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No. 243.—(Vol. X.—No. 16.)

LONDON: FRIDAY, APRIL 20, 1877.

Published Weekly; Price Twopence.

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The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER SIXTEEN.

LONDON, FRIDAY, APRIL 20th, 1877.

NOT PEACE, BUT A SWORD.

"I COME, not to send peace upon the earth, but a sword," said One of olden time, "I come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household."

This saying is hard to be understood, except by those who have closely watched the influence upon the consociation of individuals of divergence in religious ideas, and never was the truth of the utterance more demonstrated than it is at this day in connection with the advance of the high truth of modern Spiritualism. Every Spiritualist of upwards of one year's experience can point to more than one sad example of belief in Spiritualism having been the means of hopelessly and permanently alienating husband and wife, so that they no longer take pleasure or interest in each other's society. All divergence in religious ideas exerts this influence to some extent, but that incidental to Spiritualism does so with maximum force, because the truth of the idea is brought home to the heart and consciousness of each inquirer by absolute demonstration, in the shape of visible signs and wonders which every man can prove for himself in his own home. Why then should a truth which is so real, which is so surely founded, produce this unhappiness? Because the bond of the particular family union, the rottenness of which is brought into full relief, was never real; it was originally founded, not on similarity of tastes and aspirations, not upon a spiritual and religious sympathy capable of enduring through the ages of eternity, but upon low motives of a materialistic character; upon motives which perhaps promoted ascendancy abroad at the expense of misery at home. Spiritualism, like an avenging angel, steps in, filling the soul to overflowing with religious thoughts and aspirations which others in the home cannot appreciate or endure; the earth-made bond is then severed by the two-edged sword of eternal truth, whose principles had been infringed.

In a far more limited number of cases this same truth has tended to a lesser extent to separate parent and child. These examples are fewer and less severe, because the original bond of union is in all such cases more real; it is a natural union, not founded upon low motives. But examination will probably prove that in no instance where the father and mother have both been Spiritualists at heart, have the children evinced any aversion to the facts and philosophy upon which the religious ideas of their parents are founded, since children largely manifest, in an incipient form, the thoughts and emotions of their ancestors, and upon a slightly advanced plane. Our argument, in short, is, that Spiritualism acts as a sword to those unions only which are more or less of a sham nature, but that the weapon falls edgeless before those which are real.

Human sorrow is in most, if not in all cases, the result of human sin, the trouble, by a process of inevitable law, treading upon the heels of the evil deed. The knowledge of the cause of suffering is half-way to the provision of a remedy, and there can be no question that most of the unhappiness in society is due to society having established false ideals, materialistic aims, ignoble ends, as the be-all and end-all of existence here. One of the chief uses of life is to gain that kind of experience which will strengthen and improve the spiritual and intellectual nature of the individual, who, although he brings nothing into the world, can take all the property just mentioned, and none other, out of it. Further, in pursuit only of such experience do individuals tread the path of duty here, and none other can by any possibility be the path of happiness. A life of indolence and ease, from the cradle to the grave, is one, sooner or later, of true misery, and in all cases dwarfs the inner nature of the individual. An instance occurred recently—

in a locality which for the sake of privacy shall be nameless, except that it was between the Northern and Southern Poles—in which a young lady, heart-sick of living the life of a nonentity at home, fed at regular intervals by servants, like the animals in the Zoological Gardens, and incapable of doing anything of value to the world at large, ran away to take a situation as a servant-maid. The home circle were in agony at the dread of a member of the family being known to be capable of doing anything useful; the runaway was caught and subjected once more to social captivity. A greater mistake than that of the parents in stopping the experiment, could not possibly have been made; the trials, prosaic existence, and hard work of a servant-maid would have secured the return of the runaway in a moderate time, but it would then have been a return glorified by the trophies of some little acquaintance with the world as it is, with some of the realities of life, and with the sweetness of the possession of that absolute knowledge which can be gained only by experience. Poor, weak things, are birds kept in a cage, however luxurious, and unable to fly, as compared with those who, with flashing eyes and strong wings, disport themselves in the pure air of freedom. The mistake is too often made of thinking that the experiences of one person can be superimposed upon another; if it could be done, it would not be to his advantage; strength of mind, and independence of character can be gained only by the performance of the actual work of battling personally with difficulties. The next generation, to avoid the miseries of the past, should have higher ideals and aims in life set before it, and should be encouraged in freedom of action and independence of character.

DR. CARTER BLAKE is still extremely ill, but his condition has slightly improved during the last few days.

"THERE are thousands of such conversions through the evidences of Spiritualism. If this be so, can you wonder at the rapid strides which Spiritualism is making throughout the civilised world? Can you be surprised that such an audience as this—the majority at least—can be assembled to uphold a belief which teaches nothing worse than that spirit communion is both possible and lawful—that our Heavenly Father is a living and merciful God—that each of us must reap as we may sow—that the future is a state of eternal progression—and that, therefore, there is hope and salvation for all.—B. COLEMAN; *The Rise and Progress of Spiritualism in England.*

THE DOCTRINE OF ETERNAL PUNISHMENT.—Mr. G. H. Newton, in the course of a communication to us, says:—"Believe not in the doctrine that there is an eternal hell fire prepared for all those who have stumbled on the wrong creed or dogma, for it is false; it is not in harmony with the laws of the Divine Being. Think more of the love of God than of his hatred, which is a miserable fallacy. Cling to the beautiful words—'God is love,' and build thereon your religious ideas, that we may grow more in light and knowledge, and that our religion may be purer, holier, truer, and brighter."

DR. DAVIES'S LECTURES.—The second lecture on "Modern Poetry," by Dr. Maurice Davies, took place at Mrs. Makdougall Gregory's (21, Green-street, Grosvenor-square), on Wednesday evening, when the subject was "Pathetic, Religious, and Devotional Poetry." Dr. Davies traced the beautiful idea involved in the adoption of the word *pathos* from the Greek into the English language, and illustrated by copious readings from Tennyson's *In Memoriam*, the "Babe Christabel" of Gerald Massey, and other poems, how the deepest pathos attaches to the subject of (so-called) death, especially the deaths of children. Drawing a distinction between the religious poetry of the closet and the devotional verse used in public worship (a distinction adopted for present convenience, which the lecturer did not propose pressing to extremes), Dr. Davies took specimens of George Herbert, and especially of Longfellow, to illustrate the former, and culled largely from the hymns of Keble and Faber in exemplification of the latter branch. He also read an original poem, suggested by a touching incident in clerical experience, called "In Heaven on Christmas Day." The character of the subject enabled Mr. Tamplin to "illustrate" more successfully in his splendid performance on the harmonium. The idea of these lectures is unique, and the execution of it, like everything attempted by Mrs. Makdougall Gregory, excellent. Dr. Davies judiciously abridges his discourse, and divides it into portions, so as to relieve it with music. These lectures have been altogether successful, and all concerned in carrying them out may be congratulated on the results.

INVESTIGATORS' SEANCES.

On Thursday last, the 12th inst., the *séances* for inquirers re-commenced at 38, Great Russell-street, after the Easter recess. The medium was Mr. Eglinton, and ten persons were present. The test, which consisted in sewing the medium's shirt-sleeves tightly together behind his back, and his coat in front, was effectually applied by Miss Allen. Mr. Eglinton was then placed in his seat by Mr. W. H. Coffin, his head and shoulders being concealed behind the curtain of the cabinet, and his feet and knees being in view, in the manner usually adopted at these *séances*.

Before Mr. Coffin had taken his seat in the circle, a hand was thrust out between the curtains, and a ring from the medium's finger thrown into the middle of the room. This happened so quickly and suddenly, that it was only seen by a few in the circle. As I happened to be next to the cabinet, I saw the hand quite distinctly; it was also seen by Mr. Coffin, and an inquirer.

After this a voice from the cabinet suggested that as the "power" was good, still further tests should be applied, in order that the manifestations might be more convincing to the inquirers present. Mr. Coffin therefore tied the medium's wrists together with tape, which he secured firmly to the chair rails, the sewing of the shirt-sleeves still remaining intact.

With the exception of some movements of the curtain, and another ring being dropped from the medium's finger inside the cabinet, no further manifestations took place, neither could we learn from the accustomed "voice" the cause of this sudden cessation of operations which began with power and gave promise of a successful *séance*.

After sitting patiently for an hour and a half, we had a slight break, and then sat again for ten minutes, but without results of any kind.

EMILY KISLINGBURY,

Secretary, British National Association of Spiritualists.

April 14th.

I fully concur in the above account. W. H. COFFIN.

TWO HOURS WITH A MATERIALISED SPIRIT.

BY ENRICO BONDI.

On the 23rd of last month I was kindly invited to a *séance* in a private family, where I had been introduced a few weeks previously by a friend of mine, who takes great interest in the development of the medium. I had already had the pleasure of sitting in this family circle twice before, and at those two *séances* I had seen phenomena convincing me beyond any doubt of the great power of the medium.

I attended punctually at the hour appointed. I mention this simply because several times I have been at *séances* when visitors, arriving after the commencement, interrupted the *séance*, and by so doing not only spoiled the best of the manifestations, but injured the health of the medium.

I was once present at a *séance* in the house of a private medium; when the materialisation was taking place new-comers arrived, and were invited to sit; the consequence was that the medium after the *séance* left the room and has never been well since.

The apartment in which the *séance* was held was a small front drawing-room, about fourteen feet square; a sofa, piano, a round table and a few chairs, were all the furniture in the room. The cabinet was formed by fixing an iron bar over the sofa; two curtains of the usual damask were attached to the bar so as to cover the sofa all round and leave only the top open. The circle was composed of Mrs. N., the mother of the medium (whose name I am not permitted to mention at present), Mr. B., a friend of the family, and myself. No strangers, as far as I am aware, are admitted to these *séances*, in order, I was told, to avoid inevitable trouble and annoyance to the family, especially when scoffers and unbelievers are admitted. Not a few strangers to the phenomena think they may be permitted to put any silly questions they please, and to treat the dear departed ones as servants or worse. I have been present at *séances* when a visitor asked if the spirit would bring him an elephant; another wished to have her husband who was in Africa, and so on; if the spirits do not gratify such wishes the thing is pronounced all humbug.

At half-past eight the door of the *séance* room was locked inside. We sat thus: the medium lying on the sofa, dressed in dark colours, and covered with a dark grey rug; I, facing the cabinet; on my left was the sister of the medium, a little girl of about eight years of age; on my right was Mr. B., near one corner of the piano, and Mrs. N. sat at the other corner. A lantern giving at will three different lights, viz., white, red, and blue, was near Mr. B., so as to enable him to give more or less light, or to change the colour, according to instructions from the spirit. We sat quietly, perhaps a quarter of an hour or so. Then came a clear voice from the cabinet, saying, "Good evening,

friends." It was the voice of the spirit "Lillie." She called me by my name, asked me how I was, and repeated the question to all of us in turn. I then asked her if she could show herself that evening. "I hope so," she replied; "I have invited you this evening that you may be gratified in that wish."

Before proceeding, it is well to state that I went on that occasion in consequence of a special invitation I had received at a previous *séance* from this spirit. A few minutes afterwards I saw the curtains drawn a little, and from the aperture I perceived something white moving. "Is it you, Lillie?" I asked. "Yes, it is I. Wait a few minutes, and you will see me." Not many minutes elapsed before I saw two very pretty small hands opening the curtains, and the figure of a young girl, arrayed in white, stood erect, like a marble statue, and looking straight at me, but only for a few seconds. Then the curtains were again closed.

From the inside she asked me to go near the cabinet. I rose from my seat, and went quite close to it. The curtains were soon opened again, and keeping them so with both hands she directed Mr. B. to lower the light a little, so as to get, she said, "more power," and thus to give me an opportunity later on to see her better. Mr. B. accordingly subdued the light; however, there was still sufficient emanating from the lantern to make visible every object in the room, and to enable me to see her plainly. I then shook hands with her, and was allowed to examine and feel her arm, shoulder, and clavicle bone; the latter was rather prominent. She wore a kind of evening dress, cut low at the neck, and no sleeves; the head was well dressed in a white handkerchief. Before coming out she thanked me for a bouquet of flowers I had brought for her, and put in a glass over the mantelshelf.

I then asked her if she could come out and take it herself. "As soon as I have more power I will try to do so," was the reply. While so speaking, and I holding her hand, she asked me to lend her my two rings; I gave them both, and she put one on each finger, and seemed delighted with them, and quite pleased with my giving them to her without hesitation. "Just fancy," she said, "one evening at a *séance* I asked a gentleman to lend me his rings, but he refused; he was probably afraid I should take them away with me." After this conversation she retired for a few minutes, and on reopening the curtains said she could now bear stronger light; more was given, and I could see her much better than before. Her complexion was rather pallid, but not unpleasantly so. Mr. B. asked me what difference I as an artist could observe between her and the medium. In carefully examining her features I found the eyes very small, the nose shorter, and of a different shape, and the mouth and chin much smaller than those of the medium; in fact, quite another face. On looking at her so closely, with her head well dressed with a white handkerchief, it reminded me at the moment of one of those pretty and beautiful faces that we see in one of the early pictures of Raphael, called *Lo Sposalizio*, now in the Brera Gallery at Milan. I said to her, "What a pretty girl you are!" She liked the compliment, and asked me if I should like to take her portrait. "Of course; I should be delighted to do it." She asked how many sittings I should require, and how long she had to sit each time. I told her, and she replied that on some future day she hoped to be able to do so. Having said as much, I must also add that on examining her closely I could trace such a resemblance to the medium, as can very often be traced between sisters. I invited her once more to come out and take the bouquet herself.

She stepped out, took my left arm, walked three or four paces, and then stopped, saying, "I can't go any further." Being close to the mantel-shelf, I took the bouquet, and gave it to her. She took it, and with both hands arranged it on her breast, as a lady would do. Then, standing out of the cabinet, she called Mrs. N. to go near her; Mrs. N. did so, spoke to her, and kissed her.

Turning round to me, she begged me to sit down close to the curtains, and she retired. She was not long away, and I soon saw her drawing the curtains aside. I got up from my seat, and, on looking at her very closely, it seemed to me that she had grown larger, and that her features were more fully developed. On remarking that to her, she replied that I was right, as she had now more power. I again examined her hands and arms, and found them much warmer than before, and more fleshy, the clavicle having almost disappeared. I felt her pulse, which was beating very slowly indeed. I then took my handkerchief, and begged her to make a knot on it; my object in doing so was to see how she could use her fingers. She took it from me, and without any hesitation, twisted it in such a way that I could not understand how it was done. In giving it back to me she remarked, "What a beautiful scent you have!"

She then went inside the cabinet for a minute or so; on her re-appearing I asked if she would permit me to cut a piece out of her dress. "Yes, you can do so; but at the upper part, not the lower." I asked what was the difference between the one and the other. "Because the lower is borrowed; as the upper is only materialised from the atmosphere, it does not matter if you cut a piece." She then came more forward, and with both hands she took out a piece of her dress from the breast; I got hold of the piece with my left hand, and with the right I gave a horizontal cut with the scissors; she remarked that I was cutting a very small piece. I said that if she could spare it I would take a larger piece; she put out more, and I gave a right angle cut, and took a much larger one. "What will you do now with your dress so cut?" I asked. "I will show you what we do." She retired back a little, put the edges close together, and covering the hole with the palm of her hand, she rubbed it a little, then coming forward, she showed it to me, and to my utter astonishment I could see no trace whatever as to where the piece had been cut. I then asked her if she was standing on her materialised legs? "No; on my spiritual ones." "Can you let me feel a materialised foot?" "Yes, I can, if you wait." In a minute or two she asked me to feel the foot. I put my hand over her dress, and drew it down gently till I felt one foot? I

* The powers of this medium are developing in private, under the guidance of Mr. Charles Blackburn, who wisely excludes all curiosity-hunters and ignorant people who come to spirit circles as authorities—not to gain information.—Ed.

took it with my left hand; it was a naked foot; I felt the bones and nails like those of a human foot, but rather cold. The medium had on her shoes and stockings. While so scrutinising it, she said, "Do not press it too much." I then asked if she could rest her body on my hand, as I wanted to feel the weight of it. I put my left hand flat on the floor, and she rested her foot over it, and I felt just the weight of a human body; while resting so, with the right hand I tried to find the other foot, but could not trace it.

After this experiment I asked her for another test. "I will do all that I possibly can; I have invited you, and therefore I will endeavour to satisfy you this evening. What is it you want?" "I should like you to go to the piano with me, and play something." Lillie at once acceded to my request, and coming out from the cabinet I offered her my left arm, and taking hold of it she walked to the piano with me, as a lady would do in a drawing-room, and she played.

I then said that if she would accompany me I would sing an Italian song, but I received no answer, and, to my great surprise, on turning my head to the left, I found that she had vanished. Mrs. N— was seated, as I have previously stated, near one corner of the piano, quite close to her, admiring, as she said to me, her long white dress, but she did not see her disappear.

Astonished, I asked, "Where are you, Lillie?" The sweet voice of the spirit answered from inside the cabinet, "I am here! I have been summoned away."

I went again near the curtains, and I asked why she had so quickly gone and left me at the piano alone. "Well," she said, "suppose that two persons were to call you, a lady and a gentleman, at the same time, which would you obey?" I said, "The lady, of course." "So did I," she replied. "My medium had moved, and I was obliged to be near her."

She soon opened the curtains again, and stepped forwards, took hold of my arm, and said, "Let us all sing a song." The song began, and Lillie, with a beautiful and clear voice, joined from the beginning to the end. I could not sing much myself. While so standing, and resting with herself on my arm, I fell into deep thought, and was asking myself, "Have I a spirit under my arm, or a living person?" At that moment, I felt myself overwhelmed in thinking of the wonders that God had given me to witness that evening.

As soon as the song was over, I said, "Will you give me one more test?" The answer was, "I will if I can. What is it?" I replied, "I want a crucial test; I want to feel the medium's hands with yours at the same time." "Yes, you can do so." And without any hesitation whatever she at once grasped my hands with both hers and put them over those of the medium, which to my great surprise I found thin, cold, and fleshless; in moving my hands a little, I felt the sleeves of the medium's dress (Lillie, as I have stated before, had no sleeves). She then withdrew my hands from those of the medium, and said, "Are you satisfied now?" "Yes, I am, and I thank you very much." I am satisfied that there was no transformation, as it seems some Spiritualists believe. Where could there be transformation, I should like to know, with six hands joined together at the same time? Thinking the *séance* was over I thanked the good Lillie and all the spirits who helped her in the wonderful manifestations I had seen, and speaking thus to her, I said that I had never had an evening like that one during the sixteen years that I had attended spiritual *séances*, and that it would never be erased from my memory as long as I lived.

The *séance*, however, was not over.

She said, "Would you like now to sit in the cabinet near the medium?" I answered that nothing would give me more pleasure, as I expected to see of course both spirit and medium at the same time. I followed her at once, and with my hands tried to find a corner near the medium, and sat close by her feet. I soon looked round for Lillie, but I could not see her. "Where are you, Lillie?" I exclaimed, but no answer; I strained my eyes trying to see if any object was moving, but in vain.

The white figure which only a moment before had been close by me had absolutely vanished. Two or three times I repeated the question, "Lillie, where are you?" But a perfect silence prevailed. A few minutes elapsed. I put my hand over those of the medium and felt a ring that she wore, but not mine, which as I previously said I had lent to Lillie at the beginning of the *séance*. Ten minutes passed in this way, I resting my hands upon the medium's, and my legs touching hers. I then called again, "Lillie, Lillie, where are you?" Then came far away from the medium's head, the voice of Lillie, "I am here." "What are you doing?" I asked. "I am trying to show you another phenomenon, if I can, but you must wait patiently for a few minutes."

I answered I would wait as long as she wished me, but I begged her not to overwork the medium. She replied, "The power is now very strong, and I hope to do something more for you this evening." While thus waiting, I found myself surrounded, first with dark, and then white clouds flitting about. The atmosphere grew gradually whiter and whiter. At the moment I had an impression that I should see some other spirits, but nothing of the kind happened. A few minutes later Lillie came near me, touching my face with both hands, and giving me back my two rings with thanks. She then spoke thus: "Some think that sitting constantly with the same influence is good; I do not believe so. Change now and then, with good influence, helps me very much. When will you come again?" I replied, "Whenever I am invited I will come, if you think I can help you." Mrs. N. then asked what time it was. I took out my watch and struck the repeater; it was ten o'clock. Lillie seemed very pleased at the sound, and said she had never heard such a thing before. To please her, I struck again. "Quite wonderful," she said, and counted half-past ten.

We spoke for a few minutes; then I asked if she could do what she had promised. "I am trying, but I do not think I can succeed this

evening," she replied. "However, wait a few minutes longer." She then went far away from me, and called one sitter after the other—Mrs. N., Mr. B., and the little girl—shook hands with them, and wished them good night, but I could not see her. She returned to me, took both my hands, and said, "I am very sorry I cannot do this evening what I intended; the power is fast going, and I must leave you, but I will soon send you another invitation."

I kissed her hands; she likewise kissed mine, saying, "I am going—I am going. Good night—good night to you all."

The curtains were soon opened, and I found the medium lying on the sofa as before, in a sound trance. She soon awoke.

I have omitted many other incidents which occurred during those two happy hours I had the pleasure of being with this spirit, and for two reasons—the first, in order not to make this narration too long, and the second, because I shall most probably have to record, on a future occasion, another *séance* more wonderful, perhaps, than this one. I will then narrate in full what I have omitted in this.

Before concluding, I feel it my bounden duty to say a few words of thanks to the family for their kindness in having afforded me the opportunity of seeing and investigating these wonderful phenomena; also for the facilities I had to convince and satisfy myself beyond any doubt that what I saw that evening was not trickery or imposition. After investigating spiritual phenomena for sixteen years, I think I have acquired sufficient experience to separate what is genuine from what is not. For all this, I well know that some who read what I have recorded will laugh and scoff at the idea of passing two hours with a materialised spirit; but I am well prepared for it. Others will say "Impossible," and that I have been imposed upon from beginning to end, or that it was all hallucination. My answer to the first is this: That I have yet to learn that laughing and scoffing have ever done any good to science, or helped to solve any difficult problem. To others, I will simply quote a few words from the greatest of astronomers—Arago: "The man who, outside of pure mathematics, pronounces the word 'Impossible' is wanting in prudence."

22, Montague-place, Russell-square, London, April, 1877.

THE THEOSOPHICAL SOCIETY.

TO THE PUBLIC: At a meeting of the Theosophical Society held this day, the statement having been read from a London journal that D. D. Home, the medium, will devote some portion of his forthcoming work to "The Theosophical Society; its vain quest for sylphs and gnomes," and other matters pertaining to the organisation, a committee was appointed to make known the following facts:—

1. The Theosophical Society has been from the first a secret organisation.
2. The communication of any particulars as to its affairs, except by direct authority, would be a dishonourable act.
3. The medium in question cannot possibly have any knowledge of these matters, except from persons who have long ceased to be members and have violated their obligations, or persons discredited and disgraced in the eyes of the society at a very early period of its history. Therefore, whatever statements he may publish cannot be relied upon or verified.

Whether this society, or sections, or individual members have seen "elementary" or other spirits at its meetings concerns themselves alone. They will act as judges themselves when any phenomena have occurred that are suitable to give to the public. That magical phenomena do sometimes happen in presence of members of the society, and when strangers can witness them may be inferred from the editorial description which appeared in the *New York World* of Monday last.

The Theosophical Society is quietly prosecuting those subjects which interest the members, careful to neither infringe upon any persons' rights nor to transcend its own legitimate field. In advance, therefore, of any authoritative report of its own doings, it is unprofitable to pass judgment upon biased inferences made by third parties upon the allegations either of those who do not know the truth, or such as by an act of treachery have proved themselves incapable of speaking it.

Henry S. Olcott, president; R. B. Westbrook, D.D., Professor Alex. Wilder, M.D., vice-presidents; H. P. Blavatsky, cor. sec.; G. L. Ditson, M.D.; H. J. Billing, M.D.; L. M. Marquette, M.D.; W. Q. Judge (counsel); H. D. Monachesi; Mortimer Marble; Solon J. Vlasto; J. F. Oliver, and C. C. Massey, committee of the Theosophical Society. (Official copy.) A. GUSTAM, Secretary.

New York (P. O. Box 4,335), March 30th, 1877.

INQUIRIES are often made in London for a good, well-certificated, clairvoyant, or seer, with nobody to meet the demand.

SPIRIT IDENTITY.—It appears, from the *Summerville (Mass.) Citizen*, that some time ago a well-known citizen of Dorchester, Mass., visited Mrs. Jennie Potter, and, without making herself known, asked for a sitting. It was during a holiday; Mrs. Potter was deep in the mysteries of the culinary department, and sent word that she could not see him. Before the messenger had delivered her answer, she was seized with an uncontrollable impulse to recall it, and, hurrying after the messenger, with her hands covered with flour, she found herself in the presence of a gentleman whom she had never before seen. Mrs. Potter is a trance medium, and when she recovered from her unconscious state, she found the gentleman bathed in tears. Immediately after she had lost consciousness the spirit of his wife, who had been killed by being thrown from her carriage a week before, addressed him by his given name (Nathaniel), stating her joy at having the opportunity to speak to him, recounting the circumstances of her death, time, and place, and talking with him on family matters known only to themselves. All this was news to Mrs. Potter, as she knew nothing of what had been said.—*Religio-Philosophical Journal*.

MEDICAL MENTAL SCIENCE.

BY WILLIAM HITCHMAN, M.R.C.S.

In the year 1837 I commenced an investigation of those anatomical changes in the structure of the brain, and its membranes, which were then supposed to indicate insanity, or other physical anomalies during organic life. In some cases I found, both in British and foreign hospitals for the insane, congested blood vessels, increased serous secretions, thickened membranes, depositions of lymph, morbid adhesions, watery effusions, extravasation of blood, and abscesses. Material organic cause, therefore, for abnormal mental action, sufficient indeed to account for the altered nature of human feelings and intellectual faculties. Oftener, however, have I found the mental functions disturbed *without* appreciable deviation from healthy structure, either in the head, chest, or abdomen of insane persons. Am I again to be told (as Sir William Lawrence formerly assured me) that digestion may be impaired without recognisable organic change, or the biliary secretion deranged in the absence of diseased liver; in short, that the hemispherical ganglia may be disordered, sympathetically, like other parts of the human machine? But this is clearly not the whole truth in regard to the pathological anatomy of mental diseases in 1877. There still remains a number of problematical cases, whether previously obsessed or possessed, or neither the one nor the other, in the dead-house of every lunatic asylum where the cranial cavity and its contents are *now* revealing the most natural relations in every form of madness. Obviously, therefore, scalpel and forceps have not yet found the soul or spirit of man, and after death there is really nothing wrong in the outward and visible body. "He dies and makes no sign." Physically, this is so. Scientific materialism, with all its great results, still emits more cloud and smoke than flame and light in this department of psychological medicine. If heat be the true effect of the reciprocal action of two *different* classes of atoms, electricity being produced only on particular atmospheric terms—if brain and mind be correlative and transitional,—life, perhaps, in molecular bodies, is the inevitable result of the atomic force of natural compounds, when brought into contact under certain conditions. Some such answer as this, I apprehend, is the chief outcome of recent mental science at home and abroad. At the same time, I see no incongruity, or impossibility, in the coincidence of belief in Spiritualism and materialism, in one and the same experienced mind. Why may not each secular society, for example, result in a Spiritual association, on becoming adequately conversant with the revelations of Almighty Power, in form of God, or Nature, concerning other spheres, and a future existence involving other atoms? That the potential of human spirituality was once contained in some nebulous patch of light, is not an impossible fact in the eyes of recent philosophy, and may be asserted with rational confidence, since it matters not whether we call ourselves Spiritualists or Materialists, if it be really true that mind, in nature, is the Spirit of God; and that the mechanism of body and soul, here or elsewhere, is divinely executed in conformity to the plan of evolution rather than creation. *Hic omnia regit, non ut anima mundi, sed ut universorum dominus*, says the spiritual Pantheist. Why else are special faculties now present, anon absent, in different parts of the vegetable kingdom? Feebly apparent, I find them, moreover, in the Protozoa and Coelenterata, but slightly visible, again, in the Mollusca; manifested yet further, indeed, with wonderful perfection, in the Insecta and Arachnida; comparatively in abeyance utterly among the Pisces and Reptilia; once more very strongly developed in the Aves, and many others. It seems to me that Spiritualism is the Higher Materialism, as I reflect that the most advanced knowledge of the Secularist is fairly surpassed by the demonstrative science of the Spiritualist. Elementary molecules have capacities for our organic needs, yet from the beginning of time and space material nature has manifested (so far as we know) the spiritual attributes of Intelligent Will throughout the whole universe of things. In fact, the phenomena of the highest mind as well as the lowest matter, when philosophically interpreted, serve to deepen one's conviction that Spiritualism, as the exponent invincible of continuity of life, not

theological but natural, is the grandest of truths, inasmuch as by its culture and development we arrive at the "knowableness" of the Angel World, and that the certainty is now mathematical of a soul, that rises in a spiritual body, at each last day of the individual mortal coil, which soul shall be our life's star hereafter, brilliant or eclipsed with good or evil thoughts and deeds. To those pathologists who now advocate an exclusive view of recent mental science (and seek to base a changeable thing of flesh and blood on the anatomical elements of cerebral organisation, and call it the human soul), I would say in the words of Goethe—conveying as they do to me from 1837 to 1877 a deep practical lesson in each dissecting room—

Alas! the *spirit* is withdrawn—
That which informed the mass is gone,
You scrutinise man when he ceases to be himself,
Finger and feel flesh, and call such
Experiments, "Analysis!"

Obsession from without, and possession from within, leave no physical effects. Verily, one may find "the Word of God" not only in forty-eight languages of man, but throughout the atoms, germs, and molecules of the spiritual and material universe. Pathology not being the key-stone of the arch of psychology, may each Spiritualist give to the world the good fruit of better sowing, and surmount all difficulties of further progress, as he remembers the saying of a noble Roman poet:

*Multa dies variusque labor mutabilis ævi
Retulit in melius.*

ON SOME OF THE MORAL AND RELIGIOUS ASPECTS OF SPIRITUALISM.*

BY EMILY KISLINGBURY.

DURING my visit to Paris last autumn, I had the honour of being introduced, at a little gathering of Spiritualists, to a well-known French lawyer, who is said to be a strong ally of the Jesuits. After some guarded conversation on both sides, for we were each equally suspicious of the other, the lawyer said: "Mademoiselle, has the study of Spiritualism in your country the tendency to lead people away from religion?" I replied, "My answer depends upon what you understand by religion; if by religion, you mean a church which refuses to modify its teachings in accordance with the advance of knowledge, I should answer in the affirmative, for Spiritualism certainly has the tendency to overthrow belief grounded merely on authority; but if you mean the aspiration after a higher and nobler life, then Spiritualism, as I understand it, tends to make men more religious." The ally of the Jesuits replied, "Mademoiselle, your answer is extremely well formulated," and passed on to less dangerous topics.

The gist of my subject this evening might, if put into a few words, be summed up as above; but the points I think we may specially consider, are, What are the actual aspects of Spiritualism from the moral and religious standpoints? How far does it satisfy our religious aspirations, and influence our moral life?

It is claimed by some that Spiritualism supersedes the need for any form of religion whatever, because it demonstrates by proof that which religion supplies by means of belief. Faith in immortality becomes swallowed up in sight, belief is replaced by knowledge. But does this necessarily make men better? Does the sight of one risen from the dead (assuming the fact of personal identity in our spiritual visitants) make us purer, and wiser, and holier, than we were before? It has been said that Spiritualism, the knowledge that spirits can move solid objects, and can appear to us under certain conditions, conveys no moral teaching, has no power to move us to deeds of charity, of generosity, of self-sacrificing love. Granted. But these phenomena do not constitute the whole of Spiritualism. If we sum up the great mass of teachings that have been given through trance or writing mediums, and even by the slow processes of raps or tilts, in addition to the little we have learned from the direct utterances of materialised spirits, we shall find that they do convey, at least, this one great lesson, that man reaps the reward of his deeds, for good or for evil, not

* A Paper read before the Marylebone Association of Inquirers into Spiritualism, last Tuesday night.

only in the next life, but also in this, internally if not externally. And in this doctrine, if thoroughly grasped, lies, I think, the superior power of Spiritualism as a moral influence over the mere fear of punishment, as taught by Christian, or, rather, Jewish theology, as wielded by human law. The thief knows that he will go to prison if he is caught; but all depends upon the *if*; and the excitement attaching to the chances of escape only adds pleasure to the deed. The fear of punishment does not deter him from the act. In the same way, the believer in eternal punishment is not morally influenced, simply, I suppose, because his belief is shadowy and unreal. The Spiritualist *knows that there is no escape*; a man *must* be caught, and his punishment begins with the commission of the wrong act. The desire of the true Spiritualist becomes, therefore, to know and show himself as he is, that he may not deceive either himself or others, seeing that he must be found out—to do away with shams, with false appearances, with unmeaning superficialities and conventionalities. He would root out the false everywhere, and substitute the true. He would inaugurate a new order of society, in which not he who makes the most show is the most regarded, but he who has the purest heart and leads the most upright life.

But is not this after all, you may say, only the old Jewish system of rewards and punishments, and is it not the sign of a higher nature to practise virtue for its own sake, to follow truth without thinking of the gain which it will bring? Most certainly; but if we find that it does reward us, we shall not therefore cease to follow it. If to act from knowledge be less moral than to act from faith, then the more ignorant we remain, the more virtuous we shall become. But I need not follow this train of argument further.

I contend, therefore, that Spiritualism, by means of knowledge, will increase our appreciation of the highest morality, and that by degrees the world will become truer and better in consequence.

I believe equally that Spiritualism has power to influence the religious side of our nature. A knowledge of the relations of our spirits to the Highest Spirit, and to the intermediate spirits between us and Him; a knowledge of the true methods and real uses of prayer; of how to awaken aspiration, to inspire hope in despair, to administer consolation in sorrow, to save the tempted, to raise the fallen, will be surely so much gain to poor struggling human nature. The churches have, it is true, been working in this direction for centuries to the best of their ability, and all honour to them for their labour and their love; but the dim candle of faith has often misled men into paths of error which they would have avoided if they had been left to their own unassisted instincts, and the world is reaping the consequence of those errors in forms of religion which are incapable of binding men's consciences or of appealing to their reason. A religion which meets the real necessities of the human spirit, because it is based on a knowledge of its powers and attributes, and which can support its teachings by demonstration, will have a real influence in reforming men's lives; and for the intellectual difficulties which beset religion, all the perplexities which now surround the subjects of fate, free-will, original sin, and the existence of evil, will disappear as we learn more of the nature of spirit, of its action here, and of its life beyond the grave. Now comes the question, Does Spiritualism make men better? Are not Spiritualists as untruthful, quarrelsome, jealous and uncharitable as non-Spiritualists? If they are so, it is because they are only half Spiritualists; because they mistake phenomenalism for the whole of Spiritualism. And here I must express what I fear not many here will agree with, that we English Spiritualists require to cultivate that side of our subject which constitutes the beginning and end of Continental Spiritualism, the receiving of spirit-teachings through trance and writing mediumship, and the assembling ourselves together to learn not only about physical facts, but about the facts of spiritual existence, which cannot apparently be conveyed to us as directly when the spirit beyond is required to clothe itself in our robes of flesh, and to force itself back into the conditions of matter. Would it not be well for us to hold more frequent circles for the development of the mentally-given phenomena, with a view to eliciting further knowledge

of the higher life of spirits, and to gaining perchance thereby some deeper insight into that of our own spirits, their action and destiny, of how and whence we come, and whither we go?

I do not think that the attempts that have hitherto been made to furnish us with devotional exercises, in the form of Spiritualist Sunday services, have been successful; nor can I believe that Spiritualism will create an entirely new form of worship. In the past each new religion has been grafted upon the old, and the spirit has gradually passed from the one to the other. Christianity grew in the first place out of Judaism, and finally became assimilated with the heathen forms of the various countries in which it took root. It seems more likely that Spiritualism will enter into the churches, and gradually modify and revivify the ancient forms; that a new church will grow organically out of the old, and that a new spirit will enter into it. I know that this is not the opinion of some of the most earnest and deep-thinking Spiritualists, who are entitled to be heard with respect; they are in favour of sweeping away worn-out creeds and forms, and inventing fresh ones, or doing without them altogether. To me it seems that if we attempt to do without, we shall lose something which appealed to our best instincts, and satisfied our highest aspirations; more than that, encouraged a holy frame of mind, and which was an incentive to noble deeds.

So that, after all, while Spiritualism on the one hand replaces our former faith by knowledge, faith itself is enlarging its borders, and pushing forward into domains as much beyond the reach of science as those which science has now conquered were once beyond its ken. The Infinite is ever widening to our astonished gaze the higher we climb, so that there is no danger of our having to sigh for new worlds to conquer. But while science is making sure of the ground beneath our feet, we need equally to be enabled to feel that there is a heaven above our heads, and therefore I plead that the spiritual side of our subject is the one which requires more special attention and development among English Spiritualists.

Before closing these few remarks, I wish to make it clearly understood that I do not intend to imply that it is the duty of Spiritualists to rest wholly in their Spiritualism. In fact, I lean so strongly to the contrary opinion that I am glad of this opportunity of appealing publicly to Spiritualists to be up and doing in the world's work. The knowledge which Spiritualism affords us of the continuance of man's existence after leaving the body, enables us to estimate more highly and more correctly than others not possessing that knowledge the importance of his life here, as a step in his education. I should like, therefore, to see Spiritualists taking part in all the great movements for social reform, for the education of the people, and for the improvement of public health and morality. Many of these movements are largely aided, if not wholly inaugurated, by those calling themselves Agnostics or Materialists; and if they, with their dim light or utter darkness about the future, are willing to give their energies for the improvement and well-being of the race, surely we should not wish to be behind them. Instead then of Spiritualists undertaking to found new social institutions apart from the rest of the world, I would recommend their going in heart and hand with the great social reformers of the day, and let them be in the vanguard of the battle, bearing the brunt of the fight. Let them work on the School Boards, for the public schools for girls with Mrs. William Grey, for the improvement of laws affecting the labour and position of women (for I am speaking more especially to women), for opening the museums and picture galleries on Sunday with the Sunday Society, or for the reform of the Lunacy Laws—laws very likely to infringe on the liberty of Spiritualists; in short, in whatever way they may have opportunity or ability. I think that Spiritualists are in some danger of being too much absorbed by their Spiritualism, that is, making it an end in itself, instead of a means to nobler living and acting. The day may come when we have schools, and churches, and other institutions of our own, but I rather doubt the desirability of this; it would tend to sectarian narrowness, and the battle against authority would have to be fought over again. Let Spiritualists organise among themselves for their own proper

objects, and for carrying out more effectively their special work; but let those who are not actually engaged in the development of the movement go out into the world's work, bearing in their hearts a secret consolation and knowledge which will sustain them through the heat and burden of the day, and which they can impart to others who shall see their light, and who shall desire to walk by it because of its unexampled and exceeding brightness.

LOVE THE TRUTH AND PEACE.

Zechariah viii, 19.

BY MAURICE DAVIES, D.D.

Love thou the Truth. All else above, beside,
 Love thou with all thy heart God's holy Truth;
 As, in the passionate embrace of youth,
 One clasps into his bosom a chaste bride.

Be true and just, despising earthly pelf,
 As, in the brave unworldly days of old,
 Men loved the Truth far more than life or gold,
 So dare to be, and show thou art, thyself.

God's own original. Care thou no whit
 Though fashion or society may frown,
 Or smaller souls upon thyself look down:
 Be anything except a hypocrite.

And yet be gentle. Deem not all must bow
 To forms which for thyself exhaust the truth.
 Be tolerant; expecting not, forsooth,
 That all shall see God's verities as thou.

Beliefs are sacred. Even as our sun
 Lights up the glittering wanderers of the sky,
 And some mid orb gilds all the galaxy,
 So Truth is manifold, but God is One.

Love the old ways. Yet marvel not though some
 Far out to foreign countries thence may stray.
 Wait. Yet perhaps, on some o'ershadowed day,
 Back to Truth's fold the wanderer may come.

Let all harsh words, all strife and clamour cease.
 Think of thy Saviour; how no angry word
 Before the heathen Governor was heard.
 Twine round Truth's sword the olive branch of Peace.

Love Him: and in thy heart there will increase
 The love of all that's gentle, pure, and good,
 Crowning thy manhood or thy womanhood
 With Heaven's own motto—"Love the Truth and Peace."

MR. JOHN LECKENBY.—*The Scarborough Gazette*, in the course of an obituary notice of the late Mr. John Leckenby, banker, of Scarborough, says:—"Mr. Leckenby had almost throughout his life been an indefatigable and assiduous student of geology and paleontology. His long-standing position as a member and director of the Scarborough Philosophical and Archæological Society was congenial to his tastes in natural science, and he is known to have spent many of his happiest hours at the Society's Museum, examining, arranging, and studying the many beautiful specimens it contains. His private collections were large and valuable, and were the admiration of his numerous scientific friends and associates, amongst the latter being included many of the most eminent geologists of the country. His collection of shells, illustrating nearly every species known to British conchology, was acknowledged to be the best and most valuable in England, with perhaps but one exception. Mr. Leckenby was about the last survivor of a well-known party of local men of science, amongst whom the late Dr. Murray, the late Mr. Alderman Bean, the late Mr. W. Williamson, and his son, Professor Williamson (now of Manchester), were prominent for their knowledge of the treasures of the coast and district about Scarborough. Of late, Mr. Leckenby manifested much interest in the phenomena of Spiritualism (so-called), and we believe he was in occasional communication upon this subject with Mr. Serjeant Cox, Mr. Crookes, Mr. C. Blackburn, and other gentlemen who have distinguished themselves in their endeavours to reduce those phenomena—in the event of their existence being proved to be undeniable—to a scientific basis. This object has of late presented a new field for research; and Mr. Leckenby was known to have bestowed considerable thought on the subject with the sole view of reducing the phenomena, if possible, to a theory or system, and to ascertain and define the actual laws by which the phenomena were produced and controlled. We have nothing further to add to this imperfect sketch of the public life of our deceased friend, save to record our assurance that his memory will long live in the minds of all who knew him, who now mourn the loss of an esteemed personal friend, or who look with sorrow upon the death of one whose place in many walks of public life it will be difficult to fill. Mr. Leckenby was in the sixty-fourth year of his age. His remains will be interred to-morrow afternoon, in the family vault in St. Mary's parish churchyard. The funeral will no doubt take a public character."

MRS. WELDON'S SOCIAL EVENINGS.

ON Monday evening last week, at the Langham Hall, Mr. Chas. Lunn, who had come up from Edgbaston for the purpose, read an essay upon the training of the voice, called, *The Two Paths; or Conservation and Restoration*. The main point of his argument was that little or nothing could be obtained by or known of a successful adult training of the voice, and that "woman's wit and woman's courage" had solved the difficulty by training children, as Mrs. Weldon does, from babyhood; instilling music into them from such an age in so systematic and constant a manner, that their ear becomes trained to sound before they begin to prattle. The following was the programme in its entirety; it was carried out to the letter, with the exception of the last-mentioned part song, *Minguillo*, by Charles Rawlings, and the hand-bell ringing, as it was rather late before the meeting broke up:—

Mr. Charles K. Salaman will open the meeting with a few preliminary remarks. Mr. Charles Lunn will read an Essay, written by himself, on the Management of the Voice, called, "The Two Paths, or Conservation and Restoration." Ladies and gentlemen present are invited to make remarks upon the subject, and to ask any question they wish upon Mrs. Weldon's method of training the voice, principles of general education, and about the Orphanage. The children will give practical proofs and examples of their special training, as regards the voice. Katie (just three years old); Dagobert (about the same age); Bichette (two years and four months old); Tommie and Jackie (between four and five years old); Beryl (seven years old); and Rosie (thirteen years old), will intone the Lord's Prayer, alphabets in different languages, and sing such exercises as may be asked for. Charles Rawlings (nineteen years old), will sing "Perche piangi" (Gounod). Alfred Rawlings (sixteen years old) will sing a bass song, of his own composition, "Fisher Will." Walter Rawlings (twelve years old) will sing, "Sweet baby, sleep" (Gounod). Mrs. Weldon will sing "Gentle Lillie" (C. Rawlings). Two part-songs, "Minguillo" (Charles Rawlings), and "Whon Love and Truth together played" (Alfred Rawlings), will be sung; and should there be time the Rawlings will ring on the Handbells some Music, arranged by themselves.

Mr. Charles Salaman, secretary to the *Musical Association of Great Britain*, said that he had taken the chair that evening for the purpose of encouraging Mrs. Weldon in the difficult task she had undertaken. He spoke in high terms of her devotion to her foundlings, of her perseverance and energy in spite of many obstacles, and during the course of the evening proved himself a pleasant and efficient chairman.

The essay by Mr. Lunn, from first to last, was listened to with attention. It provoked no discussion. Mr. Ellis, F.R.S., the translator of *Sensations of Tone*, by Helmholtz, reputed the best philologist in London, Mr. Ingleby, Mr. Lennox Browne, Dr. Llewelyn Thomas, Signor Randegger, and many other gentlemen and ladies interested in the subject, were present. The children, who were accompanied by Mrs. Weldon on a tiny piano she held on her knees, and which—as, later on, Mrs. Weldon informed the audience—had only been delivered that afternoon, and that the children had not even rehearsed to it, acquitted themselves wonderfully. They intoned the Lord's Prayer in perfect time and tone, quite alone, a tiny little girl acting as clergyman, the others clearly joining in the responses. They sang several exercises, all tending to show, as Mr. Salaman explained, at how early an age Mrs. Weldon succeeded in obtaining rhythm, a thing rarely attained, even by the greatest musicians. They sang alone, in turn, and in successive keys, a curious nursery rhyme about a *Crooked Man*, composed of chromatic intervals, which they one and all sang with accuracy and purity of intonation.

The singing of the Master Rawlings excited much interest. The youngest—Walter Rawlings—sung a *Lullaby* by Gounod in a *sostinato pianissimo* the whole way through, the song finishing on long drawn notes on the word "Sleep"—altogether a model of finished singing, proving that a voice of mediocre quality, as his evidently is, by careful culture may give quite as much pleasure, even more, than an uncultivated one of great power and sweetness of tone. *Fisher Will* was well sung, in a powerful bass voice, by the composer, and Gounod's *Perche piangi* was sung by his brother in Italian, well pronounced. The part song was charming, and excellently rendered by the little children as well as by the elder ones, their voices all blending together in perfect unity.

Mr. Salaman, at Mrs. Weldon's request, informed the audience that she should be sorry for any one to think any of her pupils did half as well as they might. She was not in a position to teach them regularly; she had no one to help her, and she was obliged to do all the work herself, not only of the teaching, but of the business, the house, the servants, the housekeeping and cooking, the programme weekly for her sociable evenings, the efforts to try to obtain an audience—that she kept twenty-six persons on her own allowance of £1,000 a year, that it was a very hard job to make both ends meet, and that these numerous occupations took her away very reluctantly from attending to the children as much as she ought. She was only assisted by an occasional donation, and had not one single subscription she could depend on.

Without reflecting on the juvenile performers, one thing pleased the audience more than any one item in the programme, namely, Mrs. Weldon's own beautiful singing of a pretty unaffected composition by her pupil Charles Rawlings, *Gentle Lillie*, the three brothers joining with her in the refrain.

MR. HUDSON TUTTLE'S account, quoted in the last number of this journal from the *Banner of Light*, is a very important one philosophically, if fully authenticated, but the writer omitted the date and place of the death-bed scene, and the source whence he obtained his information as to the circumstance preceding the death of the victim. Indeed, Mr. Tuttle omitted his own address, consequently those non-Spiritualists unacquainted with his name who read the narrative, had no evidence before them as to its authenticity. The facts are well worth the trouble of attesting by a variety of documentary evidence.

THE LAWRENCE CASE.

In another column will be found a report of the conclusion of the Lawrence case, in which it will be noticed that the judges behaved with unseemly levity in dealing with a serious subject. Those who understand the subject are aware that it is quite possible that the *séance* in relation to which Mr. Lawrence was accused, might not have been imposture; still, in consequence of popular prejudice and ignorance he has not had the benefit of any doubt, and it is more likely than not that the prison doors have closed upon an innocent man. Those who read the book on spiritual phenomena written by Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*, will see that it is possible that there was no difference between the materialisations observed in the presence of Mr. Lawrence and those which Mr. Crookes and scores of others have scientifically verified as genuine phenomena. The effect of the decisions in the Lawrence case will be to bring home the knowledge to many thousands of Her Majesty's subjects, that it is quite possible for ignorance and *a priori* ideas to condemn an innocent man in British law courts. Directly the judges pronounced the decision Mr. Massey rose from his seat among the barristers, and shook hands with Mr. Lawrence before the whole court. All we can do in these matters is to record in these pages the names of the judges, men of science, and other persons ignorant of the nature of psychological phenomena, who nevertheless pronounce decisions thereon. In the future, to the honour of themselves and their families, they will occupy the same place in history as those who condemned Galileo. They act in good faith, but they are ignorant. The present Conservative Government has spent great sums of the money of British taxpayers in the prosecution of mediums, the only result being the awakening of great sympathy for the mediums, and the national disgrace of the fettering of scientific investigation. What can be done to remove the ignorance of psychology of those who administer the law? A few weeks ago Mr. Eglinton, the medium, expressed the wish that Mr. Flowers, the magistrate, would sew him up to the neck in a sack, and in the presence of responsible witnesses, test the phenomena which take place in his presence. Mr. Flowers refused. In our opinion the Spiritualists' Defence Committee should still further fix the historical responsibility of the imprisonment of Mr. Lawrence upon the Government by applying for his release, and in short and sharp words pointing out that there is no evidence of any difference whatever between what took place in the presence of Mr. Lawrence, as testified by ignorant people, and the phenomena certified to be genuine by those who understand the subject, including Messrs. Crookes and Varley, Fellows of the Royal Society.

An excellent likeness of Mrs. Makdougall Gregory in oil has just been executed by Mr. Peele, R.A.

A SERIES of trance addresses by Mr. E. W. Wallis will commence at three o'clock next Saturday afternoon (to-morrow), at 38, Great Russell-street, London.

GREAT improvements have been made in the rooms of the National Association of Spiritualists, but the workmen are not yet out of the premises, which are consequently in a state of confusion. It is expected that by next Monday the Library and Reading Room will be ready for use.

E. W. WALLIS AND EAST END SPIRITUALISM.—The fund in aid of the East End Spiritualist Institute now stands as follows:—National Association of Spiritualists, £2 2s.; Mr. A. Calder, £2; Mr. Martin R. Smith, £1 1s.; Mr. W. C. Pickersgill, £1 1s.; Mrs. Lowe, £1; Mr. Peterson, £1.—E. KISLINGBURY, *Secretary*.

ON Thursday evening next, the 26th inst., the Rev. F. R. Young, hon. member of the Dalston Association of Inquirers into Spiritualism, will read a paper on "The Positive Value of Spirit Communion," at the Association's rooms, 74, Navarino-road, Dalston, the chair to be taken at eight o'clock.

SPIRITUALISM IN DALSTON.—The ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism was held at 74, Navarino-road, Dalston, on Thursday evening last week, the 12th inst., Mrs. Amelia Corner in the chair. The other members present were Mr. T. Blyton, Mr. J. Rouse, Mr. J. Tozeland, Mr. R. P. Tredwen, and Mrs. M. T. Wood. Letters of general interest were read from Mr. Francis R. Muntton, Hon. Secretary to the Psychological Society of Great Britain, Mr. and Mrs. Bullock, Mr. T. E. Partridge, Mr. Wm. Towns, Mr. M. F. Parkes, Mr. W. J. Colville, and Dr. W. Gill. A presentation from Mr. J. J. Morse was laid upon the table, and accepted with a cordial vote of thanks. The Hon. Treasurer submitted the cash accounts, which were passed, and reported binding of seven volumes of *The Spiritualist* newspaper for the library, which was approved. M. J. Melsack and Mr. Thos. Grant were elected life members, and Mr. R. A. March an ordinary member. A letter of resignation of membership from Mr. G. N. Strawbridge was read, and accepted with regret. The Committee on protective measures against attacks at law, recommended the adoption of the suggestions contained in the letter of "A Lawyer," published in *The Spiritualist* of 2nd ultimo. Letters were read upon the subject from Mr. H. D. Jencken, M.R.I., the President, Mr. C. C. Massey, and Miss Kislingbury, Secretary of the British National Association of Spiritualists. After some discussion the recommendation of the Committee was, subject to slight amendment, unanimously adopted. An application from Mr. J. J. Morse for a lecture engagement was submitted, and declined. An offer by Mr. James Burns to deliver a lecture, on the last Thursday evening in May next, was accepted. A proposal by Mr. John Rouse to give some "Original Readings in Rhyme on Popular Subjects," obtained through his own mediumship, was accepted for Thursday evening, the 3rd May next. The Council then adjourned.

SOIREE MUSICALE—NEXT WEDNESDAY.

THE Reading-room and Library of the National Association of Spiritualists at 38, Great Russell-street, London, will be re-opened with a Grand Musical Entertainment on Wednesday evening next, after the recent improvements and alterations. The programme is an attractive one, and tickets are being well taken up. Several friends who are not able to attend, but who are desirous of aiding the object in view, viz., the fund for alteration expenses, have sent contributions as follows:—Mr. C. Blackburn, £5; Mr. A. Calder, £1; Mr. Martin R. Smith, £2 2s.; Mrs. Tebb, £1 10s.; Mr. R. Campbell, £1 1s. Friends would also greatly aid the committee by sending flowers for the platform not later than Wednesday morning.

The following is the programme:—

PART I.

Overture, "Die Zauberflote" (Mozart) The Misses Withall.
 Song, "The Lost Chord" (Sullivan) Madame Schneegans.
 Song, "Abschied" (Esser) Mr. André.
 Duo Concertante, Piano and Violin, "Guillaume Tell" (Osborne and De Beriot), Miss Withall and Mr. Kitcat.
 Song, "Love's Request" (Reichardt) Mr. E. A. Tietkens.
 Reading, Trial Scene from "Merchant of Venice" Madame Ronniger.
 Song, "Jessie's Dream" (Blockley) Miss Schallehn.
 Song, "Nancy Lee" (Adams) Mr. André.

Interval of Ten Minutes.

PART II.

Violin Solo Mr. Kitcat.
 Recitation, "Chiquita" (Bret Harte) Mr. Dietz.
 Song, "My Mother's Song" (Ganz) Mrs. Limpus.
 Song, "Salve dinora" (Gounod) Mr. E. A. Tietkens.
 Old Song, "Lullaby" (17th Century) Madame Schneegans.
 Reading Mr. Dietz.
 Song, "I may, or may not" (Stephen Glover) Miss Schallehn.

It is desired that tickets be as much as possible applied for in advance.

THE Leigh Spiritualist Association acknowledge with thanks the receipt of a package of works on Spiritualism, the substance of which has been given at various times through the mediumship of Miss F. J. Theobald.—Geo. F. Turner, *Hon. Sec.*

THE journal of the Belgian Federation of Spiritualists, of April 15th, states that the Zouave Jacob, healing medium, "denies Christ and acknowledges the Indian Krishna"; moreover, he displays the name of the latter upon enormous placards in his dispensary. He operates upon patients without charge, and succeeds in effecting occasional cures.

THE last number of the *Harbinger of Light* (Melbourne) states that Mr. J. M. Peebles was expected in Sydney from California at the beginning of March. In Melbourne a committee has been formed to receive him; Mr. W. H. Terry, of 84, Russell-street, Melbourne, is its secretary. If Mr. Peebles would see for himself some of the psychological phenomena prevalent among Australian and African savages, his records would be of special interest.

COMPLAINTS reach us from the United States of short supplies of copies of *The Spiritualist* being kept by some of the agents there, and the demand for this journal has increased so rapidly that since December last the circulation has quadrupled itself in that country. Those friends in the United States who require specimen copies should apply to Mr. Miles Channing, Harvard Rooms, Forty-second-street and Sixth Avenue, New York, who for a few weeks will have a larger supply on hand than required for regular subscribers.

THE MODEL RULES OF THE DALSTON ASSOCIATION.—The neatly-printed brochure of the "Dalston Association of Inquirers into Spiritualism," the thirteenth issue of which we have received, states the objects and arrangements of the Association, and informs us how to conduct *séances* in our own homes. It also contains a catalogue of books on psychic force and cognate subjects which form the Association's library. Those who are interested in phenomenal investigations should write to the secretary, Mr. T. Blyton, at the rooms, 74, Navarino-road.—*Borough of Hackney Standard*.

SPIRITUALISM IN MARYLEBONE.—On Tuesday evening last, Miss Kislingbury read a paper before the Marylebone Society of Inquirers into Spiritualism, on "Some of the Moral and Religious Aspects of Spiritualism." At the request of Mrs. Hallock, President of the Society, Mrs. Lowe occupied the chair. After the lecture, which is printed upon another page, there was an animated discussion. Mr. Whitley said that he thought it of no use to try to save the churches—that they had stood in the way of progress instead of aiding it.—Mr. Charles Hunt was of opinion that the clergy were more liberal than laymen. He had worked in the temperance movement, and had always been well received, although he was a Spiritualist.—Mrs. Parker said that she had worked hard in some of the movements for social reform, but as soon as it was known that she was a Spiritualist, she was no longer wanted.—Mr. Chas. White agreed with this view.—Mrs. Hallock said she had found it as difficult to get reform into Spiritualists as to get Spiritualists into reform movements, but she intended to work on at it, and carry her religious opinions with her wherever she went.—Mrs. Lowe said that she had always been well received among social reformers, and was on several of their committees; but though she had suffered incarceration rather than deny Spiritualism, at the same time she did not think it either wise or necessary to be always bringing it forward.—Votes of thanks to Miss Kislingbury and Mrs. Lowe were moved by Mr. Whitley, seconded by Mr. Hocker, and carried unanimously.

A SEANCE WITH MR. WILLIAMS.

BY ST. GEORGE W. STOCK, M.A.

MR. WILLIAMS, I find, has had losses in the way of attendance since the wet blanket of the Slade prosecution has been thrown over Spiritualism, but on the other hand he seems certainly to have gained in power. The accounts I have received of his recent sittings seem to justify this statement. When I attended last Saturday evening, Mr. Herne and Mr. Eglinton were present as well; so that we had a three-medium power at work, and the results were proportional. As soon as the lights were out a regular witches' frolic was set up in the room; the musical instruments commenced an airy flight, sounding as they went; lights floated and fell in abundance; there were voices here and voices there; there was a general racket among the furniture; there were hands patting us, one of which pulled mine a good way up in the air; and *there seemed to be people walking about the room*; yet that the mediums were in their places was testified, as far as it could be in the dark, to those not actually holding them, by their joining freely in conversation all the time. The voices were unusually lively and demonstrative. There were four of them in all—those of John King and Peter, of or belonging to Williams; that of Joey, of or belonging to Eglinton; and a voice which I had not heard before, said to come from "The Irresistible;" this last appertained to Williams. I use this way of speaking designedly; for I am satisfied that all the "spirit-voices" I have heard from public mediums have been simply the medium's own voice disguised. They fall into three classes, the growl, the squeak, and the whisper. How far they are connected with the medium's will and consciousness is a point on which only mediums themselves can throw light. They seem, if anything, to gain in power when the medium is in the unconscious state of trance. I was struck with the instantaneous rapidity of movement displayed by these voices; they were here and there and everywhere, now chaffing and talking with us, and now engaged in lively dialogue among themselves. At one time I heard Joey and Peter whispering to one another up at the ceiling. They seemed to be concocting some unusual feat. When we lighted up, the following was the position of affairs. A large arm-chair was placed on the table, in which Williams, who had been floated away from the lady who had till then held his hand was found reposing deep in the trance. Beside the arm-chair was a heavy harmonium. I was astonished at the amount of power that must have been exerted to bring this over our heads in the dark, and deposit it noiselessly on the table. With great difficulty it was lifted down by three persons, and then not without damage as an ominous sound of a crack somewhere testified.

After this Williams went into the cabinet. The power was so strong that the cabinet was violently shaken before he got into it at all. Peter afterwards squeaked out to us that it was he who had done that. He said that was his house and he was often there. John King came out with his lamp, and showed himself to us. Much to my delight, he then said that he was going to float over the table, and that meanwhile I might go into the cabinet and satisfy myself that Williams was really there. This I did. I felt Williams, and nearly woke him out of his trance by so doing, for which Peter afterwards remonstrated with me. Then, as I stood intercepting the narrow entrance to the cabinet, John King floated towards me from the outside and inquired if I was satisfied. Immediately after this he spoke with me inside, the voice seeming to come from a level with my face while the medium lay at my feet. John King appeared very much pleased at the success of his exertions, and at the same time apologised for not having been able to present his features more distinctly. But I saw well enough to convince me that it really was the face I had so often seen and believed, for want of proof to the contrary, to be Williams's own. I can now testify, in Mr. Williams's case, to the distinctness from the medium of a speaking apparition. It remains that I should feel both forms simultaneously under unexceptionable circumstances before I can declare myself to have had full proof of the stupendous fact of materialisation. It seems to me preposterous to ask belief in such a miracle except on evidence which there is no gainsaying. By "materialisation" I mean the presentation

to the senses both of sight and touch of a being of substantial flesh and blood distinct from any of the human beings in the room. I am amply satisfied that the hands I have felt in the dark are not the natural hands of the medium, or of any of the sitters; and therefore my hesitation may seem logically inconsistent. But it is my principle in these matters never to be content with inference; and I conceive there is a broad difference between only feeling a hand in the dark, and both seeing and feeling a face or figure. Never before, perhaps, did I receive so strong an impression of the individuality of "the spirits." I felt almost that John King was a real person, and a person, moreover, whom I liked. Before he retired he made me confess that I had not been "quite right" in my conduct on a certain occasion with regard to Herne, a matter of which I shall speak again. And yet, when all is said and done, a suspicion will recur to me that the personality of spirits is fictitious. What if the facts of the case should be justified by granting a power resident in certain persons called mediums, of projecting their own personality? It is well known to investigators that the hands which touch us at *séances* come from the body of the medium; they are generally duplicates of those of the medium, and, as often as not, have coat-sleeves attached to them. Hence so many imaginary exposures, when a light is suddenly struck, and these hands and arms are perceived beating a hasty retreat in the direction of the medium. But granting, as we must grant, the curious fact that there are certain persons from whose bodies hands and arms emanate, however much their natural arms may be held, how does it help us to drag in the spirits of the departed? There is no necessary connection, that I can discern, between an arm more or less, and the immortality of the soul. But if this be so, what becomes of the evidence from the appearance of the full form, the proof palpable of immortality? This, however, is no fit occasion to discuss so deep a question. After the *séance* I have been describing was over, Mr. Herne, in conversing with me, let fall some valuable information. He said that when sitters at a distance were touched, he felt as if he were touching them, though his arms might be held at the time, and that he could even tell sitters beforehand where and how they would be touched. It is just this kind of information, which only mediums can give us, that throws most light on the problems of Spiritualism. I was much struck with another remark of Mr. Herne's, that the many-armed idols which he saw in the Museum seemed to him a proof that mediumship was known to the Ancients. The true explanation, however, I take to be that the multiplication of limbs was understood by the Hindoos as a symbol of power. The same thing was intended by the Greeks in the fable of the hundred-handed Briareus. Before concluding, I will add one word more on the question of materialisation, though the time and space at my disposal permit only of my touching the surface of the subject. A good deal has been made of the appearance of the wife of Mr. Livermore, the banker in New York. A very similar case occurred among ourselves in the appearance, some time ago, of Mr. Ronald's brother. I was a witness myself of this solid spectre, and was assured by Mr. Ronald, who seemed a sane and sensible man, that it was the *fac-simile* of his own deceased brother. Certainly no two forms could be more unlike those of Mr. Bastian, the concealed medium—a small, thin, sallow-faced man, with a long, drooping black moustache—and this tall, broad-featured man, with a bushy beard, but clear of hair on the upper lip. Why, then, persist in disbelieving when one rises from the dead? Because, though the form resembled the deceased man, the voice was, by Mr. Ronald's own confession, not his brother's voice; and I recognised in it the voice of the controlling spirit, George Fox, which again I knew to have issued from the lips of Bastian, and to be Bastian's voice disguised. It seems to me that, under the peculiar conditions of the spirit-circle, thought, even though latent, assumes objectivity. The forms which appear at *séances* are in some mysterious way emanations from the body of the medium, normally, indeed, resembling him, but very pliable, and capable of being moulded by the thoughts and affections of the sitters. The intelligence possessed by them is, so far as I have been able to judge, coincident, as a rule, with that of the medium,

though in some few cases we must grant clairvoyant power. This is certainly a very miraculous state of things. But I have been reluctantly forced to the conclusion that the evidence offered for the survival of the dead is a deception from beginning to end. I am speaking now of the evidence from the physical phenomena. Perhaps philosophical believers base their conviction on wholly different grounds.

Pembroke College, Oxford.

Poetry.

THE SHADOW OF DEATH.

A shadow—only a shadow, and yet we all start back, and shrink,
Shuddering, fearing, dreading, scarcely daring to think.
The shadow is always o'er hanging, clouding our sunniest day,
Haunting our steps in the twilight, or far in the landscape away.
Do we shrink at the tall graceful shadow of a grand majestic tree,
Reflected on grassy meadow so softly and beautifully?
Do we shudder to look at the cloudlet reflected in sunlight stream?
Do we turn from the leafy branches that wave on the moonlight shewn?
Do we fly from the flickering firelight dancing upon the door?
Does the child start back from the shadow it chases along the floor?
Then fear not the Shadow of Shadows, beyond and above all is bright,
'Tis only a shadow cast o'er you to shield your weak eyes from the light—
Only a shadow to darken the entrance to regions too fair
For even the spirit to gaze on when first it arises there.
The strange and mysterious power called "Valley of Shadow of Death,"
Is darkest to those who stand watching, listening to mortals' last breath,
For the presence of One who is brightness and glory itself is around,
And the Lamp and the Light to the pathway shines over the sacred ground;
Hallowed by tread of the pilgrims who have passed that way before,
Trod once by the Holiest footsteps that we might have fear no more.
And a handclasp never so loving gives welcome to bright summerland,
And voices never so sweet-toned give greeting from angel-robed hand;
Long ages ago this transit all painless, unshadowed has been,
For instead of a Prison Gateway an Archway of Triumph was seen,
Say, will the coming future bring the good time once again,
When the gateway of Death shall foreshadow no anguish and terror and pain?
CHALFORD.

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.]

"WHERE IS THE SPIRIT WORLD?"

SIR,—In a former course of lectures on Intellectual Philosophy, delivered in the Theatre of Anthropology, Clayton-square, I have sought to prove that matter has no existence as objective substance, *i.e.*, entirely independent of mind or spirit. Cerebral organisation is a form of molecular nervous combination only, for purposes of the planet Earth, and logically, philosophically, and demonstratively due to *a priori* mental force, whether technically called Deity, nature, or the pantheistic operation of spiritual power. I hold that particles of any given mass, in form of mountain or molecule, plant, animal or man, owe their present existence to higher laws of attraction, repulsion, cohesion, gravitation, or what not, and that, in point of fact, if you take away *extension* in any sense, matter ceases to exist in a commensurate ratio, from the standpoint of human observation or scientific experience. Of course, there is no annihilation, but, at the same time, *change* in pre-existing equilibrium may be adequately effected by superior force, alike in the aggregation of worlds and the smallest chemico-physical bodies. Brain itself (as I have shown at the British Association for the Advancement of Science, when a member of the General Committee) has no *sine qua non* reference to, or connection with distinctive mental faculties. And why not? Animals eat without stomachs, move without muscles, feel without nerves, breathe without lungs, and are nourished without blood, in a coil of mortality. If Spiritualism has proved nothing else, its demonstration of continuity of life without protoplasm, and of mind without matter, clearly shows that the soul of man is really constructed for an immortal *cultus* of individual consciousness, in a spiritual body, having higher and lower conditions, in coming spheres of existence.

"Virtue still leads to heaven, and vice to hell."

WILLIAM HITCHMAN, M.R.C.S.,
Fellow of the Royal Physical Society of Edinburgh.
Liverpool, April 12th, 1877.

MR. HERNE'S MEDIUMSHIP.—PHILOSOPHICAL SPECULATIONS IN RELATION TO SPIRITUAL PHENOMENA.

SIR,—As I am not a powerful orator, and as my speech at Doughty Hall last Tuesday evening suffered under some difficulties, will you allow me to give a wider publicity through the medium of your columns to the reparation which it was then my object to make to Mr. Herne? I will repeat the sense, and, as far as I can, the precise words of what I uttered, which I am the better able to do, as, owing to my shortness of memory, I was armed with notes at the time:—

"Ladies and Gentlemen,—I am afraid I cannot claim to appear before you as an enthusiastic advocate of what the last speaker has so often alluded to as 'the cause'; nevertheless, I hope that, as a truthseeker, I shall not be the worse received. To me there is but one cause—the cause of man, or as others call it, the cause of God. In so far as Spiritualism tends to the furtherance of that cause—and I believe its beneficial effects to be great and undeniable—it has my most hearty sympathy. Therefore I am never ashamed to be called a Spiritualist. Outsiders

call me so, and I have always borne my full share of whatever opprobrium may attach to the name. On the other hand, I am so unfortunate as not to enjoy the compensation of a consoling creed. After some six years' investigation of Spiritualism, I am bound to confess that I have failed to extract from it the slightest proof of a future life. On the contrary, I have seen much to raise in me the suspicion that, so far as this is concerned, Spiritualism may perhaps be the gigantic delusion that its adversaries are so fond of proclaiming it. I would not be misunderstood on this point. No one believes more firmly than I in the reality of the phenomena of Spiritualism, but they have failed hitherto to lead me beyond themselves. Indeed, so firmly am I convinced that they are not due to mere human imposture, that I have been tempted of late into the rather uncomfortable idea that Nature is mad. Yes, that our own old mother Nature, who has hitherto been so sober and regular in her habits, has of late gone clean off her head. Yet, though Spiritualism has done so little for me in the way of establishing any positive proof of a future life, it has at least done this much, that it has taken away all weight from the arguments against that notion; for it has taught me that mind, far from being a mere outcome of matter, possesses a power over it that may truly be described as next door to omnipotence. You, the initiated, would therefore doubtless deny me the name of Spiritualist, for I apprehend that the true Spiritualist is one who believes in the possibility of communion with the departed, and who, believing in its possibility, thinks it right also to enjoy it. Now, if I thought it possible to hold communication with my dead relations, I would certainly think it right and natural to do so. I see nothing discreditable in dying, that I should cut my friend on account of it; only I doubt whether the certainty of a future life has indeed been made out. We seem to me like men shouting into a tomb and receiving back the echo of their own voices. Perhaps I may yet see reason to alter my views. Meanwhile, I hail with joy the conception of life which Spiritualism is doing so much to popularise. That conception of life I hold to be the outcome of the highest thought of the age. Spiritualism has not brought but borrowed it, but here, in my judgment, is the great value of Spiritualism. Those thoughts which the few hitherto have whispered with bated breath are now being boldly grasped and proclaimed by the many. It would have taken a long time for these ideas to filter down in the natural course of things. Their rapid spread has become possible only by the semi-divine sanction of Spiritualism.

"But it is not to define my own position with regard to Spiritualism, nor yet to obtrude my doubts upon this meeting (for which I must apologise) that I have ventured to come forward this evening; but because I have something definite to say, and an injury, if possible, to repair; Some of you, may, perhaps, remember how one time—a good time ago, now—one of the spectators, irritated at what he considered the over-belief of the rest, turned on the gas suddenly at one of Mr. Herne's *séances*: It was I who perpetrated that deed. I still believe that the account I gave in the *Medium* of the transaction is strictly and literally true. But I see now very clearly, as indeed I saw then on reflection, that the incident proved nothing, except what we all know very well, that a medium is often made use of by some power unconsciously to himself.* If anyone after studying Spiritualism is ignorant of this fact, I must say that he has made very bad use of his time and opportunities of observation. But though there was nothing in the incident itself tending to the prejudice of Mr. Herne in the view of any reflecting person, I am sorry to learn from Mr. Herne himself that the impression produced did affect him unfavourably. Now I am not vain enough to think that any words of mine would carry much weight with him, but in so far as I displayed any animus against Mr. Herne, I am truly and sincerely sorry for it, and I regret that he is not present to-night himself to hear me say so. Other causes I find have of late tended to thrust out Mr. Herne from the prominent part which he once played in the movement. About those causes I know nothing, and can say nothing. But this much I can say—that if no one has any juster cause to suspect Mr. Herne's honesty as a medium than I had, then Mr. Herne is a much injured man. If physical mediumship is valuable at all, then Mr. Herne's mediumship is valuable, for he is a genuine and powerful physical medium, and I think it is a pity that he should not be made more use of. Physical mediums have enough to suffer already in being exposed to what I cannot help regarding as unwholesome influences without our adding to their troubles. We, who gratify our curiosity at their expense, ought certainly to show them every tenderness and consideration.

"In conclusion, let me say that I have not come forward to-night in order to emphasise my own view of the transaction referred to. Personally, I am bound to accept the evidence of my own senses in preference to that of other people, however much I may respect them. I have simply availed myself of this opportunity, when we are all met together in peace and goodwill, to repair, as far as lies in my power, any injury I may have caused to Mr. Herne's reputation."

I trust, Sir, that the apparent egoism of reporting one's own utterances will be lost sight of in consideration of the object of the speech.

ST. GEORGE STOCK, M.A., Pembroke College, Oxford.

WHAT "AN OLD MAN FROM THE COUNTRY THINKS."

SIR,—Referring to my letter in *The Spiritualist* of March 2nd, in which I recommended the trial of enclosing mediums, who sit for forms, in a cage made entirely of iron, at test *séances*, a friend reminds me that, in fact, a cage had been tried by Mrs. Berry, as detailed in the *Spiritual Magazine* of March, 1875, and although it was duly fastened, and the key in Mrs. Berry's pocket, and after the lock had been well scrutinised by some of the party present, yet the two mediums who were enclosed in

* This refers merely to my having seen Mr. Herne (still entranced) lean forward in his chair, and draw back the curtain, when a cry was raised that "the spirits" were bringing out the medium.

the cage were immediately thrown out at Mrs. Berry's feet, while she was sitting in the circle six feet from the cage.

The inefficacy of rope-tying or thread-sewing has been so frequently exposed in the Spiritual journals that, except for the private amusement of Spiritualists, just to see how far the farce can be carried, such further attempts seem perfectly useless as tests for the public; indeed, as far back as from the first *séances* of the Davenport's the fruitlessness of such tests was fully realised. In truth, the power of spirits to emancipate mediums from bondage seems incalculable; and for what? Just to satisfy, perhaps, the curiosity of the sitters, or to please themselves. But, when any particular object might be obtained by emancipation; when by such an act the spirits would set the whole world in wonderment; when the event would be telegraphed to every corner of civilised life; when, if the same forces so frequently used for trivial purposes were but once, only once, used for a really useful or really important purpose, the effect would be simply stupendous; when, by a facile and daily process, results pregnant with the most momentous consequences would inevitably accrue to the advancement of spiritual belief and to the utter confusion of the materialist and the unbeliever, then the spirits hold their hands. When the poet wrote the touching paradox—

Stone walls do not a prison make,
Nor iron bars a cage—

he little dreamed how literally his words would one day be fulfilled. If it be added concerning mediums who are imprisoned because of their spiritual gifts,

Minds innocent and quiet take this for an heritage,

there is no thanks to the spirits if they do so.

If we were to hear now of a medium being released from prison by a spirit or spirits, we should not learn such a fact for the first time, or even for the second time; for it once happened, it is alleged, when the Davenport's were imprisoned. Then, why may this not happen again? For that which has happened once may always recur. I would ask any clergyman if it be not so, and whether he does not know of its having happened once? It has been alleged, also, and I believe it—for this, too, is but a recurrence of a well-known event—that a medium, now in prison, was some years back transported through the air, by spirits, a distance of some forty miles, to suit the spirits' purpose, when they had few or no witnesses of so great an event, although there were circumstances attending this excursion of the medium that rendered it impossible he could have arrived at his destination in any other way in so short a time. This occurred, as it appears, quite unconnectedly with any special object of importance to the medium or others, and yet now, when such a transportation from his prison would not but be recognised throughout Europe, these same controls are contented to show their powers, not by the transportation of their medium as before, but by the transportation of a broomstick! Ah! "To what vile uses have we come at last!" That was a wonder indeed! I mean the broomstick. Poor physical mediums! People, however, even talked of the broomstick; but if the spirits had carried away the medium from so public a place as a prison, instead of the broomstick, as they carried him once before privately, they would have confounded even justice, or uneven justice, whichever it may be, and we should have had even Dr. Carpenter aghast at the doings of such ghosts, till he found out some new prepossession. The spirits cannot say they have not got their conditions with mediums in prison. They have darkness without stint; low commons, so favourable for the medial powers of the sensitive; isolation in all conscience; no conflicting feelings of lookers-on between the rounds of the warders; and, we hope, with the mediums' "minds innocent and quiet." And now we know, from Mrs. Berry's experience, that iron bars do not make a cage. All seems in favour of the unhappy medium, except the will or the unwisdom of the controlling spirits. Why, since spirits are so fond of substituting the medium for themselves, can they not reverse the matter for once in a way? And, if carrying a medium again in the air is now too arduous, why not substitute themselves for the medium for the nonce, while the medium could be carried through closed doors or ceilings, perhaps not for the first time; for it is alleged that that has been done, with other mediums, at any rate, many a time, and I believe it. It is just this: whenever just and logical use of great powers are required from so many of the spirits given to physical manifestations, then they are shirked. They will knock their mediums about, mentally and bodily, passing them through doors and floors to show a foolish trick; but when a grand result might be obtained by so doing, and when the medium is in such a strait as nothing but a spirit could drag him out of, then they leave him to his philosophy and his fate. Gratitude should, they say, be blotted from the dictionaries of mortals; why not from those of spirits? I should rather have said, this is sometimes the case, for we know that mediums have not only been passed through matter for good purposes, but that spirits are to be seen almost daily, though not, perhaps, fully materialised; and that some have been fully and frequently materialised we cannot doubt, or, at least, transformed. Doubles have been frequently seen simultaneously with the medium, as Mr. Crookes has irrefragably demonstrated, and that such things can be, the materialised spirit shot through the head, not the medium, in America, has proved.

In order that this should occur more commonly—for the belief that spirits can, under certain circumstances, occasionally become materialised is fraught with important concern for the thoughtful mind—it is well, in the absence of sure tests, to try such as are least uncertain; and in this respect the cage seems assuredly more hopeful than the rope, or needle and thread, and would certainly present a more startling puzzle to the sceptic if either a ghost should appear or even the medium be thrown out of the cage. But iron cages are expensive and cumbersome; I would, therefore, now suggest another plan, still in the cage line, which would be cheaper, and perhaps even more successful, than purchasing an iron cage all round. This plan would be to hire by the month, or, say, for the London season, of one of the importers of wild

beasts, a new ready-made cage, made of strong wood at bottom, top, and three sides, with strong iron bars in front, well set into the wood, and with a door at the back. A cage made extra strong for a bear, a hyena, or a savage baboon, would be just the thing. The cage should be kept as sent from the maker's, and left to be handled by all comers, and, when done with, given up, *in statu quo ante*, to the animals, when the show-men could advertise the cage with the beast, and demonstrate the former as the "wery hidetical receptacle of wood and iron whence the ghosts and mediums crept out, but where the hinfuriated hanimals hair kept hin." In the case of making use of such a test as this, curtains might be so arranged that almost all the cage, except the barred front, would be in the sight of the company, especially the door at the back. The open bars would have the condition of darkness behind the curtains, and would be free for the egress and the ingress of materialised spirits, materialised doubles, or the unconscious, entranced, controlled, irresponsible mediums themselves, as the case might be.

I have not said one word to the disparagement of mediums. God forbid that I should. I am something of a medium myself; then why should I? I may, consequently, suffer from the spirits for writing this; but it is as well, or better, to suffer for telling the truth than for any other cause.

AN OLD MAN FROM THE COUNTRY.

THE TAYLOR FAMILY MEMOIRS.

SIR,—The following lines may perhaps amuse your readers, following on the allusions to the Taylor family in your last number.

It may be necessary to add, however, that Mr. Taylor is *not* a Spiritualist.

*Epigrams, from "Memoirs of the Taylor Family," by P. A. Taylor, M.P.
Printed for private circulation.*

It blew an hard storm, and in utmost confusion,
The Saylor's all hurry'd to get absolution;
Which done, & the load of the sins they confesd
Transferrd as they thought from themselves to the priest,
To lighten y^e Ship & fulfil their devotion,
They tos'd y^e Poor Parson souze into y^e Ocean!

ALBERT SNOW.

Brighton, April 14th, 1877.

THE SPIRITS OF ANIMALS.

SIR,—We hear so little about the spirits of animals. Does the spirit of the beast go downward, and is the intelligent and affectionate dog no longer cared for or wanted in the realm of departed human spirits? At all events, as it appears highly probable that the wonderful intelligences behind the scenes have the power of manufacturing humanity's form, why should not a good and faithful dog, or any dog with real animation, be produced at a cabinet opening? It no doubt may be replied that no animals exist or are required in the spirit world; but many compositions occur, which evidently are the effects of materialised imagination. Why not produce from time to time the semblance of some animal, it being distinctly examined beforehand that no such animal existed in the cabinet? I believe experiments of this kind would help to elucidate how many of the materialisations of human form are due to manufacture or to individual representation. At all events, it would be a little change.

S. CHINNERY.

2, Rue de Rocroy, Paris, April 16th, 1877.

QUEEN'S BENCH, APRIL 14.

(Sittings in Banco, at Westminster, before the LORD CHIEF JUSTICE and Mr. Justice MELLOR.)

LAWRENCE V. THE QUEEN.

Mr. Ignatius Williams appeared on behalf of the defendant, and said that a writ of error to set aside the verdict and judgment on this indictment had issued on the ground that the verdict did not set forth any offence in law. It charged that the defendant, on Oct. 5, 1876, unlawfully and knowingly pretended to one James Booth Hunter that he had the power to converse with the spirits of deceased persons, although such persons were not present in the place he then was, and to summons them to his presence in a material form, and that a banjo, tambourine, and other musical instruments would play music by means of the spirits invoked by his power. The first point which he would take was that there had been no allegation of a false existing fact.

Mr. Justice Mellor: It is not averred that he did summon the spirits, but it was alleged that he was able to do so. Is not that an existing fact?

The Lord Chief Justice: If you give a man who says he can summon spirits from another world, £5, and he does not summon them and knows he cannot, then it is false pretence.

Mr. Williams: But supposing he possessed the power, no person in existence could say whether the spirits were there or not, for a spirit is an unascertained thing.

The Lord Chief Justice: An unknown quantity. (Laughter.) This man said, "I will make the spirits manifest in certain forms." Your main difficulty as regards the charge is, that no one can tell whether a spirit is present or not.

Mr. Williams admitted that that was so, and submitted that there was no evidence of the false pretence alleged, and he had at the trial proposed to call a number of witnesses.

The Lord Chief Justice: Not spirits, I presume. (Laughter.)

Mr. Williams: No, my lord, but persons who had witnessed the performance; but the judge stopped me.

The Lord Chief Justice: But the jury were of opinion that the manifestations were all jugglery and tricks.

Mr. Williams: I do not think it possible that the opinion of any of the jury could be taken on the subject.

The Lord Chief Justice: If you took the opinion of any man of common sense on the question whether this playing on the banjo and other instruments by the spirits of departed persons was due to spiritualistic agency, he would not be such a fool as to say it was, and, if so, what was there to prevent a jury from coming to the same conclusion?

Mr. Williams: The jury drew the inference from facts on which they were incapable of coming to any conclusion or forming an opinion. It was a mere speculation on their part.

The Lord Chief Justice: I beg your pardon; they came to their conclusion on a matter of fact.

Mr. Williams: I was prepared to prove that something which had no relation to fraud or trickery appeared in the presence of this man.

The Lord Chief Justice: Then you should have proved it. (Laughter.) All we have now to do is to say whether, on the face of this indictment, there is an indictable offence. The defendant asserted he had the power of invoking the spirits of deceased persons, and if the jury were told that they believed—were foolish enough to believe—that he was himself honestly of opinion that he possessed this power, and that they found that he did, then he would not be guilty under the statute. These manifestations could only be brought about by machinations or by spiritual agency, and if done by machinations nobody on the earth would be so foolish as to say that he believed in his power to call up spirits. The spirits did things so preposterously absurd that they were said to be due to supernatural agency; but the jury have found, as a fact, that this was not so, and that the defendant was guilty of a false pretence.

Mr. Justice Mellor: The only way in which you could have shown there was no false pretence was for you to get the defendant to summon a spirit and a tambourine before the jury, and then you might have got your client off. (Laughter.)

Mr. Williams: I offered to produce something.

Mr. Justice Mellor: What something?

Mr. Williams: Something abnormal—a phenomenon.

The Lord Chief Justice: I thought that could only be done in a darkened room, Mr. Williams. (Much laughter.)

Mr. Williams: Oh, no, my lord. I understand it can be done anywhere. (Renewed laughter.)

The Lord Chief Justice: But did the defendant himself offer to do this before the jury.

The Defendant (who was in court) said: I offered to do so before the magistrate.

Mr. Justice Mellor: No doubt there are certain spirits which a man can produce. (Laughter.)

Mr. Williams submitted that the charge was not an affirmation of a known fact of anything capable of being ascertained.

The Lord Chief Justice, without calling on Mr. Cooper (who appeared in support of the conviction), said that the jury had found that the defendant was guilty of false pretences, and, this motion being in arrest of judgment, the Court had nothing to do with the evidence of the finding of the jury. They had simply to determine whether the offence was within the meaning of the Act, and he had no doubt whatever on that point. It would be most mischievous if practices of this kind—carried on not for amusement, or for the purposes of scientific investigation, but for sordid purposes—were not to be held to come within the terms of the Act directed to obtaining money by false pretences. The conviction was a proper one, and the judgment of the Court below must be affirmed.

Mr. Justice Mellor expressed his concurrence.

Mr. Cooper, on the part of the prosecution, applied for costs.

The Lord Chief Justice said the Court had no power to give costs. They would certainly do so if they could.

The defendant was then removed in the custody of Mr. Frayling, jun., the tipstaff of the court.—*Daily Telegraph*.

TRANCE UTTERANCE AT THE FUNERAL OF MR. S. S. JONES.

At the funeral of the editor of *The Religio-Philosophical Journal* in Chicago, Mrs. Cora Tappan Richmond delivered the following trance address:—

Friends, after the fitting words that have been spoken, little remains to be added; but we are privileged, like yourselves, to assemble here in the presence of the Messenger of Life, called Death. That messenger always has some message to the living. The one who has gone before has received whatever Death had to say to him. To those who remain the message remains to be spoken by your own souls. Whatever voice this silent angel has to give must be spoken to you variously, according to your comprehension of the meaning of death; but we are perfectly well aware that, like the seasons in their coming and going, like the everlasting tides of the ocean, or like the tempest that tosses the waves and slays the forests, our opinions on earth cannot alter the great potency of the infinite laws. While death has in time past been pictured as a fiend of terror, a dark and silent messenger, we believe that death is the one great boon of life, next to birth—the greatest voice that God gives to humanity—the next stage in existence into which, whether willingly or otherwise, whether by the portals of slow disease or by the sudden hand of calamity, every soul must ultimately enter—the next grade of life wherein lie all of earth's greatest, and all of earth's least, minds.

The message which is spoken to the spirit risen from yonder casket is not known to you,—may not be known; for if there be secrets in life hidden from any man, into which no rude mind may inquire, are there not secrets beyond the grave, and does not God speak to each soul as He will—to keep His own counsel? It is not our business to tell what God has said to that soul in the great other birth that has come; but

only to say that the belief of the departed was such that every hour of life he waited as calmly for that messenger as you wait for the morning dawn, and whether fitly prepared or unfitly, it is not your province nor mine to decide.

We glide behind the outward life. Every man's habitation of earth is his castle; the bosom of his family is his sacred shrine. We look at death now through the eyes of affection; we see the risen spirit now glorified by the affections of those who loved him. We see him shaking off the outward dross, the harshness of the external brain, and somewhat of its criticism, and there, with new found blossoms, entering almost as a child into a new region of existence, with new found hopes; we see the mind unaltered, but still not tethered to the dust. We see the spirit quickened, and the glad possibilities of every soul rises when its messenger speaks, and the voice which it breathes to the living is—“If you build your habitation only for earth, if time is all you consider, if each day and hour you rear up structures that are intended only for earth, you build after one manner lofty edifices, splendid surroundings, temples of glory, ambition and the praise of men; but if you saw the life beyond, wherein these things cannot by any possibility enter—the habitation must be left behind, the glory or praise or blame of man must be left behind, all the splendour of intellect must remain here—you would build them far otherwise; and knowing that there is a life beyond, is the one incentive and guide to the manner of that building.”

It has been quite fittingly remarked that if a man is worthy to live, he is also ready to die; but if he live only for the present hour, and only in the external necessities of life, he is certainly not fitted to live, and therefore cannot be ready for that loftier change. But whether ready or not ready, the divine compensation of life is that unto every grade of existence, whatever that grade may be, death is the next step in the great chain of life. The criminal in the dungeon cell, the pauper by the wayside, the inebriate in the gutter, the Magdalen in the street, the saint in the cloister—all go one step by the hand of Death, and that is a step in life.

With this belief the broad band of chaos which divides you from that next step is removed. With this belief you enter as you would pass to another habitation, with perhaps more spacious rooms and loftier possibilities. With this belief you go as you would go to another country, prepared possibly by some knowledge of it, and possibly not prepared, but always met at the gateway of that next step by some ministering power, even as you are met here by kindly hands who receive you into this world.

There are those born into outward life, by the customs and various ambitions of men, who have no welcome here. There is no soul born into spirit-life but what receives a welcome from some higher power; and this is because there are no paupers there, save those who are impoverished in their own souls. There are no almshouses there, save for those who have no habitation of goodly deeds and kindly words, and such the angels supply with raiment. But whatever meagreness there may be to sustain, the light of the spirit still survives, and that is welcomed by the hands that are accustomed to receive and minister.

This is the voice that the Angel of Death brings to-day: “That every human being in passing through that change enters the next stage of life; and that wherever and whenever this silent messenger may come, it is one of the potent agencies of life, the means of introducing the soul into that next higher state, where it is to be hoped that every spirit will more fittingly profit by the advantages around him.”

And so through the tears and the eyes of affection we gaze on this departed soul, remembering only those qualities that were endearing, remembering only those traits that are enshrined in the memory of those who love him best.

It is given to no man to judge his fellow man, for God alone reserves the right to determine what a soul is, and he does that by the unerring voice of conscience.

We tender to all of these wounded hearts our heartfelt sympathies for the external grief which has come; but even as the tempest cleanses the atmosphere, and leaves the pleasant sky above, parting the clouds until the brightness glows more intently, so through this storm of outward affliction the power of the spirit is manifested more and more, and the lesson will be garnered up in your hearts, and you will treasure it until the day when you, too, shall pass to that higher birth.

No word can be spoken other than this: “That all of love, all of usefulness, and all of consciousness survives, and the great mutability of time and change cannot destroy that which has the image of God, and is immutable.”

MR. D. MACKENZIE WALLACE, in his new work, *Russia*, universally declared to be the fullest and most valuable account of the great northern empire yet published, incidentally remarks (Vol. II. p. 452):—“I have long known Mr. Aksakof, and have never in any country met a more honest and truthful man.”

THE KING OF DAHOMEY.—The King's palace is situated in the suburb of Abomey, called Jegbeh, and a couple of miles southwest of Abomey proper. In one of the courts a shed is erected about twenty-four feet square, with a high gable roof surmounted by a silver image of a tree, with an antelope eating the branches, and a bird building its nest thereon. The tree denotes the king, and the bird and antelope represent the Dahomian people, showing that the king provides shelter and nourishment for his subjects. Within the shed is a mysterious something carefully wrapped in cloth, wherein the spirit of the present king is said to reside. This is carefully guarded by a priestess, who, after the death of the king, is the recipient of his soul, and is consulted by the fetishists. When the king has an important matter in hand he consults this *custos spiritus*, and during the present custom dozens of unfortunate men have been bound and gagged into this spirit-house and there decapitated, their blood being sprinkled on the cloth enveloping the spirit.—*Religio-Philosophical Journal*.

RELIGION AND SCIENCE.

NO. II.—BY A BROAD CHURCH CLERGYMAN.

THE number of communications which have reached me *via* the editor, or directly from those who penetrated the disguise of my pseudonym, must serve as my excuse for again breaking ground on the topic which is inadequately described by the heading I adopted. I retain it, however, for the purpose of enabling my former correspondents to recognise me, and I must ask those to whom I have not been able to write kindly to accept this article as an answer to their letters.

To pass from theory to practice (as most of my correspondents urge me) this is what I propose to do:—

1. For my own use, and my small circle of friends and fellow-students, I have already organised a devotional *séance* at my own house; but the locality is not favourable for many, nor are the dimensions of my *séance*-room sufficient to accommodate any but the most limited circle.

2. I have to thank many correspondents who have offered the use of a room in most eligible and central localities. I have my doubts whether a room used for other purposes would be exactly suitable for this. I attribute a good deal to the *genus loci* in this matter; but I am weighing the different proposals made, and if I cannot find a room which may be used only for this one purpose, I will avail myself of the kind offer made by one of my correspondents, to whom I have already written on the subject.

3. Besides this, I shall be very glad to extend the idea which I am carrying out in my own domicile, by visiting other suburbs where about seven sympathetic people can be got together; where we can use the little, simple service I have drawn up for the purpose, and then sit and quietly wait for results. The method I propose is one of observation rather than experiment. I think it is as wrong to *prescribe* what shall occur, as to dogmatise on the causes of the phenomena when they have occurred. Realise the one cardinal fact of intercommunion (and our mere presence at such a *séance* proves that we do *that*), then surely the attitude we should assume is one of quietly waiting with reverent expectancy.

I have been disappointed, one more year, in my wish to have a daily *séance* of this kind between Easter and Whitsuntide. That may yet come, however, if the difficulty of *locale* can be tided over. It need not, perhaps, be in one place only; and the period of the year makes, of course, no actual difference: only, speaking from my standpoint as a clergyman of the Church of England, there seems a special fitness in holding such meetings at a time when the thoughts of those composing them of necessity run in the direction of such subjects. Perhaps by Whitsuntide—the one appropriate season of all—I may yet be able to inaugurate the provisional scheme I have here sketched.

The idea, in my mind, is very much that of the prophesyings of the old Puritans, though, of course, with a difference. These were strictly orthodox (alas the term!) meetings held in private houses, sometimes under the auspices of the clergy, sometimes not, but still with their sanction, and so arranged as not to interfere with church services. Why should not such an idea be revived and pressed into the service of Spiritualism in this age of revivals?

I know and thoroughly appreciate the objections to identifying Spiritualism with any sect or religious denomination. I have a wholesome horror of organisations myself. I know how possible it is to systematise the whole life and spirit out of a rite. But still I claim to represent only one religious body—a large one, it is true—but only one out of many. I have no wish or intention to abandon my position as a minister in that body. I believe I can do more good by remaining where I am and infusing new life into old forms which had threatened to become effete. Let those of other denominations do the same, not trying to make Spiritualism sectarian, but rather to *catholicise* their sect by means of Spiritualism.

There, as a Broad Churchman, I see the great beauty of the Spiritualistic theory; it is capable of assimilation by all religions. It is the one fundamental doctrine that lies at the root of all. Why trouble ourselves about the cut of a vestment, the form of Church government, or the Sacra-

mental system, unless we are quite sure that man has a soul to survive and an eternity to live through? And what else gives us the reasonable assurance (which is what I understand by faith) on these two cardinal points, except the method of Spiritualism which is identical with the method of Christ and the Early Church?

I am, of course, speaking thus of the subject in its higher phases. I am not saying that even the lower phases may not be of service in recalling the attention of people who have become frivolous because materialistic, and of leading them on stepping-stones of their dead selves to higher things. But this, I feel, is not my *métier*. What I am delighted to feel is, that the subject is one which identifies itself closely with the pursuits which I have solemnly made my own for life. I believe no greater good could possibly be effected than would ensue if we could convince people that they may still remain loyal to their old creeds, still do their duty in that state of life to which it had pleased God to call them, while they found a new basis for such creed, a fresh and potential stimulus for duty in this—I will not say revelation—so much as revival of truth.

And the very same process which recommends this subject to the theologian, recommends it to the scientific man. The one may sit down with his Bible, the other with his *Mill's Inductive Logic*, and find the results coincide. So, then, perhaps the heading of my article (as a parson, I ought to say the text of my discourse) is not so much out of place after all. Religion and science may yet be made convertible terms by the employment of the inductive method of Spiritualism.

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SUPERSTITIONS OF THE RUSSIAN PEASANTRY.—Of the superstitions of the Russian peasantry Mr. Wallace\* gives some striking instances. The strangest is the following. One winter evening there appeared in a peasant's cottage a female figure draped as St. Barbara is commonly represented. Introducing herself as the saint, she sat down and commenced an edifying discourse. Before long the cottage was besieged by an inquisitive but reverential throng, from which not a soul in that village or the adjacent one stayed away. About midnight she rose, announcing that she was going to fetch St. Nicholas, but that no one must go away during her absence. So the villagers stayed where they were, awaiting the return of St. Barbara and the arrival of St. Nicholas. They waited till sunrise, and then many of them discovered that the pretended saint had decamped, taking with her a number of their horses. To the credulity of the Russian peasant there appears to be no limit. About the time of the Duke of Edinburgh's marriage, for instance, a report spread abroad that a female conscription was about to be made, and that a large number of young girls were to be sent to England in a red ship. In what is styled their religious life, also, the Russian peasants often evince a singular credulity. A robber kills a peasant, "but refrains from eating a piece of cooked meat which he finds in his cart, because it happens to be a fast day." An artisan who is going to break into the rooms of a young Austrian Attaché in St. Petersburg, first "enters a church and commends his undertaking to the protection of the saints," after which he murders the young Austrian in question. A robber finds it difficult to extract the jewels from an Icon, "and makes a vow that if a certain saint assists him he will place a rouble's worth of tapers before the saint's image." It is Mr. Wallace's opinion that the Russian Church has not done all it might have done "to bring religion into closer association with ordinary morality."—*The Times*.

EXORCISING RATS.—The number of charms and exorcisms which are used by mole and rat-catchers in various parts of France (they are not certainly unknown in England) is very great, and their character is often curious. St. Gertrude of Nivelles is the patroness of rat-catchers; and in the Ardennes, when rats become unusually troublesome in a house, it is sufficient to write the following words on morsels of paper, which must afterwards be well buttered:—"Rats, vous qui avez mangé le cœur de Sainte Gertrude, je vous conjure en son nom de vous en aller dans la plaine de Roeroi." There are other forms; but all that is essential is to adjure the rats, or the great king of the rats, to "remember" St. Gertrude. In the crypt of her church at Nivelles there is a well, the water of which is sought for by the peasantry of all the surrounding country, since, sprinkled in the house, or over the fields, it will surely drive away all rats and mice. Earth from the tomb of St. Ulric, at Augsburg, has the same virtue. It is necessary to name a place to which the rats who are to be expelled may retire, and to take care that, if there be any running water in the way, there is a bridge over which they may pass. They should be adjured, too, to pass onward in long procession by threes and threes.

## ANSWERS TO CORRESPONDENTS.

G. F. F. (Leigh).—When a solitary book is presented to a library, the best way to acknowledge receipt is by post to the donor. Of what interest is the matter to the public?

\*"Russia." By D. Mackenzie Wallace, M.A., Member of the Imperial Russian Geographical Society. Two vols. Cassell, Petter, and Galpin, 1877.

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, 16s.; moderately abridged edition, 6s.

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

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. 6s.

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. 3s. 6d.

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

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country 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.

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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—lot 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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The Spiritualist Newspaper.

ESTABLISHED IN 1869.

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Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.