

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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No. 201.—(VOL. VIII.—No. 26.)

LONDON: FRIDAY, JUNE 30, 1876.

Published Weekly; Price Twopence.

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### The Spiritualist Newspaper.

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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.

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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 Kislisbury, 38, Great Russell-street, W.C., and Post-office orders made payable at the Great Russell-street Post-office.

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" " " " " " " " 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.

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# The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER TWENTY-SIX.

LONDON, FRIDAY, JUNE 30th, 1876.

## THE URIM AND THUMMIM.

Δι' ἐσόπτρον ἐν ἀινίγματι—In a mirror, mysteriously.—St. Paul.

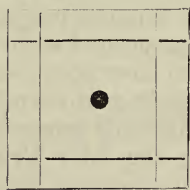
A CORRESPONDENT has inquired how responses were obtained and information gathered from the Urim and Thummim, which with the Shekinah, or visible Divine splendour, formed the pre-eminently spiritual manifestations that were the glories of the Tabernacle, but lost from the greater material magnificence of the Temple. There need be no doubt that the Urim and Thummim were modes of obtaining Divine or spiritual guidance in a manner once in the highest degree consecrated and solemn, but like other means of spiritual communication, thrice venerable and thrilling of old, now sunk into the tricks of a conjuror, perhaps gifted with mesmeric or medial power, vulgarly employed, as the Oracles have shrunken into fortune-telling, and the Pythoness, Alvuna maids, and Reimkennars into village witches and gipsy Romas.

Exodus (Chap. xxviii. 30) hands down that the Urim and Thummim, signifying *Lights* and *Perfections*, were placed in the Breastplate of Judgment, worn by the High Priest when he went into the sanctuary to question the Lord; and Josephus was certainly right in identifying them with the twelve stones set in four rows in the breastplate, as directed in verses 17 to 20. Each of the stones there enumerated, besides a special tribal association, had its own mystical talismanic power and significance; a branch of hidden knowledge now extinct, but surviving in traditionary remembrance to the Middle Ages, when such stones were commonly called "*Pierres d'Israel*" and "*Jews' stones*." Their virtues and potency are detailed in a very ancient book ascribed to Solomon, which begins: "In the name of the Lord. This is the precious Book, which the children of Israel made in the wilderness, according to thy name, O Lord, and according to the courses of the stars." There it is shown how the sardius, or red cornelian, gave victory or answers thereon; the topaz and ligure, or jacinth, denoted favourable assent, jasper peace and concord, and so on, but we need not delay over obsolete learning. In the days of the Kings this wonderful breastplate appears to have been lost; and the Urim consulted by Saul assumed another shape, which there is reason to think came down to, and was used, in modern or rather mediæval times. Briefly, it was a pedestal, formed according to occult rules, of the composition mystically termed *electrum magicum*, the ingredients of which, certain metals and salts, each to be prepared at its proper planetary hour, and all fused upon a Saturday in the hour of Saturn, it is unnecessary to detail. On the pedestal so cast was inscribed the First Name of God; it supported an oval crystal, or some other polished surface set in gold, graven around with the Supreme Name, that might never be vainly pronounced; at each corner of the oval stone was placed a small crystal to represent the animal, vegetable, mineral, and astral kingdoms, and another at the top was graven with the symbol of the perfection of the Lord. When a crystal was not used for the great central stone a composition seems to have been made from stones, ground and placed in a crucible under planetary aspects, fused with some of the *electrum*, and poured into the mould at the proper moment, "when it will seem as if the stone was red hot, like a glowing coal, and it is wonderful, since it never changes, but so remains continually." The question still remains as to how responses were obtained from the Urim and Thummim. When the High Priest put on the breastplate of judgment, or determination, and went into the sanctuary before the Lord to ask for guidance in any important matter, how was that guidance indicated? No exact account has come down to us, and it remains to consider carefully the few words we have. They are remarkable.

The 30th verse of the chapter of Exodus referred to runs thus: "And thou shalt *put in* the breastplate of judgment, the Urim and Thummim, and they shall be upon Aaron's heart when he goeth in before the Lord." Hence some have thought that the Urim and Thummim were distinct from the precious stones set in the breastplate; but what do they signify? *Lights* and *Perfections*; and this greatly strengthens the opinion that answers to questions—assents or dissents—were indicated by flashes or play of light upon the polished surfaces of the stones, and gleams from the fiery hearts of the translucent gems, each mystic stone manifesting according to the special virtues and events associated with it. This may have been so, but there may also have been some further more precise indications on which light is thrown by later, albeit more debased ceremonials. We will transcribe at some length the mode of consulting the later Urim. "Place it on the table with two wax lights burning beside it. Constrain your imagination and fall down in reverence before the Father in Heaven; then having a brazier filled with hot embers, throw therein frankincense, mastic, benzoin, and myrrh, and begin to fumigate to all four parts of the world, and also thrice towards the Urim; then bend thyself and devoutly say an adjuration—needless to write at length, beginning with the Great Name, and ending with the Trisagion—then sing a song of praise, such as the psalm, 'We praise Thee O God!' and with thy brethren place thyself round the table and remain a little while quite still with eyes directed towards the Urim, and whatever thou desirest to see or know shall be manifested to thee, *and thou wilt be able to see anything that is being done in any part of the world, no matter how distant, or whether past, present, or future*. When this is done the light must be put out, and all present must fall down and praise God. This is the hidden mystery of the Urim and Thummim." These directions are some centuries old, but their likeness to a *séance* of to-day will occur to all. Something too may be gathered from them illustrating the difficult expression in Exodus of *putting* the Urim and Thummim, the *Lights and Perfections*, into the breastplate of the High Priest. It is likely that some most solemn ceremonial and adjurations were used by which the prophetic *Lights and Perfections*, which may also mean wonderful sights, were evoked from the sacred stones, or *put into them*, by prayers of the High Priest. Certain it is that the highest Divine oracle was not consulted lightly, or on ordinary occasions, and, we may be sure, not without solemn preparatory ritual. Here let us pause for a moment to say that one of these later Urim is here to-day in London, although in no holy or spiritual sanctuary, even in the Alexandra Palace, where in the Londesborough collection of arms may be seen the famous magic mirror of Dr. Dee, a black polished, almost circular surface, declared to be of cannel coal, but that is doubtful; guessers knew nothing of the *electrum*; the frame and appended crystals have long disappeared, but on that black shining surface it is asserted by evidence, hard to combat, that that singular man summoned up strange sights and visions, which, however, may be heard of with less surprise to-day. Spiritual influences are loath to leave even inanimate objects with which they have become associated. The place is difficult, and opportunity would be more so; but if four or five persons of mesmeric temperament, with due mental preparation and intentness stood joining hands before that mystic relict some indication of its ancient qualities might possibly be developed. Near it lies the doctor's almost equally celebrated Divining Ball of clear crystal.

It now remains to take a further and lower step in tracing, as is here done for the first time, a sordid survival of Divine and sacred mysteries, in a juggle, still practised, as it seems, by the aid of low and vulgar spiritual powers. Many

travellers have heard of, some have seen, those Egyptian conjurers who, for a small consideration, will undertake to show in an ink-globule, poured on to the palm of a fit person, the figure of any one asked for, wherever he or she may be, showing whether alive or dead, and what doing, together with all surroundings. The fact is attested. Mr. Lane records having witnessed it, but, evidently in much perplexity, declines to venture a theory or explanation. Captain Marryatt, in his novel, *The Phantom Ship*, makes an effective use of the incident, which has every appearance of being described from a scene actually witnessed. We will detail the manner of operation. Almost every neighbourhood in Egypt has its wise man or conjurer, a man doubtless possessed of medial powers; but there is this peculiarity in the manifestations now described, that the medium is the operator, and not operated on, and there is no trance. He calls any child, maiden, or as some assert, any woman *enciente*, who may happen to be near—only such, but any of such, without reference to their possessing any abnormal



powers, merely ascertaining whether they will consent and remain steady. On the palm of the left hand, laid flat on its back, the conjurer then draws, with a reed pen, lines in a square, thus; and in the margin at each corner, on each side, and at top and bottom, writes an Arabic character, which appears, however, to be nothing more than a numeral. In the middle he then pours a globule of ink, the size of sixpence. Holding the flattened hand of the child on his own palm, to prevent the ink-globule being spilt, he then slowly chants some Arabic lines, which run thus:—

Turshoon! Turyooshoon! Come down!  
Come down! Be present! Whither are gone  
The Prince and his troops? Where are Al Akhmar  
The Prince and his troops? Be present! Now come  
Ye servants of these names!

Whilst these lines are being chanted, the figure of a woman, sweeping with a broom,—“sweeping—vehemently sweeping,” like the spectre-woman in Wordsworth’s *Dion*—will be seen in the ink-globule, that serves as a mirror. Her appearance is a sign that the charm is working well. Sometimes the lines have to be chanted twice or thrice before she is seen. At the end of the lines a troop of horsemen dash past. All is then ready for the last manifestation. The conjurer proceeds to chant—

And this is the removal. We have removed from thee  
Thy veil; and thy sight to-day  
Is piercing. Correct! Correct!

A veil seems to pass from the surface of the inky mirror, and the child, on being questioned, will describe persons and scenes as visible in the mirror, which neither child nor performer could have had any knowledge of; persons and scenes in other countries utterly unknown to ignorant Arabs; actions past or then doing, with costumes and surroundings of which the performer could have no idea. The ink is then wiped from the child’s palm, a small *bakshish* is given, the conjurer—seldom a good character—paid, and the affair is over. Europeans are reported to have joined in a questioning of this kind as far as to see the appearance of the sweeping woman, and be so startled as to refuse to proceed. For the reality of the visionary *séance* itself, there is ample evidence. *How* the scenes and persons described can be seen within the compass of a small blot of ink, is as great a mystery as how events could be represented on the surface, necessarily small, of the polished stones in the High Priest’s breast-plate; in some inexplicable way all things are developed in full upon a speck to clairvoyant eyes. The allusion to the Urim leads to the reflection to what base uses the most sacred rite may be turned. This venal spiritual sort of conjuring by an Arab rogue of these days, is the last degraded vestige and survival of the august ceremonial ordained in the Tabernacle, before the very splendour of the Lord. For the “four-square breast-plate” we have the square drawn with ink, and for the sacred stones in its centre a blot of ink! Only the High Priest, who must be free from bodily blemish, could consult the Urim, and only those of a certain condition can be used for the clairvoyant vision. But even the debased Egyptian rite may help us to imagine how the Divine

answers and decisions may have been revealed through the Urim and Thummim to the High Priest.

Swedenborg affirmed that the commonest objects mentioned in the Old Testament, typified the brightest and deepest things of Paradise, and the Divine future. Perhaps the thought may be ventured that the mysterious golden and jewelled Breastplate of Judgment, laid “upon Aaron’s heart,” that became instinct and irradiate with Divine vision and revelation when he approached the Lord, symbolises the heart of man with its organs and capacities, brightening and glowing with heavenly *Light* and *Perfection*, as it ascends through successive spheres nearer the Light that is all in all.

#### TORRES-SOLANOT ON THE DAVENPORT BROTHERS.\*

THE learned and careful President of the Spanish Society of Spiritualists gives in this work an elaborate biographical history of the Brothers Davenport. It is only necessary to call attention to those parts which are new to English readers, and which supplement previous history and previous observations of a topic which has been almost exhausted, both by Spiritualists and our opponents. While giving credit to the Viscount Torres-Solanot for his voluminous knowledge of the bibliography of the subject, one cannot but be struck with the omission of all reference to Captain Burton’s celebrated letter. A translation of Mr. Crooke’s papers is inserted, which is most convenient to Spaniards, and in fact to all the vast number of Europeans who have not had the opportunity of reading articles published in a quarterly periodical.

The most important part of the work is, however, the letter by Dr. Garcia Lopez, in which the whole subject is carefully gone over, the result of the learned author’s opinion being that the phenomena produced by the brothers were entirely dissimilar to those which are termed “spiritual,” and which certain mediums, as we have recently seen in England, are able to produce under test conditions of the most severe character. Dr. Lopez seems to know nothing of the severe tests to which the Davenports submitted in the United States and in private residences in London. A few of Dr. Lopez’s statements are appended, but we have intentionally abbreviated the words of the author in several places:—

“When I commenced the *séance* with the brothers Davenport I noticed that the ropes were thick and coarse, as well as short, so as to allow much stretching, and to preclude many turns being taken over the knots. At one time, when they came out of the cabinet untied, I examined with care the forearms and hands of one of them, and found an anatomical structure peculiar to gymnasts; the muscles contracted forcibly, the ligaments, the ulna, radius, and metacarpals presented a facility of movement which is very unusual, and the ulna and radius were so far divaricated that it was possible to augment or to diminish at will the thickness of the wrist: and it was also possible to give to the hand an artificial slenderness (*abarquillamiento*) so that it could form a cylinder of equal or less diameter than the wrist. When I offered to make the same experiment on the other brother the manager made him go into the cabinet, and I was unable to verify these observations in his case.”

After Dr. Lopez had been placed in the cabinet with the brothers, a process which he describes in great detail, he states that he noticed that the Davenport on his right was making cautious movements with his arms, as if endeavouring to liberate his hands from the knots, and afterwards his left biceps muscle, which was squeezed against Dr. Lopez’s arm, exhibited some contractions, and a distinct motion of delicate semi-rotation was felt, after which the left arm (it is presumed, free) of the Davenport passed underneath Dr. Lopez’s right arm. Five or six seconds elapsed, after which the instruments in the cabinet were sounded in the usual manner, during which Dr. Lopez, who had made an abrupt motion of his head towards the right, encountered an object of cloth, which he considered to have been the edge of the coat sleeve of the right hand Davenport, who had one of

\* *Controversia Espiritista a proposito de los hermanos Davenport. Por El Visconde de Torres-Solanot. 8vo. Madrid, 1875.*

the tambourines in his hand. These phenomena having taken place, the cabinet doors were opened, and the two brothers were found as before, firmly tied to the benches. The experiment did not present any abnormal sensation or alteration in the observer's organism, nor any other appearance inside the cabinet, which would lead him to presume the intervention of spiritual, mesmeric, or abnormal agency for the production of the manifestations above-mentioned. He is therefore led to the conclusions that—

"1. The Davenport brothers are gymnasts, and that the muscles of their arms, wrists, and hands, are capable of voluntary expansion and contraction.

"2. That they are sufficiently skilful to slip their hands in and out of the knots, in which they are aided by the thick and short ropes.

"3. That the right hand Davenport was engaged in making motions with the arms with a view to get his hands out of the knots.

"4. That the hands which touched the cheek of Dr. Lopez in the cabinet were hot and perspiring, and undoubtedly identical with the hands of the Davenports.

"5. That it was they who played on the violin, guitar, tambourines, and bells.

"6. That the natural position of Dr. Lopez's shoulder was such as to prevent any instrument being handed over it in the dark.

"7. That the action of one of the brothers, who threw off his hat to some distance, was produced by a motion of the muscles of the neck and a forward jerk of the head.

"8. That the feat of holding a small quantity of flour in the hands when coming out of the knots, clever though it is, belongs to the category of conjurors' tricks. [Dr. Lopez, however, reprehensibly does not explain the *modus operandi*.]

"9. That none of the tricks of the Davenport Brothers can be considered as spiritual phenomena, but as ordinary conjurors' tricks."

Dr. Lopez is a Spiritualist, and draws a distinction between the real phenomena, which occasionally appear, and those which are produced by the action of ordinary tricks of prestidigitation, although in the instance of the Davenports he has been rather too clever. Among other tests to which they have submitted, is that of sitting with their legs and arms tied in wooden tubes so long that their hands and feet could not be protruded at the ends of the tubes.

It was not to be expected that Dr. Lopez's statements should pass without controversy, and M. Couillant, who we presume to have been a French gentleman, spoke strongly in favour of the "medianimity" of the Davenports. His arguments, however, in some cases rest on an inaccurate view of an elementary anatomical fact; and we shall not trouble our readers with a translation. He considers that gymnastics have never been known to atrophy muscles, but that hypertrophy is the constant result. To this it might be replied that the abnormal and genuine physical conditions presented by a London actor, who until lately was performing at Charing-cross Theatre, give an example how certain muscles can be voluntarily developed, to the entire sacrifice of others. Those who realise "what sort of man" the gentleman we allude to is, may be able to judge whether or not practice may attenuate muscle. An animated discussion then took place between D. Eusebio Ruiz Salaverria, Dr. Hulbes Temprano, and others, respecting the whole question of Spiritual doctrine, in which the physical facts deposed to by Dr. Garcia Lopez seem to have been placed aside of the controversy. It is clear that Viscount Torres-Solanot gives his own opinion that the phenomena produced by the Davenports have nothing to do with those produced by accredited "mediums," in which conclusion he is in error.

On this subject the opinion of Allan Kardec, in the article which he published in the *Révue Spirite* for October, 1865, is interesting. M. Kardec lays great stress on the fact that the performances of the Davenports were controlled by a professional theatrical agent, and that although the phenomena were such as mediums often produced, the surrounding circumstances were such as to incline the dispassionate observer strongly to the belief that trickery may have taken place. He also believed that it was unlikely that souls from beyond the grave could be invoked for the mere purpose of putting their hands through the window of a cupboard, and

scraping the strings of a street banjo, to increase the treasury of a common mountebank. He also lays great stress on the incident which took place at the Herz Rooms, in which the bench to which the Davenport Brothers were tied was found to be loose, and to be capable of being moved round the inside of the cabinet.

In conclusion, dismissing the Davenports from consideration, Viscount Torres-Solanot considers that Spiritualist phenomena present two characters, those which relate to the moral world, and those which are essentially physical, and that the examination of the lower order of phenomena alone will induce the reception of higher theories, which involve the relations between God, man, and the universe. But such examination must be made in good faith, and must reject all impositions which degrade us, all prejudices which blind us, and all hatreds which induce bad passions. The aspiration towards accurate truth can be alone gratified by the conception of universal good.

#### RECENT BUSINESS TRANSACTIONS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

FURTHER examination of the line of action thrust upon the last Council meeting of the National Association, by infraction of the sensible rule which requires a month's notice before any important new business can be transacted, does not tend to increase satisfaction. After the re-election of members who had gone out of office, the re-election of the permanent officer—the paid secretary, who had *not* gone out of office—was asserted to be necessary, although, as Mr. Morrell Theobald said at the time, such a thing had never been heard of before in connection with any public body. To thus raise the question publicly whether the services of an excellent permanent officer were to be retained, savoured of want of ordinary courtesy and kindly feeling, and immediately afterwards the following resolution, so strongly resembling a vote of censure that the Council on that ground refused to pass it, was moved, and moved also by infraction of the rule requiring a month's notice:—"That the Council deems it in the highest degree inexpedient that the secretary should vote at any meeting of the Association." This was a most delicate subject to deal with, the secretary, Miss Kislingbury, being also a private member of the Association; on the one hand there was the question whether the Council had any right to disfranchise one particular private member of the Association, and on the other there was the natural desire that the secretary should not become a violent partisan in any contested election. But in consequence of the constitution of the Association having been broken through by the introduction of these difficult but very proper questions without notice, a far more important point was entirely overlooked. At the last election several members sent the secretary their proxies, and the proposed resolution tended to destroy not only the vote of the secretary, but the votes of the other members just mentioned. The usual time should have been given to consider these points, and to learn the custom of other organisations similarly situated.

Just before the last election, two members who had been in a great minority as regards some of their public actions on the Council, quietly collected by solicitation a large number of proxies, and gave them in on the last day, so that it was expected that not only the Council but the General Annual Meeting might have been completely under their thumbs by means of this electioneering feat. Of course the Council could have obtained an abundance of proxies had it dreamt of the possibility of any such action on the part of any member of the Association. The news spread, and ladies and gentlemen who had not intended to be present, came to the meeting at great inconvenience to themselves, to protect the Association by their votes from the possible results of this electioneering manœuvre; by so doing they perhaps saved the Association the expense, the trouble, and the ill-feeling of another general meeting, called by a circular pointing out how the previous meeting had been rendered null and void, and in no sense representative of public opinion. The votes of the secretary were in opposition to the votes of the two members who so nearly rendered the whole meeting a farce, hence under the exceptional circumstances where the contest must have been very close, the few votes in the hands of the secretary were given in a direction tending to annul the operations of the two collectors of proxies, consequently were of the utmost service to the Association. Therefore if the motion of semi-censure was justifiable under ordinary circumstances, it was not justifiable in relation to the last annual meeting, yet on the proceedings of that meeting was it founded. If, after time has been given to ascertain the custom about the voting of secretaries, it should be found that they ought not to vote, an amended resolution like the following would more justly meet the facts of the case:—"That the Council deems it inexpedient that the secretary should exercise her right as a private member of voting at any meeting of the Association, but that the warmest thanks of the British National Association of Spiritualists are due to her for her departure from this principle at the last annual meeting, considering the exceptional circumstances under which that meeting was held."

The routine business of the National Association scarcely ever receives critical notice in these pages; the said business is but indirectly connected with Spiritualism, and when from any cause any little things have gone wrong, self-righting influences have come into play without popular interference. But in the present instance it is an unavoidable duty on our part to introduce these circumstances to public notice, because, in our opinion, the resolutions introduced at the last Council

meeting by infraction of the rules, have weakened the position of the National Association, the interests of which body this journal has advocated so faithfully—consequently it is a moral necessity that the said weakened position should be pointed out. Fortunately the mischief may be but of a temporary nature, and can easily be repaired. It is of this kind: The good working of a large organisation depends upon its having good managers, also good executive officers: that is to say, secretaries. With good secretaries organisations live; without them, they droop or die. Whenever Mr. Blyton has been honorary secretary to the Dalston Association of Inquirers into Spiritualism, it has flourished and its members have increased; whenever he has retired for six months or a year, the members have fallen off, and the continuation of the existence of the Association has become problematical. The Council of that body has never been able to find, amid all its members, a good substitute for him, people of the order of mind suitable for an office of that kind being exceedingly rare. All the Spiritualist societies all over the country can testify that their prosperity depends almost entirely upon the possession of good secretaries, and that in some localities suitable men cannot be found. The highest and best organisations have highly cultured secretaries—gentlemen who will submit to no petty hampering, but are easily guided by a high-class Council; Professors Huxley and Stokes, secretaries to the Royal Society, may serve to illustrate this point. The lowest class of organisations take away all power and independence from their working officers, who consequently are drudges, fettered by special rules, and constantly supervised by petty tyrants who do not agree among themselves, and expect their victim to please each of them individually, instead of executing constitutional behests. Under such persons no individual of a superior nature ever takes office, nor do such organisations rise to importance in the world, because of the want of capacity of their rulers. Here, then, two extreme cases have been pictured; and our argument is, that officers of the higher type are necessary in the National Association of Spiritualists, in order to bear a just relation to the culture and education of nine-tenths of its members at home and abroad, most of whom are people who will submit to no votes of censure or vexatious fettering of liberty themselves, and love to see the same freedom and happiness in others. A clerk, who could not speak the languages of many of the foreign members, who would submit to unjust censorious action, and tremble at the approach of any petty despot, would not be a secretary suited to the position. When an organisation deteriorates, the steps driving away superior and inviting inferior officers are gradual, no one of the innovations being in itself serious enough for public animadversion, although in the aggregate dangerous to the public interests—therefore we now take the bull by the horns at the outset. The National Association of Spiritualists has—or, rather, had—two splendid secretaries, highly popular with nearly every one of the members, and most efficient workers. Yet the honorary secretary, Mr. Joy, has had his post knocked from under him in five minutes, without previous notice; the other secretary, Miss Kislingbury, has had the offensive question publicly, unnecessarily, and illegally raised at a Council meeting, as to whether she was to be permitted to retain her appointment. Further, an attempt has been made to censure her for having, by the exercise of a right, acted strongly in the public interests of the National Association of Spiritualists at the last general meeting! We do not know what the opinions of Mr. Joy and Miss Kislingbury are about these proceedings, not having made any inquiries in that direction, but as a matter of public duty point out that these good executive officers have been unconstitutionally and uncourteously treated, and that a first step has been taken in the direction of the substitution of inferior for superior executive officers. The Council is not altogether responsible for this. It did not notice that by the infraction of a rule surprises had been sprung upon it, and no time left to examine the *ex parte* statements suddenly advanced: consequently, many vital points connected with the policy recommended, have never been considered by it at all.

The position at present is that a weakening of the secretarial department has been effected, and that the National Association, instead of having two strings to its bow, has now but one, and that this loss of a good supplementary executive officer is practically almost as serious a matter as the loss of half the best members of the Council. No newcomer or untried person should by any chance be placed in such a vital position; the Association should rather attempt to retain one who has all the faculties for the work, who has been tried for years, and who is trusted, from personal knowledge, by the chief supporters of the organisation. A further weakening effect is the recent unnecessary harassing of the remaining secretary, after the fashion of the petty persecution of dissenting preachers depicted in the truthful sketches drawn in the article on Salem Chapel, published in No. 185 of *The Spiritualist* (March 10th), which article contains information worthy of the closest study by all Spiritualists, because low-class organisations among uncultured people must of necessity spring up in future in a great movement like that of modern Spiritualism, and the problem may profitably be dispassionately considered in advance how to deal with them. The weakening effect in the National Association of Spiritualists, if not quickly remedied, will be permanent. The less important temporary bad effect of now having nobody that we know of to fall back upon to relieve the secretary will be that, when she leaves for her month's vacation, there is no generally efficient and popular person who can take her place so entirely to the satisfaction of everybody as Mr. Joy. What the Council will do in this dilemma remains to be seen. Its position is a difficult one, attained by having incautiously, for the sake of an inglorious relief from petty vexations, rather than from a feeling of confidence, yielded to unsafe guides. The small and intolerant minority of the Council, following their usual plan of worrying and impeding the other members by pulling at one end of a symbolical rope, found that rope suddenly released by the wearied Council at the other end, so tumbled head over heels into a most unexpected and disastrous victory.

#### A REMARKABLE SEANCE WITH DR. MONCK.

*From the Leigh Chronicle.*

A FEW not very demonstrative residents in the good old town of Leigh have taken another step in Spiritualist experiences, having been present at a *séance* held one night during the week, at which Dr. Monck, one of the most celebrated of modern "physical mediums," was present. Such mere child's play as table turning and rapping had to several of the company become common things, and some, at least, had been already convinced that the usual explanation of all matters connected with Spiritualism—that everything is "trickery and humbug"—would not do; that tables do rap and do turn under circumstances precluding jugglery, and even when a single individual is in contact with the excitable furniture. But wishing to see, hear, and learn something more, arrangements were made for the private *séance* which the writer will endeavour to describe. The meeting was held in a private house, in which the medium had never been before. The room contained the usual chairs and couch, a piano, a bookcase, a square centre table, and a small, but heavy mahogany library table, containing two drawers. The room was prepared for the dark *séance* by all light being carefully excluded, and the table being covered with cloths hanging down to the floor, except on one side, against which the medium's chair was placed. The company, exclusive of Dr. Monck, numbered thirteen, five of them being believers in Spiritualism, and one of the five being Miss Elizabeth Ball, the "Golborne trance medium." The sitters were arranged round the table in one perfect ring, and one imperfect outer ring. The "Golborne medium" was nearest to the right side of Dr. Monck, and the writer was on his left, so that when hands were joined Dr. Monck's arms were stretched out the width of the table, in order to reach the sitters nearest to him. On the table were placed a large musical box, weighing nearly 30 lbs., a small bell, a large bell—the town-crier's bell, in fact—a glass of water for the medium, a concertina, a large money box, a tambourine, a small musical box, a speaking trumpet, and a fan; the three last articles Dr. Monck brought with him, as requested, but the remainder were provided by the writer and his friends. All the preliminary matters being settled, the sitters placed their hands on the table, the musical box was wound up, and the circle was formed. After some time, as no manifestations took place, the light was extinguished. The table quickly gave signs of being unsteady, and hands were joined all round the inner circle, the outer circle placing their hands on those in front. Dr. Monck was thus held, with his arms extended, on the left side by the writer, and the other by the "Golborne medium." On the right side a sceptical gentleman is the authority for the assertion that Dr. Monck's hand was never released. This was, so far as human judgment can speak, the condition under which all the subsequent events took place, and, for an apparent certainty, the medium's hands were held securely from the first grip until nearly the close of the *séance*, which lasted from seven in the evening till nearly eleven o'clock. In a very short time the manifestations commenced, and how to describe them it is difficult to say. The "Golborne medium" became "entranced," and Dr. Monck, who declares upon his honour that he knew nothing in particular of her mediumship, described Jimbo, the African half-caste boy, as standing beside and helping his own particular guide, Samuel, formerly a shipwright in Portsmouth dockyard. To Jimbo and Samuel all the after proceedings were attributed. The table was lifted several times, the small bell flew about the room, and the large bell also wandered apparently at its own sweet will, stopping over the heads of the sitters, giving them very uncomfortable proofs of its proximity by raps on the head, settling cap-fashion on the writer's wig, and clanging in a manner that would have rejoiced the hearts of, and must have—if Spiritualism is true—delighted the spirits of the last few generations of Leigh bellmen. The heavy musical box was again and again wound up, stopped, played slowly and quietly as desired, and frequently left the table and floated about above the sitters, perching on their shoulders, and tapping them approvingly when paying "flying visits" to particular persons. The other articles on the table followed suit, several of them playing and floating at the same time, and frequently being placed on the laps and the hands of the sitters. Numerous hands were felt on both sides of the room at the same time, a pair of spectacles was removed from one sitter's nose and placed upon a gentleman who does not use them, and as carefully returned. Wishes expressed from different sides of the room were simultaneously attended to. A glass of water was placed to the lips of the writer, a handkerchief applied to his nose, and a watch carefully removed from the chain, and taken out of a watch pocket, and laid on the table. Indeed, for two hours hands of some kind were busily at work in a manner that cannot well be described; luminous clouds settled over the mediums, the "spirit lamp" of Jimbo floated about the room, and lights appeared over the local medium, flickering to the tune played by the musical box. These lights were singularly pretty, one forming a small coronet of flame above the head of Miss Ball, and the lamp being in appearance like an eight-sided star. This lamp was placed just above the hand of the writer, who could feel nothing below it but a light substance like fine cambric, through which the hand readily passed. The small musical box also floated about the room, held by a small bright hand, which came at request close to the face of the writer, and was distinctly visible, and was clearly a hand, and nothing more. The lights were luminous, but gave no light or reflection. The sitters were also frequently fanned by the hands, both with a fan and a handkerchief. As a special test, a pocket book was taken from the inner breast pocket of the writer's coat, by a hand which dived deep into the pocket, and had, so far as trying and failing to feel it can be considered a proof, no arm attached to it. This pocket book was taken to the opposite side of the room, and one of the sitters asked that a word of five letters he thought of might be written in the book. The raps signified doubt, but Dr. Monck immediately said he had been told something of the article

thought of; it was round, whatever the word was; and a leaf of the book was then heard to be torn out, and was at once given to the sitter, and a voice spoke behind the writer, saying they had written the word "round," but more they could not do. This was discovered after the *séance* to be so. The book was then returned to the writer's pocket, and, after the *séance*, was found to contain two sentences written in lead pencil, and signed by Samuel and Jimbo. As a climax, whilst the usual noisy manifestations were going on, the small library table was floated in the air past the writer, then turned upside down and placed on the table, atop of some other articles. The drawers were then opened, and most ludicrous manifestations followed. The drawers were really toy and work drawers, and babies' rattles, bobbins, whistles, scissors, cotton and other things were taken out and given to different persons. A puff box was opened, and the faces of some of the sitters puffed with violet powder; small articles, like pins, brought at request; and general confusion everywhere. In the course of the more noisy demonstrations a small glass shade was broken, and the writer expressed a fear lest a flower stand in the room should share the same fate. The stand was at once and noiselessly placed by his side, and his thumb placed round the stem, the knocks signifying that as the writer did not wish it broken, it was given to him to take care of. Hands were then broken, and, after a song from Jimbo's medium, the gas was lighted, throwing a light—if not on the origin of the mysteries—at least on a very disorderly room and some very untidy "inquirers."

#### THE TESTIMONIAL TO MR. COLEMAN.

MR. ALEXANDER CALDER, of 1, Hereford-square, West Brompton, treasurer to the Coleman Testimonial Fund, has received the following letter:—

15, Chester-Crescent, Newcastle-on-Tyne, June 22nd, 1876.

DEAR SIR,—I observed in a recent number of *The Spiritualist*, that the subscriptions to the testimonial to that worthy worker for the truth, Mr. B. Coleman, were about to be closed. From the first I have felt it a duty to add a mite to the effort, but, not being able to give according to my desire, have held back, so as to take my place amongst the small, but no less ardent and sincere contributors to the fund. Having personally tasted of the open-handed generosity of our friend, who threw open his house to myself and Mrs. Hare, when we were inquiring into the phenomena, visiting London for that purpose many years ago, I can speak positively to my brother and sister Spiritualists as to his disinterested devotion to the cause. Wishing that this letter may influence many who have means to subscribe to the testimonial, but who have hesitated from want of knowing the merits of the case, and enclosing my cheque, I am, dear Sir, yours truly,

J. HARE.

ALEXANDER CALDER, ESQ.

#### MR. BLACKBURN'S SEANCES.

BY C. CARTER BLAKE, DOC. SCI.

THE third *séance* with Miss Lottie Fowler took place on the 26th inst., in the presence of Mr. C. C. Massey, Mr. James C. Eno, Mrs. Vernon, Mr. Dampier Vernon, Mrs. Louisa Miall, Miss Miall, Mr. D. H. Wilson, Mrs. Wilson, Mrs. FitzGerald, and myself on behalf of the *Seance* Committee.

Miss Fowler was carefully sewn up in the green calico bag, her arms being confined behind her back by stitches, and then tied with tape as on previous occasions. She was then placed in the bag, which was sewn round her neck, and tied to the chair with knots of special tightness, allowing very slight forward and lateral motion of the medium's head, and no motion whatever of the hands inside the bag. After a short interval a white hand showing fingers capable of free motion and prehension, was shown at the crevice of the curtains above the level of Miss Fowler's head. Another hand of darker colour was shown in the lap of the medium, attempting to pick up a ring and bell which had been placed there. Motion of objects then took place inside the cabinet; the tambourine, bells, and table were forcibly agitated, and on two occasions the bell was thrown out from a level lower than Miss Fowler's head. The tambourine was then placed on her lap, and it was seen to be slowly lifted up in a horizontal direction (by a force acting under and within the bag) to about six inches from her knees, and appeared to be suspended in the air for a second, when it fell abruptly. With Miss Fowler's consent I then entered the cabinet, and having ascertained the position of her face, placed my hands on her head, when I am told that the same phenomena were exhibited by the tambourine as above described. I saw and felt nothing abnormal in the cabinet, and the medium, who at other times had been very convulsive and impatient was perfectly quiescent. Mr. Vernon then entered the cabinet, when the same motion of the tambourine was repeated. Leaving the cabinet, it was announced that a tangible hand would be allowed to be felt through the curtain. The members of the circle, then approaching the curtain, felt severally the grasp of a right

hand, with distinct fingers and thumb, the baize curtain intervening between this hand and their own. The hand appeared larger than that of Miss Fowler, and the force with which the fingers of the spectators were grasped appeared greater. A handkerchief was then placed at the crevice of the curtains by a lady, and taken into the cabinet, by a force acting as before from above Miss Fowler's head.

The *séance* was, I believe, the first at which the door of the room was kept wide open (with a view to ventilation) throughout the evening. Ingress of any person was rendered impossible by one of the circle sitting near the door, and keeping watch.

#### MEDIUMS FLOATED IN THE AIR.

THE sixteenth and last of the above *séances* for this season, with Mr. Eglinton as medium, was held at 38, Great Russell-street, on Friday, June 16th, and was attended by Mr. T. Terrell, Mr. Cholmondeley Pennell, Mr. A. C. Galbraith, Captain J. F. Darvall, M. Puig, Dr. Carter Blake, Mr. Arthur A. Colman, Captain James, Dr. Keningale Cook (for the committee), and myself.

The tests imposed were exceedingly stringent, and the *séance* was not a successful one. A pair of black gloves were put upon the medium's hands, and sewn together at the wrists; his coat sleeves were then sewn to his knees, and a tape which was fastened round his wrists was held by a gentleman in the circle. Mr. Eglinton was fastened to his chair with tapes, and placed behind the curtains.

The desire of the sitters was that, under these circumstances, a white hand should appear at the aperture of the curtain. Attempts were made to show something, but only one or two near the cabinet, in particular Dr. Carter Blake, could discern the form of a hand, which he describes as follows:—

When told to look in the cabinet, I saw an indistinct object, at a higher level than Mr. Eglinton's head. This body was more like a hand with moving fingers than anything else with which I can compare it. I saw Mr. Eglinton's head afterwards. C. CARTER BLAKE.

The controlling spirit pronounced the sitting a failure, and attributed it to the preponderance of the sceptical element, there being by accident more strangers than usual present that evening.

When the chief portion of the company had left, the remainder, consisting of Captain James, Dr. K. Cook, Mr. T. Terrell, Dr. Carter Blake, Mr. Colman, Mr. Eglinton, and myself, agreed to hold a little dark sitting. The manifestations which occurred were more powerful and striking than in any circle at which I have before been present. Dr. Blake has furnished me with the following testimony:—

During the dark *séance* I held Mr. Eglinton's right and Mr. Colman's left hand. Mr. Eglinton thrice rose from his chair, pulling my left arm to its extent; I had then to rise from my chair, when his feet were placed on my shoulders in a vertical position to the axis of his body; and subsequently, in a horizontal position, with the boot soles against my face. He then disappeared to my left and behind me. Mr. Colman subsequently rose in like manner, and I felt his feet on my shoulder. I was then brought into collision with a moving object, which I conjecture to have been Mr. Colman's feet, which forcibly struck against my right side and back, under the scapula, and which produced severe pain for twenty-four hours afterwards. My face was touched by hands of three several descriptions, one of which was like that of a young lady or girl. C. CARTER BLAKE.

Captain James also received some very hard knocks, which he said were given by a hand. After the glass shades had been unscrewed from the gaselier, and placed upon the small table at which we were sitting, and both mediums had descended from their aerial flight in opposite corners of the room (one being deposited in the cabinet) the *séance* was concluded, far more than I have here related having occurred within the space of fifteen or sixteen minutes.

E. KISLINGBURY,

Secretary to the British National Association of Spiritualists.

WITCHCRAFT.—Frederick Culliford, a herbalist, of Crewkerne, was summoned at Yeovil for obtaining money under false pretences from Emma Foot, domestic servant. A woman named Kimber was taken ill, and believed she was "overlooked"—i.e., bewitched. Her daughter, Emma Foot, consulted the defendant, who on receiving 3s. wrote for her a curse which, according to him, would cause the death of the witch. It did not appear to have this effect; Mrs. Kimber got worse. The prisoner was committed for trial.—*Times*.

## Poetry.

## HEAVENLY DEATH.

In the mute midnight of a dreamless sleep  
My soul awoke, awoke and raised her head;  
She scemed myself—myself, inanimate,  
Lay on the couch, dull-slumbering, seeming dead.

My soul with shuddering wonder gazed around,  
Then sprang erect, clothed in astonishment  
To see her earthly counterpart so still—  
So marble pale her mortal tenement.

My soul stretched forth her hand and trembling touched  
The form that knew nor motion, nor e'en breath;  
'Twas ice-like cold, a shivering cold that thrilled,  
And then a muttered whisper murmured, "Death."

Then a sweet silence, during which my soul  
Stood, wrapt in lessened wonder, deep in thought.  
"Is this then I?" she mused, "Am I the same  
As when my body moved and loved and wrought?"

"Has Death, the King of Terrors, dreaded foe  
Of timid man, no terrors then for me?"  
The same soft murmur fell upon my ear,  
"All Death's most deathly terrors here you see."

And then the air grew thick with sounds so sweet,  
So angel-sweet, that all my heart was filled  
With a great heavenly joy, unspeakable;  
And in myself responsive chords were thrilled.

And, on a thought, I willed to rise, and straight  
Uprose, and soaring, met a throng of friends—  
Friends, whom I erst had loved and thought had lost,  
And each on me a look of old love bends.

Two seize my willing hands, and upward borne  
I joyous float, and pass away from earth;  
My train attendant singing pæons in praise  
Of Death who works these wonders—Heavenly Death.

April 9th, 1876.

JOHN CHAPMAN.

## Correspondence.

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

## THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

Sir,—I feel much interested in a paragraph which occurs in Mr. Frederick Binney's letter of the 15th June, 1876, published in your issue of 23rd June.

It is the one beginning, "*Every child is endowed with special gifts.*" Doubtless every child has an aptitude for particular pursuits, and is endowed with special gifts. In my opinion this is a platitude; one might just as well say "*every child has a nose of his own, or ears of his own; every child has a peculiar mode of his own for putting one leg before the other,*" and so on. They have!

This platitude has grown out of masters being obliged to flatter parents, and to account for tempers and defects, by finding out, as extenuating circumstances, what are ordinary, and not at all *special*, gifts in the children they come in contact with. The instinct and intelligence of children are always remarkable, even in a perfect fool of a child, and what is still more curious, the more shallow its intelligence, the more dull its instinct, so much the quicker will it catch what it hears, and will so imitate as to pass for "the sharpest and the cleverest child of the lot." The aim of the teacher, in my opinion, should not be to discover these peculiarities. Parents may be flattered by this remark, and may think that they must have found in the person who makes such a remark a most careful and conscientious teacher or governess. Parents like to think their children have found a person who will make them "*shine.*" They lose sight of this—that the fact of trying to make each and every child a shining light is encouraging a love of emulation, of self-pride, and, therefore, of selfishness, in every young heart, which should on the contrary be trained to be more occupied with, and more interested in, its child companion's endeavours to learn, than it is with its own progress. This is the means of not only fostering kindly interest and good feeling one towards another in young children, but it is diplomatically useful, inasmuch as the child who is trained to be more occupied with the defects of younger or stupider children, learns more thoroughly itself by helping to teach them, than by having his "*special gift*" (even if *very special*) drummed into him before he is of age, and enabled by judicious training to educate himself, which I hold to be the best education—*self-education*.

I speak from experience, having occupied myself, as much as the struggles and turmoils of such a life as I have led since I began to teach will permit, exclusively, and from choice, with the education of children. Their education begins from the cradle, and before they are able to speak; I wish I never were obliged to do anything but be continually with them, for my occasional absence from them, through overwork or illness, makes the most remarkable difference in their characters, their tempers, their energies, their powers of attention, and even in their speaking voices. But my desire to obtain the funds necessary to the maintenance of a much larger number of orphans than I can afford to keep by my own private means, takes me a great deal away from the hourly delight and happiness (which it is to me) of being with, amusing and teaching the little children I have adopted. I could educate fifty children as well as the few I do, for I have only four between the ages of two and five which I can, as it were, teach as companions. I never mean to cultivate separately their particular talents or their special aptitudes. I know, for instance, that one of them, even a year ago, showed special taste for *form*. He

found out, for instance, that his nurse had pretty ears, and so she had—(the only one in the house that had that "*special gift.*") He found out and observed in a moment any difference in one's looks consequent upon change of dress; he twisted papers up into shapes; he moulded the shadow of his hands (sitting at table) on the table into forms: he saw shapes in everything and everywhere. I certainly shall encourage his evident genius for sculpture. I shall do it thus: I shall get some plaster, and let them all mess about with it in the garden. That one little boy will set to work and make a shape which the others will imitate; they will all be interested in each other's "*mud pies*;" they will all grow up to be interested in each other's attempts; they will, therefore, grow up as fellow-students of each other in every particular accomplishment or business—willing and *able* to help each other. When they will have attained man's estate, instead of being dispersed by their several callings, they will cling to each other, because they will know that they not only have the desire, but the knowledge and ability to work together in trade and in recreation hours, in business and in art. Art and commerce *must* walk hand in hand, but there is no reason why the artist should be a solitary genius (?), who cannot count upon a brother even to come and help him, or to look after his affairs; or why the tradesman should be a man ignorant of the beauties of that which he trades in and lives by, unable to join or sympathise with the artist on his own ground, and only anxious to prove a "*shining light*" of hawkish propensities. I have long felt that giving good and bad marks is a very bad thing, but as long as children have parents I fear there is no remedy. Parents will never be contented with the *general* healthy tone and spirit of a school; that school will always be preferred from which the larger number of pupils are turned out as first prize in Greek or Latin, and that master who has neglected others for the sake of cultivating three or four of his pupils in whom he detected *special gifts* will always be a favourite, and his house full of boarders.

I do not know what Mr. Binney means by "*all boys' minds being at present cast in the same mould.*" Boys are independent and ill-disciplined enough, in all conscience. That only which keeps order at all, at present, is the false and hypocritical conventionalities of society, which ordain that if ill-behaviour is not publicly censured and condemned, it may exist, and that no one has the right to think it wrong, or to show it up. On the contrary, if anyone dares to follow a righteous, but unconventional occupation, society affects to ostracise and look down upon the individual who refuses to carry on a Christian work in an incomplete and amateur fashion. People, for instance, say to me: "*Get some one else to teach the children, to amuse them; do not be head-nurse, governess; and, for goodness' sake, do remember you were born a lady!*" You see, sir, I have trespassed long on your space. Is it of any use?

GEORGINA WELDON.

Tavistock House, Tavistock-square, London, June 24th, 1876.

## EXTRAORDINARY MANIFESTATIONS THROUGH THE MEDIUMSHIP OF MR. ARTHUR CÖLMAN.

Sir,—At the request of the persons more especially interested, I send you certain noteworthy particulars of several *séances* lately held in my rooms with Mr. Cöلمان, at which we have had repeated materialisations of the faces and voices of recently-departed friends of two or three of the visitors. It was interesting to observe the gradual development of the phenomena by the spirits, from the first weak attempts, to a success more or less assured of perfect recognition; the success varying according to the sphere of believing affection given forth by the relatives in the flesh. Sceptics would add—"That means according to the gullibility of the deceived fanatics present, who were willing to swallow anything." But we, the initiated, know that our thoughts and emotions are felt by spirits, and act upon them, as well as the mediums, with as strong a force as a thrust from a powerful arm would act upon us in the flesh, or as an overpowering gas which suddenly deprives the body of life or movement. Mediums sensibly feel these emanations from persons in the flesh, and find themselves painfully paralysed in the presence of certain individuals.

After a short dark *séance*, we usually sit on the Saturday evenings for the materialisation of faces, a small frame being adjusted between the curtains at which each face appears. On the first evening of our meeting, some three weeks ago, the husband (lately deceased) of a lady present, during the preliminary dark sitting, materialised a voice for the first time. There appeared to be considerable difficulty in this operation, and possibly it may have been attended with pain. The sounds at first were mere gasps, like short spasmodic coughs, as if a voice were struggling to enunciate through some opposing substance, which it gradually cleared away, coming forth at last triumphantly in a loud whisper, as if rejoicing in its victory. The face of this spirit afterwards, on the same evening, appeared at the cabinet window, and failed to be recognised at first, but persisted in appearing, until by repeated efforts he succeeded in making his materialisation so perfect, that his wife and sister, also present, had the happiness of fully identifying him. Both ladies requested me to make the fact known. The spirit remained a long time at the window, putting out his hand to be shaken, and speaking words of comfort to those he had left behind. At two subsequent *séances*, the materialised face of this same spirit has been again fully recognised by his relatives. Several friends were permitted to approach the cabinet, and saw the face very distinctly, and were also allowed to clasp hands.

Another materialisation at these *séances* was that of a youth, also lately deceased, who seems to have lacked the strength of the first spirit in this extraordinary process of fleshly re-embodiment. He also has appeared on three separate occasions; on the first rather imperfectly; on the second much more successfully, being recognised satisfactorily by several relatives present, and speaking many little test sentences. On the third occasion the resemblance to his former self was not so perfect. There were certain conditions of the circle, felt by many present, which



affected him very powerfully, and he had not the strength to conquer them, therefore could not so well disengage himself from the medium. On the third evening also, the husband of another lady present appeared, and was fully recognised by herself and a relative, these ladies being permitted to approach the aperture closely, and satisfy themselves in every particular.

At one of these *séances* we had a very wonderful materialisation of William Scott with his lamp, one of the most spiritually beautiful manifestations given through Mr. Cöلمان. As the spirit brings his own light with him, we sat in total darkness waiting his appearance. A glimmering light gradually shone out of the darkness before us, which, gradually enlarging, illuminated the face and form of William. He floated about the room semi-materialised for a short space, and then, forming the whole of his body, approached each one of us in turn, bending low, and fully lighting up his handsome face and long white beard, speaking earnest friendly words, and permitting us to feel his crystal lamp, hands, and beard. He walked to the chiffonier at the end of the room, and exhibited himself and lamp in the looking glass. "These," said he, "are pleasing reflections." Then he filled himself a glass of water, returned with it into our circle, and, standing before us, drank it, smacking his lips afterwards. Making several other trips to the chiffonier he drew flowers from the vase, and brought them to different members of the circle. A lady asked for a piece of his robe; he consented, remarking we need not trouble about scissors, as he would materialise a pair. Requesting the lady to place her palm on his, he bade her keep it there. She did so, and distinctly felt, as she informed us, something hard forming beneath her hand, until finally a pair of scissors lay there. With those she cut unsparingly a large piece from the spirit's robe, and was permitted to retain the scissors in her keeping, which were passed from hand to hand, and examined. After dispensing flowers and kindly words to all, "William Scott" returned, and requested the lady to place the scissors again upon his palm, and her own hand over them. She did so, and presently exclaimed they had melted away beneath her hand. William now said he would dematerialise before us, and accordingly, with his lamp shining brilliantly, standing within one foot of the two central occupants of the circle, he gradually crumbled away, sinking slowly, until only his head rested above a mass of loose drapery. Then, with the brilliant lamp resting upon the floor the head disappeared, the drapery, and finally the lamps, leaving a shining light upon the carpet, when a gentleman leaning over placed his hand upon that, feeling only the carpet beneath his fingers, and finally the light faded away, but William's voice still spoke to us from the air, bidding us "Good-night!"

I think you will acknowledge that such manifestations as these are sufficient tests of themselves.

CATHERINE WOODFORDE.

90, Great Russell-street, London.

THE "FIVE MINUTES' RESOLUTION."

"Joy absent, grief is present for that time."

*Richard II., Act 1, Scene 3.*

"As if that joy were now become a loss."

*Winter's Tale, Act 5, Scene 2.*

SIR,—The rumour that an attempt has been made to remove one of the most valuable officers of the British National Association of Spiritualists produces surprise and alarm among those who, like myself, are junior members, and will to outsiders inevitably lead to the conclusion that a lower social, intellectual, and scientific tone will be taken for the future in the government of the Association. It is sought to abrogate the custom by which an honorary secretary enjoys certain rights to give advice and assistance to his colleagues; and on an assumed analogy with the custom of other scientific societies, an imprudent step has been taken.

The societies which have both honorary secretaries (sometimes termed directors) and paid secretaries (sometimes termed assistant secretaries, registrars, or librarians), are the British Archaeological Association, the British Association for the Advancement of Science, the Chemical Society, the Entomological Society, the Geological Society, the Institute of Civil Engineers, the Linnean Society, the Medical Society of London, the National Association for Social Science, the Numismatic Society, the Royal Agricultural Society, the Royal Archaeological Institute, the Royal Astronomical Society, the Royal Geographical Society, the Royal Society, the Royal Society of Literature, and the Statistical Society. The Anthropological Society of London used to have two honorary secretaries, a director, and two paid officers. The Ethnological Society used to have two honorary secretaries and one paid assistant secretary. The Anthropological Institute had recently a paid officer, but has now two honorary directors. Nearly all the above have in addition paid clerks or collectors. Some of them have in addition to the honorary secretaries, honorary foreign secretaries, who are charged with the supervision of the paid secretary's work in relation to foreign correspondence.

But the proceeding which is most startling to any one who is in the habit of attending general meetings of learned societies is the attempt which has been made to rescind the seventeenth Rule of the Association, by depriving a paid officer of her inalienable right to vote. If any one really said that he had never known a secretary to vote at an annual meeting (and I cannot attribute to Mr. Rogers a statement so absurd and inaccurate), such member should learn what is the practice at the Geological, Geographical, and other societies; and he will learn on application that if a paid officer is a member, the fact of payment by salary does not disqualify him or her from the inalienable right of voting. And in practice the secretaries do vote. When I had the honour to be paid (and previously honorary) secretary of an organisation as large and important as the National Association of Spiritualists, I always exercised this right, and I believe my colleagues and successors have done the same. To treat a secretary as if the mere fact of receipt of money rendered her unfit to have a vote is absurd, as a person who cannot be allowed to vote had better not be secretary.

To "muzzle the ox that treadeth out the corn" is not only a crime, but a blunder. I might appeal to the political judgment of the members on grounds of policy and expedience. It would be impolitic to remove or to censure anyone who is willing to do good work for the Association, and it would be inexpedient to show to the outside public that disunion exists between a fraction of the Council and the honorary secretary, supported as he would be at a general meeting by a vast majority of the members. But I prefer to appeal to their sentiments of justice and honour. Justice, because Mr. Joy has done good work for them without fee or reward in California, France, Germany, and Switzerland, and he deserves the title of which it is sought to deprive him. Honour, because no one would wish to become a member of an organisation which allowed an insignificant minority to accept the services of a labourer, and to part with him in the moment of prosperity without conferring on him some substantial mark of their thanks for services done.

C. CARTER BLAKE.

SIR,—In your report of the Council meeting of the National Association of Spiritualists of the 13th inst., you have omitted to state one of the chief reasons put forward by those members who have advocated the abolition of the honorary secretary's office, against the re-election of Mr. Joy.

It was alleged that Mr. Joy had, in recent divisions of the Council, shown an undue amount of party zeal, which was thought undesirable in anyone occupying the post of honorary secretary.

If you will kindly insert this correction in your next number, it will help to rectify some erroneous impressions.

E. KISLINGBURY,

*Secretary to the British National Association of Spiritualists.*

[The argument of "partisanship," was not introduced at all by the mover of the injurious resolution, but brought in subsequently. If Mr. Joy had been the most violent partisan about the first trumpety subject of contention—the letting of a little room—the subject matter was so trivial as to bear no relationship to the vital question of weakening the secretarial department. But he was so little of a partisan that Mr. Martin Smith and others, supposed from his utterances that he would vote with the minority of two, and not with the majority of nineteen. If his action, in common with Miss Kislingbury, of voting at the last election, and giving warning that by electioneering sharp-practice by silently accumulating proxies, the whole of the National Association, and the unsuspecting members of the Council quite unused to even the idea of such manœuvres, were in danger of being under the complete control of the minority of two, then all well-wishers to Spiritualism should say—"Give us more of such partisans, and we will bestow on them the highest honours at our disposal."—ED.]

SPIRITUALISM IN WIESBADEN.

SIR,—I am sorry I have not been able to visit London, as was my intention. In the meantime I have followed with interest all that is going on concerning Spiritualism in the world, particularly in England. I am glad it is London where the movement has found its chief centre and focus, for, taking everything into due consideration, of all cities in the world London appears most suitable to that purpose. Progress in England in general is slow, but more sure and lasting than anywhere else. A new movement, founded upon truths proved by undeniable facts, is sure to make progress if once it has established a firm footing in London. At all events, of European cities London is, up to the present time, the only one where there is no reason to fear that the progress and pursuit of knowledge and truth in any direction can ever be stopped or upset, either by revolutions and reactions, or by the caprices of rulers, governments, parties, and police. And the wisdom and self-control which Spiritualism teaches us, above all, I hope, will always guide the British National Association of Spiritualists, so far as to enable them to keep the lead in this great movement, to the honour of the noble cause, and of the capital of Great Britain likewise.

As regards myself, I am glad to say that the fundamental truth of the science of Spiritualism, which dawned upon me about a year ago, has been proved to me over and over again, in numerous experiments which I have made in quite private circles, without any professional medium whatever to assist us. With regard to physical effects, the results of our circle cannot at all compare with any of those I witnessed in London last year, much less with those wonderful tangible results obtained at Mr. Reimers' circle in Manchester, as well as in London lately. Nevertheless, we are quite satisfied with what our spirit friends have shown and taught us here. As for the physical phenomena—welcome as they would be to us as a means of facilitating our work of convincing our friends—we really do not require them for ourselves; the proofs we have received are more convincing to us than any amount of merely physical phenomena would be.

I shall not attempt to tire the patience of your readers with a circumstantial account of the results obtained in our small circle, from experiments which hundreds of you may have made before us with equal or even greater success. I will only mention that which is sure to be of general interest, namely, the fact that spirit friends of yours in England also visit us here. It was at our third *séance*, on the 18th of March, that a spirit, who gave the name of Bertie, visited us for the first time. She told us that she was the same Bertie who appeared to Mr. Reimers in Manchester, and had given him casts of her hands. Since that time Bertie has been one of our most regular visitors and most faithful spirit friends. She has never deceived us yet. Surprised at first at Bertie's answering our questions in German, I asked her in English whether she did not prefer being spoken to in English, and answering in the same language, instead of in German. She replied that it was all the same to her; we might continue in German, and so would she. We are favoured with a visit from her at most of our *séances* (light). Sometimes she stays a long time with us, answers many questions, and gives us good advice; at other times she only gives her name and stays for a moment, answering our questions

whether she has anything to communicate to us, with *Botschaft von Reimers* (message from Reimers), *Alle gruessen* (kind regards to all), and the like. She has always answered our questions about Mr. Reimers correctly, has often informed us when he was unwell, and the same with regard to his medium, whom neither of us know. Once Bertie only gave her name, adding the words, *Nicht kommen* (cannot come); *Gute Nacht* (good night).

On the 12th May last Bertie gave a most satisfactory proof of her existence, in the presence of a Russian family, all sceptics; it was all the more convincing, as the *séance* took place in their own sitting-room in the Rhine Hotel. We were six in all, seated round a table in broad daylight. After Archibald and Veda (two spirit friends of ours) had proved their presence, each with a separate and remarkable message, Bertie indicated her presence—first by a particular sign, and then by the spelling of her name. At that moment an idea struck me, in consequence of which I took out of my pocket-book a small closed envelope, the contents of which were known to nobody in the company but myself. This envelope I put on the table before the eyes of all, covering it with a sheet of paper, and then I addressed the spirit thus: "Well, if you are really Bertie, as you say, you will perhaps be able to tell us what the envelope contains which I have just now put on the table?" Answer—*Ja, Locke* (lock). I thereupon asked: "Can you also tell us whose hair it is?" *Ja, Es war mein* (it was mine). You can imagine the surprise of our amiable host, his wife and daughter, as well as of the others, when I opened the envelope, and showed them a tiny lock of hair which Mr. Reimers had sent me the day before, at my request, after having heard from him by letter that at one of his *séances* Bertie had cut a lock of her hair and given it to him. It may be worth while to mention also the remarkable words which my guardian spirit Veda uttered at the same *séance*, previous to Bertie's manifestation. The words are: *Erwaege Veda lebt* (Consider Veda lives). These words were meant as a kind of reprimand, in consequence of a mocking remark on the part of one of the Russian ladies about Veda, and of my rejoinder made in the same strain.

I will conclude my present letter with this remarkable *séance*, though we have made a great many more experiments in our small circle of greater importance still. Keeping in mind the occasional warnings given in your paper concerning spirits who give high sounding and historical names, I will leave unmentioned for the present communications of that description received also by us, though, upon inquiry of our nearer spirit friends, we have received answers corroborating the correctness and identity of some of the grander personages who favour us, to our great surprise, with an occasional visit.

In a *séance*, held on 2nd June, I suddenly obtained the gift of writing mediumship—a fact which has quite taken me by surprise, because our spirit friends had, at the outset of our *séances*, told me I did not possess the quality requisite for writing mediumship.

I am sorry that I am not authorised to give the names of the other members of our circle to the public; most of them I may tell you in private—they are all of high standing in society.

G. W. T. WIESE.

2, Kleine Burgstrasse, Wiesbaden, June 15th, 1876.

#### SPIRIT PHOTOGRAPHY.

SIR,—I have much pleasure in giving my testimony to Mr. Hudson's success in spirit photography, as on the 6th of June I obtained at his studio a distinct photograph of my father, who passed to the higher life more than six years ago. The head is covered with drapery, but the face is quite uncovered, and every feature visible. I had looked for one who had lately passed away, so my father's face was unexpected, and I was not influenced by imagination. My friend who was with me also recognised it at once. As a test the spirit bears in his hand a large bouquet of roses, significant of his surname (Rose), and he had already been described to me on two occasions by clairvoyants as holding roses, but of this Mr. Hudson had no knowledge.

To secure my being passive the spirits threw me into a deep trance, but my friend, who has some knowledge of photography, was with Mr. Hudson during the whole process, so I have every reason to think myself the fortunate possessor of a genuine spirit photograph.

L. INGLIS.

Bridge of Allan, 24th June.

#### DIRECT SPIRIT WRITING AND SPIRIT MUSIC.

SIR,—Having received information that Dr. Monck was on a visit to Dr. Brown, of Burnley, I took the opportunity, being twelve miles away, of attending his *séance* on Thursday evening, June 15th.

The success was complete, the phenomena manifested being all that any one could reasonably require, and sufficient to stagger at least any sceptic however dogged.

We sat for about two hours and a half, the whole time being occupied with the occurrence of some phenomena or other, but it would make this record too lengthy were I to attempt to detail all that occurred. I will, therefore, confine myself to a very few of the most striking incidents.

We had a most interesting experience in direct spirit writing. A small slate was laying on the table by the light of a small lamp; the sitters, after the slate had been cleaned by one of them on both sides, examined it round the circle, it was then placed in Dr. Monck's hand, a pencil laying on it. He then held it under the table, and in three seconds the gentleman sitting to the left of the medium was told to take the slate, when it was found to contain fourteen lines of the most beautiful, legibly written, angular characters, very small; the lines as perfectly parallel as if they had been ruled, and an equal distance apart from each other, the whole occupying a space on the slate of not more than three inches by two and a half.

The composition, a copy of which I embody, consists of about eighty-

three words. A gentleman of the press who was present declared, as his opinion, that the same quantity of matter could not be produced by the most abridged style of short-hand in the same space of time.

The communication, which is very edifying, runs thus:—

"All hail loved ones! The angels greet you.

"The tender ties of earth-life are unbroken, death has but brought us nearer together. We bring you the glad tidings of immortality. We supply you with palpable proofs. Judge for yourselves. Work with us, and lo! great shall be your reward. Declare what you know, defend the Truth and its much-tried servants. March forward! Be not fearful; for are We not with you? The angels breathe blessings on you. Adieu!"

"Through 'Samuel.'"

During the sitting the oft-occurring incidents of musical instruments being played under test conditions took place, but there was no new phase to me. A small musical box was wound up by the spirits and the key thrown towards me, then at the request of the sitters the machinery was made to go slow or fast or stop altogether, thus supplying a most convincing test, the mediums being well secured at the time, and all sitters' hands held round the table. During the *séance* spirit hands were frequently seen on the table manipulating the instrumental and other articles. And I am told by an eye-witness, that a few days before a pencil was placed on some paper in the middle of the table *in the light*, when a hand was clearly seen to form about the pencil, raise it to the writing angle, and write legibly several lines on the paper, the substance of which was an important communication to Dr. Monck and another gentleman present.

I must now conclude by relating a most striking incident which occurred after the close of the formal *séance*:—Dr. Monck had gone into an adjoining room to adjust his toilet somewhat. In this room there is a piano. Dr. Monck thought he heard some sounds from the keys of this instrument, and he called me to the room, when we held our hands upon the cover of the piano, it being closed, and, strange to say, wherever we held our hands the keys in the immediate neighbourhood were used by invisible fingers, producing music corresponding with the keys nearest our hands.

This is a most satisfactory test of the genuineness of Dr. Monck's mediumship, and must carry conviction to the mind of any one who may be fortunate enough to experience the same or similar phenomena.

It was never my pleasure to sit with Dr. Monck before, and having heard many charges of deception made against him, I can only conclude from what I have myself experienced that if Dr. Monck ever did stoop to deceive those with whom he sat, it was not for want of the existence of genuine mediumship. May be Dr. Monck, in his early experience attempted an impossible work—as it was always my opinion that he did at Blackburn—namely, to produce these delicate phenomena in the presence of a promiscuous assembly.

If Dr. Monck will confine himself to visiting organised circles his success will be secured, and his usefulness greatly extended; for at these circles there are often found one or more earnest seekers after truth, as was the case at the *séance* I attended in Burnley.

Two gentlemen were present, one an official in the town, and the other one connected with the press; gentlemen evidently thoughtful, sincere, honest in purpose, and not likely to be shaken from a conviction once obtained.

This is the best mode of spreading a knowledge of the *great Truth*; it is, in my opinion, idle to offer it to minds not at all prepared by a disposition to know if there be truth in it, but simply prepared to scoff at the whole phenomena as a huge humbug. "Cast not pearls before swine, lest they trample them under their feet, and turn again and rend you."

I heard Dr. Monck deliver two lectures in Blackburn, and this is all I know of him as a lecturer. I was highly edified, and deemed them among the best I had heard on the subject. I think this is a field of usefulness for him, and a place for the exercise of his gifts, which would result in good to the cause of truth and the demonstration of fact. S.

#### SPIRIT PHOTOGRAPHY IN AMERICA.

SIR,—Pictures taken in perfect darkness are now attracting a great deal of attention in this country, and though fraud in one instance has been detected, those of which I shall now write to you are productions beyond the peradventure, it would seem, of any deceptive aspect. I will first quote from a letter recently received from a Mr. W. H. Clark, of N. Y. Portions of it, if not all, have appeared in some of our secular papers:—

"Mrs. L. P. Evans (of N. Y.), claims to be a medium for the production of spirit pictures. She has a phase of mediumship peculiar to herself—the taking of pictures in total darkness. These are produced at night, when, in addition to the darkness of the room, further obscurity, if possible, is obtained in the camera by throwing a cloth over it. Several photographers have attended her *séances*, some of whom have admitted that the pictures were taken in a manner unknown to them. Ferrotypes plates have been obtained at other galleries, marked, given to the medium at a *séance*, timed, and watched during the process of taking the picture, except when in the silver bath and the camera. These pictures are usually distinct, but not often recognised. In lieu of faces written communications and landscape scenes are often produced. The communications are generally recognised, as they are usually signed. When not signed, the wording tells the story. Mrs. Evans claims that M. Daguerre himself is her photographer. Pictures of living persons, though absent at the time, have also been taken and recognised." The writer, warned of tricks that might be played upon him—that his attention might be diverted, and that the light from the lamp might be allowed to reflect on the sensitised plate, says:—"The light was dimmed, and as Mrs. Evans took the plate from the holder the back of it was turned towards the lamp." "At a private *séance* at which four persons were present, three pictures were produced. The

plates were furnished by the well-known photographer, C. D. Fredericks. They were carefully marked by Mr. Fredericks and two other persons. The first picture was that of a Mulatto woman. Mrs. Evans said it resembled an old servant whom she had known in her father's house. Mr. B—— said it reminded him of a coloured woman he had known at the South. The raps indicated that he was correct. Another picture was recognised by the writer as a fellow-soldier killed at the battle of Allotoona—Sergt. C. J. Meyers." It seems that particular songs had an influence in bringing certain spirits. When the coloured woman appeared, the favourite negro-minstrel song, "Uncle Ned," was being sung; and when "The girl I left behind me" was sung, the soldier appeared. Another air, "Pat Malloy," being introduced, an Irishwoman's picture came upon the plate. "The day after this *séance*, Mr. Fredericks (the aforementioned photographer), gave the writer the following certificate: 'Mr. —, the three ferrotype plates with pictures thereon, which you have this morning shown me, are the identical plates which I gave to you yesterday with my signature on the back of each.' (Signed) 'C. D. Fredericks.'" Mr. Fredericks says, however, "that he is willing to wager 1,000 dollars that a spirit picture cannot be produced by Mrs. Evans in his gallery; stipulating, of course, that he or one of his operators shall take the picture. Mrs. Evans says that she is willing to try." Several months have passed, and I am not aware that Mrs. Evans has accepted the proposition. I have received from Mr. Clark four of Mrs. Evans's pictures. On the back of one of them (that of a handsome young soldier), is written: "Taken in total darkness. Plate cut from a large sheet, and marked." On another, of a young man: "Taken in total darkness. Process watched from beginning to end." Another is a message written (a photographed writing), by Mrs. Evans's Indian guide, Ottawa, who signs it. It mentions "fire-water" and the "happy hunting ground." The writing is heavy but very regular.

Mr. Allen Putnam, one of our ablest scholars, and a perfectly trustworthy gentleman, has recently presented (in our *Banner of Light*), his views on the subject of photographs in the dark, in connection with some complimentary remarks on, and extracts from, that interesting and valuable article which appeared in *The Spiritualist* from the pen of Mr. F. M. Parkes, based upon the theory which he states: "Spirit figures are not amenable to the lens." Mr. Putnam sat to a Mr. B. P. Brown, a photographer of Boston, and obtained one at least spirit photograph, which, under all the conditions, and from his respect for the man himself, he is satisfied is a genuine production. In connection with this subject, he remarks: "I have several times looked carefully at a unique picture which he (Mr. Brown) says (and I believe him) was obtained there in *total darkness*. It is very distinct, and rather ludicrous; it is an erect, full length, nude form, apparently adult, and six feet in stature. . . . Had one ability to form any conception at all of a race of organised, living, conscious 'elementaries,' I think he would deem this figure a good likeness of some giant of that race. That figure was impressed on the plate by some invisible limner, and in *total darkness*."

In the same article by Mr. Putnam there is a quotation from the *Boston Post* which I will here condense. A sceptical photographer, with others and Mr. Brown, repaired to the gallery of the latter, where a plate was prepared and placed in the camera. Mr. Brown had stated to his sceptical brother that, though all could observe the fairness of the procedure on his part, no picture of the subject would appear upon the plate, but instead thereof, and in the background, would be presented the form of the sitter's nearest relative now inhabiting the realm beyond the grave. The sceptic was seated, "focussed," the plate developed, and, to his astonishment, saw that his smiling face was absent, but behind his chair, which was distinctly photographed, stood his Satanic Majesty; or, rather, as Mr. Putnam describes him, "intrinsically a very comely man, dark complexioned, moustache long and pulled widely out on each side, hair rather long and standing up in a pyramidal form from his forehead, and giving him rather a wild aspect. . . . Admitting the facts above presented to be true," says Mr. Putnam, "what inferences seem to be necessary? First, some occult intelligent being mysteriously nullified—yes, absolutely *nullified*. . . . 2nd. The same power simultaneously rendered that opaque form pervious by both direct and reflected light. . . . 3rd. It produced on the plate a very distinct human form behind the chair, where no material form stood. These things all combined in one I give as fact No. 4, and call it a momentous one." (I beg Mr. Putnam's pardon for my crude and brief handling of his learned paragraphs.)

We have still another, an extraordinary, and a very interesting phase of mediumship, not long since developed in a highly respectable family, where no notoriety is desired, and where only friends who have been invited are admitted. No cabinet is used, and the young lady sits in the room with her guests while the phenomenon which I particularly refer to takes place:—a fair spirit appears, and occupies an hour or so in painting pictures, as she sits or kneels by the side of the medium.

SARDIS.

New York, U.S., June 4th.

## SPECULATIONS ABOUT REINCARNATION.

SIR,—Baron Holmfeld tells us in *The Spiritualist* that "Spiritualism teaches the immortality of the internal spiritual man, who is, and remains conscious of, his personal individuality, while the reincarnation doctrine destroys this faith in conscious immortality." As to "conscious immortality," it is believed in, understood, and probably felt quite as much by the reincarnationist as by the Spiritualist, though neither have an atom of proof to back up these aspirations beyond the universal, or all but universal, assent in this belief among Spiritualists, occultists, and reincarnationists, everywhere. Now, in default of proof, general consent is the strongest argument that we possess. *Vox populi vox Dei*; so that, in denying this faith to the reincarnationist,

the baron robs the doctrine of immortality of a vast portion of its strength.

Fortunately, however, both parties equally believe in the immortality of all men; and as long as we all progress, it is not of so much importance how it is accomplished, so long as it is accomplished. With regard to the spirits who teach reincarnationists, or those who teach Spiritualists, having either of them any positive knowledge of our immortality, I for one should be glad to know the source from whence that knowledge comes, if they have it; for it appears to me that positive knowledge concerning the future is the very thing the spirits all most require and do not possess; and yet, nevertheless, in spite of this defect, they are able to express strong opinions on this subject as well as on others, and lay them down as dogmatically as we do ourselves.

The reincarnationists, spite of the baron's arguments, believe with the Spiritualists not only in the retention of our individuality at all times, but the former also believe that the internal spiritual man is so fully conscious of its personal individuality when in its true and normal state, which is the spiritual, that when once freed from the flesh a perfect memory of the long past, and a knowledge of the soul's sustained individuality, perhaps through many past ages, returns to it. And some intimation of the past state of the individual is alleged to be experienced even here in dreams, and sometimes even by intuition when awake; and, if not more frequent, it is doubtless owing to the preponderance of the flesh, as well as to the long stupefaction, as regards spiritual things, of our infancy and childhood. The alleged remembrance of anterior life is said to be much more common among the Hindoos and Buddhists than amongst the Europeans, perhaps for the reason that they are not only all believers in reincarnation, but also because they feed less grossly than we do; so that our especial dullness in this respect may consequently arise from the especial materiality of our natural body here, swamping our spiritual body here also, as may be easily perceived from the exceeding difficulty of getting spiritual notions into average brains at all.

The reincarnationist, like the occultist, believes that his soul is pre-existent, and when incarnated has necessarily to dwell first in an infant's frame; consequently, the only means it could have of expressing its ideas would be through that infant's brain. How can it do so to any purpose, in any way, with such a tool as that? for (speaking dogmatically) our brain is the only tool through which we can express our ideas here. No wonder that anterior ideas get mystified! no wonder the memory goes! when their only means of demonstration can be alone effected through the elementary pap of a child's only machine for an outlet of his spirit's understanding. Why, it may take thirty years or more for a brain to be sufficiently matured to assimilate only half the ideas or knowledge the soul was capable of in a previous state, though at the end of that period it may have progressed morally (which is said to be the grand object). It is not always the cleverest man who is the most advanced.

It is altogether wrong to assume that a soul loses its individuality by changing its state; or, to use the baron's terms, that "physical remoulding" makes "another individual." It does not do this any more than a new coat makes a new man; or that, because a man may be a king one day and a prisoner the next he should thereby lose his idiosyncrasy. But as long as men put the body first and the soul last such mistakes are always sure to arise. A man may even change his habits and opinions, but he is still the same man. How different is a child in all he does to what he becomes when a man; but no one questions his individuality. How changed is the old man from the young man! How frequently he has changed his whole material body! But, nevertheless, his idiosyncrasy remains. So it is with the spirit, whether it assumes a garment of the flesh or shakes it off.

Baron Holmfeld will pardon me, I hope, if I seek a solution of the following sentence in his letter, which appears to me rather obscure. He pities reincarnationists because they "adhere to opinions which are only corruptions of old and true religious doctrines, according to which those who leave this terrestrial abode either descend into an animal nature, or ascend in the scale of spiritual progression." Does, then, Baron Holmfeld really believe in metempsychosis pure and simple? I should have thought not by the context. But what else can he mean when he writes of the "*descent into an animal nature*," not only as an old but as a "*true religious doctrine*"? That is the very thing which all Kardec's books from the beginning to the end positively assume that we cannot do. On the contrary, what the reincarnationist does affirm is just what the baron says he does not affirm; he does assert "the law of never-ceasing development" as strongly as the Spiritualist, and not a "physical remoulding into another individual at all"; but reincarnation of the same individual soul into new bodies here; for probation, experience, and improvement, in the early course of the never-ceasing development of the same individual.

M. A., CANTAB.

SIR,—With your kind permission, I would like to call the attention of Baron Direkinck-Holmfeld and your readers to the following conversation amongst spirits in the other life, as detailed in Swedenborg's *Arcana*, because it shows the philosophy, and also the ruinous nature, of what is called "reincarnation"—ruinous, I mean, to humanity altogether:—

"I once heard spirits discoursing together concerning this circumstance, that whatever is adopted as a principle, whatsoever be its nature and quality, may be confirmed by things innumerable, inasmuch that to him who confirms it, it may at length appear as altogether true, notwithstanding its being false, and that arguments may be urged in favour of what is false, rather than in favour of what is true. In order to their fuller conviction herein it was proposed to them to consider and discourse on the question whether it is expedient for spirits to use the ex-

terior memory? Spirits, it is to be observed, discourse together on such subjects far more excellently than man can either believe or conceive, but each according to his affection. The spirits who were disposed to favour worldly and corporeal things confirmed the expediency by many arguments, endeavouring to show that by the use of the exterior memory they should have lost nothing, but after death would have been men, to all intents and purposes, such as they had been before; that thus they might have been able, *by means of man*, to come again into the world; that in the exterior memory consists the delight of life; and that intelligence and wisdom are grounded solely in this faculty and endowment, besides many other arguments, whereby they confirmed themselves in their principle, until it appeared to them as true. But others then thought and spoke from an opposite principle, knowing that what they said was true, because it was grounded in the Divine order. The arguments they urged were to this effect—that if spirits were permitted to use the exterior memory, they would in such case be in a state of imperfection, like what they had experienced when men; that hereby they would be in gross and obscure ideas, in comparison with those which are in the interior memory, and thus they would not only grow more and more foolish, but would also descend instead of ascending, consequently they would not live to eternity, for to immerse themselves again in things worldly and corporeal, would be to plunge themselves again into a state of death; and further, if it was allowed to spirits to use the exterior memory mankind would perish, inasmuch as ever many is ruled of the Lord by spirits and angels, and in case that spirits from the exterior memory should flow into man, it would not be possible for man to think from his own memory, but from that of spirits, thus man would no longer enjoy freedom of life, and determination in himself as his own, but would be obsessed; such was the nature of obsessions in old time." A. C. 2477.

And such, Mr. Editor, I believe to be the nature of the obsessions now taking place in spiritistic circles, and of the persons of mediums. The consequence will be, the more of this the less of manhood, and except these states should be, in the good providence of God, cut short, no flesh, I believe, eventually could be saved. Human liberty would be destroyed. Marriage, with all its holy and populating uses, would be annulled; barbarism would follow, and desolation be the end. But God is omnipotent and all-wise, and in His own good time will issue the divine mandate, "Hitherto shalt thou go, but no further. Here shall thy proud waves be stayed."

If these preachments are here out of place you will perhaps excuse the writer; but pray allow your readers to see and consider the purport of the above extract, for Swedenborg is no mean authority amongst other world visitors, and few are the readers of his works who give full scope to all their teachings.

The italics in the extract are those of the copyist.

T. ROBINSON.

Newtonheath, June 15th, 1876.

#### A VISION OF THE DEATH OF THE SULTAN OF TURKEY.

SIR,—In *The Spiritualist* of June 23rd, William Bowman asks—"Is the vision trustworthy?"

I have a young medium in my house, called by the spirits "a gem." About six days before the receipt of *The Spiritualist* of 23rd inst., I made inquiries, through her, about the death of the Sultan. I was informed that "a narcotic had been administered to him; that, when stupefied, his veins had been cut by another party, and the scissors left, so as to give rise to the supposition that it was done by his own act." LILIAN.

#### MRS. CORNER (FLORENCE COOK) IN CHINA.

SIR,—You or some of your readers may perhaps be interested in knowing that the barque, *M. A. Dixon*, Captain Corner, which sailed from this country for China in December last, Mrs. Captain Corner (late Florrie Cook) accompanying her husband, arrived at Shanghai on the 10th inst., as per telegram received. W. E. CORNER.

St. Thomas's-square, Hackney, June 20th, 1876.

#### THE URIM AND THUMMIM.

SIR,—The following are references to essays or notes about the Urim and Thummim:—*Daily Telegraph*, Dec. 24th, 1870, "History and Literature of the Israelites." *Josephus*, p. 61, Vestments of Aaron. *Nature's Divine Revelations*, A. J. Davis, p. 417, article 102. *Answers to Questions*, A. J. Davis, p. 99. G. E., of Brighton, as per *Spiritualist*, 23rd June, 1876, p. 298. THOS. SHERRATT.

10, Basinghall-street, E.C., June 26th, 1876.

#### THE DREAM OF PERCEVAL'S ASSASSINATION.

SIR,—My attention has been drawn to a statement in *The Spiritualist* touching John Williams' well-known dream of Spencer Perceval's assassination. The writer is evidently well informed, and his corrections of previous inaccuracies are deserving of all confidence. But it appears to me that two or three very curious and important particulars are still wanting to the completion of the facts. I knew Mr. J. Williams intimately in his old age, while he was residing at Sandhill, Calstock, 1836—39, and I have frequently heard him relate the dream. Without adverting to minor details, which seem to be slightly varied, I wish to mention that Mr. Williams told me that in his dream he did not know, or could not remember, the name of the Chancellor of the Exchequer; that when told in his dream that it was the Chancellor of the Exchequer who was shot, he asked, "Who is the Chancellor of the Exchequer?" and that an usher of the house replied, "Spencer Perceval." Again, the pistol was presented from behind Mr. Williams, and, as it

were over his shoulder, so that at first he did not see the murderer, but on turning round and seeing him he asked his name, and was told, "Bellingham." It was also emphatically stated by Mr. Williams, on each occasion of reference to this dream, that on the morning of its occurrence (eight days before the murder) he related it circumstantially to his sons and others, and was very anxious to go to London and apprise Spencer Perceval of his danger; but that he was dissuaded from going by his sons, which, after the event, he always deeply regretted. THOS. BACON.

London (*en route*), June 26th, 1876.

#### SPIRITUALISM IN GRIMSBY.

SIR,—I desire through your paper to thank Mr. John Scott, of Belfast, for a parcel of most valuable books sent us for free distribution, also for his liberal promise of another parcel now being bound for our library in connection with Spiritualism in Grimsby. We meet a great amount of opposition from local ministers, but our colours are nailed to the mast. C. E. BARTON, *Secretary*.

Providence Works, Grimsby.

#### PRINCIPLES OF MARRIAGE.

SIR,—As one who attended Mr. Volckman's recent lecture before the Dialectical Society, on the important social subject of Divorce, permit me to say that I think that one portion of the subject was untouched. He too much assumed that the misery of ill-matched couples originated in a "mistake," and that the law is in fault in making separation ponderously difficult. I submit that in consequence of materialistic and false teaching from parents and from the pulpit, young people often enter into matrimonial relations from false notions, in which ideas about social position, worldly wealth, and so on, play an important part, to the crucifixion of their affections. They afterwards discover that there is no horror greater than that of constantly living with one whom they love not, and that a prison is none the less a prison because its bars are gilt. In abnegating the affections, the brightest jewels of the spirit, and doing so from the lowest of motives, it would seem that many ill-assorted couples deserve their unhappy lot, and are neither entitled to much sympathy from the public, nor power of separation from the law. A popular idea is current, fostered perhaps by parents, that the union of two adjoining estates by the marriage of the owners is a good match, and not until the wife is beaten with a fire-shovel does the thought dawn upon her that although the two plots of land are suitably allied, the two human souls are not.

Perhaps when these subjects are better understood, it will be discovered that the mental, moral, and bodily defects and diseases of a large proportion of children, are due to the parents never having been united by affection. If the laws of nature be broken, many innocent victims must suffer to the third or fourth generation. R.

MRS. BURKE'S new boarding house for Spiritualists, at 8, Upper Bedford-place, Bloomsbury, has as yet been well patronised. A sort of private hotel of this kind has long been wanted.

ARRANGEMENTS have been made by Spiritualists in Madrid for a visit to Spain by Dr. Monck, and his approaching advent there has been announced in all the Spanish journals.

A TERRIBLE CHINESE GHOST.—Had Mr. Tony Weller lived in these days, and had he, moreover, been a regular subscriber to the *Shanghai Courier*, he would have been supplied with an additional and cogent reason for not marrying widows. It appears that a Mahometan Chinaman, who had lately been united to a lady to whom he was fondly attached, fell sick and lay at the point of death. In taking farewell of her husband thus unhappily departing, the lady clasped her hands and swore never to wed any one else when he was gone. For a while she kept her vow; suitors came and went, but, unlike the widow in Goldsmith's *Citizen of the World*, she was constant, and it is probable would have remained a model widow, if a gentleman named Wang, also a Mahometan, had not appeared on the scene as a lover. What blandishments this swain used are not recorded, nor are we told whether he was of prepossessing appearance. All that is certain may be summed up in a few words. He came, saw, and conquered. Possibly neither he nor Mrs. Wang had read of the fate which attended the fair Imogene when she was faithless to the memory of Alonzo the Brave. Perchance they were ignorant of the very existence of vengeful goblins. They were quickly to learn by unhappy experience. "One day," says the chronicler, "the husband, on entering his wife's room, saw with perfect distinctness the figure of a man sitting down, gazing fixedly upon the woman." The apparition seems to have been somewhat objectionable to Wang, for we are told that he "started violently, and asked his wife whom she was keeping company with?" To which the lady replied "Nobody," and just then the sprite vanished. Sorely perplexed, Mr. Wang left the room, and threw himself on a couch in an adjoining chamber to sleep. But in the middle of the night he was aroused by "a tremendous bump in his wife's apartment, succeeded by piercing screams, and, hastening to the door, he found that the lady had fallen out of bed, and that blood was flowing from her nose and mouth." Nor was this all; for the unfortunate Wang perceived that his wife's reason had departed, and that, apparently possessed by some strange spirit, she was "addressing herself in the character of her husband, and pouring out the most bitter denunciations of her own conduct in having broken the vow she had made." In vain a Taoist priest was sent for to exorcise the ghost; futile were his charms, useless his sorceries. Mrs. Wang had gone stark staring mad, and so she still remains—a sad example to all faithless widows.—*Daily Telegraph*.

## ODIC FLAMES FROM MAGNETS.

IF the odic flames from magnets seen by Baron Reichenbach's clairvoyant sensitives, were in any degree of a material nature, the physical proof of the same by photography, or otherwise, would be of the utmost importance, and rank as high in the history of scientific progress as the discovery of spectrum analysis. Messrs. Varley, Blackburn, and Harrison, after hundreds of experiments, extending over six months, and involving large expenses, came to the conclusion that the flames could not be photographed on any wet sensitive plates, and that if magnets emit photographic rays which water would quench, as it does some of the extra-violet portions of the spectrum—as proved by the elaborate experiments of the late Professor W. Allen Miller—in the trial of Daguerrotype plates is the only hope of success. A Spiritualist at Brighton, Mr. Collen, afterwards said that he had photographed the alleged flames, but it was pointed out that his results had been obtained at the outset by the former experimentalists, and had been traced by them to unequal evaporation from the surface of the film, in consequence of another plate with irregular surface being fixed near it, and above the poles of the magnet, which magnet had nothing to do with the result. Since then, Mr. Collen has publicly exhibited other experiments to persons totally unacquainted with physics. Two of the witnesses informed us that he made several mediums hold one end of a glass tube, which passed into a camera, and therein nearly touched a sensitised photographic plate; also that the odic force from their hands passing through the tube, produced a developable image upon the film. This means that the heat communicated to the glass, or the air warmed by their hands, passed in a current through the tube, produced unequal evaporation on the surface of the plate, consequently, an invisible image, which appeared on development.

## SPIRITUAL PHENOMENA IN MANCHESTER.

MR. CHRISTIAN REIMERS, in an undated communication which we received five or six days ago, says that at a recent *séance* his medium became clairvoyant, and seemed greatly distressed. She described a ship, far away, coming into collision with another, in consequence of the apparent neglect of the officers; a great number of men fell into the water; a lifeboat was lowered, and they were all picked up except one, who went down to rise no more. He was rather tall, had light hair, and was connected in some way with one of the six witnesses at the *séance*. Those present noted the time, which was 9.35 p.m. The medium said that she once had a similar vision, which afterwards proved to be true, and that no other manifestations were obtained on that occasion also.

Mr. Reimers further says that at another *séance* he gave a locket to the spirit Bertie, who had expressed a wish for one from him as a keepsake. He so tied up the medium in a net bag that her hands could not be freed, after which a hand came to the aperture of the cabinet, and took the locket from him. Soon afterwards the spirit Bertie appeared with the locket round her neck. When they entered the cabinet the locket was not to be found, and the medium was bound as at first.

Mr. Reimers likewise refers to a recent number of *The Spiritualist*, in which Mr. Oxley describes the formation of a living face out of the hand of a medium covered with a handkerchief. He (Mr. Reimers) had since seen this phenomena himself, and at the outset it did not make much impression upon him, but he saw the hand develop into life-sized faces until "the remarkable course of formation completely awed" him. He states that he also saw a pencil writing by itself in the light, through the mediumship of Dr. Monck.

THE DIALECTICAL SOCIETY.—On Wednesday, last week, at a meeting of the Dialectical Society, held at the Langham Hall, Great Portland-street, London, Mr. William Volckman read a paper on the Divorce Laws. He recommended the legalising of amicable instead of criminal divorces, showing that, under present circumstances, the law demands that one of the parties to a divorce shall be criminal and the other innocent, otherwise there shall be no separation; consequently, if two people have made a terrible mistake by uniting themselves in the eye of the law for life, there can be no separation or relief from misery without law-encouraged criminality, or without an innocent person parading his or her family griefs before the world. A lady who took part in the discussion, said that, in political circles, there was tolerable unanimity of opinion that the divorce law required, and must have, amendment, but the difficulty was to select the proper basis. Mrs. Lowe said that, if no resting-place could be found between the Scylla of the existing system on the one hand, and the Charybdis of free love on the other, she should pause and consider, waiting for some light in the troubled darkness to show the right course to take. After a somewhat animated debate, the discussion was adjourned.

## DR. SLADE'S VISIT TO ENGLAND.

COLONEL OLCOTT, writing to Mr. Calder on the 15th June, says that Dr. Slade will sail on the first of July for England, where he will remain until it is time to leave for St. Petersburg, there to fulfil a three months' engagement from first of November. The latest slate-writing performance of this celebrated medium was to cause the writing to be done inside a screwed double slate *while the visitor sat upon it*.

## SPIRITUALISM IN LIVERPOOL.

ON Sunday last, June 25th, the platform of Meyerbeer Hall, Liverpool, was occupied by Dr. William Hitchman, who delivered an address, entitled, "Moral Duties in 1876." An eloquent lecture was appropriately closed by an exhortation that men would more earnestly strive after spiritual purity, and thus fit themselves for a hereafter of glory, by daily and hourly leaving off some bad habit, becoming more dead to some trespass or sin, abandoning some impure thought or motive, forsaking each known proclivity to vice, and becoming alive to some practical virtue in the direction of faith, hope, and charity; in fact, strive to grow in grace, at whatever immeasurable distance from the divine life of Christ.

Mr. Priest, in the evening, delivered an address called "Historical Christianity," which was mainly a review of Mr. W. E. Gladstone's recent article on "Religious Thought," and consisted of a lawyer-like argumentative disputation, in the course of which he controverted certain statements of the ex-Premier, and pointed out that Christianity had maintained its ground by virtue of its unquestionably Divine origin, and that inspiration had not ceased, but was now in full operation, as the facts of Spiritualism prove.

The lectures on Sunday next will be delivered by Dr. Hitchman in the afternoon, and Mrs. Nosworthy in the evening.

MRS. WELDON will give another grand orchestral concert in St. James's Hall, for the benefit of her Orphanage, on Wednesday evening, July 19th.

THE Prize Essays of the British National Association of Spiritualists are now published, as shown by advertisement on another page. Each member of the Association will receive one free copy.

DURING the absence of Mr. Eglinton in Somersetshire, Mr. Arthur Cölmán is the medium at Mrs. Woodforde's, 90, Great Russell-street, W.C.

MR. SLATER'S HEALING MEDIUMSHIP.—A lady member of the National Association of Spiritualists, who does not wish her name to be published, but who will give it in private to anybody who desires to verify the facts, writes to us about the healing mediumship of Mr. Thomas Slater. For the past year or two she has been under the doctor's hands, and suffering on the verge of consumption. She had a large swelling surrounding the heart, and preventing its free action; this swelling also touched the lungs. Her medical advisers proved unable to do much, if anything, to remove the cause of her sufferings, but at last she went to Mr. Thos. Slater, the well known Spiritualist, by whose mesmeric or healing powers the swelling entirely dispersed in the course of three months. She says that her long-lost health and strength are now fast returning.

SEANCE IN DALSTON.—At the *séance* of the Dalston Association of Inquirers into Spiritualism, on Thursday evening last week, a member was entranced, and, under spirit influence, stated that the medium should sit with his back to the north, and that no one should be allowed to be seated immediately behind the sensitive. The position of the sitters was accordingly changed, when a marked improvement in the controlling power was noted. A spirit, related to the medium, gave interesting information as to a "haunted house" in the country, and alleged that the disturbances were caused by himself, for the purpose of gaining an opportunity to convey important information to those left behind on earth; he requested certain injunctions to be conveyed to the medium when the latter awoke. As a test the spirit intimated the sudden and unexpected decease that day of a person living in the neighbourhood of the haunted house, of which occurrence neither the medium or any of the sitters had any knowledge, and about which they will make inquiries.

MR. J. J. MORSE IN THE PROVINCES.—Mr. Morse has been delivering a series of trance addresses in Chester-le-Street, Ouston, and North Pelton during the last ten days. The meetings were well attended, and deep interest was manifested. On Sunday last, June 25th, Mr. Morse delivered two trance addresses in the old County-court Rooms, Halifax. The audiences were large and attentive on each occasion. In the evening Mr. John Culpan, of Bradford, presided. On Sunday next, July 2nd, Mr. Morse will speak afternoon and evening under spirit influence, in the Freemasons' hall, Weir's-court, Newgate-street, Newcastle-on-Tyne. The adjourned conference of the North of England Spiritualists' central committee will meet at 10.30 a.m. Mr. Morse's other engagements are—Rochdale, July 9th; Glasgow, July 10th; Halifax, July 23; Wolverhampton, July 24th; Manchester, July 30th; Newcastle, August 6th; Ossett, August 13th; Bishop Auckland, August 20th; Saltburn-by-the-Sea, August 22nd. Societies desiring to engage Mr. Morse's services are requested to address him, for terms and dates, at Warwick-cottage, Old Ford-road, Bow, London, E.

## A SEANCE WITH MR. CÖLMAN.

BY WILLIAM H. HARRISON.

ON Thursday evening, last week, I called at Mrs. Woodforde's, 90, Great Russell-street, London, and found herself and another lady about to hold a *séance*, with Mr. Arthur Cöلمان as medium; they kindly invited me to remain to witness the manifestations. As all present were well acquainted with the manifestations ordinarily obtained at *séances*, I asked the spirits if they would try to do something new.

Two or three years ago letters were carried by spirits backwards and forwards between Baron Kirkup, of Florence, and his daughter, who resided about a hundred miles from that town. They were conveyed with considerable velocity, as recorded by the Baron in the pages of *The Spiritualist*. The letters were carried through the mediumship of one or two members of Baron Kirkup's family, no stranger or visitor being present. A few months ago it was suggested in these pages that it would be a good thing if English mediums would sit for this manifestation, so that it might become common, and prove another death-blow to the psychic force or *x* force explanation of spiritual phenomena.

The two well-known mediums—Mr. Eglinton and Mr. Cöلمان—have been trying to develop this most valuable manifestation. Last Thursday evening we sat in the dark at first. Mr. Cöلمان was entranced, and said that he saw Mr. Eglinton in a dingy little room, through the window of which a village street and a great hill beyond were visible. I asked him if he could see a clock or any prominent article of furniture in the room, in order to get from him minute details relating to a tangible object about which he could not have anticipated being questioned. He said that he did not see any of the objects in the room distinctly, and that when he spoke to Mr. Eglinton, the latter did not answer; apparently he could neither see nor hear him.

At this dark sitting, at exactly half-past eight o'clock, the following letter, in Mr. Eglinton's handwriting, was pushed into the hand of Mrs. Woodforde:—

Timberscombe, Dunster, Somersetshire.  
Thursday evening, eight o'clock.

To Mrs. Woodforde and friends assembled:—

By request of Joey, myself and friends staying with me here have been requested to have a sitting, as Joey has promised to take the letter I am now writing to your circle. The weather here is lovely, and the place seems so spiritual and pure that I do not care to leave it. I feel much benefited by the change, and hope when I get home again (probably two months) that I may be in such health and strength as to work at my mission unceasingly. With kind regards,—I remain, truly yours,  
WILLIE EGLINTON.

On the back of the letter was the following note:—

"This was placed on a table in dark 10 min. past eight; witness, Mrs. W. Davis."

The last short sentence is in the handwriting of the medium, and not that of the witness; furthermore, if I remember rightly, Mrs. Davis is an intimate friend of the medium. I do not for one moment throw doubt upon the integrity of either, but, viewing the facts in a critical spirit, point out for future guidance that a phenomenon of this kind, of such an unbelievable nature, and of such great importance to the world, requires the most unanswerable kind of verification. As Messrs. Eglinton and Cöلمان proceed with their attempts to develop this important manifestation, any letters carried should be written at the *séance* itself by strangers to the medium, preferably by some well-known and responsible witness. The exact time, the date, and the address should always be written on the letter which is to be carried, and directly it is received at another circle the witnesses present should endorse the document, inserting thereon the time and date of receipt, signed by their respective names, with addresses.

Afterwards I asked Mr. Cöلمان if he would sit in subdued light at one corner of the room, with his back turned towards the observers, and his hands fastened behind him by his coat sleeves being sewed together at the wrists. The spirits were requested, under these conditions, to let us see the spirit hands and arms coming off, and returning to the hands and arms of the medium. It has been proved in many instances that the materialised hands and arms which produce cabinet manifestations, have been duplicates of the

hands, arms, and coat sleeves of the medium coming off from them and returning to them with great rapidity, yet at the close of the *séance* the hands of the medium are found bound, sewed, and sealed exactly as at first. I wished the experiment already stated to be tried, in order to ascertain whether the real hands and sleeves of the medium were visible, while duplicates of them were busy in front of him; or whether they became invisible, and by some mysterious process returned instantaneously to their original position, appearance, and state of bondage.

The light was not very strong, and the spirits ordered the medium to sit partly behind curtains, so as to hide most of his back except the two hands, and even these were sometimes cut off from view by the curtains. This first attempt therefore gave no special results of a clear nature, but after a patient series of trial sittings, the spirits will probably be able to give the required evidence.

Some interesting materialisations then took place, but as a room was used instead of a properly constructed cabinet, and the medium was not efficiently secured, I do not publish the somewhat interesting details, although as a matter of individual opinion I admit my belief in the integrity in the matter of the medium and everybody present.

Merely sewing the sleeves of a coat together at the wrists has been proved by Mr. Bird, of Brixton, to furnish no proof that a medium may not be freed by natural means inside a cabinet. He found that the very fact of a sleeve being sewed down enabled him by some little wrenching to first get his one arm free from the sleeve, and then the other arm from the other sleeve, next to free himself from the coat altogether. It was much easier to get into the coat again than to get out of it. If, after a medium's coat sleeves have been sewed together at the wrists behind his back, his wrists are tied together with red tape, and the knots sealed with a signet ring, the manœuvre practised by Mr. Bird cannot be performed.

Mr. Cöلمان and his spirits are very obliging in doing their best to adopt rational suggestions, and these remarks are made not in any degree in a fault-finding spirit, but to guide them in their actions in the future, in order that, if possible, they may supply that which the general public require.

SEANCES AT HACKNEY.—At a private family circle in the neighbourhood of Hackney, the members of which are well known to Spiritualists, some very satisfactory *séances* are being held. The medium, a young lady, obtains what are called materialisations. The spirit, named Lillie, shows herself in good gaslight, and permits the sitters to approach close to and touch her. She positively assures the sitters of her intention to show both herself and the medium in good light very soon. She also exhibits remarkable intelligence in replying to questions, and appears anxious to afford every information in her power. The ultimate development of the medial power is promised to be that of inspirational utterance.

TENNYSON'S "ENOCH ARDEN;" FEALING OF BELLS (5th s. v. 166, 255).—"Moth" would feel obliged for references to any authentic accounts of such mysterious sounds as the following, from *Eothen*: "I had fallen asleep in the desert," but "after awhile," Mr. Kinglake writes, "I was gently awakened by a peal of church bells, my native bells, the innocent bells of Marlen." I am myself not much given to dreaming, and I know nothing consciously of *delirium tremens*, which malady may be the cause of many mysterious sounds and sights; but I make the following confession. For many years, at distant intervals of time, my ears have been struck, while sleeping on my pillow, by seemingly admonishing words indistinctly uttered in a female voice that seemed familiar to me. The voice is low and plaintive, and soon, very soon, dies away, as a rule; but once, while sleeping in a strange bed at Maidstone (1870), the voice, that came to me late in the night, assumed a very urgent form, and, although the words uttered were too confused for me to understand them, I felt that they were remonstrant and upbraiding, although pitying after all. The voice this time really shook my nerves, and I awoke, finding myself dashing at the door of the room, which was near the bedside, and to which spot I thought the voice receded as I followed. But all was quiet; not a footstep in the house. I have been revisited by my "voice of monition" several times since the above date. Why the voice is so persistent (although at long intervals) I know not. I am not a married man, and know nothing more of certain lectures than what is above recorded. E. H. MALCOLM.—*Notes and Queries*, June 24th.

## ANSWERS TO CORRESPONDENTS.

J.—We have received some spirit communications signed "J," unaccompanied by the name and address of the contributor.

RECEIVED:—*The American Socialist* (Oneida, N.Y.), June 15th. *The Co-operative Journal*, the official organ of the American Co-operative Union (Louisville, Kentucky), June 1st.



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