and the calm that shall follow it shall reign, then the disquisitions that now agitate men's minds upon their spiritual affairs will find their end in that opening of Divine Truth that shall be the herald of a new state in the outward aspect of the world; when man will begin to regard his neighbour as he before regarded himself. Will the truth of life not be seen in the good of life? and, if so, will not the disputations about truth be hushed in the great business whose object is salvation? May the Hero and the Conqueror in the Christian warfare be regarded by men as the object of their admiration and devotion. May the man of meekness make his peace with his persecutor, by infusing into him the principle that prevails within himself: that may be the panacea in times to come, but much must first be done before the new cure can come into operation; many can understand the cure, but few can apply the remedy. While the force from without and the terror from without principally rule the world, the religion of men will be fixed by the zeal of their own love of power, and while that love obtains, the influence of it will affect man in all things that engage his thoughts and life; man may fight the good fight among all the conflicting elements about him, but his efforts must be greater, and his progress must be slower. May the new influence making its way in the world soften these elements, while the man of war in the outward world is beating down the old profession that raises itself as a wall against the will of the Lord and its transforming power. Men may be made oftentimes to understand their best interests in the hours of affliction, while their powers for outward enjoyment are suspended, why not then kill that which stands between themselves and their true peace, when the powers of life are strong, and the times of suffering appear at a distance? Because the time has not yet come when the best powers of life are devoted to the grand business of salvation: they now have to be well-nigh killed before even the reflection about it can be borne; hail those times when, instead of a disabled and stricken man entering on the road to life, a man in the full strength and flower of his manhood may be seen devoting his powers to gain the goal at which he shall be seen in all the strength and beauty of the spiritual man. Will man of natural strength, of spiritual strength, and of spiritual attainments halt in the full career of his spiritual progress, because he finds a small stone before him in the way which he will not put aside, or step over? May the finite not take the adjustment of the Infinite that he may find the true means to his complete state? including all the peace, all the happiness, and all the durability of it which that state contains? All opposition is indisposition to the Lord's will, and all indisposition to that is delay in obtaining the object of desire: let the course of outward life run without opposition, it will then run smoothly enough; but by opposition, like placing a large rock in a smoothly flowing stream, you will agitate mightily the current that before was holding a peaceful course. May this hint be heeded, yet the time is short, let it be smooth; you find injustice in your life, let justice temper it; forego complaints, you will find a remedy for all your ills, a security against misfortunes. The hand of Fate is hard upon the natural man, but the hand of the Lord guides and supports the spiritual man, he lives in the mild and invigorating atmospheres of Heaven, but the first inhales the pestilential exhalations of death. The Word of the Lord is swift; take it, you will find its speed, and with the operation of its breath upon your soul, a relief from care, your stay in the present, and your assurance for the future, you will thus gain an easy triumph and secure a lasting victory.—ALBERT.”

Upper Norwood, May 11th.

DRAWING-ROOM MEETINGS.

SIR,—Great assistance has been given to the cause of Woman's Suffrage, Woman's Education, and other social and political movements, by means of drawing-room meetings; and it has occurred to me that some attempt might be made in this direction to aid the cause of Spiritualism, if any ladies were inclined to take it up during the London season.

The principal advantages of the plan are, that admission to such meetings being only obtainable by invitation, the company is selected with a view to harmony and to social sympathy; and, the speakers being also carefully chosen, the subject of Spiritualism might be presented in its best aspects, and much prejudice, now caused by misrepresentation in the press and other quarters, might thereby be removed, and, in its place, a desire created to investigate the subject in a fair spirit.

Perhaps the mention of this plan may induce some of your readers to take it into consideration.

EMILY KISLINGBURY.

SPIRIT DRAPERY.

SIR,—Will you allow me to call your attention to an important error in the report of my remarks at the last discussion meeting of the British National Association of Spiritualists? I refer to what I am made to say concerning the giving away of pieces of her dress by the spirit of Mrs. Livermore. To the best of my recollection, I began my remarks by saying that I had once received a piece of lace from a spirit dress which was quite like ordinary worldly lace, adding that I had had the privilege of seeing the *photograph* of Mrs. Livermore's spirit, and that the drapery around that figure was most exquisitely fine and beautiful, especially under the microscope, being comparable only to a butterfly's wing or other natural object.

Very likely my statement was made with some confusion of tongue, in which case the report is excusable, but it must be contradicted else I shall be held accountable for saying what is not true. In fact, I never saw Mrs. Livermore either in the body or out, and when her

spirit was photographed, if I am not mistaken, only one person was present beside the medium, Mrs. Kate Fox-Jencken. The remainder of the report is substantially correct, as most of the reports in *The Spiritualist* that have come under my observation are.

F. V. HALLOCK.

May 11th, 1877.

MISS MARTINEAU'S RELATION TO SPIRITUALISM.

MISS MARTINEAU'S position in relation to Spiritualism is set forth in a letter she wrote to Mary Carpenter, printed in the interesting *Autobiography* just published by Mrs. M. W. Chapman (London: Smith, Elder, and Co.). The following is the letter:—

“Ambleside, April 17, 1866.

“... What your friend has heard of my belief in Spiritualism (so called) is not true. As far as direct personal knowledge goes, I am in a state of blank ignorance of the whole matter. I have never witnessed any of the phenomena, nor conversed with any qualified observer who had. This would be wrong if I could have helped it, but the whole thing has come up (in a popular way) since my illness began. Mr. Home endeavoured, through more than one channel, to get permission to come and show me his wonders; but I have been in no condition for watching and testing such experiments, and declined it altogether. Of course one has some *impression* or other from what one hears; and mine is this. From what I learned in my experience and observation of mesmerism, I am so far aware of the existence of rarely used and undeveloped powers and capacities in the brain, as to disapprove very strongly the gratuitous supposition, in the spirit-rapping case, of pure imposture on the one hand and of the presence of departed spirits on the other. I see no occasion or justification whatever for either supposition: and I observe this is the view of persons whose judgment is most respected,—persons who have waited till the first excitement had passed off, and they could look into the matter as philosophers should. About the facts of mesmerism, my position is the same that it was twenty years ago,—simply because I hold not an opinion based on any theory (for I never had any theory on it), but knowledge of facts. If Cuvier and other eminent naturalists justly insisted that no group of facts in natural history is better established on observation and experiment than those of mesmerism, it is not possible for any reasonable person who knows the facts to have variable opinions on the case.”

MISS ANNA BLACKWELL'S Prize Essay on Spiritualism has been translated into French, and is published in the form of a pamphlet.

LAST Tuesday night a few friends met at 8, Upper Bedford-place, London, to welcome Mr. T. Berks Hutchinson, one of the hardest workers in the cause of Spiritualism at Cape Town, South Africa. A longer notice of the meeting will be published next week.

NEXT Sunday morning the very Rev. Canon Gilbert, D.D., will deliver the third of his series of four fortnightly sermons, at the Roman Catholic Church of St. Mary's, Moorfield's, London, near the Broadstreet and Liverpool-street railway stations. The service begins at 11 a.m., and the sermon at 11.30 a.m.

AN ENTERTAINMENT AT GRASMERE.—Mr. P. R. Harrison, of Grasmere College, has, we are informed, the sons of several Spiritualists under his tuition, amongst others, the son of the late Mr. J. W. Jackson, of Glasgow. *The Lakes Chronicle* of last Saturday contains a report of an entertainment at the establishment, and the following is an extract from the account:—“The musical part of the entertainment passed off very well. Several of the songs and duets were sung in character, for instance, ‘One day while Working at the Plough,’ a duet by Masters Burns and Armer; ‘Caller Herrin,’ a song by Master King; and ‘Very Suspicious,’ a duet by Mr. Harrison and Master King. King has a powerful voice, and, dressed as Mrs. Willoughby Brown, he appeared to great advantage in ‘Very Suspicious.’ Instead of repeating this duet when encored, the ‘A B C’ duet was substituted with good effect. The pianoforte was ably presided at by Miss Gillies. The second part of the programme opened with the trial scene from Shakspeare's ‘Merchant of Venice.’ The characters, ten in number, were sustained by Mr. Harrison's pupils, Mr. Harrison himself taking the part of Shylock. As an interlude Mr. Harrison, attired as an Indian Chief, sang a solo entitled, ‘The Indian Hunter.’ This was followed by ‘The Vagabond,’ also sung by Mr. Harrison. A lively nigger farce, called ‘The Magic Penny,’ concluded the entertainment. The acting was creditably performed, making allowance, of course, for the youth of the performers, and it showed that considerable pains must have been taken in preparing for these amateur theatricals. A handsome stage was erected; green curtains at the sides, scarlet cretonne covered with white lace at the back, flowers and footlights in the front, and a real drop scene, completed the picture. The costumes were magnificent, particularly those of the characters in ‘The Merchant of Venice.’ A repetition of the entertainment has been asked for, and it will probably be given at Ambleside on Thursday week, and possibly at Keswick on the following evening.”

A DREAM ABOUT THE SPIRIT OF THE ROSE.

BY CATHERINE WOODFORDE.

UPON a table in a glass of water stood a beautiful rose, shedding its fragrance upon the air. Lovingly Cleone drew near, and with caressing words stooped to inhale its sweetness, making remarks upon its beauty; and dwelling upon the fact that all things upon the material plane have their corresponding spiritual prototypes, she laughingly wondered what might be the shape and form of the spirit entity which thus expressed its life upon the earth in the form of a rose.

Loving spirit-friends were bending over her, the human flower, rejoicing in the unfolding of her spirit beauty beneath the sun of divine love. They had trained her to know their presence, to respond to their thoughts. Ever their gentle voiceless conversations went on with her spirit, and many a page of Nature's secrets and the hidden wisdom of angels was spread open before her mind, in the quiet morning walks, or in the hours just before or at daydawn, ere the flood of life's disturbing cares had set in. So closely had the links of loving communion been drawn between her and the invisible habitants of the spirit-world, that their very emotions thrilled through her sensitive frame; the auras of angelic purity, fragrant and delicious, which they gave forth, reached even her physical senses, and lapped her in the elysium of heaven; for, indeed, heaven was brought to her very side, and entered within her, from the company of heaven's inhabitants and the constant influx of their pure spirit life into her being.

By long discipline through severest trials, the angel guides had caused Cleone to put aside all of self and earth, that is to say all the impurities of earth, and to exhale her life in sweetness. If her life was not yet perfect, it was as perfect as it could be, and the attitude of her soul was that of constant effort and aspiration after the highest. She grew upwards; already she had pierced through earth's thick atmospheres, and bore the blossom of her life in heavenly air, and this it was which made her pleasant to angels.

How beautiful was life to her because of the spirit presences, invisible to others, but which she saw and felt. How beautiful the innocent world to her, who could look upon the *within* of things, the partially unveiled lovely soul of nature; the reverse of innocence was painful, but taught its lessons of wisdom also.

Responding to Cleone's earnest longing to see the spirit prototype of the rose, some of the friends about her opened her inner vision, and she saw a gentle female face of seraphic loveliness, expressing in its fixity unconsciousness of surrounding things, seemingly absorbed in the flower; the sweet vaporous face was no more, but she treasured it in her memory.

Was it a loving spirit-friend caused the rose to be transferred by gentle human hands from the cheerful drawing-room, filled with the songs of birds, and scents of flowers, to Cleone's quiet bed-chamber, where from the centre table its sweetness exhaled through the room, and another lovely spirit-presence seemed added to this abode of ethereal presences?

Passing by her table, gratefully bending over the rose, thankfully inhaling its breath, fondling, and loving it, Cleone again and again saw the lovely spirit of it. Tenderly the ever-watchful gentle face bent above it, never glancing up, seeming absorbed in the flower. But long vaporous rose-tinted robes covered a form unrevealed, to which the face now belonged.

Night came—the hour of rest—and in Cleone's room the spirit of the rose tended her flower. Surprised and delighted that the lovely vision was still given to her, Cleone talked with spirit-friends about it. "Who has called this beautiful being here to delight me? Was it you, dear—? Is it really the spirit of the rose? May I believe that? Or is it a spirit attracted by the beauty of the flower? What will she do when the flower is dead? Does she not get tired of this incessant watching? Will she not go away? Dear little beauty! I shall miss her when she is gone. How sweet it is to know she is there. How beautiful my room is with her in it!"

"I will tell you about her," replied one of Cleone's friends. "She is one whose soul has not yet progressed into conscious individuality. Her spirit gives itself into the flower, feeding it, and making it expand into perfect beauty. She knows the fullest happiness she is capable of knowing, and her life is filled with a sufficiency of all things needful to her; but she can have no longings, nor can she feel fatigue; it is existence. She does not see you yet. But you observe her perfect beauty? She has reached the climax of this state of existence, and the next step will be human life. She is near the time of a new birth, and, being of a pure and high type, she will not be incarnated in any of the lower races of mankind. I have to aid her soul's unfolding. Watch her—I will show you something."

Lying upon her bed, Cleone watched the spirit still bending over her rose; but at length the vaporous being, as if unconsciously obeying an impulse, turned, and was wafted into the air, a little towards the head of the bed, where she remained in the same gentle contemplative attitude. She seemed presently to become conscious of Cleone's presence, and the friend said, "I am drawing out, and intensifying the powers of her soul, and making her study you."

"What can I be to her, pretty darling?"

"Much. You are too great a study for her, in short; she cannot compass all the wonders of your existence. But she is delighted with you as a woman, and begins to have ideas she never had before."

"How extraordinary! But she is a woman."

"In that form; but not yet perfect. She begins to have ideas of the capabilities of womanhood, which ravish her with delight. She is, in short, at this moment experiencing what is to her like an apotheosis, an exaltation into a new state, which comes by knowledge when the soul is ripe for it."

Expressing rapture as much as a floating form could express it by movement, the gentle being came, and hung in the air directly over Cleone's reclining body. Here she seemed to draw into herself greater

consciousness and life: to learn of a larger existence, more exalted capabilities of being than her own had ever been, to which she aspired as to the life of a god.

"I am permitting you to give her something. Are you glad?"

"Oh, delighted! Bless her! Let her take all she can get."

With a little joyous tinkling laugh, the spirit floated back to her former position, and now displayed two tiny snow-white feet beneath her rose-coloured robe. With these she seemed especially delighted, and for the first time found speech! "I have pretty woman's feet, too, now. I can run, and walk, and jump, and dance. I shall be earth-woman, too, like you soon. The great God-spirit has told me so; I am so happy; so happy! I shall be born a little baby. I shall grow, and be a woman, too; and I shall marry, and be a happy wife and mother."

The thought sighed through Cleone's mind without words, as she listened with amused and tender sympathy to the innocent joyous words of the developing soul. "Ah! may it be all happiness for you, sweet one! But even the pains of life will make you greater; so it is all happiness in the end."

But the curtains of dewy sleep drooped heavily over Cleone's eyes, and still looking at, and thinking of the beautiful existence just revealed to her, her own spirit sank into unconsciousness.

At dawn, with returning wakefulness, came the recollection of the spirit of the rose. Again, the gentle form hung contemplatively above the flower, but an ambient light encircled and haloed it, a light of rainbow hues. As Cleone watched the beautiful sight, the spirit shape rose higher, the face assumed a more beatific look, and turned itself upwards. Now the form resolved itself into the rainbow light, and there was naught but the lovely rapt face to be seen. Gradually, from the delicate rose-tint, which it had always worn, it changed to a pallid blue, as if a coloured light had been shed upon it, and paler, paler grew, once lighting into a golden glory, then snow white, more and more ethereal, until like a fleecy cloud melting away on the sun-lit sky, it vanished; but a vaporous form, so ethereal as scarcely to be seen, floated up, up, and exhaled away.

"The spirit of the rose has gone to the angels, preparatory to being incarnated. The life of the rose is over, as you will soon see, said the voice of the spirit-guardian.

The rose still looked fresh; but in one or two hours its leaves lay scattered upon the table.

Rome, May 1st, 1877.

A DEVOTIONAL SEANCE FOR WHIT-SUNDAY.

In compliance with the wishes of several correspondents, a Church of England clergyman—the writer of the two recent articles on "Devotional Spiritualism" in these columns—has consented to hold a *séance* at 8, Upper Bedford-place, Russell-square, next Sunday morning, (Whit-Sunday), at 11.30. He makes the following stipulations: First—That the service shall be strictly private, the invitations being limited to friends; secondly—That, in conducting such private service, he shall wear the dress he would wear if officiating in church, and use a shortened form of the Communion Office—"Not," he says, "that I attach the slightest importance to the matter of dress *per se*, or that I think the Church of England service so incomparably superior to all others or incapable of improvement; but I wish, as a matter of principle, to attest my conviction that such a service is not incompatible with the staunchest allegiance to the Church whereto I deem it my privilege to belong." "It is better," he adds, "to have these matters clearly understood beforehand, so that those who accept an invitation may know exactly what they are to expect."

The order of service will, he states, be as follows: Opening Hymn, No. 142, Part I., from *Hymns Ancient and Modern*, "Brief life is here our portion." Ten minutes' Address, explanatory of the services. Second hymn, No. 299, *Ancient and Modern*, "Art thou weary, &c.," (second tune). Prayers from Church of England Office. Gospel. Consecration Prayer and Communion. Short silent *séance*—previous to which will be sung, to tune of hymn 4, *Hymns Ancient and Modern*, the passage xciv. from Tennyson's *In Memoriam*—

How pure at heart, and sound in head,
With what Divine affections bold,
Should be the man whose thought would hold
An hour's *Communion with the Dead*.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say—
"My spirit is at peace with all."

They haunt the silence of the breast,
Imaginations calm and fair;
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

Any private friends who wish to be present are requested to signify the same through Mrs. Burke, 8, Upper Bedford-place, Russell-square, London, but it must be distinctly understood that only a small number of applications can be entertained, and that the *séance* is a strictly private one.

M. GUSTAVE DE VEH will return to Dresden to-morrow.

PRINCE WITTEGENSTEIN holds an independent command of a section of the Russian army on the Danube.

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.]

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 communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

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. 5s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

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. 6s.

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

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

WHAT AM I? Vol. II., by E. W. Cox, Sergeant-at-Law. An Introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged "Psychic Force, unconsciously governed in its action by the thoughts of the medium or the spectators. 8s. The first volume of this book, which deals chiefly with Physiology, is out of print.

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only photograph of a complete account of the Apparition seen by one of the ancestors of Lord Lyttelton. 2 Vols., crown 8vo., 16s.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 5s. 6d.

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 Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophecy Thereof; Anti-Supernatural Misunderstandings; the Last Bestatic; 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 Denton. 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 8s. per single volume.

POEMS OF THE INNER LIFE. Given by Spirits through the mediumship of Lizzie Doten. The accusation is sometimes made by disbelievers that spirit messages are of a temporary character, but these beautiful poems give evidence that all spirit utterances are not so. "The Prophecy of Vala," published in this book, and professedly given by the Spirit of Edgar Allan Poe, is better than any which that poet wrote during the whole of his life on earth. Best edition, gilt, 10s. 6d.; cheap edition, 7s. 6d.

POEMS OF PROGRESS. Given by spirits through the mediumship of Lizzie Doten. This, like the preceding work, is a collection of beautiful poems. 7s. 6d.

PEOPLE FROM THE OTHER WORLD, by Col. H. S. Olcott. Profusely illustrated. This book is dedicated to Mr. William Crookes and Mr. Alfred Russell Wallace. The author is a literary gentleman of high standing in New York, and the book consists of descriptions of scenes at which materialised spirits appeared under test conditions, in the presence of the author and other witnesses. Pictures of the Eddy Brothers, their homestead, and the phenomena presented at their seances, are included in the work. 12s. 6d.

NATTY, A SPIRIT; HIS PORTRAIT AND HIS LIFE, by Allan Putnam. 4s.

BIBLE HELPED-WORKERS, AND THE POWER WHICH HELPED THEM TO PERFORM MIGHTY WORKS. By Allan Putnam. 6s.

PSALMS OF LIFE. A collection containing 150 pieces of music, and 550 Spiritual hymns, compiled by John S. Adams. 6s.

HOW AND WHY I BECAME A SPIRITUALIST. By Washington A. Danskin. 4s. 6d.

POEMS BY ACHSA W. SPRAGUE, for many years a public trance speaker on Spiritual Philosophy. 5s.

THE FUTURE LIFE, as described by Mrs. Elizabeth Sweet, with an Introduction by Judge Edmonds. 7s. 6d.

THE PRINCIPLES OF NATURE, given inspirationally through the mediumship of Mrs. Maria M. King. 7s. 6d.

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN SCIENTIFICALLY CONSIDERED. By Hudson Tuttle. This book argues that man is contemporary with the Mastodon, and details the history of his subsequent development. 7s. 6d.

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It is easier asked than done. A book on Spiritualism, if it did but sketch the subject, should be very voluminous; and, when written, it would be found to omit more than it discussed or recorded. I cannot write such a book; nor do I think it desirable that any such attempt should be made in the present state of our knowledge.

But I do think it very important that any person who has special facilities for observation should use them, and record their results as best he can. In this belief, I have kept careful records of what I have seen, and from time to time have published Essays and Reviews on the published opinions of others. I have also printed a number of chapters of Personal Research in the Phenomena and Philosophy of Spiritualism, and have selected, from a mass that have been automatically written out, certain Spirit-teachings.

I propose to collect and complete these works. First, I wish to print a volume of ESSAYS AND REVIEWS. It will contain, in addition to a number of Reviews of works of standard American authors—Olcott, Sargent, Tuttle, Crowell, and others—and a long Essay on the Transcendental Action of Spirit, which have already appeared, much original matter not yet published. A special feature of the book will be the introduction to general readers of the best books on Modern Spiritualism.

The volume will be published at 10s if sufficient names are enrolled as subscribers to show that such a book is wanted, and will pay expenses. I decline pecuniary risk.

I propose hereafter (but not now) to issue two other works, —one "SPIRIT TEACHINGS," dealing with the religious aspect of the question; the other, "RESEARCHES IN THE PHENOMENA AND PHILOSOPHY OF SPIRITUALISM," dealing with the whole subject in its experimental phases, and with the theory and philosophy of it. These will come in due time if they find a place.

For the present I put forward only "ESSAYS AND REVIEWS." The following friends have kindly formed themselves into a committee with a view of carrying out business arrangements. Those to whose name * is prefixed will receive names of Subscribers, and Mr. Percival, the Treasurer, will receive subscriptions as they become due.

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I respectfully beg that no business letters may be sent to me, as my time is already overtaxed.

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HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

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