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# The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER FIFTEEN.

LONDON, FRIDAY, APRIL 13th, 1877.

## MATERIALIZATION PHENOMENA.

AN article, by Mr. O'Sullivan, of Paris, printed in this issue of *The Spiritualist*, sets forth how he searched the medium before the beginning of a materialisation *séance*, which was held in the presence of himself and the Count and Countess de Bullet, and that as the result of such search he is enabled to testify that the medium had no white drapery or masks about him; yet, afterwards, fully draped figures came out of a test cabinet. The experiences of Mr. O'Sullivan are the same as those of many who have preceded him in such investigations. But if two living and beautiful young women came out of that test cabinet, wherein was the necessity for searching the medium, it being inconceivable that he had two such living persons concealed in his pockets? The object in putting this question is to ascertain whether the two visitants had living flexible features, bearing no resemblance to those of the medium, or whether they were mask-like faces manufactured or brought in by unseen powers, possibly to represent the features of the departed?

We have closely watched materialisation manifestations since they first began regularly in England, and in every instance in which genuine phenomena were undoubtedly presented under test conditions, the form has either been living—in which case it has always borne a strong resemblance to the medium—or it has been a death-like representation of somebody else. On several occasions there has been undoubted duplication of the features and form of the medium, the two having been clearly seen together.

An hypothesis fitting such cases is that spirits being divorced from material conditions, must either take on somewhat the form of the medium, or must manufacture such representations from material things pertaining to this lower world, as to symbolise the presence of a departed friend now in the higher life.

Perhaps if these manifestations were further developed, a new order of materialisations would set in, and living, flexible intelligent faces, manifestly those of deceased friends, appear to five or six trustworthy and critical witnesses at once in a good light. The evidence is strong that such phenomena have been witnessed in America.

Possibly the spirit of the medium takes a large part in manifestations of a certain class. The experiment once recorded by Mr. Desmond Fitzgerald is very suggestive on this head, as we have before pointed out. The mesmerist at a public lecture at Blackheath, ordered a sleeping sensitive whom he had never met till that evening, to go home in spirit, and touch somebody in the kitchen; she said that she had done so, and that they were much frightened; a committee appointed by those who were present at the mesmeric lecture then went to the house, and found the servants in a state of terror because one of them had been "touched by a ghost." In this illustration we have a sleeping medium, and the "double" of that medium producing physical effects at a distance under the control of a second intelligence of a not very high order. The mesmerist was a black man. Substitute an invisible intelligence for the black man, and in the illustration just given may be the whole philosophy of ordinary materialisation *séances*. Again, the spirit of the medium when freed from the body, may possibly object to the absolute control of its earthly tenement by spirits whose characteristics may not be too high, so may itself have much to do with the production of the manifestations witnessed. Many of the manifestations of modern Spiritualism cannot be accounted for on the latter hypothesis; take, for instance, the messages about private affairs often given by the departed in their own handwriting.

## IMPOSTURE AMONG MEDIUMS.

THE majority of daily newspapers, conducted by men of average ability and morality, evolve from their inner consciousness numerous articles and paragraphs about imposture among mediums. We, who, to ascertain the very truth to its roots, have, in spite of all obstacles, attended probably more *séances* during the last eight years than anybody else in the world, are able to testify that there is very little imposture among recognised mediums, but a great deal among those idle quill-wielders who carelessly inform their unintelligent readers to the opposite effect. The imposture among mediums is seen chiefly in those individuals who find it more popular, and much more profitable, to set up as "exposers," and to show the genuine thing as *legerdemain*, than to act legitimately. But such people are in this dilemma: they cannot show how they do their best tricks—which are produced by almost demoniacal influence—so they invent all kinds of excuses to avoid being brought to the point on this head. They assert, "It would spoil our exhibition to explain our *modus operandi*," thereby admitting publicly that their object is to make money, *not* to expose untruth. No such position is taken up by honest mediums. They say:—"Hold us hand and foot. Certain things take place which perplex us as much as they do you. Form your own theory. We think with those who have studied them for years, that they originate with spirits." They take up this less remunerative position than others similarly gifted, entirely on moral grounds, because they are influenced by somewhat purer beings than those who produce these manifestations through the very lowest class of physical mediums previously mentioned.

The circumstance that alleged exposers do not expose, but avowedly keep the exact method of the purported exposure secret lest their daily trade should be ruined, is blinked by the ranker weeds of the daily press. The larger and more ignorant section of the public demands that Spiritualism shall be said to be imposture, consequently the more unscrupulous section of the daily press supplies the demand, and is therefore morally in close partnership with the impostors. Indeed, it is morally worse than the impostors because it is somewhat better educated, consequently better able to recognise its real responsibilities to mankind here and hereafter.

Thus, chiefly in America, there are certain swindlers preying upon the public, mixing together scientific tricks, conjuring tricks, and real mediumship, and they are firmly supported by daily newspapers, who falsely assert them to be exposers, although they at their exhibitions refuse, for financial reasons, to expose their major marvels. Consequently, it is true that there are swindlers among mediums, but these are almost entirely confined to those who exhibit real mediumship as conjuring, and who are supported hand and glove by the editors of daily newspapers, and by a few shady men of science, who encourage the said swindling to the utmost, who never point out that their *protégés* on money grounds refuse to reveal to their audiences how the alleged tricks are done—that not being the true object of the performances—and who in every way assist these impostors in blinding the public.

The real root of all this evil is found in the low level of education and morality of the general public. They demand nothing better than the intellectual and religious food they receive, and the supply naturally enough meets the demand. The creatures who execute their low behests are thus not the sole culprits, and it is unwise to expect the world to grow to spiritual maturity before its time.

THE *Spiritual Scientist* says:—"Thomas Walker, the English boy trance speaker, has sailed from San Francisco for Australia."



## THE HISTORY OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

BY JOHN CHAPMAN.

### THE RISE AND PROGRESS OF ORGANISED SPIRITUALISM IN LIVERPOOL.

IN the autumn of 1862 two young men from the United States drew the attention of the Liverpool public to some extraordinary phenomena, called "spiritual manifestations." They hired the St. George's Lecture Hall to display the manifestations which took place in their presence, and a large gathering of wondering observers was present on the first night to witness the proceedings. The Liverpool newspapers contained reports of strange facts, which had much excited the public interest. On the second night of the exhibition, however, a dispute arose about the tying the knots which held the hands of the Davenports; this ripened into a *fracas*, in which the cabinet was smashed by some roughs, who rushed upon the platform while the war of words was going on. The Davenports left the hall, and finally the town. An action at law was brought by some persons present to receive the money which they had paid for entrance; in this they succeeded. Strong things were said and written detrimental to the Davenports, but the actual facts had their effect upon several more thoughtful persons, and created a spirit of inquiry amongst a few.

Although Spiritualism was thenceforth a matter of interest to a few private individuals, it was not until April 26th, 1866, that public action was taken by fifteen gentlemen holding a meeting at the Co-operative Stores, Camden-street, and forming an organisation called "The Liverpool Psychological Society." Its objects were "The investigation of the facts and phenomena of the science called Spiritualism." A committee was formed, and the following gentlemen were elected office-bearers, viz., Mr. James Wason, president; Mr. Andrew Leighton, vice-president; Mr. Richard Bewley, secretary; and Mr. George Wilson, treasurer. The meetings were held at the Co-operative Store, every alternate week, for a considerable time. Mr. Wason then took the Gymnasium, in Lord-street, at his own expense, and placed it at the service of the society. At one of the meetings Mr. Fegan-Egerton was somewhat affected, and afterwards controlled to speak in languages not his own, namely, French, Spanish, and Scotch. The first report of the society was published in April, 1867. A library was formed, and several books were presented to the society by Mr. Benjamin Coleman, Mr. J. Wason, and others. Mr. S. Guppy and the celebrated medium, Mr. D. D. Home, respectively visited the society, and assisted by their counsel. Some time after this the organisation broke up, the members were scattered, and there was not a vestige of a society for three years thenceforth in Liverpool.

In December, 1870, several friends were invited to meet at Mr. Wall's Temperance Hotel, Islington Flagg, and took upon themselves to form a new society, upon the basis of the old one. At a subsequent meeting, held on Wednesday, 4th of January, 1871, the plan was carried out, and the following office-bearers for the first year were elected:—Mr. George Glover, president; Mr. Ambrose Fegan-Egerton, secretary; and Mr. George Wilson, treasurer. The members met weekly, recruits were added to their ranks, and rules were drawn admitting as members persons of all creeds and opinions; many joined as "investigators," and the society increased in numbers from week to week.

At a members' meeting held on the 3rd of May, 1871, it was announced that Mr. Morse had written to say that he should be glad to visit Liverpool, and to give his aid as a trance medium gratis, to commence Sunday services in Liverpool at Mrs. Spring's Dining Hall; this offer was cordially accepted. Consequently, on Sunday, May 12th, the first of a series of evening services was held at the Dining Hall, 2, Cornhill, Wapping. The chair was taken by myself. The following night Mr. Morse gave a *séance* at the society's room, 6, Stafford-street; he was controlled by both his "spirit guides." The Sunday services were thenceforth held once a month for some time. Many then expressed their desire to have constant Sunday services, saying that as they had discovered much truth by investigating Spiritualism, they should like to listen every Sunday to the teachings of the spirits. The society, therefore, inaugurated regular Sunday services, and engaged several mediums, of whom Miss Barlow was the first. She addressed a meeting in the trance state at 2, Cornhill, Wapping, on Sunday, the 6th of October, 1872. Afterwards Messrs. Johnson, Jackson, and Wood, Mrs. Butterfield, Mrs. Scattergood, and other mediums appeared upon the Spiritualistic platform in Liverpool.

During the whole of the first year of this *régime*, fifty-two ordinary weekly meetings were held, besides five special general ones, and five public lectures were given under the auspices of the society. On the 9th, 10th, and 12th of May, 1873, Mrs. Emma Hardinge delivered three lectures in Hope Hall; the subjects were chosen each night by a committee selected by the audience, and were respectively—"Spiritualism; its Progress and its Utility to the Present State of Society," "An Explanation of the Phenomena of Spiritual Manifestations," and "Whether the Evidence Afforded by the Phenomena Warrants a Belief in Communion Between the Living and the Dead." The last evening was taken up with answering questions propounded by the audience. The lectures were fairly reported in the local daily papers, and proved successful; the audiences were large and intelligent, and the labours of Mrs. Hardinge were the means of raising the standard of Spiritualism in the estimation of the outside public. During the year 1871 forty-four ordinary and five honorary members were added to the society; a steady increase was observable in the average attendance of members, viz., from ten or twelve to thirty or forty. A vote of thanks was passed to Mr. John Scott, of Belfast, for a collection of books and pamphlets presented to the society's library; also to Mrs. Spring and others for presents made to the same. The receipts were for the year £35 13s. 5d.; the disbursements, £35 4s.; leaving a balance in hand of 9s. 5d. The report of the first year's proceedings concludes

as follows:—"In reviewing the work and progress of the past year as a whole, your committee may congratulate you upon the position and prospects of the society, and particularly upon the success attained in one of its objects, viz., the disseminating a knowledge of the facts and phenomena of Spiritualism amongst the general public. This is evidenced by the recent spirited discussions upon the subject, and the criticism (mingled, it is to be regretted, with considerable abuse), and large share of notice which our proceedings obtain from the local press. The interest of the public in the objects of the society thus has been thoroughly aroused."

During the second year of the existence of the society it, by work and labour, fully upheld its position. A *soirée* of the society was held at the Camden Rooms, Camden-street, in the course of the twelve months. Mr. Morse gave two addresses under spirit influence, and one in his normal state. Mr. John Lamont, in the absence of Mr. J. Wason presided; Mr. Morse also gave several *séances* in various parts of the town to private individuals, and at their own residences. His services were much sought, and he became almost a resident in Liverpool. Mr. Burns, of London, delivered three lectures under the auspices of the Liverpool Psychological Society, in the Wellington Hall, Camden-street, on Sunday, Monday, and Tuesday, April 21st, 22nd, and 23rd, 1872. The subjects were "Spiritualism and the Bible," "Spiritualism and Science," and "Spiritualism and Religion." On Sunday Mr. Burns took charge of the meeting; on the other two nights the chair was taken respectively by Mr. John Lamont and Mr. Joseph Shepherd. This year the society engaged the Islington Assembly Rooms for regular Sunday services; the first was held on Sunday afternoon, November 17th, 1872, and it was an "experience meeting." In the evening Mr. Fegan-Egerton spoke under spirit influence to a goodly company, upon "The Bible." Mr. J. J. Morse paid three visits during the year to the society, and gave public lectures of a high character through his mediumship; also public *séances* of a very satisfactory nature. The most important work done by the society was the holding of Sunday services, which had already achieved valuable results. The of general expenses for the year were—outlay £47 3s. 5d., income £47 12s. 9½d., balance in hand 9s. 4½d.

The third year commenced with the adoption of a new code of rules by the members. The title "Psychological" was retained, though some effort was made to change it to "Spiritual." The constitution of the society was thus set forth:—

"We the undersigned agree to associate and to be governed by the following constitution:—1. That the freest investigation shall be allowed to members in relation to all matters connected with Spiritualism and cognate subjects, to the end that each may realise and perceive truth. 2. That no sectarian bias shall be allowed, and all discussions upon politics and the religious opinions of individuals shall be carefully avoided. Every member shall be free to give his unbiassed opinion of Spiritualism and cognate subjects as his experience leads him, and to ask any questions connected therewith. 3. The objects of this Association are—mutual aid and co-operation on the part of its members in the discovery of truth."

In this year the following office-bearers were appointed:—Mr. James Wason, President; Mr. John Lamont, Vice-President; Mr. John Chapman, Secretary; Mr. Joseph Dinsdale, Treasurer; Mr. John Moor, Librarian; Mr. Joseph Shepherd, Mr. George Shaw, and Mr. John Lamont, Trustees; and Mr. Edwin Banks and Mr. H. J. Charlton, Auditors.

The Liverpool Psychological Society during the year added to its list about one hundred members, which made the total number at the end of the year about one hundred and thirty. The Islington Assembly Rooms were utilised every Sunday morning, afternoon, and evening, for services, and singing practice. They were also engaged for member's meetings and discussions on the Friday evening of every week.

### THE FOUNDING OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

In the year 1873 the Liverpool Psychological Society convened a conference at Liverpool, and sent out invitations all over the nation, with the intention of forming a national organisation of Spiritualists. It appointed a committee to carry out its plans, and the committee published on the 27th of June in *The Medium* the following:—

"National Conference at Liverpool.—At a meeting of the Conference Committee of the Psychological Society of Liverpool, held on Monday, June 23rd, Mr. Gay in the chair, the following programme was considered and adopted as the business of the forthcoming Conference, and while the committee earnestly desire delegates to prepare papers on these questions, they are anxious to receive the titles of any other papers which the delegates may wish to read, providing that the substance of such papers is forwarded to the secretary on or before the 18th July, so that the reading may be arranged for in a business-like way.

"Organisation.—National: 1st. The advisability and practicability (financial, &c.) of a national union. 2nd. The best means of securing in future, Annual National Conferences.

"Local.—1st. The advisability of Sunday services and week-day meetings. 2nd. The advantage of special buildings for spiritual meetings.

"Spiritualism in its Religious and Scientific Aspects.—1st. The harmony existing between the Bible and the teachings of Spiritualism. 2nd. Spiritualism in accordance with natural laws. 3rd. The benefit of physical manifestations to the community.

"Mediumship.—1st. The peculiar temperaments of different mediums. 2nd. The arrangement of different mediums in a given circle for the production of desired results. 3rd. The *duality* of mediums.—4th. Can any test be applied to distinguish genuine mediumship? 5th. The best method of developing mediums. 6th. The utility of private circles.

"Evenings. 1st. *Séances*. 2nd. Lectures. 3rd. Conversaciones.—David B. Ramsay, Corresponding and Recording Secretary to the Conference Committee, 16, South Castle-street, Liverpool, June 24th, 1873."



On the previous week, June 13th, the society had put out the following announcement in *The Medium*, under the title of "The Coming Conference":—

"The Psychological Society of Liverpool wish to make public, as far as it can, this announcement—That on the 5th, 6th, and 7th of August will be held the Annual National Conference of Spiritualists in the above-named town, the basis of which will be a broad, free, and open platform, where every grade of thought and opinion may be represented whether of the scientist, religionist, or freethinker—all can meet upon the ground of universal brotherhood and fraternity. The door will be opened wide to admit all who wish to search out the truths of Spiritualism. It will recognise no head, but look upon all men as equal, and as co-workers in the great field of truth, asking all true and earnest labourers to come and assist in carrying on the great and noble work of man's universal redemption. The Psychological Society of Liverpool wishes also all true and earnest investigators to sacrifice their own interests for a time and unite to carry out the end in view, a programme of which will be laid before the public in due time by the secretary and committee appointed for that purpose.—John Chapman, *Honorary Secretary*."

The Conference may be said to have been a representative one, as about forty of the largest cities and towns of the nation were represented on the three days on which the Conference was held, namely, the 5th, 6th, and 7th of August, 1873. The following list of the names of some of those who attended will show its representative character:—

John Chapman, Liverpool; David Ramsay, Liverpool; William Meredith, Liverpool; William H. Harrison, editor of *The Spiritualist*, London; Robert Chatham, Liverpool; George Wharmby, Liverpool; John Davidson, Liverpool; James Bowman, Glasgow; Dr. J. K. Clark, Edinburgh; Miss Cherry Shepherd, Liverpool; E. J. Bowen, Liverpool; Mrs. J. Dinsdale, Liverpool; Henry Pitman, Manchester; Mrs. Elizabeth Ohlsen, Liverpool; John Lamont, Liverpool; Arch. Lamont, Liverpool; Edward Dennis, Carlisle; William Burns, Carlisle; J. J. Morse, London; Joseph Bamforth, Keighley; Robert Nelson, Glasgow; Mrs. E. J. Bowen, Liverpool; Henry Morris, Liverpool; Mrs. Butterfield, Darlington; Mrs. Sarah Ann Spring, Liverpool; Miss Elizabeth Leese, Liverpool; John Wrightman, Preston; William Richardson, Liverpool; Robert Brannis, Liverpool; George Wright, Keighley; T. Everitt, Hendon, near London; Mrs. Everitt; John Craig, Glasgow; Joseph Shepherd, Liverpool; Enoch Taylor, Keighley; Mrs. Lewis, Keighley; Andrew Higginson, Liverpool; George Shaw, Liverpool; John Mason, Liverpool; Joseph Dinsdale, Liverpool; Joseph Pean, Liverpool; M. A. Richardson, Liverpool; Peter Dutton, Liverpool; William Davis, Liverpool; Peter Lawson, Liverpool; Mary Jones, Liverpool; Edward Knox, Liverpool; William Bown, Wavertree; Mrs. Groves, Liverpool; Agnes McLemman, Liverpool; H. J. Charlton, Liverpool; Mrs. Charlton, Liverpool; Ambrose Fegan-Egerton, Liverpool; Sarah Gunnis, Liverpool; Mrs. Walker, Liverpool; A. Hebbleworth, Bacup; Dr. Hayle, Rochdale; P. Proctor, Liverpool; Winifred Davies, Liverpool; George Dinsdale, Liverpool; Anne Garland, Liverpool; Mrs. Shaw, Liverpool; Mrs. Fumwell, Liverpool; Thomas P. Fawcitt, Bishop Auckland; James Thornton Hoskins, Reform Club, Pall Mall; Thomas Brown, Houlten; J. Burns, editor of *The Medium*, London; Mr. Adshead, Belper; Mr. Manley, Uttoxeter; W. Wall, Liverpool; Dr. George Sexton, London; Rev. F. R. Young, editor of *The Christian Spiritualist*, Swindon; Francis W. Monck, Bristol; Miss Lees, Southport; Mrs. Lamont, Liverpool; Mr. Mollis, Liverpool; Mr. Williams, Liverpool; Mr. Vernon, Uttoxeter; Mr. Jones, Ulverston; J. W. Davidson, Edinburgh; Thomas Dewsberry, Burslem, Staff.; Dr. William Hitchman, Liverpool; Edward Knox, Liverpool; C. H. Farnham, New York; Thomas B. Griffin, Liverpool; Richard Fitton, Manchester; Robert Wood, Liverpool; Isaac Abrahams, Liverpool; J. B. Stones, Blackburn; William Brogden, Liverpool.

I need not call attention to the discussions which took place at the Conference, as they were very fully reported in *The Spiritualist* and *Medium* at the time; everything passed off with cordiality and good feeling, and in consequence of that Conference, Spiritualism gained a firmer hold upon the hearts and minds of those who had been seeking its truths.

The following resolutions were passed:—

"1. That this Conference, being a representative one, do constitute itself into a National Association, and elect from its own body, and from the representatives of other societies not present, an Executive Council, to administer the plans decided upon by the National Association for the coming year.

"2. That this Conference invite its president, Mr. T. Everitt, also Messrs. J. C. Luxmoore, A. E. Lovell, T. Blyton, A. C. Swinton, D. H. Wilson, R. Cogman, of London; also Dr. J. M. Gully, of Malvern; Messrs. Andrew Leighton, J. Chapman, J. Shepherd, J. Lamont, and T. Dinsdale, of Liverpool; Mr. Charles Blackburn, of Manchester; Dr. G. B. Clark, of Edinburgh; and Mr. J. Brown, of Glasgow, to form themselves into an executive head, with power to add to their number, to carry out the objects of the National Association."

These resolutions were both proposed by Mr. J. J. Morse, and seconded by Dr. Clark; the latter remarked that the result of passing the second resolution would be that the Council of the Association could do some work at once in Liverpool, and clear off the expenses of the Conference, leaving the London members of the Council free to go to work with clean hands.

#### THE LATER WORK OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

Physical mediumship has been cultivated considerably in the Liverpool Psychological Society. The well-known medium, Mr. Fegan-Egerton, has developed in this direction; Mr. Tom Eves also became a trance and physical medium. Others, whose names I am not at liberty to mention, have been developed, and some are presenting good physical

phenomena. Trance mediums also have been developed in the ranks of the Society.

In taking a retrospect of the work of the Liverpool Psychological Society, I cannot but be struck by the visible unity which has at all times marked its career. All concerned have worked with hearty good will, and though different opinions have sometimes clashed, yet the love of the cause has overruled any antagonistic feeling that might for a moment have prevailed; then all was peace and goodwill again. A great deal of anxious care and labour has been expended to bring about the present results.

From the auditors' report for 1873 I extract the following:—"The assets of the Society on the 30th June, 1873, consisting of books and pamphlets unsold, furniture, &c., amounted to £58 11s. 9d., against liabilities amounting to £31 4s., thus leaving a balance of £27 7s. 9d. to the credit of the Society. In view of the foregoing and anticipating results, your committee heartily congratulate the members upon the general progress of the movement, and the increased tide of prosperity which grows broader as the society's movements are becoming more extended. The committee trust that the same harmony and good feeling which have hitherto characterised the deliberations and discussions, will continue to be shown at the future meetings of the Society, as your committee feel that without forbearance and kindly feeling amongst the members, much of the work that remains to be done will be, if not altogether stopped, considerably retarded.—JOHN CHAPMAN, *Secretary*."

(To be continued.)

THE RELIGIOUS ASPECTS OF SPIRITUALISM.—Most Spiritualists are Universalists in faith; they hold that as the spirit leaves the body, so it appears in the spirit world, that the more imperfect the man, here in this life, the more imperfect he will appear in the next, but that his probation continues, though under more favourable auspices than he enjoyed here. Knowledge is considered by them as man's real saviour, and, therefore, the belief that some low spirits are led by the consciousness of their ignorance to come back to earth for the sole purpose of instruction at the hands of people yet in the flesh. Others are attracted to earth from partaking more largely of the earthly than of the spiritual nature, and believing in the laws of affinity they claim that these are drawn back by their earth ties. Still others come to watch over earth friends, to warn them of danger, direct them in business, and act as guardian angels. Then, again, we are told that some from the more advanced spheres revisit earth, impelled by the power of love—the God-principle—which they imbibe to a greater extent the more they grow in knowledge and the higher they progress, and by their ministrations to humanity in general, give expression to this love. Spiritualists deny the possibility of any spirit getting beyond the pale of salvation, and believe that in process of time even the most wicked will be won to leave their wickedness and gradually attain to a condition of purity and consequent happiness.—*Somerville Citizen*, U. S.

THE STRONGEST SHADOW OF MODERN SPIRITUALISM.—Powerful physical mediums are always impulsive individuals, strongly driven at times by their passions, and of these passions jealousy of each other sometimes rages to a most abnormal extent, so that particular mediums are noted for it, and, because of their measureless abuse of their rivals, have alienated most of their own friends, and hopelessly sunk themselves in a quagmire of contempt. Experienced Spiritualists now never pay the slightest attention to what one physical medium says against others, or against persons the speaker does not like, except to believe the opposite of what is stated, and that the medium is probably describing his own personal characteristics. Physical mediums are considered to be "out of court" in criticising each other, and only land themselves in disgrace by making the attempt; they sometimes fabricate worse things about each other than are fabricated against the whole of them by ignorant disbelievers, who class them as impostors. This is the worst of all the shadows, and the worst of all the dangers of modern Spiritualism, because it is internal; but Spiritualists have determined to put an end to it. It has done much to lessen the prestige of mediums, and to destroy respect for them; their influence is not one-half so great as it used to be before this special characteristic, among others, became known. Mr. Williams, Mr. Eglinton, and a few others, have won golden opinions by keeping silence about rival mediums. The lower the spirits, the greater is their direct power over common matter; so persons thus influenced require close watching and kindly guidance while they are blazing with jealousy or other passions.

SPIRITUAL PHENOMENA IN SOUTH AFRICA.—Mr. Berks Hutchinson, surgeon-dentist, of Cape Town, South Africa, writes that he intended on March 27th to leave there on a tour, partly of pleasure and partly professional, through Europe; he will reach London in May. He says that he has for years been the most active pioneer of Spiritualism at the Cape of Good Hope, and is an ardent apostle of Andrew Jackson Davis. In the course of a letter to *The Cape Times* he says:—"Some two months since, for the first time, in a lighted room with six others beside myself, I asked the control to try and raise the table if we all took our hands off. One of the sitters, who is a physical medium immediately became controlled and commenced rubbing the table violently with the palms of his hands. After twenty or thirty seconds he took his hands entirely off the table and moved away some two or three feet. The table now began to oscillate, then to rock like a ship rolling. I must remark that whilst this was going on, two others of the circle became entranced, and began gesticulating in a curious manner, as if taking some part in the performance of the table. I now asked the control, if possible, to move it entirely off the ground, when immediately the table (4 feet by 2 feet, four legs), tilted up about a foot, first on one side and then on the other, very much like a beam balanced on some invisible support. The table apparently made most strenuous efforts to raise the four legs simultaneously into the air, but owing to want of greater power it did not succeed."



## EASTER DAY, 1877.

## SPIRIT TEACHING.

MAY the blessing of the Supreme and All-good be on you! We have somewhat to say to you, as our habit is at this season of resurrection and renewal of life.

We will leave the plain symbolism of the Christian festival, of which we have before discoursed. We have told you of conflict followed by victory. You have learned how the life of the Man, Christ Jesus, was a symbolic representation of the progress of spirit. It may be well that we remind you here of this symbolism.

Descending from His Spiritual life in the spheres of bliss, the Anointed One came to your earth to fulfil His Divine mission. Vailing in human flesh the radiance of His pure spirit, He took a body in the manger of Bethlehem, and became man, with all the imperfections and frailties of humanity, subject to the sorrows, the temptations, the discipline through which alone progress is gained.

In this read a type of the descent of spirit into matter as its sole means of progress. Spirit, existent in the ages past, having won for itself the requisite development, descends to incarnation, so that by conflict and by discipline it may be purified and made fit for the progress it cannot otherwise gain.

Born thus into the sphere of humanity, the Anointed One became subject at once to persecution and assault from a Prince of the world. The powers of the sphere into which He came were arrayed against Him, and sought to try and prove Him. The word went forth to slay the Anointed One because His royal claims were thought to be in conflict with the pretensions of the earthly monarch.

A type this of the conflict that besets the incarnate spirit from the moment of its entrance into the sphere of earth. At the threshold of every new sphere of development stand, as we have told you, the guardians from whom the benefits to be gained by entering it are won only after wrestling and agony, *i.e., as afterwards explained, conflict*. These blessings are not to be gathered idly and dreamily, without risk and strenuous labour. Were it so, the benefit would cease to be. It is in the conflict that the blessing lies, in overcoming the foes, in victory after the battle is over. Lay it to your account that this is so, and that for the incarnate spirit there is always a persecutor who seeks to slay.

Threatened by these enemies the young child was withdrawn to Egypt, where He was safe, and where from a full storehouse He gathered in a rich store of knowledge. Egypt had been, since earliest days, the receptacle of mystic knowledge, and there was derived much of that mystic knowledge that the Anointed One displayed in after years.

You will not need to seek far for the significance of this type. Where shall the spirit, beset and threatened by the foes that throng around it, find its sanctuary at once and its armoury more surely than in the mystic lore stored up for it by those who have preceded it in trial, and have left for it records of their experience. In the Egypt of esoteric lore is that armoury whence the militant spirit may find power to overcome, thoroughly furnished and equipped for the conflict, instructed and edified by what it has learned. For, be it known to you, the withdrawal to Egypt has a double significance. It is not only a retreat to a place of safety, but a sojourning in a school of instruction. The spirit that seeks to withdraw into the esoteric sphere of instruction, so as to be edified there, draws from that edification its spiritual weapons of conflict, the while it rests and refreshes itself in an atmosphere of comparative peace. Meditation, edification, growth to the full stature of the warrior—even as the Anointed One grew from puny childhood to the vigour of youth, and was edified in mind by the knowledge He acquired in proportion as His body increased in strength. He increased, as it is said, in wisdom and stature.

This closes a typical epoch in the symbolic life of the Anointed One. The seed-time closes with the commencement of the public life. The spirit that has nerved itself for the life of progress and for development during the time of incarnation beyond what is sought by the mass of its fellows, is permitted to pass through a process of preparation, during which it receives so much of truth as it can assimilate, prior to the second period, the missionary period, as we may call

it, of its life on earth. You do not need to be told that it is an essential condition of spiritual progress that selfishness in all its forms be crushed out, that no gift be kept for private and isolated use, but that in all things the precept be obeyed. Freely ye have received, freely give.

So that which has been given must be shared with those who seek to partake of it. The truth, in its exoteric form at least, must be proffered to the world, while the inner and diviner secrets must be cherished and kept pure, so that the soul may refresh itself in the intervals of conflict, as the Anointed One retired to the solitudes of the mountain-top, that he might commune with himself in lonely meditation, and be refreshed by association with those who were not of earth. For him no companionship then. His spirit soared too high, his associates were too exalted for the gaze even of his nearest friends, save one, who on many occasions was privileged to see the glories that surrounded the chosen messenger of the Most High in his moments of chiefest exaltation. [*This was afterwards explained as referring to Saint John, who on many occasions not specifically named, enjoyed a near view of the glory of his Master.*]

Blessed in this respect are they who can journey with a kindred soul, and derive mutual support and joy from an earthly as well as a heavenly communion. The esoteric truth loses no bloom by such handling. The lamp sheds no less light, and that light no less pure, because another eye beholds it, if only the eye be single and the sympathy sincere and perfect. But it is rare that two can walk thus, even if they be agreed, and there must always be for those who aspire the mountain-top of silent reverence and prayer, to which they resort alone, knowing that for each there is the peculiar path which it is necessary for his feet to tread.

The life of instruction, complemented by the life of aspiration, prepares for the public life of ministration.

When the Anointed One came forth from the seclusion of His preparatory training, instructed in the wisdom of Egypt, and nurtured in silent meditation, clothed in purity, animated by charity, instinct with zeal, He went forth to His people to preach the Gospel He had learned. There glowed within Him a holy boldness for the truth, but He was no iconoclast. Not to destroy, but to fulfil, was His aim. Not to lay desolate and to waste, but to plough, and to till, and to sow the seed, so that the crop might spring up, and the desert and the waste place might blossom and be glad. The materials ready at hand were used, the dross was purged away, and the lifeless ceremony, touched by the magic of His word of truth, was transmuted into the symbolism of a living verity. The dry bones lived, the spirit returned to the corpse, the dead arose and stood upon their feet.

In all this, be it observed by the faithful watcher, there was no rude severance, no harsh closing of an epoch, no gulf between the present and the past. All was transition and gradual awakening, just as it is in Nature now. There is no rude severance between the death and resurrection of the year. You hardly know what power has rolled away the stone from the sepulchre in which the year lay buried. One day all is cold, lifeless, cheerless, and you mourn over the glories that seem to be past and gone for ever, replaced by abiding gloom. But, by-and-bye, the change comes, not by might, nor by power, as man sees, but by the potent spirit. The sun shines forth, and his rays unlock the prison-house in which the dead year has lain, and buds begin to peep, and flowers to lift their heads shyly and half in fear, and the emerald carpet grows beneath your feet, and the mantle of tender green is spread around, and behold! the dry bones live. The season of resurrection has burst upon you, or rather has grown upon you silently, a development of the dead past. It is Nature's yearly parable of regeneration.

Read the lesson in the life of the Anointed One. When he came forth to teach his people wisdom, the whole of the spiritual life of the Jewish nation was cold and bare as the leafless tree in winter. The sap had ceased, it seemed, to flow. The branches were bare and gaunt, devoid of their seemingly covering of leaves. The weary traveller should look in vain for fruit, or seek a stray flower to gladden his eyes. The death-plague was on all. He came, the Anointed Messenger of God, the chosen Messiah, on his missionary labours, the Son of Righteousness and Truth—the Son who



was also the Sun, for there was no difference there—shed his beams of enlightenment and warmth on those dead, dry, naked branches, and see the change! Empty formalism glowed again with spiritual truth, cold precepts were vivified again into exuberant life. What had been said by them of old time gained a new and extended significance. Social life was elevated, reformed, ennobled. Religion was raised to a pitch of spirituality it had never reached before. In place of selfishness there was taught charity; in place of formalism, spirituality; in place of ostentatious ritual, silent, secret prayer; in place of open parade of religion—the seeking to be seen of men—the seclusion of the secret chamber, the lonely communing between self and God. In a word, vulgar, empty, proud, unreal externalism was abolished and replaced by the meek, spiritual, aspiring life of the soul, the truest exemplification of which was not in the market-place, but in the silent chamber; not in the Pharisee, but in the Publican; not in the eyes of men, but before the searching scrutiny of the Supreme.

The parable of Nature and of the Pattern Life runs through the life of spirit too. Duly prepared, educated, edified with such knowledge as it has been able to acquire, the spirit that has passed its probation goes forth on its journey in the new life. The dead past of formalism, of externalism, is transmuted by the touch of spirit, and a new life opens. The veriest physical fact gains a new significance as the spiritual meaning that underlies it becomes plainer to the purged eye of faith. The bare boughs are clothed with living green: the dry bones of externalism that lay apparently dead arise under the quickening touch of spirit and live a new life. It is not that the old is abolished; it is that it is transmuted. It is not that the duties of life are neglected: rather are they discharged with a quickened zeal, and a more loving care. It is not that the weary round of toil is shortened: it is that its lengthened path is cheered and dignified by the spiritual significance of even the meanest act.

Those dry and sapless forms of devotion that seemed so cold and dead that the soul has often cried in despair, "O Lord! can these dry bones live?" are found to be touched with life, and warmth, and reality as the resurrection spirit quickens them. The old forms that have served their purpose are regenerated into a life more suited to the new conditions. They live again with more than the old vitality, with a loveliness more spiritual than that of the past. They have renewed their youth, and it is seen by the spiritually-enlightened that no atom of truth can perish, but is renewed and re-combined as there is need of it in the laboratory of the Master.

And so the spirit shares in the general resurrection that surrounds it. It renews its life, soars to higher planes of knowledge, learns deeper truths, and goes forth, in the might of that knowledge, to teach to others the Divine methods of enlightenment, development, and growth. Not as man sees does it see: not as man acts does it act. Beneath the most unpromising exterior it sees Divine possibilities. The veriest cumberer it would not cut down, save in so far as pruning may facilitate growth, and the lopping off of dead wood may allow the young and living branches to find place. Side by side with this public work is the unceasing esoteric life of growth in spirit, a life of aspiration and development, of communing with the spirit of truth, of rising more and more above the material and the earthy to the measure of the stature of the fulness of the Anointed One.

Silent spiritual growth is the source of public spiritual teaching.

The closing scenes of the earth life of the Anointed One carry their symbolic meaning too. It is the lot of a teacher who combats the prejudices of an age to incur the enmity, the scorn, the persecution that is the world's requital for unwelcome truth. You, who regard these records of the Pattern Life as matter of history, can see now how impossible it was that teaching such as His should meet with other fate than it did. That prosperous shams should have been laid bare without those who made gain by them being arrayed against the daring innovator—that pompous and pretentious Pharisaism should have been denounced in terms more vigorous than were bestowed on the Magdalene and the Publican without setting the Pharisee in outraged wrath

against his accuser—that the national religion, with its cheap ceremonialism, and its easy path for those who could pave it with gold, should be reformed, and the path made easier for Publicans and harlots than for scribes and Pharisees, without bringing down the wrath of those in place and power on the despised Nazarene, who dared to lay his impious hand on God's own ark—this you can see to be impossible.

He was too pure and good to escape envy, too uncompromising and earnest not to provoke jealousy. His doctrines were too searching to be popular; His life precepts too spiritual to suit an age of luxury and ease. And so the age that could not receive the advanced truth crucified Him who taught it. The age of hollowness and impurity revenged itself on the pure and holy Son of Truth by hanging Him on the tree of shame between the representatives of crime.

So it was. So in many cases it is still in intent, if not in deed. There have been reformers who have meted out to an age, over which a wave of Divine enthusiasm has just passed, that aspect of truth which commends itself to them, and so have found acceptance for their message, and have won honour and renown in its preaching. There have been others, too, who have had more of the world's wisdom and discretion, and so have been of higher service. But these are rare. To most, as to the Anointed One, death comes with contumely and open shame as the reward of truth. Death to the Teacher, but resurrection and new life to His teaching. It is not till the instrument is lost sight of that the value of the message is realized. We need not draw out the parable at length.

Hanging on the cross, the friends of the Christ were few indeed—a few women whose readier instincts and affections were true and firm in the hour of deepest darkness; and two of those who should have been nearest at hand, Joseph and Nicodemus, the two, be it known, who had made least open profession, and had even seemed most cowardly. All the rest were fled. The teacher of new truth, the preacher of a new dispensation, where was he? Dead. And where was His gospel? Dead, too, to all appearance. None remembered, none heeded it or him. But men judge hastily. None knew who rolled that stone from the tomb's mouth, save that it was done by that might of spirit wherewith ever and anon your world is regenerated, and death turned into new life. An angel did it; and the same power that opened that tomb and stirred its occupant whom men thought dead and buried out of sight, availed to vivify His message and to nurture it through evil and good report until it dominated the nations and became in its age a mighty engine of spiritual truth.

Turn now to the individual soul. Its lot is much the same. Whether its message of what to it is Divine truth is one that makes its impress on the age or not: whether if it do, it be received as the needful word in season, or as the impertinence of a meddling innovator, it will, almost surely, have to make its way through conflict to acceptance. Such is the Divine method of sifting. And in proportion to the severity of that conflict will be the vigour with which it will be found to have taken hold of men. The roots will be all the deeper and firmer fixed in proportion as the ground above has been trampled down by contending feet. Whether the life of conflict end as did the life we contemplate, or whether feeble zeal or larger discretion preserve the teacher from the same fate, matters little. The word of truth must pass through the conflict to final victory, even as the soul in its solicitude and isolation must contend with tempters and with foes till it becomes perfect through suffering, and wins the crown by the cross.

The life of the Christ during such time as he remained on it after his resurrection was symbolic of the change that passes on the risen life of spirit. In the world, but not of it: moving in it as a visitor who conforms to but does not belong to it. He was animated by that most potent law of spirit which you may trace in all the ways of spirit-influence—the law of love. Whenever He appeared, whatever He did, this was the motive. The records left to you, both meagre and erroneous as they are, are yet sufficiently full to show this. He fulfilled the law of love, and then ascended to His own proper sphere: no longer seen, but felt: no longer a personal presence, but an effluence and influence of grace.



So the souls who voluntarily linger around your earth are those whose motive-spring is love, or they whose mission is animated by the same master principle. Personal affection or universal love are the motives that draw the higher spirits down to you. And when the duty is discharged they too will ascend to the common Father and the Universal God.

Be of good hope! You are too apt to fancy that truth is dead. When the cold dark days of winter are with you, you are chilled. You forget the spring that has dawned on many a winter past. You forget that death leads to resurrection, and on to regenerated life—life in a wider sphere, with extended usefulness, with nobler aims, with truer purpose. You forget that death must precede such life—that what you call death, so far as it can affect Divine truth, is but the dying of the grain of seed which is the condition of abundant increase. Death in life is the spiritual motto. Death culminating in a higher life. Victory in the grave, and through death. In dealing with spiritual truth do not forget this.

In times of brightness and calm you may fear. When the air is stagnant and the heat scorching, when the moisture is dried up, and the fierce sun beats down with untempered splendour, the tender plant may wither and fade. And so in days of ease and smoothness, when all goes swimmingly, when all men seem to speak well of the Word of Truth, you may with good reason fear lest it fade, and its outlines be blurred, and its tone assimilated to the conventional fashion of the world. You may settle with yourselves that if all accept unquestioned the truth presented to them, then that phase of truth needs changing, and some stronger form is requisite. But when it is born in conflict be of good cheer, for by such birth-pangs man children are brought forth, whose vigour and energy shall suffice to resist attack, and to carry on the Divine standard to a further vantage-ground.

It was in some such sort that the life of the Anointed One began and ran its course to the final consummation. It is a parable for all time. IMPERATOR.

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WHAT IS THE EXPLANATION?—A private of the 36th Regiment, named John Johns, native of Merthyr, shot himself with his rifle yesterday while performing sentry duty at the Commissariat Stores, Stonehouse. This is the third sentry who has committed suicide at the same place during a comparatively recent period.—*Daily Telegraph*.

TAXATION WITHOUT REPRESENTATION.—Lady Hampden resides at Hendon, and twelve of her silver spoons were sold by auction there last week. These had been distrained for Queen's taxes. The lady is a member of the Woman's Suffrage Society, and for several years had allowed a levy to be made on her goods, as a practical protest against the exclusion of women householders from the Parliamentary franchise.—*Folkestone Express*.

THE HON. EDWARD PIERREPONT, United States Minister at the Court of St. James, has received a largely signed petition from his countrymen, asking him to do what he can in the matter of the attack upon Dr. Slade, to prevent the latter falling a victim to the onslaughts of ignorance and prejudice. All along, the American Minister might have shown more sympathy towards his two fellow-countrymen than he actually did. Some six months ago much ridicule was showered upon him in American newspapers for his own inquiry into Spiritualism; perhaps, therefore, he had a personal inclination to keep away from the Slade case as much as possible.

THE NEWCASTLE PSYCHOLOGICAL SOCIETY.—The first general meeting of the Newcastle Psychological Society, after its recent revision of rules, took place on Wednesday evening last week, under the presidency of Mr. Armstrong. The financial statements of various committees appointed under the old rules and mode of working were laid before the members; they also set forth the receipt of various donations from Mr. Chas. Blackburn and other gentlemen. The following officers were elected, viz:—President, Mr. J. Mould, St. Thomas's-crescent, Newcastle; Vice-Presidents, Mr. Hunter, Gateshead, and Mr. Robson, of Newcastle; Treasurer, Mr. Millar; Financial Secretary, Mr. Pickup; Corresponding Secretary, Mr. H. Kersey; Auditors, Messrs. Blake and Rhodes; Librarian, Mr. Pattison. A council of eight was elected, namely:—Messrs. Haydock, Robinson, Compton, Robson (of North Shields), Mowbray, Ashton, Wyld, and Coltman. The members' subscription for the future was fixed at five shillings per annum, being made so low in the hope that Spiritualists in the Newcastle district will subscribe to support the society as an organization at work for the whole district around Newcastle, as well as the town itself. The new printed rules will be ready in a few days, when they can be had on application to the honorary secretary, Mr. H. Kersey, of Nixon-street; they will give full particulars of the future scope of action of the society.

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ON Thursday evening, the 5th inst., Mr. William James Colville, of Brighton, delivered a trance address at the rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London. There was a large attendance of members and friends, among whom were Mrs. Corner, Mr. J. Tozeland, Mr. and Mrs. Thos. Blyton, Mr. G. R. Tapp, Mr. John Rouse, Mr. R. A. March, Miss Thomson, Mr. and Miss Pardo, Mr. W. H. Atkins, Mr., Mrs., and Miss Cook, Signor Rondi, Mr. Edwin Dottridge, Mr. H. W. P. Makeham, Mr. Thomas Wilks, Mr. T. Harris, Mr. A. E. Lovell, Mr. R. Lovell, Mr. T. Dale, and others.

The Chairman (Mr. John Rouse) having intimated that the controlling spirit of the medium would discourse on any theme suggested by the audience, several subjects were proposed. That selected by the vote of the majority was "The Contradictions of Spiritual Phenomena."

During the singing of a hymn the medium passed into the trance condition, and an address of nearly an hour's duration, a summary of which is given below, was delivered through him:—

It is indeed a fact that communications of diverse and conflicting character are given by different spirits through different mediums. This fact would not excite so much wonder and comment as it does were Spiritualists more conversant with the laws that govern communication with the other world. Such communications are not always satisfactory, and certainly not always final, there being just as much diversity of opinion among spirits as among mortals. "Then," say the uninformed among you, "if reliable information on the subjects which so perplex us here cannot be obtained, what is the use of spirit communion at all? If all worldly notions and ideas have their reproduction in the spirit world, what is the good of receiving them again? Nothing can be obtained but an incongruous mass of fact and fiction." Did they study the laws of intercourse with the spirit world they must know that as the spirit leaves the form so it comes back. It is only after the lapse of ages that the spirit rises far above the earth plane to those spheres where there is more true knowledge, and therefore more harmony than exists on earth. The most high spirits communicating, and the guides of great speakers, have asserted there is almost as much diversity of opinion in the spirit-world as here. Every form of religion is there as here, every school of theology, each side in politics, every grade of scientific knowledge and literature.

The orthodox idea as regards the life hereafter is utterly valueless, especially that portion which relates to man's absolute condition in the spirit world. The teaching of the orthodox Christian churches that there are but two states, one of unutterable happiness, the other of utter misery, and that after what is called death these are final, is wholly removed from fact. A belief in purgatory or an intermediate state is held by some, but they who have this glimpse of truth are in the minority.

Spirits do not at once attain absolute knowledge of the conditions of the world in which they live. The ideas of many ancient nations respecting the hereafter were far nearer the truth than modern teachings. Every spirit enters the spirit world exactly at that point of mental and moral growth at which it leaves the body; it is either bright or dark in proportion to the extent of its own spiritual development when it left earth. There are many states or conditions of spirit life, each real and apparently final to those within it. Higher spirits know there is no finality, but that progress is eternal; they see not beyond a certain limit, far searching as is their purified vision, but they know that ultimate happiness has not been reached, even in the spirit world; that evil has to be eliminated, darkness overcome, and error brushed away before the full shining of the sun of celestial truth.

There is error in the spirit world, also long processes of education—longer or shorter in proportion to the intensity of desire with which the spirit seeks to attain to knowledge, purity, and truth. The great mass of humanity are not notorious criminals or distinguished saints, but men and women, conscious of the fact that each has within himself or herself two distinct principles, one inclining to good, the other to evil. They all experience times when the good overcomes the evil, and dark hours when evil overrules the good. Yet, however vile, however they may be shrouded in ignorance, or sunk in crime or degradation, there is still the Divine spark within; there is that in the most debased soul which reaches towards the Eternal Father. The cultivated man also has this aspiration, only in greater degree. The wisest man knows that there are vast heights of knowledge he has never scaled, depths of wisdom he has never sounded.

Those who learn here in the school of humility, progress most rapidly hereafter. The modest great minds really know the most. Newton comparing his vast researches to the picking up of pebbles by a child on the seashore, is a true example of this; it is such who soonest learn the secrets of the spirit world. With the greater powers they possess in their changed condition, vast fields of exploration open before them, and ages only serve to enlarge their spiritual perceptions. These grand spirits seldom return to earth to communicate individually, but their mighty influence is felt in the progress of the human race, and unconsciously, but surely, the philosopher and discoverer are subject to their beneficent promptings. There are few on earth who have risen to such heights of development that these advanced ones can return and communicate directly through them. If every mediumistic person were pure in mind and body, and exercised his gift simply for the purpose of receiving truth—not for a livelihood or for any worldly motive—if those who listened were also pure and like-minded, it is probable, nay, we might say certain, that communications would be received pure and reliable, that they would be truthful and to be depended upon. But all human experience, that of to-day and of ancient times, teaches that poor humanity is not elevated enough for this.



Many theologians love their theories rather than the truth for its own sake. Like attracts like, especially in matters pertaining to the spirit. Such persons naturally attract spirits having similar opinions to their own, and the communications are necessarily coloured by the opinions of the medium and the controlling influences. If such mediums could but lay aside their doctrinal prejudices, they would obtain more truth and less dogma. This may also be said in reference to other matters besides religious teaching, to all points of less degree, to literature, to physics, and it also holds good with the lower demonstrative phenomena of Spiritualism. If the manifestations are desired for sport, for mere idle curiosity, or a love of the marvellous, with no higher motive of knowledge or edification, spirits will come who delight to deceive and play tricks, who sympathise with those who will receive them, and take pleasure in falsehood and mischief.

It is very important that every trance medium should have his mind free from all preconceived ideas about the subject upon which he has to discourse. If he holds strong opinions on the subject, he invariably attracts spirits who hold similar views, and the communications will be influenced accordingly. The light coming in through the window is white, but if the glass is coloured, the light enters the room coloured also. Under the best possible conditions, even, the messages are influenced by the mind of the medium and others in the circle.

Come to the spirit world with noble and unselfish aspirations. See that your mediums are carefully guarded from all objectionable and untoward influences. Never forget that they are, more or less, affected by the spiritual atmosphere of all those with whom they associate, and this to an extent which less impressionable persons can scarcely appreciate. A medium may be truthful, and have trustworthy spirit guides, but if he be surrounded by persons whose mental characteristics are of an opposite character, his guides are compelled to withdraw from their medium, and give place to spirits congenial to the mental atmosphere which prevails in the circle.

Untruthful and contradictory communications are often the fault of those who seek communion with the spirit world in ignorance of those laws which we have endeavoured to explain to you. Many contradictions may be prevented by the sitters themselves, in two ways. One, open to all, is to make a resolute mental endeavour that you will seek truth for its own sake, and act only from high and worthy motives. Another is to do all you can to uplift humanity; to raise the pall of ignorance and vice that covers so many in the body. Let every one strive to leave this world better than he found it. In so doing he will elevate his own spirit, while he renders the spirits of his fellow-men and women better fitted to return and communicate when the earthly body is laid aside for ever.

Do not complain that the spirits tell falsehoods and are wicked, because they were sent away so from the earth, in which they found no friends. Many have used their influence while living, on the side of ignorance, instead of that of light and knowledge. Is it to be wondered that spirits who lived wholly for the earth-life, who pass away reluctantly under such conditions, should eagerly return bringing back those conditions with them? As mankind grows in goodness and knowledge of truth, leading pure and aspiring lives while in the body, so will communications from the spirit world become more pure and reliable, and contradictions and deceit will cease to trouble those who, in all sincerity and earnest simplicity, hold communion with spirit.

At the close of the address several questions were answered by the controlling spirits, and a long inspirational poem on "The Search after Truth" was delivered.

After votes of thanks to Mr. Colville and the Chairman the meeting terminated.

#### THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

A SPECIAL SOIRÉE AND MUSICAL ENTERTAINMENT.

A SPECIAL *soirée* and grand musical entertainment is to be given at 38, Great Russell-street, on Wednesday, the 25th inst., on the occasion of the reopening of the reading-room after the recent great improvements and alterations. Pains have been taken to make the programme as attractive as possible, and among the performers are Mme. Ronniger, a well-known Shakesperian reader; Mrs. Limpus and Mme. Schneegans, members of the musical profession; Mr. Kiteat, an eminent violinist; and Mr. E. A. Tietkens, well known in London society as an accomplished tenor singer. The Misses Withall's good taste in selection and execution needs no commendation at our hands.

#### MEETING OF THE COUNCIL.

LAST Tuesday evening, at the monthly meeting of the Council of the National Association of Spiritualists, Mr. Alexander Calder, president, occupied the chair. The other members present were Mr. E. D. Rogers, Mr. Morell Theobald, Miss Withall, Mr. Glendinning, Mr. Mawson, Mr. R. Pearce, Mr. E. T. Bennett, Miss Houghton, Mrs. Desmond Fitzgerald, and Mr. St. George W. Stock.

Six new members were elected, including Mr. Colville, trance medium, of Brighton.

Mr. Morell Theobald read the Finance Committee's report, which set forth the balance in hand to be £88 14s. 5d.; it recommended payments to the extent of £75 3s. 5d., and estimated the total outstanding liabilities of the Association at £5.

The Secretary reported that £7 4s. had been collected in aid of the work of Mr. E. W. Wallis. Also that the following subscriptions had been given in aid of the improvements in the rooms of the National Association of Spiritualists:—Mrs. Tebb, £1 10s.; Mr. Charles Blackburn, £5; and Mr. Martin Smith, £2 2s. An entertainment in aid of the same object had been arranged for Wednesday, April 25th.

The annual general meeting of the members of the National Association of Spiritualists was fixed for Tuesday, May 29th, at 6.30 p.m.

Questions relating to applications for loans of books, on payment, to local Spiritualistic societies, were referred to the Library Committee.

The proceedings then closed.

#### SPIRITUAL PHENOMENA IN PARIS.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN MINISTER AT THE COURT OF PORTUGAL.

YOUR readers who have had so much in 1875 and 1876 from your above-mentioned Paris correspondent about the materialisation mediumship of Firman, under the patronage of Count Bullet, may perhaps like to hear how I find it now on my return from California, after seven months' absence. I have been here eight days, and have attended eight *séances*, chiefly alone with the Count, the Countess being present on two occasions, and twice, also, another lady, an occasionally-admitted and welcomed attendant.

We now have a far better light than before, namely, the peculiar electrical vacuum-tube arrangement of which you have received a description from the Count himself, who was the author of this application. I strongly recommend the British National Spiritual Association to procure one of these beautiful lights. If ordered from here it will cost about £10. Under this light the spirits bear an illumination at least twice as strong as they used to be able to bear before from a shaded candle or lamp. At a distance of about five feet from the light I can not only easily see the time by my watch, but read the written names of the airs on a musical box, all, by the way, sacred music.

The materialised spirits we have seen are the venerable and saintly "Glaucus," the two lovely girl spirits, "Alexandrine" and "Nathalie," my own mother, and "John King," who is the director of operations.

The power is not uniform every day. On the first two days we saw no spirit faces nor forms, but had only John King's friendly voice from within the curtain of the cabinet, with a feeble view of his light outside of it. On all the other days we saw splendid materialisations. On the first two days we were told by John King's voice that the atmospheric conditions were bad, and that he could not do better, but hoped for better the next day. To-day, the eighth, we had no other materialisation, but that of John King himself, though these were fine. He said, that the atmosphere being bad for showing the others, he had taken the day as a sort of "benefit" day for himself.

I repeat that the materialisations were splendid. Their faces were so distinct that their portraits could have been drawn. They showed at full length, in copious soft white drapery. The expressions of countenance were clear and marked. They would generally appear first with a transparent veil before the face. The veil would then be removed. The blue and violet colours of our light would cast upon them a genial whiteness of complexion, as they also did upon our own. "Alexandrine" had always a long curling tress of brown hair hanging down on one side of her face, which we could see distinctly waving backwards and forwards. Curls of hair would be visible over the forehead of "Nathalie." My mother's head was covered with a sort of coif, or drapery, showing no hair. "Glaucus" had close white hair surmounting his grand and venerable face. "John King's" copious black beard was always strikingly conspicuous, while his whole face and form were what we could have sworn to, both from what we had often seen, and what we are all familiar with from his often re-produced portrait.

Now let me describe the cabinet. It is formed by a thick curtain drawn across the rear end of a small oblong room. It admits of being opened in the middle, where the two halves of the curtain meet and amply overlap each other. Each side end admits also of being drawn back, so as to show the spirit forms at either end next to the wall. In the left half of this double-meeting curtain there is a lozenge-shaped window, with a small sliding curtain inside. The chair of the medium is in the middle, just behind the middle opening of the two halves of the impenetrably thick green curtains. There is ample space within, and "John King" says that is better than a small, close cabinet. The spirit faces always appear first at the lozenge-shaped window. They then pass to the left end, drawing that end of the curtain aside. They then come sometimes in the middle, and sometimes at the other end. We see their draped arms draw the curtain aside. They sometimes repeat these varied exhibitions of themselves several times, prolonging them more or less according to their ability; that is to say,



according to the power present. Sometimes they come well out at the left side, clear beyond the curtain; sometimes through the window; they rise quite up out of it to or near the ceiling. At the end (where they are most completely visible) they appear in full length, draped down to the floor. Sometimes they rise upwards, their gauze-like drapery sometimes lengthening out, sometimes rising upward so as to clear the floor by one or two feet. They then, indeed, look like floating angels. Sometimes they sink down, their drapery shortening as they do so, until they almost disappear through the floor. How can I give you in word-painting any idea of these lovely, and marvellous, and angelic sights?

Several times we have seen two or three, and even four of them together at the same time, and the medium (Firman) asleep in his chair in the middle, the two halves of the curtain being drawn aside to show this wondrous spectacle, with "John King" parading his moon-like lamp over all of them, one after the other, so as to show the whole group, himself inclusive, at the same time.

In writing you these wondrous things, in the humble character of reporter, I comply with his suggestion or direction.

I have been welcomed back by these spirits in a very affectionate manner. While the Count is the principal personage, and is spoken to by John King with a certain affectionate respect, I am an old friend, returned after a long-distant absence. They look a great deal straight into my eyes. They respond with movements of their head to my unspoken thoughts or feelings addressed to them. The Count is always "dear friend," with a certain just superiority of position, more sensible than describable. I am, more familiarly, "dear old John," whom they are so glad to see back again. "John King," for the first days, wished he had the strength to give me a good clasp of the hand as he often used to do. Yesterday, for the first time, he was able to do so, and to-day he has repeated it. He was *there*, in front of the curtain, with his light, and his face and form well visible behind it. He first clasped the Count's hand. I held forward mine. He seemed almost to crush my fingers, and to be about to pull my arms out of the shoulder-joint by the way in which he shook my hand. I said yesterday, "John, let me kiss your hand in gratitude for the manner in which you have to-day shown my mother to me." He drew me forward to him, and himself applied his strongly-bearded lips to my hand, and then held his hand to my lips, and then placed his arm round my neck. Such is the affectionateness which now exists between us and these spirits. He then kissed the hand of the Countess, who sat close to me. She only comes to our *séances* occasionally. John King always asks that she should come oftener. He says that her presence animates and strengthens them. When it is told that she intends to come the next day, he says that he will do the best he can to please her, and will reserve force for that purpose. And so he seems to do—economising, as it were, a certain amount of "force" possible to them—always in subordination to the atmospheric conditions. To-day he raised the Count's hand up till it almost touched the ceiling, he (a tall man) standing erect and straining upward. He did the same to me, who am not quite so tall, until I had to put one foot on the rung of the chair and rest the other knee on the table. He clasped our hands so hard that he said afterwards that he hoped he had not hurt our fingers. He expressed the great pleasure this gave him.

Let me here say one important thing in this connection. I know your just and proper requirement of "*test conditions*." I know the necessity of them, in order to command the perfect confidence and satisfaction of your readers. We have long, long given up any such requirements for ourselves, after an abundant and superabundant experience. But, with a view to my purpose of writing you some general account of this renewed experience of these *séances*, I yesterday, before we began, went through a thorough search both of the interior of the cabinet and of Firman's person. The only thing I did not explore with reference to concealed masks, vast quantities of drapery, beards, heads of hair, coifs and turbans, gold crosses, and so on, was a small, thin pocket-book in Firman's breast-pocket. This, I confess, I did not open. Unless all these objects, enough to fill a

moderate trunk, were concealed by him in that little pocket-book (thick enough to hold a few cards or letters), I can swear that there was absolutely nothing inside that cabinet but Firman as we would see him asleep on a cane-bottomed chair. And yet, *there* came all these various faces and forms, all this display and paraphernalia. They *were materialised spirits*, and nothing else. Nothing else was materially possible, under the most exhaustive search and scrutiny—under the most absolute "*test conditions*." Count Bullet confirms all I say; and I declare it all on my honour and my oath.

Another thing. At the same *séance* I have noticed the face of Glaucus smaller, considerably smaller, at one period of the manifestations than at an earlier one. At the window of the cabinet, and at the sides, several times reproduced, and abiding for perhaps a minute at a time, it would be quite large, suggesting even sometimes the idea of its being swollen. A little later, when we would see it simultaneously with another spirit, and with the medium visible at the same time, and John King promenading his moon-like light before and over them, it would be *fully a third smaller in size*, while the same in features and in *ensemble*, as though there was a greater condensation of the particles of temporary matter employed in these wondrous materialisations. This was unmistakable, and remarked upon, *sotto voce*, by both the Count and myself. I note it as a detail, for no detail in these matters is without its importance. And it is a detail conclusive against any theory of masks or tricks. The how and the why I do not pretend to explain.

Still another. The "John King" who figures in these *séances* is evidently a highly religious spirit—even though still at times fond of cracking a joke more or less witty or humorous. He always winds up with blessing and prayer to the great and good God, the all-mighty and all-holy Spirit whose permission allows us the privilege of witnessing such wonderful proofs of the reality of the spirit life (these are his expressions, not mine). He often refers with great reverence to that great and holy spirit, Christ. The other day he had been speaking of the great advantage to these *séances* of being confined to two or three persons in perfect harmony together, and I said, "Where two or three are gathered together in my name"—when he caught me up with, "*Yes, there shall I be in their midst—and how could we do these if the great and holy Christ were not in our midst?*" He has more than once, too, said, in substance, "*How strange and sad it is that there are so many Spiritualists who do not understand Spiritualism, and who turn their backs upon religion!*" Yesterday and to-day he alluded to "*this happy season which commemorates the resurrection of our Lord, the holy Jesus.*" And to-day when, as usual, he wrote at the close of the *séance*, through Firman, what he wrote was (alluding to the absence of "Glaucus" to-day):—"Dear friends, Glaucus has gone to the feet of his Beloved Master Christ, and is therefore not here to-day. Oh! that I was only sufficiently advanced to go there! Good bye, and God bless you always! John King."

Such is "John King" as he shows himself to us. I do not know how he, or spirits assuming that name, may show himself elsewhere.

A curious circumstance occurred to-day. John King had been for some time showing himself to us by his own light. It would at times dwindle in size, and also weaken in strength, and then again presently revive. Still it was not at its best. It was not "full moon to-day," as he has before expressed it. I suggested that he should draw strength out of the Count's head (as he more than once did before). He accordingly applied the luminous round stone which is his "lamp," to the top of Bullet's head, when we would see clouds, as it were, play over its surface, promptly becoming absorbed with a sensible increase of luminosity in the stone. "See, see," he said, "*observe the clouds that rise out of his head like smoke; see how magnetic he is.*" I could not see anything rising out of his head, but only the clouded or smoky appearances on or in the stone as they would come and vanish. One lady friend present (a lady of wealth and distinction, herself a medium) told me that she saw the top of the Count's head luminous, and light rising into the stone. These smoky clouds converted into increased luminosity suggested to me the idea of the dark paste smeared on our boots presently to become polish. Strange that what John



called *smoke* rising out of the Count's head into the stone should to this lady have showed as light, while to my different eyes it was not visible at all except in its effect of first clouding and then brightening the stone.

Paris, Sunday, April 1st.

#### A STRANGE INCIDENT.

MR. HUDSON TUTTLE writes to the *Banner of Light* of March 24th:—

Mr. Malcom was evidently on the threshold of the unseen world. An acute attack of an old disease had swiftly done the fatal work, and the choking voice, fast-drawn breath, ashiness of lip, and peculiar light in his eyes, gave unmistakable indications of rapid dissolution. For an hour he had been motionless, when turning his face toward me, he said with an energy remarkable for one in his exhausted condition:

"You know the charge made against me by Garey—how I have borne public scorn and been regarded as a criminal of the most beastly kind. Now at this moment, when I am about to enter another world, before high heaven I declare my innocence. He perjured himself, swearing to what he knew to be false, and that, too, for selfish ends. I have sworn to punish him. Had I lived long enough I would have killed him like a dog!"

Here he fell back in a half-unconscious state, and I thought he had spoken his last. Anger and hate were on his countenance, terrible to behold in one so situated. After a few minutes he recovered. I shall never forget the look of revenge he gave, as, half rising on his elbow, he almost shouted, "Yes, killed him! and I now bid him, for the wrong he has done me, to come to judgment!" The last words were half articulated in a hoarse whisper as he fell back, dead.

Ah! thought I, this is a terrible termination of a life of half a century! I did not know how keenly he had suffered by the charges made against him. That they were false there was no doubt, but at one time they created a strong prejudice against him which nearly caused his legal conviction. All the pent-up bitterness of years ultimated at the hour of death, and his only regret seemed to be that he could not be spared until he had gained revenge.

The strange part of this story is yet to be told. A few days after this scene Mr. Garey, a man of robust health, and never sick a day in his life, was suddenly taken ill, and his strange malady was entirely beyond the control of his physicians. He became delirious, raved about Mr. Malcom, who he said was an innocent man; called him by name, and begged him to desist, to leave, and not torment him longer; implored forgiveness in tones which would have melted a heart of ice. He grew weaker rapidly, and more incoherent, and at last choked to death without any seemingly adequate cause.

His distorted countenance was fearful to behold, even in death. Shall we believe that Malcom after death, retaining his desire for revenge, gained power by some subtle means over Garey, and caused his death? Or shall we refer it to the workings of a guilty conscience?

WHICH IS MORE IMPORTANT?—A thoughtful and theological Teuton once said in tones of horror, "He believes in nodings. He does not believe in Gott nor in ter tuffyel. Now when a man does not believe in Gott, der he ish; but when he does not believe in ter tuffyel, ver ish he?"

THE PERILS OF RELIGIOUS EXCITEMENT.—A few weeks ago a young man, who had been attending the revival services at Chicago, shot himself at his boarding-house while singing "Sweet by and by." A commercial traveller, who had listened to Mr. Moody's sermons in the same city, left his room in an Evansville, Ind., hotel one evening last week, walked down stairs without so much as a collar to protect him from the cold, and informed the clerk that he was going out doors to do penance for his sins. Religious excitement had crazed his brain. On Saturday night a young man, who had lost his reason through the same cause, made a desperate attempt to wreck a train on the Erie Railroad. After forcing open the switch, and obstructing the track near the bridge, he seated himself on a freight car, and waited for another Ashtabula horror, which happily did not come to pass. When he was arrested he remarked that he had been reading about Mr. Bliss's death, and was anxious to see a big accident. These incidents illustrate the dangers that are inseparable from emotional religion. The leaders of the Boston movement cannot be too cautious. Let them remember that one of the commonest causes of mental derangement is religious excitement. Let them make their movement what their leader designs it to be—a revival of wholesome, practical Christian work.—*New York Tribune*.

A SPECULATION.—At the New York Conference of Spiritualists just held, Dr. Lewis said he adhered to his doctrine of the "transfer of mental states" to account for all that others call "spirit action." He knew a lock of a sick man's hair to have been sent a Mrs. Tuft, who knew nothing about the patient or his friends. She described the disease, the pathology and patient, better than the patient could himself. Dr. Lewis said there was no evidence this was due to disembodied spirits rather than to a transfer of states. So of the case of a Chinaman to whom a Yankee medium gave a letter she had written in Chinese characters purporting to come from his father and mother who were dead 3,000 miles away, and the Chinaman at the time did not know it, but the latter told him of their death, which proved to be correct. He accounted for this as a transfer of states. The "double" of the Chinaman went to China, saw his dead parents, came back, took possession of the medium, and wrote the letter to himself, which she then gave to him. So of the case of the sea-captain, well authenticated, named Norway, who dreamed he saw his brother murdered under certain circumstances which proved to have been true though they were thousands of miles apart. It was the captain's double. Wherever the solution of the "double" would not fit the case, the person seeing "a spirit" was hallucinated.

#### MURDER OF THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

(From "The Spiritual Scientist.")

ON Thursday of the past week, Mr. Stevens S. Jones, editor and proprietor of *The Religio-Philosophical Journal*, Chicago, was shot and killed by "Professor" William C. Pike, a phrenologist. The deed was done in the private office of Mr. Jones, between one and two o'clock. Nobody in the building heard the shots fired, and it was only through the confession of the assassin that the discovery was first made. Pike went straight from the chamber of the dead to the police-station, and said to the station keeper, "I've killed a man." There was no appearance of excitement in the man's demeanour, and the policemen in the station, who are not unfrequently made the subject of grim practical jokes, disbelieved him. Pike looked quite serious, however, and then they made up their minds that he was a lunatic, but he handed over a revolver, which proved to have two newly-empty chambers, and said, "I have shot him in the offending part. I am a phrenologist and know where to shoot."

Captain Buckley then dispatched Officer Kirch to No. 127, Fourth Avenue, to investigate. Kirch arrived at the tall building of *The Religio-Philosophical Journal* a little after two o'clock, and found the usual bustle and stir which is to be seen at a thriving printing establishment, but nothing indicating that anything unusual had happened. He went upstairs, and meeting some of the *employés* of the house, told his errand. He had come to find the man who was shot. Nobody had heard of a man being shot, but a search was at once begun; room after room was gone through, and eventually they came to Mr. Jones' private office, which was locked with a self-locking latch. No one answered the summons. Some one looked through under the door and saw a form stretched out on the floor. The door was broken open, and there, to the horror and grief of all present, lay the lifeless body of the venerable old man as he had fallen from his chair. Mrs. Robinson, who lives in the building, ran and lifted up his head. Mr. Jones was still breathing, but quite unconscious, and in a few moments he passed away. He had his hat on, and, from the position of the body and the undisturbed appearance of the room, it was evident that he had fallen without a struggle, possibly without knowing what had happened. He had been shot, like Lincoln, from behind. One ball had entered the base of the brain at the junction of the spinal column. Another ball had penetrated under the right ear. The murderer had evidently stood behind his chair, and had taken deliberate aim at the spot he knew to be a vital one.

It appears that Pike and his wife had up to a recent time occupied rooms in the building owned by Mr. Jones. Pike called himself a professor of phrenology or physiology, or something of that kind, and was regarded by the people about the building as a queer, outlandish sort of a creature. "The boys" were in the habit of calling him "The Philosopher" in derision. He and his wife, it is said, used to have quarrels frequently, whether between themselves or with others who came to visit them is not asserted; but, at any rate, they succeeded in annoying the other occupants to such an extent that Mr. Jones finally concluded to eject them. There was some back rent due, and Mr. Jones took Pike's note for twenty-eight dols., the balance owing him. Pike agreed to pay him by instalments, and Mr. Jones, with characteristic good nature, told him he would take it at a dollar a week, or in whatever way was most convenient. Pike had paid up four dols. of the amount in this way, reducing the note to twenty-four dols.

Some time between one and two o'clock in the afternoon the long-haired phrenologist was descried by some of the boys in the office approaching the building. They were heard to call out, "Here's the philosopher coming up." Mr. Jones was in his private office about that time, attending to his work with his accustomed assiduity. It is situated at the rear part of the building, and is removed from the business offices (presided over by his son-in-law, Colonel Bundy) by a long, narrow passage. Here he pursued his editorial labours in comparative retirement, so that the entrance of a visitor would be rarely noticed by any of the *employés*.

About the hour before mentioned, Mr. Jones went into the business office while Colonel Bundy was at dinner, and asked the clerk for the note against Pike. It was handed to him, and he went back to his room. That was the last time he was ever seen alive. As already said, no one heard the report of the pistol, which was a No. One Smith and Wesson, and does not make much noise in doing its deadly work.

On searching the pockets of the murdered man only two dollars in money was found in them. The note was not there.

No one was in the room with the murderer and his victim, and he refuses to tell what passed between them before the deed was committed.

Pike is a travelling lecturer on phrenology and psychology; he is not recognised as a professional phrenologist, nor does he claim to be a spiritual lecturer. He is described as a tall, cadaverous-looking man of sixty-five years of age, who looks like a maniac. He has a brother, William B. Pike, of the firm of Bates and Pike, lawyers, Rochester, N.Y. His brother-in-law, Mr. P. H. Watson, is a well-known railroad man, one time president of the Erie Railroad.

Mrs. Pike is a blonde of thirty-three years of age, born in Ireland, a Roman Catholic. She has three daughters living with her brother at Hammondville, N.Y. Mr. Jones resided with his family, a wife and daughter, at St. Charles, a suburb of the city. The business of the *Journal* will continue as usual.

The testimony at the coroner's inquest indicating a scandal raised against Mr. Jones by Mrs. Pike is utterly false. It will be noticed that Pike refuses to tell what passed between him and Mr. Jones prior to the murder. It is clearly shown that Mr. Jones had the twenty-four dollar note in his possession when Pike entered the room; also that Pike had it in his possession after the murder; lastly, that Mr. Jones did not have its equivalent in money about his person. Pike was com-



mitted by the coroner's jury for murder in the first degree, and his wife as an accessory before the act. Both without bail.

The plea for the defence will be insanity.

#### BIOGRAPHICAL SKETCH OF MR. STEPHENS S. JONES.

Mr. Stephens S. Jones was born in Barre, Vt., on July 22, 1815. His parents were intelligent, liberal-minded people; his father was a farmer in moderate circumstances; his mother was a woman of great executive ability, many of whose traits of character her son inherited. He was her only son. During childhood and youth his health was delicate, yet he was trained to habits of industry from which he never departed. At the age of nineteen Mr. Jones entered upon the study of law, and was admitted to practice at the November term of Court—the first term held by Judge Isaac F. Redfield at Montpelier, Vt. He entered upon a successful practice of his profession in Hyde-park soon after he was admitted, and remained there until his removal to St. Charles, Ill., in the spring of 1838.

He was married to Lavinia M. Camp, the daughter of Philo G. Camp, on the first day of May, 1838, and on the 10th day of May they started for their new home in Illinois.

For many years Mr. Jones confined himself to his profession and ranked high as a lawyer. He was twice elected judge of the County Court, and discharged the duties of the office to the general satisfaction of the public.

At an early day in the history of railroads of the north-west, Mr. Jones was actively engaged as a railroad man. At the age of thirty-eight he was delegated by the Iowa Central Air Line Railroad Company, as their sole representative at Washington, to obtain a land grant from Congress to aid the State of Iowa in building four parallel roads, these projected roads to run west from the Mississippi River across the State of Iowa. For four years he attended upon Congress urging the propriety of making the grant of land to aid in developing the resources of that now great and prosperous State. Even the senators and representatives from that State were opposed to the great central route on the forty-second parallel, which was finally, through his perseverance, incorporated into the grant which passed Congress in 1855.

Mr. Jones always belonged to the liberal school in religion. His parents were Universalists, and he, for many years after arriving at manhood, was an active member of that sect. He was generally the presiding officer at the State conventions, associations, and representative gatherings of the order during the first fifteen years of their history in the State of Illinois.

He dates his conversion to modern Spiritualism mainly to the perusal of the work given through the early mediumship of Andrew Jackson Davis, called *Nature's Divine Revelations, and a Voice to Mankind*. The perusal of that book soon after its publication prepared his mind for the reception of the truth of spirit communion as given through the mediumship of the "Fox girls." Once having been convinced of the truth of spirit communication, he fearlessly proclaimed it on all proper occasions, never obtruding his views, however, upon unwilling ears; and in 1865 he founded the *Religio-Philosophical Journal*.

Mr. Jones has been well known for many years in Chicago, and has enjoyed the esteem and confidence of all who had any dealings with him. He has always been regarded as an upright, honourable citizen, a man of great industry, and benevolent almost to a fault in his disposition.

### Poetry.

#### THE BURIAL OF MOSES.

"And he buried him in a valley in the land of Moab, over against Bethpeor, and no man knoweth of his sepulchre unto this day."—Deut. xxiv. 6.

By Nebo's lonely mountain,  
On this side of Jordan's wave,  
In a vale in the land of Moab  
There lies a lonely grave.  
And no man dug that sepulchre,  
And no man saw it e'er;  
For the angels of God upturned the sod  
And laid the dead man there.

This was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling  
Or saw the train go forth.  
Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak, on ocean's cheek  
Grows into the great sun.

Noiselessly as the spring-time  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves;  
So without sound of music,  
Or voice of them that wept,  
Silently down from the mountain's crown,  
The great procession swept.

Perchance some bald old eagle  
On grey Bethpeor's height,  
Out of his rocky eyrie  
Looked on the wondrous sight;  
Perchance some lion stalking  
Still shuns that hallow'd spot,  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled guns,  
Follow the funeral car.

They show the banners taken;  
They tell his battles won;  
And after him lead his matchless steed  
While peals the minute-gun.  
Amid the noblest of the land  
Men lay the sage to rest,  
And give the bard an honoured place  
With costly marble dressed;  
In the great Minster transept  
Where light-like glories fall,  
And the sweet choir sings and the organ rings  
Along the emblazoned wall.  
This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with a golden pen  
On the deathless page truths half so sage  
As he wrote down for men.  
And had he not high honour?—  
The hill-side for his pall  
To lie in state while angels wait  
With stars for tapers tall;  
And the great rock pines like tossing plumes  
Over his bier to wave;  
And God's own hand in that lonely land  
To lay him in the grave,  
In that deep grave, without a name,  
Whence his uncoffin'd clay  
Shall break again—most wondrous thought—  
Before the Judgment Day.  
And stand with glory wrapped around  
On the hills he never trod,  
And speak of the strife that won our life  
With th' Incarnate Son of God.  
O! lonely tomb in Moab's land,  
O! dark Bethpeor's hill,  
Speak to these curious hearts of ours  
And teach them to be still.  
God hath his mysteries of grace,  
Ways that we cannot tell—  
He hides them deep, like the secret sleep  
Of him He loved so well.

Dublin University Magazine.

#### TO-MORROW.

I sit and muse beside the faded coals,  
While night and silence hold their mystic sway,  
And while the world, with all its freight of souls,  
Wheels on through darkness to another day.  
Across my spirit ghostly fancies creep . . .  
Who shall dare prophesy to-morrow's light?  
What if uncounted thousands, while they sleep,  
Are trembling on eternity to-night?  
And still they haunt my heart, these dreams forlorn,  
Vague bats of fear that sunshine would dismay;  
Though myriads of to-morrows have been born,  
What if the last had perished with to-day?  
But no! the ancient ordinance yet reigns . . .  
Hours afterward, while seated wakeful here,  
I dimly see, along my casement panes,  
The first pale dubious glimmerings appear.  
Once more the old fated ways of earth begin:  
Some glad girl somewhere will soon wake and say,  
While blushing, from chaste forehead to sweet chin,  
One lovely rose, "It is my wedding-day!"  
And in some prison-cell, perchance even now,  
Some haggard captive from his sleep is drawn,  
To hear them, while cold sweat-drops bead his brow,  
Nailing a scaffold in the ghastly dawn!

Edgar Fawcett, in *The Atlantic Magazine*.

### 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.]

#### A NEW SLATE-WRITING MEDIUM.

To the Editor of the "Banner of Light."

SIR,—Our city is now in quite an excited state on the subject of Spiritualism, by reason of the advent among us of a recently developed medium, a former resident of our town, and well and favourably known to many of our citizens. I refer to Mr. Charles Watkins, medium for communication through the phase known as "Independent Slate-Writing," more particularly exemplified through Dr. Slade.

I may say that this young man, with the aid of those on the other shore, is accomplishing a most satisfactory work in our midst, his sittings being of such a character as to reach the most sceptical mind. Many who have doubted now openly assert their belief, and express a desire to aid the good cause. The communications are written between the lids of a double slate in the full light of day, the investigators themselves holding the slate, which is never for a moment out of their sight.

As if to make assurance doubly sure, some have brought their own slates, which in a few instances have been screwed together with brass screws. Mr. Charles Mason, of this city, a real estate dealer of some prominence, received three communications inside double slates screwed



together in this way, one of them being from his father-in-law, with name signed in full. It seems to me such proof ought to be sufficient for any who honestly desire the truth for its own sake.

I am informed that Mr. Watkins will soon visit the eastern cities, to do whatever good he can.

D. S. CRITCHLEY,

Pres. of First Society of Spiritualists.

Cleveland, Ohio, March 4th, 1877.

#### ANOTHER PHANTOM DOG.

SIR,—If it is of interest, a dog was accidentally shot in this district last autumn, and there are some fifteen respectable witnesses who aver that the said dog still barks. For the first few weeks after his untimely demise—nightly—and more recently, he appears to exercise in this way about twice a week. I have not thought it worth while to prowl about at night myself for the evidence, but do not think there is much doubt about it.

ROBT. MAITLAND.

Malvern Link, April 5, 1877.

#### DR. SLADE—FREEDOM OF SCIENTIFIC RESEARCH IN HOLLAND.

SIR,—Please be kind enough to acquaint the readers of your most valuable paper that, by decision of last night, Dr. Henry Slade and Mr. G. Simmons have been elected honorary members of our Spiritualistic Society, Oromase, here.

Dr. Slade is doing well here. His *séances* are simply marvellous. We take great care of him. No Lankester "or otherwise" possible here.

A. DE BOURBON, the Secretary of Oromase, *ad interim*.

The Hague, March 5, 1877.

#### MR. S. C. HALL'S CHALLENGE TO MESSRS. MASKELYNE AND COOKE.

SIR,—Mr. Hall might have allowed Messrs. Maskelyne and Cooke much easier conditions than he has done, in perfect security that they would not accept his challenge.

1. He might have left it optional with them whether Mr. Maskelyne or Mr. Cooke should be the performer.

2. He might have given them an equal voice with himself in nominating the committee, instead of claiming to nominate one-half absolutely himself, and to have an absolute veto on half the remaining half.

3. He might have allowed them to limit their performance to the very identical imitations of Spiritualistic phenomena which they have given on their own stage, instead of requiring them to emulate certain phenomena which they have *never even seen*, which they never professed to expose, and which they may fairly say they don't believe to have ever occurred, under the conditions and in the manner in which Mr. Hall believes them to have occurred. Or at least he might have given them an opportunity of witnessing certain phenomena in the presence of the committee, and have required them to imitate *those* phenomena only.

It is, in fact, obviously unfair that, because they profess to imitate and expose certain things which they have seen, they should, therefore, be required to expose things which they have no reason to believe in except the testimony of a gentleman who has a pecuniary interest at stake in the matter, and that of a dozen of his friends.

On the other hand, Mr. Hall should require Messrs. Maskelyne and Cooke to prove that they are not mediums. How can he know that they are "nothing else than clever conjurers?" They may be mediums, though they may never use their mediumship on the stage.

A. JOY.

8th April, 1877.

THE first of the sermons by the Very Rev. Canon Gilbert, D.D., at the Roman Catholic Church of St. Mary's, Moorfields, on "Spiritualism: its Manifestations, and its Scientific and Religious Aspects," has been postponed for a few weeks.

THE EMPLOYMENT OF MEDIUMS.—During the London season, now beginning, Spiritualism makes faster progress in intellectual society in the metropolis than during any other part of the year, and the demand for the services of good professional mediums is greater than at any other time. Much good may be done at this period by the holding of numerous *séances* in private homes for the benefit of disbelievers, and remembering the large amount of abuse which has recently been showered upon Spiritualism, it would be well to hold none but test *séances*, and with first-rate mediums. Some of the best mediums in the provinces might perhaps obtain engagements in London at the present time. It would be an advantage if some good medium, through whom slate-writing is obtained regularly under unanswerable test conditions, were actively employed in town.

DR. MAURICE DAVIES'S LECTURES.—A course of three lectures on Modern English Poetry, with musical illustrations, was commenced at 21, Green-street, Grosvenor-square (the residence of Mrs. Makdougall Gregory), on Wednesday evening last, at 9.30, to be continued on the two succeeding Wednesdays, at the same hour. Dr. Davies, who has just concluded a similar course in Holland Park, Notting-hill, took for his opening subject, "*Vers de Société*," which he traced from the time of Anacreon, Horace, and Martial, down to the present period. Mr. A. Tamplin, the accomplished organist of St. James's, Westmoreland-street, played an opening symphony on Mrs. Gregory's unsurpassed Mustel harmonium; he also filled the gaps between the parts of the lecture in the same way. The main portion of the lecture was devoted to Præd, from whose works Dr. Davies read extracts, as also from those of Messrs. H. S. Leigh, W. S. Gilbert, and others, concluding with an original poem, inspired, no doubt, by the *genius loci*, entitled "A *Séance* in the Sunshine." The room was fairly filled by a select and appreciative audience. The other lectures are to be "Pathetic and Devotional Poetry," on Wednesday, the 18th; and on the 25th, "Humour—English and American."

WE deeply regret to state that Dr. Carter Blake is suffering from a severe attack of typhoid fever, caused by the opening of a drain at the back of his house. His life is considered in danger.

THE CASE OF MR. ALDRIDGE.—Mr. W. Eglinton, St. James's House, Walthamstow, has received the following further contributions for Mr. Aldridge:—Mr. G. H. Potts, 5s.; Mr. Starnes, 1s.; Mr. Glynn, second contribution, 6s. 6d.; and Mr. J. Norman, 5s.

THE interesting article by Mr. Chapman in this number of *The Spiritualist* incidentally makes known that one American only—Mr. C. H. Farnham, of New York—was present at the Liverpool Conference at which was founded the National Association of Spiritualists, an Association destined to exert a widespread influence in connection with Spiritualism which no man can as yet estimate. Who is Mr. Farnham?

A PERSONAL NARRATIVE.—Mr. W. Wilkinson, in his *Spirit Drawings*, says:—"Incredulity of a fact, I take it, is that wide-spread weakness of the human mind which is observed in men who have perfected their opinions, and have no room for learning anything more. A new fact for them is just one above the number that is convenient or necessary for them, and had they the power of creating, or of preventing creation, the inconvenient fact should not have existed. Indeed, if admitted into their completed system, the 'little stranger' would destroy it altogether, by acting as a chemical solvent of the fabric."

PROFESSIONAL MEDIUMS.—As persons alleging themselves to be spiritual mediums may set up as such when altogether unknown to Spiritualists, we have adopted the plan of refusing the advertisements of individuals who so come forward, unless some few well-known and respected Spiritualists have first in print certified the genuineness of the manifestations. Supposing the advertisers to be genuine mediums they would have nobody inclined to defend them in the event of a malicious prosecution, if some well certified information about the genuineness of their powers were not previously in the possession of Spiritualists. On the other hand, if they chance to be impostors, the charge cannot be brought against us of having recognised them in a spiritual periodical as persons who ought to be permitted to advertise therein, thereby conveying the idea to the public that they are recognised as mediums by the Spiritualists of this country.

ANOTHER WITNESS WANTED.—Chicago has a coroner who is a character in himself. Coroner Dietzsch was early notified of the murder of Mr. S. S. Jones of the *Religio-Philosophical Journal*, and proceeded at once to the Armoury. Full of business, the worthy official went down to the cell where Pike was restlessly pacing backward and forward, apparently communing with himself. After a little while the new comer managed to gain the attention of the peripatetic, and after announcing himself he notified the prisoner that an inquest would be held to-day, and informed him that he had better arrange to have any witnesses sent for that he might desire to be examined. Pike stood motionless a moment, and then raising one hand replied in a hollow voice: "There was no witness to the deed but God." The coroner was certainly discomposed at so unusual a reply, but it was only for a moment. His official dignity asserted itself, and waving his hand, he answered: "Vell, He vont come down and testify for you. You vas better get some other witnesses in dese cases."—*Spiritual Scientist*.

A LECTURE BY MISS KISLINGBURY.—Miss Kislingbury, secretary to the National Association of Spiritualists, has been on a visit to Monmouthshire. There are several Spiritualists in the various towns, and the subject of Spiritualism is not unknown among the labouring population. Miss Jeffreys, who resides near Monmouth, is an active educational worker among the rising generation of farmers and labourers, and has established a working-man's club and reading-room, and a night-school, in her own parish. On Sunday evening last Miss Kislingbury addressed the members of the club on "Labour, Material and Spiritual," setting forth that as the earth is made to yield its produce by means of labour, so also are spiritual results attained only by working for them; that in the spiritual state of existence which follows the death of the body every man will reap as he has sowed; and that no one can be rewarded for what he has not done. She introduced illustrations from the Bible of the co-operation of spiritual beings with men, and suggested that answers to prayer might, perhaps, be sometimes effected by the agency of those nearest and dearest to us.

VACCINATION STATISTICS.—The conductors of daily newspapers are so intent upon forcing their personal opinions upon the public, that, as Spiritualists know, the facts on the unpopular side of a subject are commonly suppressed, and accurate chronicling is rarely to be found. The following important statement on a disputed subject, about which the public ought to have full information, should have been published in a daily paper, rather than whence we take it, from a letter by Mrs. Mary C. Hume-Rothery, of Cheltenham, in *The Croydon Chronicle*:—"Allow me to ask Mr. Baldwin Latham whether, if he had entrusted £19,094 to a solicitor, or a man of business, for investment, and when he called for an account was informed that £1,888 had been invested, and that £3,782 remained uninvested, he would consider the remaining, not even mentioned, £13,424 to be *fully accounted for*? If so, his man of business would certainly be likely to make a good thing of it. Now, this is the only style in which the missing 13,424 small-pox deaths in the Registrar-General's report are 'accounted for' as to vaccination or non-vaccination, the subject in dispute. Out of 19,094 deaths mentioned on the one page, where the total number of deaths from small-pox in the year is given, we find on the pages where causes of death are classified only 1,888 vaccinated and 3,782 unvaccinated deaths recorded. The remaining 13,424 are not *even mentioned*. Observe they are not put down as not stated as to vaccination; they are absolutely ignored, as if they had never been. Now, if this be Mr. Latham's idea of being fully accounted for it is not mine."



## SPIRITUAL PHENOMENA AMONG THE CHINESE.

The following is from a review of a book\* in *The Times* of April 3rd:—

There is a Chinese proverb which asserts that, after all, "Men of the four seas are brothers." In order to prove the existence of a mythological brotherhood between the benighted natives of China and our enlightened selves, and so to help "to bridge the existing gulf between the two peoples," Dr. Dennys has compiled the interesting work now before us. Much has been written of late years on Chinese songs, stories, and superstitions, but most of it has remained little known, being stowed away in unfamiliar volumes, or dispersed in stray numbers of newspapers and magazines seldom, if ever, seen by Western eyes. Dr. Dennys has, therefore, done good service in bringing together, and presenting in a readable form, the hitherto scattered contributions which have recently been offered to students of Chinese folk-lore.

## A CHINESE PLANCHETTE.

One of the closest parallels between European and Chinese superstition is traced by the use of the planchette among ourselves and in China. To this Mr. E. B. Tylor has already called attention, but the account given of it by Dr. Dennys is well worthy of being carefully studied, as is his description of the pranks played by Chinese mediums. Instead of a slate, a table strewn with sand is used as a vehicle for spiritual communications, which are traced by a pencil made from the twig of a peach tree. It seems that "the motions of the pencil are quite extraordinary, and apparently not produced by the medium, on whose open palms the handle of the pencil rests." Irreverent lookers-on are sharply rebuked by the ministering spirit. After each sentence the sand has to be smoothed, and while this is being done the whole company unite in praising the poetical talents of the spirit, which responds by tracing on the sand the characters "It's ridiculous." When wearied it "jots down as if in a great hurry the two characters, 'Excuse me, I am off;'" whereupon the company say, "If there was any want of respect or attention, great spirit, we beseech thee forgive us this sin," after which the *séance* comes to an end.

## PECULIARITIES OF CHINESE GHOSTS.

In superstitions the Chinese are remarkably rich, and their fantasies often take a peculiar form. A belief in ghosts, for instance, is common to both the East and West; but Chinese ghosts are somewhat singular. Thus the disembodied spirits of suicides not only walk and talk, as they frequently do here, but they attempt to induce those whom they have left behind them to follow their example. There was once a haunted house at Hang-Chow which a daring speculator bought cheap. The first night he spent in it he was suddenly aware of a woman who "slowly approached, with a red silk handkerchief hanging to her neck, and, having saluted him, fastened a rope to the beam of the ceiling, and put her head in the noose," after which it called on him to do likewise. But he laughed her to scorn, whereupon she cried bitterly and went away. "And from this time the house was no longer haunted." There are some ghosts in China, it seems, which are cherished and worshipped, although they are not ancestral. Having hanged a cat, the owner of a house will "perform certain ceremonies of fasting and requiems for seven weeks." After that time the house is agreeably haunted by the cat's ghost, which, "about the fourth watch of the night before cock-crowing," goes out stealing, and brings back to its owner rich spoils. Foxes, moreover, have much ghostly power. Represented as "living on the debatable land which is neither the earth of life nor the Hades of death," the fox "enables ghosts of the dead to return to life, or himself performs their terrible behest," avenging the murdered by scaring the murderer. Thus, "an accomplished scholar" witnessed the following scene, which he related to Dr. Dennys. A friend of his was supposed to have murdered his wife. At all events, his house was haunted, his late wife's room worse than the rest, so that it had to be shut up. But one night the narrator persuaded his friend to go with him into that part of the house. Before the two men had long been seated there, "in walked the murdered woman clothed as of old," went up to a corner, took from it a bowl full of water, and carried it to him who had been her husband. He fell back screaming, and the ghost left the room. The friend ran to the door, but nothing was to be seen, nor had anything unusual been observed except a fox. The house has been shut up, and the owner has gone elsewhere. But it is believed that "the ghost of the murderer's wife will torment him by means of a fox daily until it brings him to the grave."

## THE SEEING-MEDIUMSHIP OF THE EMPEROR YUEN TSUNG—FILIAL DEVOTION OF KO-AI AND OTHERS.

Of a more pleasant nature are the spirits which haunt men of letters. The Emperor Yuen Tsung one day saw "little Taoist priests like flies" walking about in his ink, and they cried aloud, "Live for ever; your servants are the spiritual essence of ink, the ambassadors of the black pine. Whoever in the world has literary cultivation must have twelve of us dragon guests in his ink." One of the most pleasing traits of the Chinese character is filial devotion. Of it traditions record many instances. Thus when a certain Mandarin was to be beheaded in case the bell intended for the Bell Tower of Peking did not prove a success, his fair young daughter, Ko-ai, consulted an astrologer on the subject, and learnt that it would be a failure "if the blood of a maiden were not mixed with the ingredients." When the casting occurred, she cried aloud, "For my father!" and flung herself into the liquid metal. A bystander tried to save her, but only rescued one of her shoes. The bell turned out a great success. Only, its deep boom, when it is struck, is followed to this day by a low wailing sound like the cry of a woman painfully uttering the word *hsieh*, or shoe. And when people hear it

they say, "There's poor Ko-ai calling for her shoe." Nor has the love of parents decreased even in these degenerate days. The *Shanghai Courier* of November, 1875, tells how a model son, finding that his mother was very ill and the local doctor would not help her because she was poor, "cut a great piece of flesh out of his left arm, boiled it down to a broth, and gave it his mother to drink. It is said that she recovered." In May, 1874, also, the *Pekin Gazette* records how "the Deputy Governor of Honan petitioned in reference to a dutiful daughter who cut a piece of flesh from her arm" and gave it to her father to eat, whereupon he recovered from a dangerous illness. All Chinese women, however, are not equally amiable: There exists, it seems, a sisterhood of young unmarried women who are sworn never to marry. If forced by their parents to do so, they kill their husbands by means of a drug, one of the ingredients of which is an infant's blood.

## CHINESE AND JAPANESE ILLUSTRATIONS OF "ST. GEORGE AND THE DRAGON."

What is most important in Chinese folk-lore is the light it throws upon that of other lands. In the stories which are current in China and Japan we sometimes meet with "variants" of tales familiar to ourselves, and in those Chinese or Japanese "variants" some scholars recognise slightly altered versions of Indian tales which have also drifted Westwards, and have undergone great changes in their long wanderings from Buddhistic Asia into all parts of Christian Europe. On our legends about St. George and the Dragon, for instance, Chinese and Japanese traditions throw much light. Nowhere does the atmospheric nature of the Dragon come out more clearly than in China and Japan. Waterspouts are usually spoken of in native annals as dragons: Thus we read that:—

"A.D. 1605. A couple of dragons fought at Whampoa and tore up a large tree, and demolished several tens of houses.

"A.D. 1608, 4th moon. A gyrating dragon was seen over the decorated summit of a pagoda; all around were clouds and fog; the tail only of the dragon was visible; in the space of eating a meal it went away, leaving the marks of its claws on the pagoda."

One of the Japanese illustrations of a St. George and the Dragon, or Perseus and Andromeda myth, is given by Mr. J. F. Campbell in his "Circular Notes," and in it the dragon evidently personifies the storm, its many heads cloudlike in form, its fiery tongues darting this way and that like flashes of lightning. A "variant" of this story, quoted from a Chinese work compiled towards the end of the 16th century, tells how a mighty serpent was in the habit of devouring young girls. After nine victims had thus been eaten, a maiden named Ki offered herself as the next victim. Cautiously approaching the serpent's cavern, she placed a dish of rice and honey at its mouth, and watched it, having provided herself with "a good sword and a dog that would bite at snakes." When the serpent came forth and began to devour the luscious food the dog hung on to it, and Ki slashed away at it till it died, after which she entered the cavern "and recovered the skeletons of the nine previous victims, whose untimely fate she bewailed."

## MR. KWEI KU AND HIS GRANDMOTHER—A WARNING TO THEOSOPHISTS IN RELATION TO THE PRACTICE OF WHITE MAGIC.

Among other familiar stories of which Chinese versions are quoted by Dr. Dennys, may be mentioned that of Rip van Winkle. A woodcutter unconsciously passed several centuries in watching two chess-players in a cave. When he left them he found no vestige of his kinsfolk remaining, so, "retiring to a retreat among the hills, he devoted himself to the rites of Taoism, and finally attained to immortality." The "Open Sesame" story is illustrated by that of a herdsman named Chang, who found a magic cave, which opened at the words, "Stone door, open; Mr. Kwei Ku is coming." One day his grandmother visited it with him, and was shut in, for she did not know the formula. Eventually Chang learnt from the cave demon that "his grandmother's disappearance was a matter of fate." The myth, which has retained its original character in China, has passed in Persia or among the Arabs into the mere robber story of the "Arabian Nights." A curious "Claimant," or Amphitryon story, resembling one which is very popular in Central Asia, runs as follows:—A "white dog versed in magic" took the form of the husband of a beautiful woman, and paid her a visit. But he happened to arrive at the same moment with the true husband. Unable to decide between the two claimants, she called in a magistrate. Suspecting the fraud, he put the rivals into a cage containing a tiger which killed dogs but spared men. Whereupon the tiger ate up the false husband, and the real one recovered his wife. Among stories of a less supernatural kind may be mentioned that of the boatman who lost his heart to a fair maiden, under whose windows he passed every day. She died, after loving him so cordially that when her body was dissected "her heart was found to be of iron, upon which was painted or engraved a picture of the boat, the window, and the two lovers. This being shown to the bereaved boatman he instantly expired"—about B.C. 350. The origin of the Chinese puppet-shows also forms the subject of a singular story. A lady named Oh was besieging a town about B.C. 260. Its defenders, knowing her to be of a jealous disposition, "invented a puppet in the shape of a wooden woman, which was made by strings and springs to dance on the battlements." Alarmed at the idea of so fascinating a creature falling into her husband's hands, and becoming an addition to his seraglio, Oh raised the siege. Since that time puppets of a similar kind, but smaller, have amused the Chinese mind. We may conclude with a story which conveys a moral warning to over-economical statesmen. A certain king gave orders that his war-horses should be employed in mills during times of peace. Much saving was thereby effected; "but no sooner were the troops called out for war, than the cavalry found that their horses would only go in a circular direction, and they accordingly fell an easy prey to their antagonists."

\* *The Folk-Lore of China, and its Affinities with that of the Aryan and Semitic Races.* By N. B. Dennys, Ph.D., F.R.G.S., M.R.A.S., author of *A Handbook of the Canton Vernacular.* London: Trübner and Co. 1876.]

NEXT Sunday Mr. Morse will lecture at the Meyerbeer Hall, Liverpool.



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

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

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

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

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

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

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

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

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