

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

THE "SPIRITUALIST" is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: 246, Boulevard des Capucines, and 7, Rue de Lille. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: The International Library, 345 and 347, Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDA-PESTH: Josefstaadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 96, Russell-street. SHANGHAI: Messrs. Kelly & Co. NEW YORK: 24, East Fourth-street. BOSTON, U.S.: 9, Montgomery-place, and 18, Exchange-street. CHICAGO: "Religio-Philosophical Journal" Office. MEMPHIS, U.S.: 225, Union-street. SAN FRANCISCO: 319, Kearney-street.

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**MRS. WELDON'S ORPHANAGE.**—"Grannie's Nursery Rhyme Book" will be published as soon as Mrs. Weldon has obtained 500 subscribers at 5s. It will be illustrated, and will contain thirty original tunes in all the different keys. (The words of several of them are also original.) Two are by Ch. Gounod, also a hymn at the beginning of the book. "Souvenir," Ch. Rawlings, &c., will also contribute, but the greater number are by "Grannie" herself. Mrs. Weldon sells everything which is given her, for the benefit of the Orphanage. Gifts of old clothes are likewise most acceptable. Address, Mrs. Weldon, Tavistock House, Tavistock-square, W.C.

**CARDIFF.—FREE LIBRARY** of Scientific and Spiritual Literature, 157, Butte-road, Cardiff. This Library is opened Free by G. Sadler, Spiritualist, for the loan of books, and having placed for this purpose the whole of his private library, consisting of 100 books and pamphlets to commence with, he would thank friends to assist him by the gift or loan of books, assuring them that such are needed in Cardiff, where the population is nearly 80,000, and very little is known of the great truths of Spiritualism. Address, G. Sadler, 157, Butte-road, Cardiff.

**EAST LONDON SPIRITUAL MEETINGS.**—LECTURES giving information about Spiritualism are delivered every Thursday evening at 8 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

**BIRKBECK BANK.**—Established 1851.—29 & 30, Southampton-buildings, Chancery-lane, W.C. DEPOSITS received at INTEREST for stated periods or repayable on demand. On Current Accounts, Interest allowed on the minimum monthly balances. Cheque Books supplied, and Letters of Credit and Circular Notes issued.

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**DRILL HALL, LEIGH.**—A three nights' Discussion on Modern Spiritualism will be held at the above Hall, on Monday, Tuesday, and Wednesday, July 31st, August 1st and 2nd, between Mr. J. W. Mahony (of Birmingham) and Mr. Robert James Lees (of Manchester), known as the "ex-medium."

**QUEBEC HALL, 25, Great Quebec-street,** Marylebone-road.—MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The above Association having completed a series of four experimental seances with Mr. Bullock (medium), which seances have been conducted under strict test conditions, intend holding an open Meeting on Tuesday, August 1st, for the express purpose of affording each sitter at the above seances the opportunity of stating his opinion publicly as to the nature of the phenomena called Spiritual.

The Committee are open to arrange with other public mediums for experimental seances. Address—W. O. DRAKE and G. F. TISBRY, Hon. Secs.

**THE FOOD QUESTION.**—Manifesto and Publications of the Vegetarian Society sent free to any address on receipt of post card. Secretary, 91, Oxford-street, Manchester.

### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ESTABLISHED 1870.  
In alliance with the British National Association of Spiritualists.

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Mr. John Rouse.  
Honorary Secretary and Treasurer:—MR. THOMAS BLYTON.  
Rooms:—74, NAVARINO-ROAD, DALSTON, LONDON, E.

EXTRACTS FROM PROSPECTUS.  
The objects of this Association are to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism.

Ordinary experimental seances are held weekly on Thursday evenings, at 7.45 p.m. to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the "British Psychological Society," are also placed at the disposal of Members of the Association by that Society in reciprocity of the privilege granted by the Association to similar organisations.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

The alliance existing between this association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:

"To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism."

All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circle regulations, directions "how to form spirit circles," and catalogue of books in the library, with any further information, can be obtained on application.

Subscription for Ordinary Membership.—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

Life Membership.—Persons approving of the purposes of the Association, and desirous of aiding the same, can become life members on payment of a minimum donation of £2 2s.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

38, GREAT RUSSELL STREET, W.C.  
AGENDA FOR AUGUST, 1876.

MEMBERS are requested to note that the offices of the Association, at 38, Great Russell-street, will be closed during the absence of the secretary, from the 14th to the 28th August.

Thursday, 3rd.—Library Committee, at 4.30.  
Monday, 7th.—Seance Committee, at 6.30 p.m.

Tuesday, 8th.—Prize Essay Committee, at 6 p.m.

COUNCIL MEETING at 6.30 p.m. At the conclusion, or in the absence of ordinary business, the meeting will be made SPECIAL, as heretofore announced, for the consideration of certain amendments to the rules of the Association, notices whereof will be sent to each member seven days previous to the meeting.

**LEIGH SPIRITUALISTS' ASSOCIATION**  
MEETING ROOM.—Any books and pamphlets relative to Spiritualism will be thankfully received and duly acknowledged for the above Association Room, by George F. Turner, Brown-street, Leigh, Lancashire

**SPECIAL SEANCES FOR INVESTIGATORS.** A series of seances are to be held on the Tuesday afternoons of every week until further notice at the residence of Mrs. Woodforde, 90, Great Russell-street. Usual phenomena. Movement of objects in the light. Medium, Mr. Arthur Coleman, who has kindly offered his services for this special purpose. Seances will begin at 3 p.m., punctually. Fee, 5s.

**PRIZE ESSAYS.—BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.**—The Prize Essays on the Probable Effect of Spiritualism on the Social, Moral, and Religious Condition of Society are now on sale, and may be obtained at the Rooms of the Association, 38, Great Russell-street, and of Mr. E. W. Allen, 11, Ave Maria lane, price 1s., post, 1s. 1d.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

33, GREAT RUSSELL STREET, BLOOMSBURY, W.C.,  
Entrance in Woburn Street.

### THE READING ROOM AND LIBRARY

Are open to members and inquirers from 10.30 a.m., to 9 p.m. Newspapers and periodicals relating to Spiritualism from all parts of the world, as well as other high class journals are regularly taken in.

The library contains a large collection of the best works on Spiritualism and occult subjects, including some very rare and valuable ones; also various works on historical, speculative, and scientific subjects, by the best authors. A Lending Library has also been formed.

Terms: One Guinea a year includes membership, use of reading room and library, and two books from the lending library; and entitles all other members of the same family residing in the same house, and who are also members of the Association, to share in the above privileges. Half-a-Guinea a year includes membership, and one book from the lending library. Five Shillings a quarter entitles non-members to the use of the reading room and library, but not of the lending library.

Free seances for inquirers have been instituted through the liberality of some of the members, admission to which may be obtained through any member, or on application to the secretary.

Suitable rooms may be hired on moderate terms for seances, with cabinet, &c., and also for committee or other meetings. Light refreshments are provided at moderate charges.

Inquirers and foreign Spiritualists visiting England are cordially invited to visit the rooms, and the secretary will be happy to afford them any information in her power.

Communications should be addressed to the resident secretary, Miss Emily Kinslingbury, 33, Great Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS

SPECIAL COUNCIL MEETING.

**NOTICES OF MOTION** for Amendments to the Constitution and Rules of the Association having been given in, such amendments will be considered at a meeting of the Council on Tuesday, August 8th, which will be made special for the purpose. Members of Council having any further motions to propose are requested to send in notice thereof to the secretary without delay in order that copies of the same may be furnished to every member of the Council seven days previous to the meeting.

### NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES.—JULY, 1876.

Mr. J. J. MORSE:—	
"Trance Address" .. .. .	Sunday, July 2, at 3 p.m.
" .. .. .	" .. .. . 2, at 7 ..
" .. .. .	" .. .. . 3, at 7.30 ..
Mr. W. G. SIMPSON:—	
"The Existence of God as Illustrated by Poets" .. .. .	Sunday, July 9, at 7 p.m.
Mr. WESTGARTH:—	
"Inspirational Address" .. .. .	Sunday, July 16, at 7 p.m.
Mr. THOMAS PATTISON:—	
"Swedenborg's Heaven and Hell" .. .. .	Sunday, July 23, at 7 p.m.
Mr. JOHN MOULD:—	
"Conflict between Science and Religion" .. .. .	Sunday, July 30, at 7 p.m.
Admission Free. Collection at the close.	

### NEWCASTLE SPIRITUALISTS' SOCIETY.

A PICNIC

Under the auspices of the above Society (in aid of the fund for re-decorating their Lecture Hall) will be held in the GROUNDS of Mr. W. R. Armstrong, at HIGH-CROSS LODGE, BEN WELL, on Monday afternoon August 7th, 1876 (Bank Holiday). Tea will be provided in the grounds at 5 o'clock.

Tickets, including admission and tea, 1s. 6d. each, may be had at Mr. E. J. Blake's, Grainger-street. For admission to grounds only, 6d. each, pay at gate; children, 6d. each.

In the Evening a

### TRANCE ADDRESS

Will be delivered by Mr. J. J. MORSE, of London, under the Trees, (subject to be announced), at the close of which a collection will be made.

A cordial invitation to all.

**LIBERTY HALL, 19, Church-street, Islington.** Weekly Seances, &c.: Sundays, Healing, at 11 a.m., Service at 7 p.m. Tuesday, Seance at 8 p.m.; 1s. Friday, Seance at 8 p.m.; non-subscribers, 1s. Saturday, Development Class at 8 p.m.; subscribers only.



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## THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

**OFFICE-BEARERS FOR MIDSUMMER, 1876.****President.**—William Hitchman, Esq., M.D.**Vice President.**—Mr. John Ainsworth.**Secretary.**—Mr. George Browne, 42, Eastlake-street, Everton.**Treasurer.**—Mr. Edward Neck.**Trustees.**—Mr. James Wason, Mr. Joseph Shepherd, Mr. John Chapman.**Executive Committee.**—Mrs. F. A. Nosworthy, Mrs. Holley, Mrs. Ainsworth, Miss Hilton, Dr. Hitchman, Mr. Richard Nosworthy, Mr. Vaughan, Mr. John Lamont, Mr. Meredith, and Mr. John Priest.**Auditors.**—Mr. H. J. Charlton, and Mr. Vaughan.

**THE** object of this Association is the discovery of truth in connection with Psychology. The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

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

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

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

July, 1876.

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# The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER THIRTY.

LONDON, FRIDAY, JULY 28th, 1876.

## COMMUNICATIONS BY A SPIRIT, AND CURE OF ORGANIC DISEASE BY SPIRITS.

BY WILLIAM OXLEY.

THE following particulars concerning a communication made by a spirit who appears at our circle in Manchester, to a circle meeting at the same time in Scotland, is worthy of record, as it dissipates the theory of mind or thought reading by mediums, and can only be explained on the ground of an outside intelligence, forming no part of the assembled sitters. Further, if the facts be admitted, they go a long way to prove to doubtful persons the activity of spiritual beings in mundane affairs.

On my recent journey into Scotland, I was informed of the occurrence, and thoroughly knowing the persons concerned, I can vouch for the truthfulness of the narrative. On April 17th, 1876, we held a meeting at the house of Mr. Gaskell, Oldham-road, Manchester, at which Dr. Monck was the medium. (Particulars of what transpired at this meeting are contained in *The Spiritualist* of May 12th, 1876). On the same evening a meeting was being held at Kirkcaldy, Scotland, the members of which are well known to myself, but of whose then meeting I had no knowledge. Soon after the commencement of their meeting a spirit calling herself Bertie announced her presence, and spelt out her name by means of raps; she informed the meeting that a *séance* was being held in Manchester, at which I was present. She said that the meeting was not being held at my house. On being asked who were present, she spelt out the name of Dr. Monck and Mr. Reimers, but as this last name was an uncommon one, and one with which none of the members were acquainted, they thought they were being imposed upon, and while the spirit Bertie was spelling out another name, they stopped the proceedings, and declined to have anything more to say to the spirit, as they did not wish to be deluded either by spirit or mortal. Knowing that they did not take *The Spiritualist*, and thinking that that number might be interesting, I forwarded a copy to Mr. A. Arnott, their president. It may be imagined what was their surprise to find that the account given to them by the spirit Bertie was fully verified by Mr. Reimers' report in the number above referred to, with the names as given by Bertie, but which had passed from their memory for the time being. I leave the fact to speak for itself, and for my own part prefer to accept the statement of the invisible operator, viz., that she is a disembodied spirit, with a consciousness of individuality, and that *she is herself*, rather than try to find a hundred and one reasons to show that it is an exhibition of some power inherent in ourselves, and all which, when found, are worthless for the purpose of unravelling the mystery concerning the human organism, and the continued existence of the spirit in other conditions than those of material embodiment.

That which follows is more remarkable than what has been given, as it is no less than the cure of organic disease; at least if not a perfect cure, the malady is to all intents and purposes so subdued as not to prevent the discharge of the duties and the enjoyment of pleasures pertaining to earthly life. The case is as follows: Mrs. Arnott, sen., who is a member of the circle in Kirkcaldy, was suffering from congestion of the lungs; when I saw her she was ill in bed gasping for breath, and I took my farewell of her, never expecting to see her again in the flesh. But I will give the account in the words of Mr. A. Arnott, her son, who is president of the circle. He writes: "As to the cure of my mother (who is an elderly woman, about 65 years of age, I should judge), I am quite certain, as it is a case patent to all who know her. The doctor took my brother to the door, and told him to break it as gently as possible to my father, that she could not live many hours. Another doctor being

requested to come and see her, replied that it would not be of any use, as he knew that her lungs were gone years ago, so we all assembled at her bedside waiting for the change; in fact, we thought the spirit had fled, and had to feel the heart to know if she was still alive, when after a sleep she looked up and asked if any one had been touching her, as she had felt some strange 'pattings' all over her side and chest. We knew what these were, as we had been told that there was an old doctor of the family, but now in spirit life, who was in constant attendance upon her; he had been asked if she would recover, but he was reticent upon the matter, and only said she should be relieved of the pain she had been suffering; from this time she daily gained more strength, and is now as well as she has been for years, and on Thursday last walked a distance of eight miles into the country with us, where we all spent an agreeable and happy day."

I saw the old lady myself about a month ago, and was astonished to find her to all appearance well and hearty, with but little if any indication of weakness, and it was my happiness to congratulate her on her recovery, for such I call it, when calling to mind her state on a previous visit six months ago, when I saw her prostrate, wheezing and gasping for breath. Her husband told me that she gave up taking any medicine from the time at which the event took place, viz., the touch of spirit hands.

This is a case of healing by direct spirit agency without the intervention of an earthly medium, and proves the action of an intelligent and beneficent power possessed by spirits who under certain conditions can and do use it, for the good of those mortals whom they love, and to whom they specially minister. As the members of that circle do not care to have their names paraded in print, I will only say that they are quite willing to testify to the truth of this narrative, if desired.

Higher Broughton, Manchester, July 17, 1876.

## SPIRITUALISM IN YUCATAN.

THE secretary of the National Association of Spiritualists has received a complete copy of the little Mexican-Spanish journal, *La Ley de Amor*, with a letter from the editor, Senor Rodolfo Canton, dated Merida, June 29th, 1876, in the course of which he states that Spiritualism has been only recently introduced into Yucatan, and its votaries suffer much persecution from the fanaticism of the Roman Catholics. The Spiritualists are few in number, and chiefly members of poor families of the working class; but they appear to have great faith in the new doctrine, and look forward to a brighter future, when the errors and prejudices now prevalent among the populations of Spanish America shall have passed away.

Information respecting Spiritualism in foreign countries, especially accounts of the more developed physical phenomena, are read with avidity by the little band at Merida, but as publicity is dangerous, the circle calling itself *Peralta*, after the chief communicating intelligence, is surrounded by strict guardianship, and the conditions of membership are purposely made somewhat severe. For this reason Senor Canton avers that it is impossible to exercise as large an influence for good as is the case in other countries, though the Spiritualists of Merida do not intend to be daunted by their difficulties. They have the encouragement of knowing that there are Spiritualists and spirit-circles in other parts of Mexico, if even not so many as has sometimes been represented. The central society in Mexico is said to have laboured with great success. It has a well-edited periodical, entitled the *Ilustracion Espirita*, the matter of which is principally drawn from the teachings given through trance



and writing mediums, or members of the circle. On the whole, the tendency of Kardecianism *versus* unalloyed Spiritualism, is in Mexico, as among its European professors, towards moral edifying rather than towards the evolution of physical facts. It appears probable that both aspects of the movement might be improved and strengthened by the amalgamation of that which is best in their respective characteristics, and to this end the wider diffusion and rapid interchange of literature, added to personal intercourse and correspondence, will doubtless be in the highest degree conducive.

#### REMARKABLE SEANCES IN LIVERPOOL.

BY E. LOUISA S. NOSWORTHY.

It may be interesting to many readers of *The Spiritualist* to know that whilst investigators are obtaining indisputable proofs through the mediumship of well-known professional mediums, of the power of spirits to appear in temporary material bodies as tangible and real for the time being as are our own, the same startling phenomena have been occurring weekly for some time past in a quiet and strictly private home circle of this town. As one of the persons privileged occasionally to attend these circles I send an account of what I have witnessed.

In the month of September last my father, Mr. George Thompson, being my visitor, and earnestly desirous of witnessing the materialisation of the spirit-form, I obtained permission to take him to the circle in question. At this sitting Dr. William Hitchman was also one of the sitters. The room is a very small one, about ten feet square I should imagine, and on the occasion in question—as on all occasions—we were directed to sit round the room and to sing, the medium having retired behind a drapery of green baize, and there being sufficient light from a paraffin lamp to see our own figures.

A short time after the retirement of the medium the curtains were drawn aside, and a dim shadowy vapour appeared in which was faintly outlined the human form; this vapour gradually grew more dense; a head and arm were fashioned from it, and the arm immediately began to manipulate the vapoury mass below it until the whole assumed the figure of a tall man, clothed in white raiment; this man quickly showed us that although he had appeared as a vapour, and literally manufactured himself in our presence, he was no longer a cloud, by coming out into the room, and giving each sitter a grasp of his strong tangible hand; more light was then permitted us, and we could see that the spirit was a majestic, grave-looking old man, with long flowing white hair and beard. After remaining out of the cabinet (which is simply the aforesaid green baize) for a considerable time, this spirit retired to the spot whence he had issued, and standing therein with the curtain held back by his own uplifted arm, he beckoned each sitter in succession to come up and stand close to him and his medium; whilst there he gazed steadily into our eyes, and invited us to do the same with him. My father was enabled to perceive that he was of fair, almost pink and white complexion, and that he had a reverend and dignified aspect. As he stood holding up the green curtain with one arm, and pointing with the other to his entranced medium, he made a picture never to be forgotten, and my honoured father told me afterwards that the effect on him was almost overwhelming, especially when standing before the spirit so closely as almost to touch him, the words, "God bless you," were uttered in low tones by this visitor from the other world. We were then visited by three other spirits, who all manifested in much the same way, walking round our circle to shake hands with each, and permitting us to touch and manipulate their drapery. One of these presented us each with a fruit of the capsicum kind, which we were assured was *not* within the walls of the house when we sat down.

This memorable *séance* was closed by the first spirit visitor (he of the reverend appearance) returning, and a camera being arranged, a photograph was taken of him and Dr. Hitchman by the magnesium light.

A week after this I was permitted another sitting at this circle, Dr. Hitchman again being present. Our medium

had scarcely been more than a few minutes behind his curtain, when a large light issued therefrom: this luminous body travelled round the room and approached one sitter so closely, as to induce a fear that he would be burnt by it; he was quickly, however, assured that it was cold, though luminous, for it touched him. The light travelled in my direction, which was precisely under a lamp which hangs against the wall, and can be raised and lowered at will; at this moment it had been turned very low; following with my eyes the direction of the spirit light, I had to turn my head in the direction of the lamp behind me. To my surprise I perceived a hand on the lamp, and the next moment it was turned up, revealing a figure clothed in white by my side; this spirit had not been developed—so it seemed to me—within the cabinet, but had made his first appearance in the manner related. He was as solid as all the other forms I have encountered at these marvellous *séances*; the shaking of hands was gone through to prove this, but as I only intend occupying the space permitted me by a relation of the most striking features of these *séances*, I thus pass over many details. This spirit having taken leave of the circle, a very dignified form issued from the curtain, taller than the last, and with a peculiar courtesy of salutation, which seemed to denote "the gentleman;" he advanced to Dr. Hitchman, and showed special marks of pleasure at his presence; then in whispered tones he asked for a sheet of clean paper and a pencil. These he handed round the circle for examination, and all having inspected them the spirit man deliberately drew a chair to a small table near, and sat down to draw on the paper. He continued some minutes to scratch and mark rapidly, then rose, and, advancing, presented the paper to Dr. Hitchman with a bow. On examination it was found to be a good pencil drawing and likeness of Dr. Hitchman's head and shoulders.

The next striking feature of this *séance* was the exit from the room of one of the spirit figures, the door being left open for him; he passed out of it, entered an adjoining room, then, passing from that, he walked upstairs, and returned, bearing in his hand a mantelpiece ornament from one of the bedrooms. On this occasion also the spirits were seen forming themselves; once or twice they showed themselves at the entrance of the cabinet materialised only to the waist.

Mr. Charles Blackburn has described a subsequent *séance* at this circle, where I was again a sitter; he has also, with an architect, examined the room in which these things occur, and it was found to be uncellared—absolutely built on the ground. It is not unusual for three spirits to manifest together at this circle. Can any sceptic find a theory away from Spiritualism to cover every phenomenal feature of these circumstances?

17, Richmond-terrace, Liverpool.

#### TO WHAT EXTENT ARE MESMERIC SENSITIVES RESPONSIBLE FOR THEIR ACTS?

BY ALLEN PUTNAM.

THE use of a medium's physical organs in the performance of what is claimed to be a spirit manifestation, though it may engender suspicions of fraud, does not of itself prove the medium dishonest, nor does it exclude the admission that some spirit produces the witnessed result. "Come now and let us reason together," and do it logically.

It is a general habit of mankind to regard all sane men and women as being the actual authors of, and therefore responsible for, whatever their tongues utter, or their hands perform, and this habit is so prevalent, that the wisdom and justice of its promptings are usually conceded without question or consideration. What this habit exacts may be generally just toward those who are non-medial, or toward all whose physical organs are never controlled by other will-power than that of their legitimate owners. But the latter class does not embrace all mortals, consequently there may be persons whom public habit condemns unjustifiably. The experience of thousands, and the observations of millions, have within the last twenty-five years produced the very prevalent conviction that quite a large number of embodied human spirits are liable to such banishment from, or to such subjection within their own bodies, as enables other minds and wills to control those bodies, and speak and act through



them; and oftentimes these forms utter and do what their genuine owners neither could nor would perform. This, we think, is the belief of most, if not of all, Spiritualists. Some power outside of many persons greater than the powers within, may enter, dwell, and rule there, at least fitfully.

What follows from the above? The apparent or ostensible authors of sayings and acts manifested at times through medial bodies may not be the genuine authors, and may be no more responsible for, and in some cases no more conscious of what is said and done, than are the garments which clothe the manifesting limbs. *Spirits* can use the hands, feet, and other organs of some mediums, and if they do, and when they do, the operations may be strictly *spirit* manifestations, even though we see and feel the medium's organs of bone and muscle used in their production. When we actually see a medium's hands busied in some operation, it by no means follows necessarily that he or she is using those hands, or is conscious that they are being used. The medium may honestly and truthfully deny the performance of any act whatsoever in cases where scores, and even hundreds of witnesses can and do affirm truthfully that they actually saw the medium operating. Here comes in the world's restrictive habit spoken of above, and makes us feel that the medium is untruthful and dishonest, and such is likely to be our view until we reflect that if the claimed mediumship be genuine and ample, his or her condition may have been, and even *should have been* in many cases, that of absolute unconscious existence in a material body. The more ample and facile the mediumship, the greater the probability that a medium can truthfully deny that he or she either performed movements, or procured or secreted articles which engendered suspicions of fraud, because greatness of mediumship of itself contributes to the ease with which roguish spirits, contentious ones, or even wise and beneficent ones, can severally execute their whims or purposes.

Whether a medium's hands are used in distributing flowers about a room, in procuring rag-babies, in obtaining paraffin moulds, and other acts which engender fraud and falsehood (though made a primal question by the world's habit), has really but little, if any, pertinency in the case of a genuine and well unfolded medium. If the limbs of one who is meanwhile entranced to absolute unconsciousness be used by a spirit, the work performed by using them is just as much that of a controlling spirit as the same would be if he performed it without the use of those limbs, and the medium's denial of any participation in or knowledge of what his limbs have been seen performing, may be made in all sincerity, honesty, and truthfulness, because the fact that the body was subject to the will of an outside intelligence involves a presumption that the owner of the body was not in a condition to operate through it, nor to know what was done through it.

When any one, whose mediumship has been extensively observed and conceded, is charged with fraud, because of certain acts or objects extensively performed or obtained by employment of that medium's physical form, *Spiritualists* may well *admit the facts* alleged, and give attention to only the justness of the inferences from them. The world says, "If the medium's hands were used the medium used them." Perhaps it was not so. It is the privilege, if not the duty, of Spiritualists to ask *whose* will set and sustained that form in action. Was it that of the medium, or that of some spirit? If the performance seems to transcend the ordinary powers of a medium having a fair character for honesty and truth, and who denies conscious use of the operated limbs, both logic and common justice require a *Spiritualist* to hold the medium guiltless of fraud until it be rendered probable that the medium's body was essentially under his or her own control. And if it shall ever be rendered quite probable that the external forms of a very large number of our efficient and trusted mediums are never made amenable to some power outside of themselves, much weakening of the foundations of our faith will have been effected. Far off be that day.

It is very unwise, if not unjust, on our part to leave *unused* the power furnished by the fact of possession, for vindicating the innocence of both many mediums and many reputed criminals whose reputations, peace, freedom and lives are exposed to cruel sacrifice, unless restriction be placed upon the public habit of holding every individual

responsible for each and every act and word which is manifested through the individual's external form.

The views briefly presented above enable a calm observer to apprehend that if Spiritualists generally could and would keep in mind, and use properly, the obvious fact that when a medium's form is fully possessed by a spirit, the medium is no more responsible for what is being done than is any looker-on at the manifestations, many such altercations as have transpired would never be repeated; for the basis of most charges against the honesty of mediums would then sink out of sight—that basis being the untenable assumption that, in the case of genuine mediums, all that is ever seen to be done by the use of their organs is done by them.

The unrestricted application of an assumption which is inappropriate in some cases has engendered much strife, contention, and recrimination among disputants equally honest, equally truthful, equally devoted to the support and vindication of Spiritualism, and to the welfare of mankind, and who should be friends and co-labourers, and would be so but for omission to use instructions distinctly furnished to the careful student of the spirit operations of the present day. Hope is cherished that a more extensive application than heretofore will be made in the future, of the knowledge that the highest mediumship often involves total unconsciousness of, and absolute irresponsibility for, many acts which the medium's external form performs.

The only conclusive proof that a medium has perpetrated fraud is proof that the physical organs of the medium acted in obedience to his or her own will and purposes at the time when the seemingly fraudulent acts were performed.—*Banner of Light*, July 1st, 1876.

#### "BLACKWOOD'S MAGAZINE" ON SPIRITUALISM AND MAGIC.

THE last number of *Blackwood's Magazine* contains, in dialogue form, some liberal expressions of opinion on the subjects of Spiritualism and Magic. The following are quotations from the article:—

*Belton*—I have often sought for the house of Cagliostro, the famous magician, but I have never been able to identify it. He lived I know at one time in the Piazza di Spagna, and at another in a street near the Piazza Farnese, but the number I have never been able to discover. In both these houses he lived with his wife, the beautiful Lorenza Feliciani, after their return from Paris, where they were engaged in the notorious intrigue of the diamond necklace, and it was in the latter of these houses that they were arrested, to be imprisoned in the Castle St. Angelo.

*Mallet*—*Apropos* of Cagliostro's magic, there is a curious and little known legend about a gate in Rome, just beyond the Church of St. Maria Maggiore. Here, as the story goes, a celebrated alchemist and magician was invited to stay by the owner of the house or villa, who hoped to obtain some advantage to himself from his skill in the magical sciences; but the magician, after long enjoying his hospitality, and making no return for it, suddenly took French leave, leaving behind him a paper, on which were written certain cabalistic signs. These were inscribed by the owner over the gate, in a half faith that they might be efficacious in bringing him the good fortune he desired, and there they may be seen to this day, or rather they were to be seen there when I last passed that way. But so many changes are taking place in that quarter, that it is possible they may have been removed. Renmont tells this story, I believe, in his book on Rome, and "*se non è vero, è ben trovato*."

*Belton*—Have you ever looked up the subject of magic?

*Mallet*—Yes; a good deal, and very curious is the literature on this subject. Some of the old writers give you, for instance, complete formulas to raise spirits of various kinds, and seem to have had an absolute belief in their efficacy. It seems to be pretty clear that they did have faith in these invocations; for it is impossible to believe that such men as Cardanus and Cornelius Agrippa, Albertus Magnus, Johannes Bodinus, Pietro Abano, Hieronymus Fracastorius, Torreblanca, Debris, Pomponatus, and Varius, and men of that stamp, should have wilfully endeavoured to palm off on the world, with such calm seriousness, statements which they knew to be lies. At all events, they clearly profess their faith in the power of man, by magical processes, to raise the dead, and make spirits by incantation, and various receipts are given by them to effect such purposes.

*Belton*—I suppose that at the present day no one would believe in this. These men flourished in ignorant ages, when science was in its infancy, and when superstition was at its height?

*Mallet*—You are very much mistaken if you believe that the day of the magicians is entirely past. The magical art is still cultivated, though in secrecy, and there are numbers of persons who still study it, practise it, and have faith in it. So, at least, I have been assured by men on whom I cannot but place trust, and who have declared to me that they themselves have attended magical *séances*, and employed the formulas of the magical books with successful results. Certain it is that the Abbé Constant devoted himself to the study of the magical arts and



occult sciences, and under the pseudonym of Elephas Levi, wrote some remarkable books on the subject, and specially one on "*La Haute Magie*" which I recommend to you, if you are curious in such matters. There is no doubt, too, that a few persons were and are his disciples and pupils in France, and among them may be mentioned Desbarolles, the author of "*Les Mystères de la Main*." I must confess, however, that after reading "*La Haute Magie*" I was not very much enlightened on the subject. A great deal was hinted and insinuated, and vaguely indicated, but comparatively little directly taught either as to the theory or the practice of magic.\* A very accomplished and distinguished writer who lately died, assured me that he himself, on one occasion, by following certain prescribed formulas, evoked one of the spirits held by those who believed to be very dangerous—understand me, not by means of any medium, but by his own practice; and that he satisfied himself by this and other experiments that the prescribed processes were not by any means delusions, or follies. This same gentleman also told me, when I made a remark similar to yours, that I supposed no one in the present day believed in magical arts, that, on the contrary, he knew many who studied it, and believed in it. "*Che volete*," as the Italians say. You may make out of this what you choose; I merely repeat what I have been told.

*Mallet*—As for the spirits, they are said to come up at tables by the late processes of incantation. They are, generally, so badly educated, and speak such bad grammar, that I don't care for their company. I could stand any amount of bad grammar if they would only tell me something that we all of us do not know, and that we desire to know. To rap out by tedious processes feeble commonplaces of morality, and tawdry statements of future existence, which correspond solely to the vulgar notions, or to advise us as to our conduct in copy-book phrases of evil communications corrupting good manners, does not pay. If what they said were really worth saying I would endure even the tediousness of their methods; but I cannot see that they have added to our literature anything very valuable. Shakespeare has so terribly degenerated at the table that I feel sorry to see that he has lost his mind in losing his body.

*Belton*—But you have had strange experiences, have you not?

*Mallet*—Very strange experiences, which I cannot explain, to my satisfaction, at least. But all that were of any note were physical and material results; and I do not accept any spiritual explanation of them. But don't let us talk about them now. They bore me, and they wouldn't amuse you.

*Belton*—You seem to consider the fact of the utter triviality of all that is written and rapped at tables to be sufficient proof that it does not come from spirits. I agree with you in thinking that their utterances are not from the so-called spiritual world; but I do not see why we should expect spirits out of the body to have more intelligence than spirits in the body. We have no reason to think so. We know absolutely nothing in respect to the changes which take place after death. It may be that pure and refined spirits, freed from the body, ascend to higher existence, but in that case it is difficult to imagine that such spirits would return to rap out foolish statements at tables. But, on the other hand, there are many low, mean, contemptible spirits dwelling here in the flesh, to whom the body may lend apparent respectability, and, stripped of this garment which conceals their inanity of intellect and baseness of desires, they may fall in the scale of being, even below what they seemed here. Such spirits—of the earth earthy—would long for the gratifications of the sense and the flesh, and might be supposed to haunt the earth to which their desires cling, and grasp at any means of communication with it. Their heaven would be the heaven of the senses, and of the life they had lost, and one would naturally expect from them lies, hypocrisies, and deceit of every kind. Freed from the body, the naked spirit would be what it desired—the high and pure of aspiration would therefore ascend to loftier planes of existence, the mean and base might descend even to lower. I only suggest this answer to any argument against spiritual communications founded upon their triviality, feebleness, and absurdity. Let us clear our minds of distinctions between human beings and spirits; all our communications are spiritual. It is two spirits who talk together—not two bodies—here on earth. We have no warrant for the belief that the instant the spirit is freed from the body it necessarily leaves the earth—whatever be its condition—and becomes at once purified and beyond its influences. It may be or it may not be; but it is certainly a possible supposition that they whose whole happiness, while here, has been in the joys of the body, and whose desires have been mean and depraved, may only continue to be possessed by the same desires, and long to regain the body through which they obtained their gratification.

*Mallet*—It never struck me before in this light, but it certainly is an intelligible theory, whether it be correct or not.

MORE authenticated cases have been sent to us from Newcastle, of persons with amputated legs feeling pains in their feet. This does not prove that sensitive spirit feet are there, but that anything which slightly irritates the ends of the severed nerves, causes them to send the same sensations to the brain that they did before the feet were cut off.

MISS KISLINGBURY, secretary to the National Association of Spiritualists, leaves London to-morrow (Saturday) for Wimille, where she will spend some time on a visit to Miss Anna Blackwell, before proceeding to Paris. Miss Kislingbury will also visit Prince Emile von Wittgenstein, at Valéry en Caux, on the coast of Normandy.

## DR. SLADE'S MEDIUMSHIP AND ENGLISH MEN OF SCIENCE.

BY CHARLES CARLETON MASSEY.

DOUBTLESS many demands will be made on your space by accounts of the wonderful and convincing mediumship of Dr. Slade. I am not going to add to your editorial *embarras de richesse* by a detailed report of the *séance* Mr. Hood and I had with him this morning, and which comprised most of the manifestations already recorded of this medium in *The Spiritualist*. One fact, however, I should like to mention, as it appears to have an importance which your scientific readers may be able to appreciate. The slate being held beneath the table by Dr. Slade and Mr. Hood, as long as Dr. Slade's other hand rested on mine, and I held Mr. Hood's other hand, the writing proceeded rapidly; but as often as Dr. Slade raised his hand from mine (thus breaking the circuit) it suddenly ceased. This experiment was several times repeated. I am sorry it did not occur to us to try if the same effect would be produced by Mr. Hood and myself disengaging hands, but the omission can be easily supplied by other investigators. I remember being much struck by a similar analogy to the passage, or rather the production, of an electric current at one of Horatio Eddy's light circles. It was customary to call one or more of the spectators to sit beside the medium in front of the curtain behind which the physical phenomena took place. On one occasion the chain was lengthened by the successive addition of one, two, three and four human links without anything occurring, when at last Horatio reluctantly consented to a lady coming up, whom he had hitherto rejected upon some theory of "positive" or "negative," and no sooner had she taken her seat than the usual tumult of instruments behind the curtains instantly broke forth. At dark circles I have frequently asked mediums, and otherwise endeavoured to ascertain whether joining hands had any effect on the manifestations, but the general opinion appeared to be that it was of no importance, except as a mutual insurance against trickery.

I think that we should avail ourselves, in the cause of Spiritualism, to the utmost of the exceptional opportunity afforded by this visit of Dr. Slade. We have among us a medium whose extraordinary powers enable him to dispense with the conditions which not unnaturally indispose men of science, busy with their ordinary researches, to enter upon an investigation which, under those usual conditions, it must be admitted, would require close and patient attention and prolonged perseverance even to verify, beyond a doubt, the existence of an occult force. Dr. Slade can only spare us two months, and they are the worst two months of the year in London. But let us make the most of them. It is certain that the men whose avowed convictions would make Spiritualism, or at least the most obvious and objective of the facts on which Spiritualists rely, an unacknowledged truth in England, will not go to Dr. Slade, will not even hear of Dr. Slade, unless they are informed and invited. I hear many of your readers exclaim, "Oh, we are sick of courting science; let her, or rather her self-sufficient professors, come to us if, and when they choose; but we will not drag Spiritualism any longer in the dirt by going, cap in hand, to men who treat us with insolence, and our facts with ignorant and prejudiced contempt." But with all respect, it seems to me that there is in this more of temper than wisdom. When before, in our appeals to science, have we been able to divest our phenomena of conditions *prima facie* in the highest degree suspicious, and which are confessedly very often abused by even genuine mediums? And as to the prejudice, I doubt whether we do not overrate it. I am simple enough to believe that if Dr. Carpenter or Professor Tyndall had been in my place this morning, and had witnessed what I witnessed we should no more hear of Spiritualism being a "degrading superstition" from the one, or of its being all "unconscious cerebration" from the other. And others there are who at present agree with these whom I can credit sufficiently with magnanimity and pure devotion to truth to believe that their recantation would not be silent. Magnanimity and pure devotion to truth! Why it would be merely a question of common honesty, and are we to deny this quality to some of the most highly trained and accomplished intellects of the age? Let us at all events

\* Since writing this, we have seen the death of the Abbé Constant announced in the Paris journals.



give them a trial. It must be remembered that phenomena witnessed in a good light have a power of irresistible conviction such as belongs to no tests, however really conclusive, when the medium is out of sight. You may tie, sew, enclose the medium in a bag, and all you will get your determined sceptic to admit is, "I don't know how it is done;" but let him see motion without contact, and satisfy himself by examination in the light that every suggestion of machinery, wires, and electric apparatus is preposterous, then, if he is not a consciously dishonest person, he *must* admit the existence of a force of which he had no previous conception. And do not let us affect indifference to scientific opinion. Our opponents often speak sneeringly of Crookes and Wallace and Varley as "great cards" in the hands of the Spiritualists. Well, so they are; and I have often found the mention of these names, in conversation with angry and impatient deriders of Spiritualism, to produce somewhat the same effect as the application of an irritant to an exposed nerve. As a Spiritualist I should like to hold a few more such trumps in my hand. The small wits of the press and of society are nowhere if they cannot represent Spiritualists as a half-educated, credulous class, ignorant of what constitutes evidence of the sources of fallacy, and of the conditions of scientific verification.

I submit that we have a clear duty to perform in this matter. We are the trustees of a truth which has come to us, no doubt, in a lowly and not very beautiful, not very dignified aspect—spiritual, certainly, but in its manifestation on the frontier line of the material. Nevertheless, it is the best the age deserves or can perceive. The people who laugh at us for proving an unseen universe by levitated tables and capsized chairs should look into their own minds and say of what other proof this, which doubtless *should* be a self-evident fact, is in them susceptible. They can no longer perceive the spiritual, but they can be made to infer it. The higher Spiritualism is *caviare* to the million. Priests and philosophers have lost the secret. The speculative result is Materialism, the system which mistakes the merely phenomenal—Matter—for the only real, which denies the soul, the spiritual body, and the future life. The practical result, I firmly believe, if it is suffered to develope, will be the most terrible and noisome decomposition of all moral and social life which the world has ever experienced. An exposition of the grounds of this belief would lead me too far from my subject. To the few *πνευματικοί* who are left among us, phenomenal Spiritualism, I can well conceive, may be a trivial and uninteresting thing—exoteric, not without its dangers; not without its repulsive side. But it is the rough and heavy weapon which has been put into our hands, and which is well adapted to beat back the encroachments of the stupid and malign monster Materialism. And now is the moment to strike with it. There is little danger of its failing us. Dr. Slade is, for a medium so exceptionally constituted that he has, as he assured me, no fear that the presence of a sceptical investigator, however prejudiced, will interdict the manifestations. It almost certainly will not if he does not allow his equanimity to be disturbed. What I would suggest is that every Spiritualist who has acquaintances among the scientific, literary, or scholastic world should take the trouble, not shrinking from possible rebuff, to bring to the knowledge of influential persons the fact that there is now an opportunity of witnessing the phenomena in their most unequivocal phase *without darkness*, and without the presence of possible confederates. I would further suggest that a fund should be raised to defray Dr. Slade's charges for *séances*, for which free tickets of admission should be presented to fellows of the Royal Society, or other persons of acknowledged distinction, who may express their willingness to avail themselves of them. I am informed that something in this direction has already been done by the untiring liberality and devotion to Spiritualism of Mr. Blackburn. Let us bring these scientific horses to the water anyhow. If they won't drink it is not our fault. It is, perhaps, very weak of me to believe that ocular demonstration is, after all, stronger than prejudice, and if any intelligent and honest person is heard to pooh pooh the facts after witnessing what I witnessed this morn-

ing I promise to hide my diminished head, and to subside, a sadder and wiser man.

I would also suggest that a short circular, describing the phenomena, and the conditions under which they are obtained with Dr. Slade, verified by the names (with addresses and occupations) of those who have witnessed them, should be printed, and copies widely circulated among the classes to which I have referred.

Temple, July 22nd.

#### MUSICAL INSPIRATION.

MUSIC and poetry have long been recognised by Spiritualists as the results of the highest kind of inspiration, yet it is generally acknowledged that in civilised countries music has gradually so fallen within the grip of trade and vested interests, that there is a great tendency to crush it as an art. Mrs. Weldon has long fought against this state of things, so as to draw down upon herself the antagonism of the whole trade, and at her concert in St. James's Hall last week, she thus disburdened herself of some of her opinions, in an address which she circulated in print among the listeners:—

"LADIES AND GENTLEMEN,—Had I the courage I would speak to you all to-night, and tell you and make you feel much better than I can in writing what is in my heart, and what I appeal to you all to help me to do.

"My work has been cut out for me; my mission has devolved upon me without my seeking it, or in any way from any feeling of wanting occupation or interests away from my happy home. It is eight years ago since I awakened to the fact that God had given me a great gift—perhaps the greatest of all—the gift of imparting to others that which He had given me. Not only so, but I feel that, as I give, so God gives me yet more; and I am urged by an irresistible impulse to want to give to yet more human beings than I do now that which is so bountifully bestowed upon me.

"It is you who can help me to do this; you, the public—you, the mass—you, the great throbbing truthful heart of humanity—you, the people, whose voice is the voice of God—you, the people, who, as a mass, know neither jealousy, envy, nor intrigue—who scorn all petty feeling, and who always call out for fair play. To you I appeal—the friendly, good-natured, good-tempered, generous English public. I ask you to trust me with that money which will enable me to add effectually to the number of orphans which my own fortune enables me to adopt, and which I wish to increase to that of fifty. With that which is my own I now maintain twenty-two human beings.

"These children, who I would sooner drown than bring up as professional musicians, are, nevertheless, trained by me from the cradle to hear sweet, rhythmical, and harmonious sounds. They must, therefore, inevitably be and become musicians. Little Katie, baby as she now is, would, three months ago, go to the piano and not thump discords—she would hum little tunes that she had heard once or twice; she now goes to the piano and picks out and plays little tunes she is in the habit of hearing. The children are steeped in music, and this condition is, I am convinced, attended with the happiest results. They are pronounced, by servants and all who know them, uncommonly good children; even as regards their health, they seem to be favoured. Their education in other respects is not neglected; they all know their alphabet in three languages; they learn to write, they know their figures, they play at dominoes; and, as I teach them entirely myself, I can answer for their knowing and observing many things to which children's attention is not usually drawn. I could, however, teach fifty, according to my system, as easily as I teach a few; and it is because I know how effectively I could benefit many a homeless child, which, in its turn, will, with God's blessing, become a useful and devoted member of society, that I have struggled to force myself out of my old quiet and retiring nature, and to come before the public to ask it to give me that which I require.

"I am constrained thus personally to address myself to the public, because it is my only chance of making myself, my wants, or my work known.

"When about seven years ago I began to sing in public, one of my oldest friends, who holds one of the most influential positions in the musical profession, told me that, if I wanted to get on, I must get round one of the most important musical critics, and that the way to do this was to send him a cask of sherry, after having first asked him to come and dine, and to taste mine, which must be supposed to be in my cellar!

"I did not send the sherry, and I never have got on. On the contrary, it so happened that every kind of intrigue was used to prevent me getting on. I will go no further back than my last concert, given on June 17th. I will refer the public to the very advertisements in the *Daily Telegraph*, &c., which were systematically displayed as low down as possible in the column, even on the day itself, and below entertainments which were to come off as late as the 28th June. I will also refer the public to the daily newspapers the next day, and of that same week; the public will find that not a single newspaper report appeared in any one of them. The *Athenaeum*, the *Spiritualist*, the *Drawing-Room Gazette*, the *Hornet*, and I believe two or three other weekly newspapers, favourably noticed the concert.

"It was in itself, perhaps, the most important one of the season, for it brought out new works by M. Gounod, the composer of *Faust*, besides his incidental music to the drama of *Jeanne d'Arc*, which had never before been played during the season in London; a new work by Mr.



Hamilton Clarke, music composed by my youthful pupil, Alfred Rawlings; and, finally, works of some importance, extremely well received and much admired by the public present, composed by Mr. John Ulrich, a young English composer, whose music was then performed in public for the first time.

"This silence, as they did not dare abuse the music performed or myself, has been resorted to by Mr. —, Mr. —, and by the rest of the tribe who follow all the more or less in their wake, because I, instead of plying these gentlemen with sherry wine, cakes, or buns, gave them what they did not expect, what they are not used to get, and what they did not like. They got from me a book called *Musical Reform*, and *The Quarrel of the Royal Albert Hall*. With a good steel pen, in black and white, I answered the press gentlemen's anonymous falsehoods, inventions, and insinuations—I gave them as good as they gave me. It was even better than that, for whereas they could only attack me from behind a wall, and under the shield of their anonymity, I defended myself by attacking them by name, in the open field, and all I wrote was signed by my own name. Truth was my shield, and it served me so well that, although I laid myself open to that friend of evil-doers, the law of libel, it was thought wisest to leave me alone. Why, I have behind me the whole choir, the whole orchestra—they wish others would serve them as I do. They know the bitterness of the musical profession. I am a woman, and all alone to do it, and I have no one who will openly help me. I have but the words ever ringing in my ears, 'My house shall be called the house of prayer, but ye have made it a den of thieves.' Does the public know that the musical criticisms of a newspaper are in the hands of one man, and that if one of those men considers himself offended, the *esprit de corps* is so strong that the whole rookery league themselves together against you? Is the public aware that a woman must accept any coarse familiarity any one of these men may choose to impose upon her as the price of her getting on?—that there is no way to escape from this tyranny?—that the proprietor, that the editor of a newspaper has no power over the musical department, no right to interfere? Does the public know this when it looks for musical criticisms?

"Ladies and Gentlemen, I have never known what it was to starve; I have not known what it feels like to want anything; I have not too many adopted children, and I do not see them want for anything. Had I had to go through what others must, I might not have been so courageous; I might not have been so conscientious. I have been born in a position above that of professional singers; I have by nature a remarkably independent character, and one singularly indifferent to praise or blame. Had I longed for praise or popularity I should not have acted as I have—I should not have written either *Musical Reform* or *The Quarrel of the Royal Albert Hall Company*. But I have written them, and I have not a word to retract or a line to be sorry for. It is the truth! Messrs. Von Bülow and Rubinstein have returned to England since I wrote those books, and whereas they were, a few years ago, killed by the musical critics, they have, since then, reaped the triumphs they so well deserved, which the public, who only sees through the columns of the newspapers, was unable to give them, but which they just as well deserved then as now. . . . Dear public, trust, therefore, not to musical criticism; use your own unbiassed judgment, which would be unerring did you but take the trouble to use it, and help me to form the voices of the future.

"I herewith publish a list of the sums of money I have had given to me for my school since I first began to teach. I shall, in future, publish a report every year.

"As all the children are likely some day to hold a good and prominent position in the world, and as I bring them up as my own, I feel sure the public will have the delicacy to wish that I should not appeal to their feelings or love of sensation by in any way giving any account of who they are or where they come from. Suffice it to say that I am the only friend they have.

GEORGINA WELDON.

Tavistock House, Tavistock-square, 19th July, 1867.

His Imperial Highness Prince Nicholas, Duke of Leuchtenberg, has accepted the honorary membership of the British National Association of Spiritualists.

DURING the next four weeks, while Miss Kislingbury is travelling on the Continent, letters on the business of the National Association of Spiritualists will have to be sent after her, consequently there will be about a week's delay in obtaining replies, there being now no honorary secretary, as in past times, to assist her in her work. During the first fortnight of her absence Mrs. Carter Blake has kindly consented to look after the Reading Room, and during the next two weeks the establishment of the National Association at Great Russell-street will be closed altogether.

SPIRITUAL PHENOMENA IN SOUTH AFRICA.—The *Cape Times*, of May 30th, contains a long letter on spiritual phenomena, in the course of which the writer says:—"Some two months since, in a lighted room, with six others besides myself, I asked the control to try to 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 (four feet by two feet, four legs) rose 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 its four legs simultaneously into the air, but owing to want of power it did not succeed."

#### THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

A COMMITTEE has been formed in America for the presentation of a testimonial to Andrew Jackson Davis, "the Poughkeepsie Seer," for his long and incessant labours for the good of Spiritualism. The writings of Andrew Jackson Davis, many of which were given in the trance state, in a state of spiritual illumination, have done very much to promote beneficial social reforms and freedom of religious thought; they have circulated extensively among Spiritualists wherever the English language is spoken, and are well known in England. In some respects, especially where they deal with physics, they are not free from error, but surveyed in their broadest aspect they have undoubtedly fulfilled a most useful purpose in the world. The many works he has issued have not been of a profitable nature to himself, and the present well-deserved testimonial is calculated to relieve him from many anxieties. Mr. Martheze takes a warm interest in the matter, and thinks that English Spiritualists who have participated in the benefits derived from the writings of Andrew Jackson Davis, should take part in the testimonial, and we hope that there will be a good response to his call. Mr. Martheze has sent the following letter to several ladies and gentlemen, who he thinks might desire to form an English committee to work in unison with the one already established in America:—

"DEAR SIR,—Will you kindly inform me if you will lend your name and influence, and make one of a committee for collecting funds in England for the testimonial in favour of Andrew Jackson Davis, who by his works has laid one of the foundation stones of Spiritualism. It is true that he is an American, but through Spiritualism his name belongs to the world at large, and I, for one, feel that it would not be to the honour of Spiritualists to allow one so deservedly famous to suffer neglect at their hands.

"J. N. TIEDEMAN MARTHEZE.

"20, Palmeira-square, Brighton, July 11th, 1876."

#### STRONG PHYSICAL MANIFESTATIONS WITH DR. SLADE.

BY EMILY KISLINGBURY.

IN the course of a ten minutes' sitting with Dr. Slade this evening, I saw and heard wonders enough to fill a lifetime. The room, in which I sat alone with Dr. Slade, was brilliantly lighted, and the table at which we placed ourselves was bare. I had my feet under the table, but Dr. Slade sat sideways on my left, so that both his feet were seen by me throughout the *séance*. First came thundering raps under all parts of the table, causing me to start in my chair, though I am pretty well used to strong physical manifestations. Then a hand plucked at my right knee, and pulled my dress with great force, on the side furthest from the medium, whose hands were during that time both placed upon mine on the table. Then came the slate-writing in all sorts of ways, as already described in your last number. On one occasion the slate passed from the medium's hand under the table, and came up at the further corner, then vanished and returned to Dr. Slade's hand.

On a double slate, between the folds of which a crumb of pencil was laid, the following was written:—

¶ DEAR FRIEND,—When will people understand this truth? We have been working so many years to impress unbelievers of the importance of this glorious Gospel, but they will not be impressed with the truth, but look for tricks and fraud. The more we do, the more they will cry humbug. We hope the day is not far away when they will learn to look upon mediums and believers as honest people. Stand by the mediums, as they are in want of sympathy and encouragement. You have many good mediums in your city, but they are discouraged by the unbelievers.—I am, truly your friend, A. W. SLADE.

While this message was being written, Dr. Slade several times removed his hands from mine, and the moment he did so the writing ceased, and was only resumed when he again placed both hands upon mine.

At the beginning of the *séance* a chair at the further corner of the table rose in the air as far as the table would allow, and then fell backwards with great force into the fireplace. During the slate-writing I said, "I wonder whether that chair could be picked up again." The writing over, the chair was quickly raised and restored to its former place. I was also lifted in my chair several inches from the floor, and



dropped down again with a bang. Fingers played upon my hand, while I held the slate for a moment under the table.

Dr. Slade held the under side of an accordion with one hand beneath the table, and the tune known as "Gentle Annie" was played quite correctly.

What struck me most was the rapidity with which one manifestation followed another, and the amount of force which, if represented by muscle, must have been at least equal to that of a prize-fighter.

What is here written can give but a very faint idea of the power which, with shock upon shock, seemed to thrill through the room, the table, the medium, and myself.

38, Great Russell-street, W.C.

#### PROPOSED FORMATION OF A CHOIR.

MRS. WELDON (Miss Treherne), whose exceptional talents as a musical artiste some of the readers of this journal have lately had the opportunity of knowing for themselves, is about to form a choir of ladies and gentlemen, among whom it is hoped will be a large proportion of Spiritualists, to meet for practice three or four times a week at her own house, in Tavistock-square. Mrs. Weldon is specially qualified to undertake work of this kind. Although it is not generally known, she was the main-spring of the Gounod choir; it was she who held a class of ladies every morning, and who led the rehearsals in connection with that body of musicians who soon—according to the press of that day—surpassed every other choir. Sixteen years ago Mrs. Weldon was in Canada, at the time of the talk of a war between America and England over the Trent affair; she then drilled in singing a body of volunteers and amateurs near Montreal, and gave concerts, which raised a considerable amount of the sinews of war in the shape of funds. More recently she did much to keep up the volunteer movement in the Island of Anglesea, by means of concerts, which she drilled the said volunteers to give. They all appeared in uniform in the choir. At the present time Mrs. Weldon has a very good pianist, Madame Paul Jullien, who teaches classes, and who could act as accompanist. Those who desire to aid both themselves, and in some degree the spiritual movement, by taking advantage of the superior facilities now freely offered by Mrs. Weldon, are requested to communicate with her immediately, by letter only, before a personal interview is arranged, at Tavistock House, Tavistock-square, Bloomsbury, W.C.

#### SEANCES WITH DR. SLADE.

SINCE Dr. Slade's arrival in England he has been well occupied, and there is an increasing demand for *séances* with him.

On Friday, last week, two literary gentlemen connected with one of the chief London daily papers had a *séance* at his rooms. Dr. Slade states that in broad daylight a table ran to them from one corner of the room, without being touched by anybody; and that several other interesting manifestations took place. A piece of pencil, about the size of a grain of wheat, was in their presence placed between two clean slates, and wrote the following message, which perhaps some of the readers of this journal in Wiesbaden may be able to verify:—

Dear Friends, I am here to tell you I live, and please say the same to my friends. I am S. J. Sabel, Esq. I was an old man, over seventy. I passed away about the 15th, at Wiesbaden. I am in hopes this will reach my friends. The better a man lives, the more he can enjoy this life. I am S. J. Sabel, Esq.

What may be the meaning of a departed spirit putting "Esq." after his own name like this, we do not know, but perhaps some of his friends in Wiesbaden, supposing any should be discovered there, may be able to throw some light upon the peculiarity.

Last Monday night Dr. Slade joined a dinner party at the residence of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square. Later in the evening Dr. Slade broke through his usual rule of not sitting for more than two persons at a time, and tried to obtain manifestations in the presence of five, including a well-known literary peer, also Mrs. Makdougall Gregory, Mr. Bennett, Mrs. Hill, and Mr. W. H. Harrison. Loud raps came upon the table. A

crumb of pencil was placed upon a slate, which was then held by Dr. Slade under the flat leaf of the table with one hand; the pencil could be heard writing on the slate, upon which the following words were afterwards found: "*God bless humanity in love and wisdom.—Allie.*" Allie was the name of Dr. Slade's departed wife. Afterwards it was written, "*The circle is too large.*"

Dr. Slade was then entranced, and said:—

Another morn, another day,  
Have passed in golden light away;  
The sun in glorious hues arrayed,  
Gives place to summer's evening shade.

Our object in coming to you is to bring messages from heaven, messages of sweet repose. We come with words of truth to expand your minds and to be productive of good. We wish to bring you happiness, to teach you how to enjoy your surroundings, to enjoy life, to love and be loved. We come in the shade of evening to bring unto you messages of love from the spheres above. Things are not in order for experiments to-night, and the inquirer present should come to our medium's residence to receive more perfect demonstration of the fact of immortality. God intended His children to know these facts, which can be demonstrated more readily when men learn the conditions which held good in apostolic times; since then people have grown less spiritual, and have changed the conditions. Give us the same conditions, the same sympathy, the same desire for communion with us, and we shall be able to impart something to you of love and wisdom from above.

Even now thy loved one stands by thee overflowing with joy and gratitude, but he can only speak to thee occasionally in whispers of love. There is great harmony here, but the circle is too large for good manifestations.

Thy soul grows brighter day by day,  
And soon will leave this coil of clay,  
Which hides its brilliant golden glow—  
The form of earth must rest below;  
Dust to dust, earth to earth,  
Life is death, and death is birth.

MR. ALGERNON JOY returned to London from the Continent last Saturday.

THE MARRIAGE OF MR. DALE OWEN.—The following notice of the marriage of Mr. Dale Owen, from the *New York Daily Telegram*, has been forwarded to us by him:—"We learn from our correspondent at Lake George that Mr. Robert Dale Owen was married there yesterday, the 23rd inst., by the Rev. S. Huntington, of Caldwell, to Lottie Walton, daughter of the late Martin A. Kellogg, of Hartford, Conn., and granddaughter of the Rev. Bela Kellogg, who, for more than thirty years, was pastor of the Congregational Church at Avon, near Hartford. The lady is a cultivated artist, of middle age, who has travelled and resided many years in Europe, and studied her profession in Rome. It was to her that Mr. Owen, two years ago, dedicated his autobiography as 'to a dear friend at whose pleasant home on Lake George part of these pages were written.' This 'pleasant home,' which was built some years since by Miss Kellogg, is situated on a headland, embowered in trees, on one of the most romantic nooks on the eastern shore of the lake, and will be the summer residence of Mrs. and Mr. Owen, whom we may henceforth count as a citizen of New York."

LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—The Rev W. Whitear, who has already presented many valuable works to the library of the National Association, has lately enriched the collection by a munificent gift, consisting of the following forty-five volumes:—Atkinson and Martineau's *Letters on the Laws of Man's Nature and Development*; C. Bray's *Education of the Feelings*; Darwin's *Descent of Man*, 2 vols.; Sir W. R. Grove's *Correlation and Continuity*; Sir J. Herschel's *Familiar Lectures on Scientific Subjects*; Hurlbut's *Human Rights and their Political Guaranties*; Dr. Iron's *Bible and its Interpreters*; Sir J. Lubbock's *Pre-historic Times*; Macnaught's *Doctrine of Inspiration*; A Country Parson's *Via Catholica*; Samuelson's *Views of the Deity*; Professor Seeley's *Ecce Homo*; R. P. Ward's *Tremaine; or the Man of Refinement*, 2 vols.; Aubrey's *Miscellanies*, 1721; Beecher's *Review of the Spiritual Manifestations*; Bulstrode's *Essay of Transmigration*, 1692; H. Christmas's *Echoes of the Universe, from the World of Matter and the World of Spirit*; Mrs. Crowe's *Nightside of Nature*, 2 vols.; ditto, new edition, 1 vol.; J. S. F.'s *Demonologia; an Exposé of Ancient and Modern Superstitions*; A. de Morgan's *Budget of Paradoxes*; Edinburgh Review for October, 1865; Judge Edmond's *Spiritual Tracts* (an early edition); Dr. Bence Jones's *Life of Faraday*, 2 vols.; *Folk Lore, choice Notes from Notes and Queries*; J. Goule's *Select Cases of Conscience touching Witches and Witchcraft*, 1646; Glanvil's *Sadducismus Triumphatus*, 1726; Godwin's *Lives of the Necromancers*; R. L. Hawker's *Footprints of former Men in Cornwall (the Botathen Ghost)*; *The Hive; a Collection of Essays and Narratives*; A. Kardec's *Book on Mediums* (Mrs. Wood's translation); Sir C. Lyell's *Antiquity of Man*; Asa Mahan's *Modern Mysteries Explained and Exposed*; Mitchell and Dickie's *Philosophy of Witchcraft*; A Hampshire Ghost Story (from the *Gentleman's Magazine*); Southey's *Life of Wesley*; Stewart and Tait's *Unseen Universe*; Tryon's *Treatise of Dreams and Visions*, 1695; Tyndall's *Fragments of Science, and Address at Belfast*; J. C. Young's *Memoir of C. M. Young*; and Zerffi's *Spiritualism and Animal Magnetism*.



## Correspondence.

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

## HOME EXPERIMENTS UPON THOUGHT-INFLUENCE.

SIR,—Some of your readers may be able to give a satisfactory solution of what seems to me to be a species of thought-influence. I will state in a few words what I saw performed as pastime the other evening. Anyone may try the experiment for himself in the family circle. The *modus operandi* is as follows:—

In the absence of the person who is to act as diviner, some small object is to be hidden. The rest of the company are then to fix their thoughts intently upon it, and, after the person has been recalled, two of their number are to place their hands lightly round his neck, at the shoulders, so that their thumbs and fingers meet as in table-turning, taking care not to exert any pressure either to lead or mislead. The diviner should then close his eyes and remain passive. Almost immediately he will feel impelled to move towards the concealed object, and to stop when he arrives at the right place. Generally he will be able to place his hand upon the article he is intended to find. I saw a gentleman open the right compartment, out of twenty others, in an inlaid work-box, at the first attempt. The experiment was tried repeatedly by everyone present, including myself, and with only two failures; but some seem to be able to go to the hidden object at once without hesitation.

G. F. G.

22nd July, 1876.

## SPIRITUAL PHENOMENA IN ASHTON-UNDER-LYNE.

SIR,—On Sunday evening, July 16th, about twenty persons in Ashton-under-Lyne formed a double circle, having first placed in the centre a two-leaved table, with four legs, under which, on the floor, we placed two bells. One was a small hand-bell, and the other a table bell, which required the spring at the top to be pressed down to produce a sound. We then fastened round the table legs a piece of thick pilot cloth, which reached from the table top to the floor. Shortly afterwards, while singing a hymn, the medium (Eli Schofield, from Oldham), became controlled. The spirits then said through the medium that they wanted something more than two bells to play with, therefore we placed under the table two square tin canisters; these they knocked about violently. They rung the bells, and when we were singing, "Shall we gather at the river," they beat time to the tune with the table bell, so loudly that it was heard by all present, above the sound of the singing. At the conclusion of the *séance* they pulled the medium's shoes—which were laced and tied—from off his feet. These things were done in open daylight. The *séance* lasted about an hour and a half.

We, the undersigned, are witnesses to the truth of the foregoing statements.

M. KENISON.

THOS. WHITWORTH.

WM. AVERY.

28, Bentinck-street, Ashton-under-Lyne.

## THE PRE-EXISTENCE OF THE SOUL.

SIR,—The believer in pre-existence has a short way of dealing with the arguments of the *Times* newspaper against the reality of apparitions. He alleges that, having pre-existed as a spirit, and experienced hearing and seeing in that state, and feeling convinced that consequently the only reason why he can no longer enjoy or suffer through these former powers, and in his former way, must arise from the incumbrance of the flesh; he comes to the logical conclusion therefrom that *whatever* may deaden the prepotency of the flesh may reopen the ancient sensibilities of the spirit; and he insists that this is a fair presumption for any one to accept who believes that man is a being gifted with a reasonable soul, as well as with a body of human flesh.

The believer in pre-existence further, while in perfect accord with the *Times* that disordered health, by lowering the vitality of the flesh, is favourable to the seeing of apparitions, entirely differs from the *Times* when it alleges, as you show us in your numbers of May 12th and 19th, that such visions are necessarily but "subjective sensations," and "all are perfectly explicable as natural phenomena" produced by "brain change." On the contrary, he believes that a vast number of those sensations which the doctors and others put down to hallucination, brain change, or what not, are really spiritual sensations—are, in fact, some return to the spiritual life formerly experienced; and that ill health or any other things, especially some narcotics, that deaden the vitality of the flesh, are favourable to reopening the real spiritual sight or hearing, whether in a pleasurable sense or otherwise.

In *The Spiritualist* of May 19th two cases from the *Times* of alleged hallucination are produced, both of which many Spiritualists would attribute to temporary mediumship, and which the believer in pre-existence would put down to a glimpse of the spiritual life such as, and in the way that, the patient must have experienced in an anterior state; which glimpse was superinduced by a temporary bodily infirmity for the time being, lowering the flesh vitality, and, in consequence, raising the spiritual life.

There is the case of "an eminent hospital surgeon" who was subject to seeing an apparition whenever there was interference with the free flow of blood through the great vessels of the neck. We think that this gentleman may, very probably, have been a medium during this temporary loss of vitality, and really had his spiritual eyes open for the time, that is, during a temporary infirmity of the flesh his spiritual powers regained some of their ancient attributes. We are likewise of opinion that the clergyman also mentioned, who walked through the spirit of an old woman dressed in a red cloak, was quite right to go home and consult the doctor, if only to get rid, if he could, of the

mediumship that had taken him so unawares; which mediumship is not, in reality, always an agreeable visitant, though it may lift us into the veritable regions of the coming ones, as well as into those of the departed also. That intelligent and respected ecclesiastic might have been walking for a fit of indigestion, which, being a bodily failing, is a natural help to mediumship; and, with his well-known kindness of heart, owing to the nervousness superinduced by seeing a child ill-treated, he was probably placed for the time in the category of suffering mediums (for mediums always bear a cross, often from spirits, and always from the world); and he was really endowed, for the moment, with a glimpse of the experience of the past and the future. It might have been well, or otherwise, if he could have understood this; but he could not, for he was a wise man, as well as a prudent man, and these things are mostly revealed—to whom shall we say?—to the weak, the bodily weak, but to those who are also endued with what the *Times* calls "the elementary principles of mental activity." It is always the "correct" thing to be led by the times; but this last in parenthesis. If, I say, this clergyman had not been wise and prudent, he would have been rewarded—for mediumship is not without some reward, it needs it—he would have been rewarded by learning practically that those who have passed from hence have sometimes still power to come back, if they have hearts to feel for the oppressed left behind; and that these spirits may be even seen by some who do not even seek them. Who knows? The spirit seen by this clergyman might have been a relation of the persecuted child. What! a ghost in a black bonnet and a red cloak! Why not? Shakespeare saw nothing foolish in showing that when the ghost of Hamlet's father was seen by the soldiers as well as by Hamlet, and was, consequently, probably a materialisation, he was then "in complete steel;" quite as appropriate to a soldier of that period as is a red cloak to an old woman—I mean an old-fashioned old woman. But when, Hamlet being a seeing medium, the ghost was visible only to himself, and not to his mother, the ghost was then attired in clothing appropriate to a lady's chamber; "My father in his habit as he lived." It may be here asked, what has this to do with the pre-existence of the soul? Well, certainly, the old woman in the red cloak had most to do with the pre-existence of the flesh. But the clergyman, then in the flesh, though now dead, what of him? He had then to do with the pre-existence of the soul. How? Why, he had given his public adhesion to that doctrine by acknowledging his belief in a book wherein the two chief personages treated of in that book are represented as pre-existent. One as incarnate on earth, though existing before Abraham, and the other as a re-incarnation of Elias. Now if, in addition to the above belief, this clergyman had been such a clerical philosophical anomaly also as to believe that the laws of nature are general laws, he would have been logically led to the conclusion that pre-existence, incarnation, and re-incarnation must be all under a general law, and consequently common to all humanity, and that it would be the duty of such a suppositions clergyman to promulgate such a logical conclusion with all due pre-emptoriness and solemnity.

M. A. (CANTAB.)

## THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

SIR,—To resume this subject of education, to make it at all clear to anyone else's mind what is in mine, I must begin to argue from a point at which I presume no one but myself has ever stood. I must state my position; I must, in fact, rather appear to glorify myself. This is a very awkward task to perform, because people being taught good manners and hypocrisy to be above every earthly quality, are so accustomed to play at false modesty, contradict with seeming humility any compliment, real or empty, which may be uttered most unthinkingly by a polite friend or acquaintance, that I presume should any man or woman be found honest enough to say of their own accord that they were good looking and were clever, and thus put an end to searchers for or fishers of flattery, they would be set down as ill-mannered, vulgar, and vain. Now, the first thing I shall crush in my adopted children is hypocrisy, or concealment, or "blarney" of any kind. Therefore, I begin by letting them know that I, their grannie, as they call me, am no relation to them, that they are poor little children with no one to care for them, and that God gave me to them. The very tiny ones (as they are too little to conceive in any way what God is, and that they ask me extremely inconvenient questions, to which I can but return answers not wise enough to make them appreciate the wisdom or justice of God), are told that the fairies brought grannie as they bring everything. When I am cross-examined I account for anomalies in creation by explaining that there are tiresome fairies who did this or that while the good fairies were looking the other way. Thus I succeed in preventing their puzzling their little brains over such conversations as the following:—"Grannie, did God make black beetles?" What was I to say? "Yes, Tommy. Yes!" "Grannie, black beetles are nasty things?" "Yes, Tommy!" "Why does God make nasty things?" "I do not know, Tommy." (Well, I do not know; imagine, however, to the mind of a child, what mystery the infallible grannie pleading guilty to ignorance on a single living fact must have been.) "Would not God, grannie, be doing something much gooder if he were to unpick rags to stuff poor little children's pillows as we do, instead of making nasty things like black beetles?" I agreed with the child, thinking it judicious (unpicking rags being the occupation I had discovered for them), that they should all believe they were doing the most useful thing in the world.

Therefore, to make my ideas on education very clear indeed, I begin by laying down as a first principle that however young the child, it cannot possibly have too clever, too attentive, too diplomatic, too independent a nurse. The nurse should be the first person in the house—a refined, æsthetic, charming person, lovely in mind and thought, tender to a degree, yet firmer still. A lady, independent in fortune as well as in character. If the mother of the children be incapable of educating



them, either from want of capacity or will to do so, she must naturally keep them nearly all day with a nurse. In time she must take a nursery governess who must undo all the nurse has taught. Then the child old enough, the mother must engage governesses, finishing governesses, masters, mistresses. As each person has a different individuality and teaches quite differently, the child, who has been learning and unlearning all its life, possesses a patchwork mind, a patchwork conscience, a patchwork memory, and indulges in patchwork pursuits and occupations. We may from that infer that it will lead a patchwork existence, desultory, uninteresting, and useless. The only thing it is almost sure to have, which will not be patchwork, will be its *manners*, its "company voice," and its "company face;" mamma will have taken care of that! She will have inculcated that part of her child's life's performance into nurse, nursery governess, governess, finishing governess, &c., &c., &c. "Whatever his faults may be, after all he is a gentleman!" This is a speech I have frequently heard. Doubtless my readers have heard it likewise. Being a "gentleman," being a "lady," covers, I have heard, a multitude of faults!

GEORGINA WELDON.

Tavistock House, Tavistock-square, London, July 22nd, 1876.

#### CLAIRVOYANCE.

SIR,—Should these few lines meet Miss Fowler's eye, I hope she will kindly excuse the liberty which, though a comparative stranger to her, I take, in urging her claims upon those who may not as yet have paid her a personal visit, in order to put her clairvoyant powers to the test.

Having heard of Miss Fowler's extraordinary gifts, and her thorough reliability as a medium, I was induced to travel many hundreds of miles in order to have a personal interview. I was at the time in a state of great mental anxiety with regard to a matter affecting my happiness for life. At my first interview she gave me a minute and accurate description of my friends in spirit-land, and a communication from one very dear to me, recently passed away from earth. I was told that I was wearing something belonging to her; what that was I could not make out at the time; but next morning the solution flashed into my mind, and a better or surer test of personal identity I could not have received.

On this first occasion I put some questions with the purpose of finding out where the husband of an intimate acquaintance was, who had deserted her; whether he were dead or alive, married or single, and she tracked his course, described his character, and predicted his future. I communicated what I got to the lady, and the other day she told me that a gentleman who had gone abroad, and who had promised to make inquiries in regard to him, had found that Miss Fowler's information was true to the most minute particular. As I did not know what to make of something Miss Fowler told me at my first sitting, against her wishes, I insisted on a second, when I got the mystery cleared up.

Not long ago I felt an irresistible impulse to pay Miss Fowler a third visit, on account of unexpected difficulties in my way. I was so utterly at a loss to know what to do, that I felt I should grudge neither time, trouble, nor expense if I could only get the counsel or direction I so much desired. I have no hesitation in saying that I was amply repaid. The relief I experienced was greater than I can describe.

INVESTIGATOR.

#### MANIFESTATIONS THROUGH MR. COLMAN'S MEDIUMSHIP.

SIR,—As my object in opening circles for the display of the physical phenomena is their encouragement, and cultivation into higher and more perfect forms, it will perhaps be satisfactory to the students of Spiritualism if I detail a few manifestations lately obtained through the mediumship of Mr. Arthur Colman, which show a decided progress. The materialisations through this medium are very varied, from the vaporous, floating, almost intangible form, to the solid and completely materialised being, who walks out in our midst, conversing, and performing many little actions, which prove the perfect use of organic bodies. The materialisation of these temporary forms is in itself the greatest wonder of modern Spiritualism, and opens a curious chapter of study to the scientist. We find we are more wondrously constituted than we had ever dreamed of; for, once removed into the spirit-world, it will become possible for us to create bodies of flesh for ourselves, in which we may again mingle with men on earth, and carry on the functions of mortal life for longer or shorter periods, as may be accorded unto us. But not only have spirits the power of materialising themselves, they have also the power of dematerialising mortals, and rendering them invisible for certain lengths of time, of which fact I and some others have had ocular demonstration several times with two mediums. We have long known that the spirit has the power of leaving the body in some cases at will, but that the particles of the body can be dissipated into the air (as it appears), becoming totally invisible, and then be reformed in all respects as before, for the habitation of the spirit, is one of the most marvellous possibilities of our truly marvellous human existence. But what does this prove? Merely that the wonders of creation are not yet exhausted, and that the earnest student may turn over ever fresh pages in the volume of the great universe of mind and matter, and receive ever new revelations of the inexhaustible power, variety, majesty, and beauty of his Divine Maker as displayed in His works. It proves that the Spiritualist who seeks God in everything, and by every new effort to penetrate the unknown, only removes veils which hide His beauty, is ascending to vast heights of knowledge, from which he may look down upon others who prefer to plod along in the old way, fearing to ascend, as a giant might look down upon pigmies. Of all the marvels of creation man himself is the greatest, and it is given to Spiritualism, as a means to an end, to reveal to man new wonders of his being, and his truly divine capabilities. Spirit is the lord paramount over matter, and the human will purified, regulated, and inspired by divine wisdom, becomes possessed of almost unlimited power, which it learns to use like a god. These are some of the lessons taught us by Spiritualism, the present

mental football of narrow-minded vulgarians, who flatter themselves they satisfactorily kick it into a corner amongst useless things by a few paltry witticisms at its expense.

A few evenings since, sitting for materialisations, three ladies present, we had the form materialised of the grandmother of one of our party. This lady was remarkable for beauty of features in lifetime, and a year previously had been photographed at Hudson's through my mediumship. The photograph was recognised, and again the materialised form by the grand-daughter, who did not at all expect the appearance of her relation either time. I also immediately recognised the form from the photograph. The spirit floated between the parted curtains, rising at times nearly to the top of the door, which had a very ghost-like effect. At the last she sank down to the floor, and gradually melted away, until the whole of her shape was dissipated. After the lapse of a very few minutes, another one of these partially formed vaporous-looking beings appeared, floating too. This time it bore the face of a man with snow-white hair. It receded behind the curtains, and a step was heard crossing the floor of the next room. The curtains opened, and our medium stood in the opening entranced. The light was very good, and we could see his half-closed eyes, and the still, dreamy expression of the face distinctly. Then the form, which now we recognised as bearing the calm, noble features of George Washington, a face inexpressibly spiritual in its beauty, floated up beside the medium, half across his breast, and back again. Three or four times this was repeated, each time the shape disappearing behind the curtains, when, as we still looked, a female form slowly floated up in its place, wearing a curiously shaped cap. This too was recognised; and directly the form of Washington floated upon the opposite side of the medium, standing motionless between the curtains. The medium then retired, allowing the curtains to fall together. Soon after his voice was heard, under the control of Aimée, telling us they were going to try a new experiment. Drawing up a chair, she seated her medium on it between the parted curtains, which she caused him to hold open as wide as possible. Directly floated up the form of Washington on the right, and my own dear guide Lily on the left. "What do you think of that?" asked Aimée, apparently quite delighted—"Is not that pretty?"—and, bending over, she kissed first one and then the other. Again and again they floated up from opposite sides, nearly meeting across the medium's breast, the faces very beautifully perfect, but quite still, and statuesque, except that they bowed in answer to questions. A few moments after they finally disappeared. Aimée told us to turn the light higher, and asked us what we should like to have moved in our room. I suggested a chair, standing a little way in front of our cabinet, but she objected to this, and whilst we were speaking, a chair at the other end of the room, full twelve feet from the curtain, behind which was the medium, began to advance from the wall, and tilt about, nearly falling over.

This is the second time Washington has materialised at my rooms. I accept it as a mark of his affection, and remembrance of a daughter of the country he made; but all my life my soul has rendered up to him a silent worship, as one who embodied in himself all man's noble characteristics. I may believe he has responded to that worship, for since I have been a medium he has often appeared to me, and I have welcomed with great delight his materialisation here.

On Saturday evening, after William Scott had been out amongst us with his lamp, in spite of the intense and exhausting heat, appearing in great perfection—he showed himself at the aperture in the curtain in the light, and exhibited his beautiful lamp, then of a crescent shape, and shining like the moon. It gradually became milky white, and then he withdrew it. The spirits who walk out fully embodied, with, or without lamps, always go up to the looking-glass, and take a survey of themselves, no doubt to judge of their appearance to us. William Scott often asks us—"Do you see me?"—and then he flares his lamp up brighter to make his face more distinct. We have had a light float out from the curtains, of a globular shape, as large as the glass shade over a gas burner.

These are some of the manifestations given to us, and I observe a gradual progress. The more ordinary phenomena are seldom resorted to, unless we have a circle that seems to require them.

CATHERINE WOODFORDE.

90, Great Russell-street.

#### FORM MANIFESTATIONS *versus* MATERIALISATIONS.

SIR,—Some remarks in Mr. B. Coleman's narrative of a *séance* at Mr. Woodforde's in *The Spiritualist* of July 14th, and others in your leading article of the same date, touch upon a subject of great importance, which, in my opinion, should not be allowed to drop without further discussion.

You speak of certain manifestations which may be the "double" of the medium, or the spirit of the medium acting under conditions we have been accustomed hitherto to consider abnormal. In these cases it is still to be supposed that the form presented is, in the majority of instances at least, a form distinct and separate from that of the medium, and that when the spectators are allowed access to the cabinet, they will find therein the "form" of the medium, though possibly in a state decidedly abnormal.

Then there is the manifestation exemplified by Mrs. Compton in America. While the medium was placed under the strictest tests, firmly bound to her seat, and with her dress nailed to the floor, a form would appear in white raiment, and in all respects unlike Mrs. Compton, differing even in weight, and yet when the spectators searched the cabinet no trace of the medium was to be seen. After the "form" vanished, and the cabinet was again searched, Mrs. Compton was still sitting as at first, with her dress nailed to the floor. What is this? It is a manifestation certainly, and one in which it cannot be supposed that the medium plays a *conscious* part, but can it be called a *materialisation*?



Again, when Miss Cook was in the Isle of Wight, staying at the house of Dr. Purdon, a cabinet sitting was held at noon on a Midsummer's day, for the sake of photographing the face at the cabinet window, should one be presented. The medium was placed in a straight jacket, laced up the back, and with the sleeves sewn and sealed behind her back, and then fastened with straps to an iron staple in the floor. A living face was presented at the opening, and remained long enough to be photographed, but, as soon as it had disappeared, Miss Cook called out in alarm to Dr. Purdon to "come and see," and the jacket was found slit all the way down, evidently by a cutting instrument, yet none such could be found either on Miss Cook's person or in the cabinet. The natural inference was that the face presented was Miss Cook's face, but Dr. Purdon himself told me that it was impossible, though he was at that time new to the subject, for him to prove or to believe, after carefully sifting and weighing all the circumstances, that Miss Cook had any knowledge of how the trick was done.

I have more than once seen, and you, sir, and others must have seen, so-called materialisations which bore every evidence of being the medium brought out in disguise, and sometimes in very poor disguise too; so poor, that the medium would have been far too clever to have presented himself or herself so badly got up, could he or she be supposed to have had any hand in the performance.

I firmly believe that in all the cases I have mentioned there was a manifestation of spirit-power, and that the medium, when forced to take part in it, has been not only disguised, but to some extent transformed; the operating spirit has seemed to infuse, as it were, his own spirit into the unconscious form with which he was "manifesting." That these influences were not of a high order, has been evident to me personally, by the feeling of terror that has seized me as I have gazed into the eyes of these personating genii; whereas, when a *real* materialisation takes place—and I have witnessed such on very many occasions—the influence, though a physical one, is not unpleasant to me.

Since the difference between these various kinds of manifestation must have struck all those who are in the habit of attending physical *séances*, and of observing and questioning, instead of *merely* believing what purports to be said by spirits, why, I ask, are we to continue to call them all by one name? Is it not to make confusion more confounded, and to expose our mediums to the charge of trickery by inquirers who do not know all the wondrous difficulties of the subject? It would be better, I think, to recognise at once that transfiguration, or transformation of the medium, giving him or her a momentary likeness to some departed friend, is a distinct, and, under test conditions, a legitimate, form of manifestation. But do not let us blind ourselves and others, through fear of giving offence, or for other foolish reasons, to facts which are so patent that even a child could at once detect their nature and difference.

I venture to hope, even, that our mediums would be cleared, in some instances, from charges of imposture, if it were recognised that spirits play tricks with them for which they are not responsible. On the other hand, it should make both mediums and sitters doubly careful that all "form" manifestations be held under the most severe test conditions, otherwise the spirits will content themselves with producing these mock presentations, when they find that they are as acceptable as those which are genuine.

EMILY KISLINGBURY.

38, Great Russell-street, London, W.C.

#### SPIRIT MESSAGES.

SIR,—The accompanying spirit teachings have been received at different times within the last few months, by the tilting of a table, and through the mediumship of a lady. Thinking you might like to give your readers the benefit of them, they are yours with my compliments.

February 29th, 1876.—God weigheth in the balance of love those who exercise charity one towards another. The merciful he bringeth to a pillow of down; the peacemaker to groves of the sweet-scented myrtle. But for the cruel and hard-hearted there is no abode of peace; his deeds go before him, planting his path with the sharp-pointed thorn. Alas, humanity! in whose heart there is no room for pity.

April 2nd.—String your harp while yet on earth; time it to the keynote of love, else how can ye stand in the choirs of heaven, and mingle your chords with its harmonies of love?

Strike your harp where the lowly dwell; breathe its softest music where the worldling deserts; play it oft, lest thy soul sleep in self.

April 18th.—Pure from the fountain head flows the stream of life. Oh, humanity! why sully its bright waters while they pass through your bosom? Can the bright and glorious image sparkle on a fetid pool?

April 16th.—The depths of the ocean, the mountain-tops, the measureless immensity of all space, breathe the goodness and love of their Creator; and will humanity forget Him?

April 27th.—Mankind, you love to carve out idols of self; ye fall down and worship them; yea, lick the very mire.

Read John chapter xix. (comment when read). No wonder men did not believe a kingdom could belong to one so poverty-steeped.

May 14th.—Deep in the valley of the heart lives a spring called conscience; choke it not; let it mount in fountains of praise to the Great Creator, and it will fall again in showers of love, carving their impress on their stony bed, and fertilising all around. Oh, mankind! earth is not thy dwelling-place, nor self thy goal.

May 20th.—Oh, man! is the seed sown for the worm's food, or to spring into renewed life? Is the body planted for an insect revel, or that the tree of life may flourish again in Paradise?

June 11th.—Humanity asks, is spirit communication with it true? Look around at what you call nature. See even the clouds that bathe you in shadow; where are their wings? On what do they ride? how do they stoop to kiss the earth with fertilising love? Do they not but obey the laws of the Great Creator? and shall we break them, and, fleeing

from our kindred spirits in the flesh, forget it is not good for man to be alone. Now see the rose. Does it bury its sweetness in its own bosom? No; even its fallen leaves breathe perfume on the winds that scatter them. And you call the rose dead; but where is the essence? can you measure its wanderings or shackle its footsteps?

Ponder the economy of nature. You say death passes upon all. What you call death is only the dissolving of matter into its component parts. What we call death is man burying himself in self. Oh, man, burst the bonds of thy self-made tomb. God willeth not thy death, for God is love, and love gives life, and life gives love again, and sweet communion seeks. Humanity marvels at one link in wisdom's golden chain.

X.

#### WHAT ARE WORKS?

SIR,—It seems to me that the "fallacy" which he imputes to another is with A. T. A. himself in his reasoning on this important subject. According to him a murderer's "works" have reference to himself alone, having apparently no higher aim than that of saving his own skin. "Consciousness of guilt, submission, teachableness, humility, with passing clouds of horror and remorse"—these have undoubtedly their intrinsic value, but this value is not at all that A. T. A. assigns to them. They cannot "make amends" for past misdeeds, and so redress the balance of conduct. Their value consists in this, that they form a *preparation* whereby the spirit is brought into condition to commence and carry on the real work of atonement—good deeds, works on behalf of others.

A. T. A. says, "The shortness of the time given for such works is nothing, for time is no measurement of spirit suffering, life, and action." Here is another fallacy, the condemned murderer is not living in the spirit, but on the earth, and is, therefore, still subject to the conditions of time and space, from which not even the episcopally chosen and ordained "Ordinary" can free him.

"By quality, not quantity, must our faith be gauged, so also must our moral being." A. T. A. may have some peculiar method of measuring "the quantity of our moral being," and of distinguishing between the "quantity" and "quality" of his own faith; but I fear these are orthodox privileges to which Spiritualists in general will be able to lay no claim.

A little fact is worth more than a great deal of argument, however, and the testimony of spirits themselves (even if accepted *cum grano salis*) ought to be sufficient to determine the question as to what constitute "works." Direct evidence on this head has been frequently given to the writer and others at various circles. I will select a single instance: *en uno disce omnes*. At Mrs. Woodforde's circle one evening some time ago an unhappy spirit controlled, giving a long account of himself which was published soon after in *The Spiritualist*. This account represented him to be an Egyptian prince who lived during some part of the sojourn of the Israelites in that country. His great passion had been an unbridled love of power, to gratify which he had pursued a life of unexampled wickedness. This career he had, after death, still carried on in the spirit, obsessing and otherwise influencing men and women, and driving them to the commission of every vice and crime, generation after generation, for three thousand years. During the whole of this time his conscience had not been awakened. But now at last a ray of light had penetrated his dark and hardened nature. With the light came remorse—that spiritual suffering which, he said, far exceeds in intensity the sufferings of earth. His punishment was only now begun; when would it end? The answer was appalling; he must live *back* the whole of the three thousand years before he could even *begin* to rise!

There were some eight or ten persons present on this occasion, including the writer, and to no one of these was it possible to doubt the communication, which in the *manner* as well as the matter of its delivery made an impression never to be forgotten. This case, supported by many others not so remarkable which I could adduce, seems to prove that Mr. Martheze's expression, "good actions, either here or hereafter, must outweigh the evil deeds of this life," is literally true, and also *pace* A. T. A. that time is a factor in the calculation of spirit suffering, life, and action.

Moreover, it is a fact insisted on again and again by spirits, through Mrs. Tappan and others, that by our thoughts and actions here we are all the time building our home in the spirit world—or leaving it unbuilt, as the case may be. A beautiful life develops a beautiful home; a selfish or materialistic life leaves the spirit houseless and homeless. In "A Dark Picture," given some time since in this journal, spirits of the latter class were described as wandering naked in dismal swamps under a leaden and cheerless sky, their only food what they could find in the slime under their feet. Even the late Mr. Guppy, as recently reported in *The Spiritualist*, represents himself as located with a large number of spirits who, like himself, are without homes; and it is evident that he could say more on the subject were it agreeable.

It is well that men should recognise this evidence—and there is plenty more of it, and not continue living in a fool's paradise, trusting to faith in they know not what; consideration for others, with disregard for self—*work*, in some shape or other, according to means and opportunities, for the poor, the diseased, the ignorant, constitutes the ladder of ascent in spirit life.

One word more—I have found that communicating spirits who are unhappy, including Thoth, the Egyptian, and many others, invariably implore the prayers of the circle, and that these prayers have the effect in some way or other of alleviating to some degree their suffering, and of aiding their advancement—probably by bringing down help from higher spirits. To mention only one instance, an acquaintance of mine lost his wife. Very soon after death she came to his circle, and besought his forgiveness for any discomfort she had caused him during



their wedded life (her faults were simply worldliness and selfishness, to what extent I am not in a position to say). She described her condition as cold, and dark, and miserable, and besought her husband to pray for her. It so happened that he was not a praying man, and said to her, "But you know that I do not believe in prayer. If I do pray for you, will my prayers be of any help to you?" "Yes! yes! and to yourself too!" was the reply. After this assurance her request was complied with, and at every meeting of the circle. She also has had work to do, and is now a happy spirit.

Doubtless many of your readers could from their own experience with unhappy spirits help to throw light on a subject of universal interest?

Lux.

Brighton, July 18th, 1876.

SIR,—As no subject can well be of more importance than the question of "What are Works?" the appended passages will doubtless interest your readers who have not had an opportunity of reading them elsewhere:—

Extract from a spirit communication made in the *Banner of Light* circle, reported the 8th inst.:—

"I loved to annoy a Spiritualist, especially when I had been imbibing strong drink. I am free to confess that I am sorry for it; but it won't heal the wound—not a particle. I have been sorry to my heart's content, sorry every minute, but it has not affected one thing. . . . I have one piece of advice to give, and that is, if you want to enjoy life with us, and have a good, honest time, behave yourselves while you live in the body.—FRANK STEBBINS."

From another spirit on the same occasion:—

"The spirit receives the impression of every act done in the body. It is given to you like a piece of pure white paper, and you are making marks on it every day. It is impossible to cover up a wrong act: you must face it when you enter the spirit world. Oh! if men and women fully realised this, would they not stop and look over the acts of their lives, and see what they are laying up for themselves in the spirit world? True, we have no hell to frighten them with; no fiery furnace sending up its brimstone; but they are answerable for every act done in the body, no matter how much they repent of it. They have done the work, sown the seed, and must reap the harvest it brings. They will have no Christ to drag them into heaven. If they get there, it must be by their own deeds of goodness."

These communications, especially the latter, if we accept spirit assurances at all, ought to be sufficient to settle the question of the respective merits and efficacy of repentance, faith, and "works."

INQUIRER.

#### INTERESTING CONFIRMATION OF A MESSAGE.

SIR,—Early in February you inserted a communication from Esther Barton, who was hanged for being a medium, at Tyburn, on the 20th of April, 1834, &c., &c. After searching in vain for such a name and the facts referred to, Dr. Carter Blake kindly took note of the circumstances on my recent visit to London, and found the main points quite correct. But it says Elizabeth, not Esther B—, and Richard instead of Ruchard, as the (Christian) name of the priest. A few days ago I asked about this difference, and received (by raps) the reply:—"Mother named me Elizabeth, but father was vexed, and called me Esther." In regard to Richard, it rapped: "Misspelt," and insisted upon "Ruchard" as the real name. I am morally convinced that the medium did not know a particle of the message before hand; in so far I consider the test perfect, and acquitted of unconscious cerebration. The raps came quite away from, and singularly independent of, the medium in both cases. The first message took nearly half an hour in signalling, the medium being quite exhausted after a powerful materialisation, and I too, but the apparent desire of the spirit overruled our reluctance to continue the tiresome task.

C. REIMERS.

Ducie Avenue, Manchester, July 24th.

#### DARWIN'S RELATIONSHIP TO SPIRITUALISM.

SIR,—My attention has been called to a passage in *The Spiritualist* of July 7th, p. 320, which contains a statement by an Italian society to the effect that my father is a believer in Spiritualism. As this announcement is absolutely without foundation, I hope you will permit me to state that my father has never attended to the subject, and that he, therefore, does not consider his opinion to be of any value, but he is not disposed to believe in Spiritualism.

FRANCIS DARWIN.

Down, Beckenham, Kent, July 24th, 1876.

MR. RHODES, of Newcastle, desires to acknowledge the receipt of a parcel of *Banners of Light* from Mr. Martheze, of Brighton; Mrs. Hardinge's *Modern Spiritualism*, from Mr. Millar; and Spicer's *Lights and Sounds* from Mr. Kersey, for the library of the Newcastle Society of Spiritualists.

MR. CHARLES BLACKBURN is about to improve the cabinet in the rooms of the National Association of Spiritualists, by dividing it into two by means of a movable partition of wire mesh, so that the mediums may sit upon one side of the screen whilst the materialisations are produced on the other, as was recently done most successfully in America.

*The Athenæum* says that "Mr. Crookes's radiometer is exciting considerable attention in France. At recent meetings of the Académie des Sciences, M. A. Ledieu, M. W. de Fonville, and M. Trouve have discussed, with much care and attention, the phenomena exhibited by this instrument. Some experiments made by M. Fizeau appear to show that the radiometer is really a thermic apparatus."

#### THE DEVELOPMENT OF RELIGIOUS FREEDOM.

MR. GEORGE FARMER, of London, in the course of an article published in the *Religio-Philosophical Journal* (Chicago) of July 15th, says:—

It has hitherto been the almost universal custom to speak in terms of disparagement of all religions save our own, and to assume that of all the world's faiths Christianity alone is the true one; that while it discovers the glory of God, all others reproach Him; that it alone can bring man to knowledge and civilisation; all the rest keep him in darkness and ignorance. The limitation of the divine government of the world to the Jewish and Christian nations has been emphatically insisted on, and even the very name of religion has been grudged to the ancient creeds which have been regarded, with a feeling of suspicion and horror, as the invention of priestcraft, the doctrines of which would tend to a degrading and corrupt superstition. The time has, however, happily passed when the great "Pagan" creeds could be so shelved. The systematic study of the science of religion has thrown back the landmarks of history, and peopled the periods of time, thought obscure and barren. In the same manner as travellers have met with teeming agricultural and pastoral tribes in the wilds and recesses of Africa, hitherto accounted an almost desolate and unproductive country, so have nations believed to be lost in the ages, without a history, and almost without a language, emerged all at once into the light of day, claiming a fabulous antiquity, with innumerable legends, magnificent literature, and miraculous efforts in the development of intelligence and civilisation. History has changed its aspect, and with it our ideas are being enlarged, and our conceptions of ancient life and thought broadened. The fact is being recognised that, ages prior to Christianity, and probably to the advent of Judaism, religions existed, the purity and lofty conceptions of which cannot fail to command respect and reverence.

#### A PRESENTIMENT REALISED.

(From the "New Orleans Bulletin.")

THE following story was told us yesterday by a gentleman who vouches for its correctness, and whose statements are entitled to full credit; it may, therefore, be considered as entirely reliable. The details are very singular, and we give them publicity because they are not only strange, but develop a new species of presentiment unlike anything of the kind of which we have heard or read.

A few nights ago the train of the Morgan railroad started from Brashear heavily laden. There was an unusually large number of cars, and the locomotive travelled at a very slow rate of speed.

When about half way between Lafourche and Terrebonne station the engineer gave the portentous and loud danger signal, and immediately whistled "down brakes." When the train was stopped, several persons ran up to the engine to inquire the cause, the engineer responded that he was sure he had just run over a man; the train was backed slowly for fully half a mile, and every inch of the track and the surrounding locality were minutely searched, but nobody was found. The engineer was told this, but he persisted in his statement, and only after renewed and very careful search was he convinced of his mistake; he stated, however, that he would have sworn that he had run over a man, and described his peculiar and terrible sensation as he imagined the wheels of his engine rolling over the body, and instinctively he blew the regulation whistle to stop the train.

The man must have actually suffered, so intense and acute did his imagination work, and it was some time before he became fully satisfied of his mistake. This part of the story is in itself peculiar, but the sequel is still more strange; for hardly had the train reached the end of another mile, when the whistle again sounded, "down brakes," and again the train was brought to a stand. Inquiry elicited the same story from the engineer, and the same degree of positiveness characterised his assertions; attempts were made to induce him to proceed, but he would not do so until the road was examined some distance back.

This was finally agreed to, and, contrary to all expectation, the searchers discovered that this time the engineer was right; the train had run over and killed a man just the moment the whistle blew. Of course all were astonished, and were very sorry to find that the engineer's fears were realised. The body was brought to the city on the same train.

DR. SLADE gives no sêances on Saturdays.

MR. MARTIN R. SMITH distinguished himself greatly by his shooting in the recent rifle competition at Wimbledon.

THE *North of England Review* has published a good likeness of Dr. William Hitchman, of Liverpool.

MR. C. E. WILLIAMS, the medium, will leave London next Thursday for a few weeks' travel on the Continent.



## SPIRITUAL LECTURES IN LIVERPOOL.

LAST Sunday, Mr. Harper, of Birmingham, lectured in the afternoon and evening at Meyerbeer Hall, Liverpool.

The subject of the afternoon lecture was "The Parentage of God." Mr. Harper remarked that he preferred the term "parentage" when applied to Deity to the old one of "fatherhood," as it included the attributes of both sexes. The *genus homo*, he observed, was only complete in its perceptions, and perfect in its individuality, when the two sexes were blended into one identity by spiritual marriage. Women presented the highest manifestation of God in love of offspring, theirs being the only form of love which survives every species of depravity, and all the depths of ingratitude in its object. Mr. Harper submitted that in spite of all temporary degradation, caused by adverse circumstances and surroundings, there was a oneness with God in man, and an identity of substance in his organism with the whole universe. The several faculties of man, he contended, were expressed through the whole of nature. Will-power wielded by beings less than omnipotent was seen by the clairvoyants of all countries to be the means by which various classes of phenomena in nature were produced. He said that the patterns of flowers, the instincts of sagacity below the human plane, the creation of solar systems, and the birth of planets in these systems, with many other results of individualised will-power, pointed to the existence of One Supreme Will flowing through and expressing itself in lesser wills.

The evening's address was entitled, "The Brotherhood of Man." The entire brotherhood and sisterhood of the whole human race was deduced from the identity of parentage in Deity, and the lecturer contended that the whole of the criminal classes of so-called civilization, the races of savages, the enslaved African, and, in fact, the most morally deformed inhabitants of the hells, both physical and spiritual, possessed a universal brotherhood, the numberlessly various conditions of depravity of the degraded being largely due to violations of the Divine law of brotherhood. To remedy the existing state of things in respect to brotherhood the lecturer proposed many plans, the central idea being identity of interests for the various classes of society.

Next Sunday Dr. William Hitchman will lecture in the afternoon on "Rational Religion;" and Mrs. F. A. Nosworthy in the evening on the text, "Of such are the kingdom of heaven."

## ANTI-SPIRITUALISM IN LEIGH.

THE following report, abridged from the *Leigh Chronicle*, shows what absurdities the credulous public, who know nothing about Spiritualism, will swallow:—

On Wednesday evening Mr. Lees delivered his third lecture, entitled, "Its Social, Moral, and Religious aspects." The Rev. D. Wareing again occupied the chair, and introduced the lecturer.

Mr. Lees said his intention was not to deal with Spiritualism as it was in Leigh, but as it would be when it was fully developed. He did not charge the disciples of it with deception, only credulity. The mediums, however, with few exceptions, were professional impostors and humbugs, who made a living of it and a fortune in the end. The genuine medium, however, did not meet with this success, but more probably met his end in the lunatic asylum. The professional medium's only concern was to make a living out of it, and with the religious aspect of the question he felt no concern. To show what was the destiny of many Spiritualists, he might say that in America eight lunatic asylums had been built by Spiritualists, and were occupied by 5,000 demented mediums. In private families if a child ten years old was a medium he did as he liked, and was subjected to no parental authority. Nothing he ever proposed was objected to, and he was never crossed for fear of exasperating the spirits. In Manchester there was a juvenile Spiritualist who would be permitted to stay out at nights whenever he liked because his parents were afraid of his mediumship, and apprehended the revenge of spirits. Mediums must be subject to no laws, but everyone must be subjected to their laws. In some places he had seen a child eight years old governing a household because the dear little thing could turn the table. Most ministers said Spiritualism was the work of the devil, but he doubted it, for it had far less cunning than the devil would infuse into it were it his production. Spiritualists did not believe that they were influenced by the spirits of departed beings only, but by spirits of gas, beans, slates, flowers, wind, and rain. In fact, they believed everything had a spirit, and it was not uncommon for a Spiritualist to be under the influence of a tulip or a brown cabbage. (Laughter.) A Spiritualist believed in the doctrine of reincarnation, which is that a person could return to the world again and live through mediums. The doings in *séances* were of the most repulsive character to English feelings, and not fit for any civilised person to witness. On Burlington Heights there was a community, and one of their most stringent rules was that no person should sit in a *séance* except in a state of nudity, and this had been tried in England in three different places. He could name the places, and he would do it yet. About a fortnight ago he was in the Potteries where a Wesleyan minister told him his church was split up by the Spiritualists, and a town councillor stated that his daughter had been ruined through the influence of the doctrines and the practice of *séances*. They regarded marriage as an unpleasant fetter, and they thus interpreted the words in the Lord's prayer, "Thy will be done in earth as it is in heaven." By virtue of their interpretation they claimed that as there was no marriage or giving in marriage in heaven there should be none in earth. Christ, they said, forbade marriage, and was an example himself of abstinence from it. One of the American female mediums regarded confining herself to one husband as an abridgment of her rights, as all men were her husbands and she had an undying love for them all. (Laughter.) The lecturer wound up with a peroration of some length, during which some one shouted out, "He's preaching," and several persons demanded the ejection of the individual, but the chairman interposed.

The business of the light *séance* then commenced, the lecturer stating that the Spiritualists, if they were sitting in sufficient numbers in the front rows might frustrate him in turning the table, and this had occurred at the Athenæum, Birmingham, where two hundred Spiritualists were determined to prevent him, an ex-medium, turning the table, and this they succeeded in doing till he had them placed at the back of the hall, when the table moved freely.

Dr. Evans wished to know whether Mr. Lees would have any objection to a little test he had prepared to see if he could prevent that gentleman moving the table. He was simply searching for the truth, and with others he was very much in the position of the person at the circumlocutory office—he wanted "to know, you know." (Laughter.) He wished to see whether his test would diminish the table's vitality. It was a perfectly simple and harmless test, and he would be responsible for the table that it received no harm.

The Lecturer said he should have great pleasure to submit to one or fifty tests, relying upon Dr. Evans that it would not be injurious to himself. It was his intention to give them a communication that night, and he would ask them to select a name for the table to rap out.

A Voice: "Whistling Tommy." (Great laughter.)

Three gentlemen having been selected from the audience, the name was given by the table in the usual manner, and at the conclusion of the manifestations,

Dr. Evans said that on the previous night, as most of them were aware, there was a strong feeling that the manifestations were produced by muscular exertion, and Mr. Norbury had endeavoured to give the manifestation, but with what success it was not for him to say. Every one must judge for himself. He hoped no one would consider him either a Spiritualist or an anti-Spiritualist. He wanted to "know, you know." (Laughter.) In Leigh he had seen things done and felt things done which he could not possibly account for. For the purpose of testing the muscular force in relation to the table, he had prepared some stuff in a bottle (which he produced)—his patent anti-psyche [A Voice: "Physic," laughter.] lubricator. The mixture was composed of soft soap, and he had more faith in it, both sorts—(laughter)—than vitriol, although he used that sometimes. To the soft soap he added three half-pints of water and then bottled it, and it was now as slippery as any of them. The table was then anointed with the preparation, and also the hands of the operators.

The Lecturer said the rule with him was to try everything he had not tried, and he would willingly try it that night. At the same time he might say that, not having tried it, he did not know its effect. If he failed that night he would promise them he would come again, and he would try it again, and it should be tried until he had proved it one way or the other, and he would be glad if the doctor would report upon the result. (Cheers.)

After the table had been prepared the operators sat down to it, but after fifteen minutes' sitting neither spirits nor the aura gave any visible manifestations, but Mr. Smith, one of the sitters, said he experienced a slight oscillation.

The Lecturer said he did not despair of moving the table with the soap on it, and he would experimentalise with it, and if he succeeded in moving it he would come to the Drill Hall and admit the public free to see it.

At the close of the lecture and *séance*, Mr. R. Whitfield proposed, and Mr. J. M. Reid seconded, "That this meeting, a large majority of which having heard the lectures of Mr. R. J. Lees against Spiritualism, believes that he has fully established the propositions laid down by him, and is deserving of our warmest thanks." The somewhat involved resolution was carried by acclamation and a show of hands.

THE Medical Protection Society is actively prosecuting persons who use the title of "Dr." without any legal right so to do. Several sham doctors have already been convicted.

MRS. WELDON'S CONCERT.—On Wednesday last week Mrs. Weldon gave an invitation concert at Great St. James's Hall, Regent-street, which was well filled on the occasion, about two thousand persons being present. In consequence of the Alexandra Palace Choir Committee passing a resolution forbidding their choir to sing elsewhere, the number of voices was considerably reduced, and did not bear a fair relation to the powerful orchestra. Some of the children of Mrs. Weldon's orphanage gave great pleasure to those assembled by their singing and recitations; this part of the programme occupied altogether but about a quarter of an hour, after which the children made a collection for the benefit of the orphanage. The collection was an exceedingly small one, amounting to but £32, not a few of those present having attended well provided with threepenny pieces and sixpences. A mistaken impression prevailed to a considerable extent that the orchestra gave its services gratuitously because of the charitable object of the meeting, but this was not the case; in fact, the concert cost Mrs. Weldon £110. It is, perhaps, the first time that the experiment has been tried of giving a magnificent concert to a large number of people in St. James's Hall, and trusting to voluntary contributions to more than cover the expenses. Mrs. Weldon will probably repeat the experiment next year, but let it be clearly understood that the poorest are not expected to subscribe less than a shilling. Perhaps a few remarks from the platform explaining the nature and objects of the Orphanage, and the conditions under which the concert was given, would have produced better results on the last occasion. So far as we have been able to ascertain, the shabby result of the collection was in no way due to the actions of the proportion of Spiritualists present in the audience.

## ANSWERS TO CORRESPONDENTS.

IN our report of the last Council meeting, the name of Mr. Gray was inserted instead of that of Mrs. Gregory, in error. The remark, "You must give your reasons for what you say," was made by Mrs. Gregory.



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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist* Newspaper Branch Office, 38, Great Russell-street, Bloomsbury, London, W.C.

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

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

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

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

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

**MIRACLES AND MODERN SPIRITUALISM**, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

**PLANCHETTE; OR, THE DESPAIR OF SCIENCE**, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 6s.

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

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

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

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

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