

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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2. The Importance of the dissemination of Spiritualism as a Religious Influence.
3. Healing Mediumship.
4. Reincarnation; the theories it involves, and the evidence in support of it.
5. The unreliability of Spirit-communications, and how far this arises from ignorance, carelessness, or deception.
6. The British National Association of Spiritualists—its objects and interests.
7. Popular errors with regard to Spiritualism.

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

VOLUME SEVEN. NUMBER THIRTEEN.

LONDON, FRIDAY, SEPTEMBER 24th, 1875.

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FRIENDS wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kinsingbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.

The entrance to the offices is in Woburn-street.

### "THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

**THE SPIRITUALIST**, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science, and the Pecrage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, the Naturalist; Prince Emilie de Sajn-Wittgenstein (Wiesbaden); The Countess of Cathness; the Duke of Leuchtenberg; Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (New York); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. Maddougal Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adelpa Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honeywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Watson; Mr. N. Fabyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.L., Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kinsingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peables (United States); Mr. W. Lindsey Richardson, M.D. (Australia); and many other ladies and gentlemen.

### M. AKSAKOF'S APPROACHING VISIT TO LONDON.

ABOUT the end of this month the arrival may be expected in London of one whom all British Spiritualists will delight to honour—M. Alexandre Aksakof, Councillor of State in the Chancellory of the Russian Empire, the intimate friend of the chief men of science in Russia, and, what concerns us more nearly, the chief patron and promoter of spiritual research and of spiritual literature over the greater part of the European continent. M. Aksakof sprang from a family which has gained considerable distinction in the field of literature, and from his earliest years he was imbued with the love of study. He soon showed a predilection for subjects of a religious and philosophical character. The Science of Man—in which, unlike the anthropologists, he included the study of the spirit as well as of the body—appeared to him to be the science *par excellence*, and he resolved to devote himself to its pursuit. In order that he might go to work on true scientific methods, he matriculated, in his twenty-third year, as a student in the faculty of medicine at the University of Moscow, where he attended the lectures on anatomy and physiology, and also those on chemistry and physics.

Previously to this, the works of Swedenborg had attracted M. Aksakof's attention, and from these he was led to the study of mesmerism, and subsequently of Spiritualism. In 1860 he published a translation in the Russian language of the *Magneto-theurapie*, by the Comte de Szapary. He also translated Swedenborg's *Heaven and Hell*, a most laborious work, presenting unusual difficulties to the Russian translator. On account of the strictures of the state literary censorship, the book could not appear at St. Petersburg, and was published in 1863 at Leipzig, under the title, *Heaven, the World of Spirits, and Hell, as Seen and Heard by Swedenborg*. The preface contains a review of modern Spiritualism from the pen of M. Aksakof, in which he shows its relations to the revelations of the great seer. The theology of Swedenborg, however, did not satisfy the practical mind of the young student, and believing that Spiritualism would furnish a basis for a pure and simple religion, he set to work to translate the work of Dr. Hare, which he found himself likewise obliged to issue in Leipzig, its publication in Russia being forbidden.

Having laboured for several years single-handed in the face of great difficulties, M. Aksakof at length rejoiced to learn that another pioneer had been toiling for years in Germany over the translation of the writings of Andrew Jackson Davis, and patiently awaiting the time when the material means should be provided for giving them to the world. But even after hearing of M. Wittig, about three years elapsed, in consequence of bad postal arrangements, before M. Aksakof was able to find him. M. Wittig had, ten years before, commenced the translation of *The Great Harmonia*, at the instigation of the cele-



brated naturalist and philosopher, Nees von Esenbeck, president of the Royal Academy of Science at Breslau, and had, at the time of his meeting with M. Aksakof, completed the translation of ten of Davis's works. With all the ardour of newly-awakened hope, these noble workers applied themselves conjointly to the fulfilment of their unselfish task. M. Aksakof consented to become the publisher of the works M. Wittig had already translated, and M. Wittig at once took in hand the translation of others which M. Aksakof thought it desirable to publish. In this way was founded the *Bibliothek des Spiritualismus für Deutschland* (German Spiritualist Library), which now comprises A. J. Davis's *Nature's Divine Revelations*, *Magic Staff*, *Reformer and Physician*; Dr. Hare's *Experimental Investigations*; W. Crookes's *Spiritualism and Science*, and *Phenomena of Spiritualism*; Judge Edmond's *American Spiritualism*; A. R. Wallace's *Scientific Aspect of the Supernatural*, and *Miracles and Modern Spiritualism*; the Dialectical Society's *Report*; and lastly, the works of Robert Dale Owen. In addition to these important steps, M. Aksakof has established in Germany a first-class monthly journal, *Psychische Studien* (Psychic Studies), which deals strictly with the phenomenal and scientific side of Spiritualism, and which numbers among its contributors many able and learned German writers, such as Professor Perty, Dr. Franz Hoffmann, Dr. Julius Frauenstädt, and others. The chief articles in *The Spiritualist* newspaper are also regularly translated and published in its pages. The attitude assumed by *Psychic Studies* is exactly that best calculated to arrest the attention of the hard-headed thinkers of the new German materialistic school, whom its learned editors are thoroughly capable of meeting on their own ground; and considering how deeply the thought of the present day in England is influenced by that of Germany, it is not unlikely that Spiritualism as viewed by the Germans may be reflected back on the mind of England, and that the Germans will furnish us with a philosophy for which we are now supplying them with facts, unless we anticipate them.

By means of the German translations of Spiritualistic works, M. Aksakof has had the satisfaction of seeing them introduced into his native country, where they have had a large circulation, the Russians being the great linguists of Europe. Besides this, by his private circles, M. Aksakof brought the subject before many distinguished men. Dr. Vladimir Dahl, member of the Academy of Science, and P. Yourkevitch, Professor of Philosophy at the University of St. Petersburg, were among his earliest and most zealous converts. By their instrumentality Spiritualistic writings were introduced into the University Library, and a lively interest was awakened in the subject. In 1870 M. Aksakof proposed to M. Butlerof, Professor of Chemistry at the University, whose sister-in-law (M. Aksakof's cousin) has since become the second wife of Mr. Home, to form an experimental circle. This was done, and twenty private *seances* were held, the result of which was, that Professor Butlerof became convinced of the reality of the phenomena. These were succeeded by a course of *seances* with Mr. D. D. Home, who visited St. Petersburg in 1871, and in 1874, on the arrival of the medium Camille Brédif from Paris, further experiments resulted in the adhesion of M. Wagner, Professor of Zoology at the University, who published a letter on Spiritualism in the *Revue de l'Europe*, which raised a storm in the intellectual world of Russia, and was the cause of the appointment by

the St. Petersburg University of the present Scientific Committee for the investigation of the subject.

M. Aksakof comes to England in a few days' time, as the delegate of this Committee, with full powers to negotiate on the most favourable terms with mediums who may be willing to place their services for six months at the disposal of the Scientific Committee. He will be accompanied by Professor Butlerof, who is likewise entitled to our highest regard for the fearless manner in which he has proclaimed and advocated, after the example of our own Crookes and Wallace, truths so unpalatable to the orthodox in science and religion.

The indomitable energy and perseverance of M. Aksakof have thus resulted in the establishing of a nucleus in Europe of a standard literature in connection with Spiritualism. That a student residing in the far North, unsupported by sympathetic fellow-workers, and residing in a country where Spiritualism is a dead letter, should have done so much for the cause in Europe, is indeed a marvel. Occasionally the march of civilisation and of scientific truth receives unexpected support from Russian sources. We were present when the international testimonial was given to Maury for his researches on oceanic currents; at that time he was obliged to quit the United States for political reasons, but the Grand Duke Constantine was the first to recognise his merits and to offer him a home and a welcome at St. Petersburg. To the English mind the very name of Russia conveys ideas of semi-barbarism and of military despotism, wherefore it is all the more pleasing to see keen appreciation of religious and scientific truth coming from such an unexpected quarter.

#### A SEANCE WITH A NEW TRANCE MEDIUM.

##### THE MEDIUMSHIP OF MR. WALLIS.

LAST Thursday night a private *seance* took place at the house of Mr. James Regan, 59, Finborough-road, West Brompton. The medium was Mr. E. Walter Wallis, of 1, Adelaide-place, Twickenham, and the listeners present were Mr. and Mrs. Regan; Mr. J. Cottrell, of Addison-place, Melbourne-square, North Brixton; Mrs. Maltby, of 8, Granville-terrace, Shaftesbury-road, Hammersmith; and Mr. W. H. Harrison, of 38, Great Russell-street, W.C. The last named attended in order to record the proceedings on behalf of this journal.

In reply to questions, Mr. Wallis stated that he had been a medium for three years. He first became acquainted with Spiritualism on seeing Mrs. Bullock under control at Kingston as a trance medium, soon after which the same power developed in himself. He continued to sit at her *seances* with tolerable regularity for two years. Since August last he had been holding sittings once a week with Mr. and Mrs. Regan; he had never yet spoken in public in the trance state, except upon one occasion in the Unitarian Chapel at Yeovil, which he was enabled to do in consequence of some of the authorities of that place of worship being Spiritualists.

Last Tuesday night, as soon as Mr. Wallis passed into the trance state, the communicating intelligence caused the medium to make passes over his forehead with his hands; he also made a few jocular remarks, informing the listeners at the same time that he was making preparations for the leader of the band of spirits to come forward to control the medium and to address the company. It is often the case with trance mediums that a jocular spirit controls them at the beginning and at the end of their *seances*, the reason usually given being, that after the brain of the medium has been powerfully stimulated in consequence of an outside power giving addresses through it full of close reasoning, much of the strain upon the brain is removed by a lighter spirit controlling at the close, so that the medium after he wakes up is in a less worn-out state than would otherwise have been the case.

##### SPIRIT IDENTITY.

The leader of the band of spirits then asked upon what subject he should speak.

Mr. Harrison asked whether he would explain why so few



spirits gave their names and addresses correctly, and so often failed to establish conviction of their identity.

The Spirit then said—In our address to you last week we considered this as well as other anomalies in Spiritualism, which are more apparent than real, consequently all inquirers should examine the facts most carefully ere they condemn. A great stumbling-block to many is that they cannot obtain evidence of the identity of the communicating spirits. With some inquirers this is really the ease, but with others it is not so. When we first return to earth it is a question with us how we shall manifest, and what we shall do. Considering the great number of spirits daily entering the spiritual world, considering also the few channels open for their return, and that the applicants for admission to the control of mediums are far more numerous than can possibly be accommodated, one of the primary difficulties of the case becomes clear. Again, the anxiety of persons to receive tests from their own relations—an anxiety amounting almost to a demand—places them in such a mentally positive condition that it is almost impossible for the spirit to give the test. Among all the numerous mediums now being developed, how many are there through whom communications can be given independently of their own individuality? Very few indeed. They are not sufficiently lucid to enable spirits to give tests of identity. These are among the impediments; but perhaps the greatest of all are the conditions which have to be complied with at *seances* both by spirits and mortals. These conditions necessitate a degree of materiality in the communicating intelligence. It is not those spirits who have cast aside nearly all that is of earth who can give the tests which you require. It is more often those who are in the lower states, and have some strong link which holds them back, and keeps them in your earth sphere. Many impostors are constantly passing into the spirit-world, and when they arrive here they try to deceive and to disgust you from our side. On earth the opponents of Spiritualism are in the majority; consequently the opponents of Spiritualism on this side of the grave are in a great majority also, and they try to stop us in our work, so it is only through those mediums who are protected by strong spirits, and who themselves have pure motives and desires, that we can give you these tests. Then again, there is the unfitness to return of some of those you wish to recall. It is not every spirit who has the power to come back to your desire. You may call, but they will not answer. Many spirits believe that there is an impassable gulf between them and you, and that they cannot return. Even when you think you are in communication with your own relations, it may be only some tricky spirit reading from your own mind, and giving what you desire to receive; in such cases they can tell you nothing more than you already know, and if they venture beyond that, you at once detect them in untruths. Mediums like this one cannot readily give you the names, dates, and facts necessary to prove the identity of the controlling spirits. Many mediums have a fear of being misled and of misleading others, and that very timidity prevents the giving of the desired test. Again, it is easier to impress the mind with general ideas than with numbers and names. These are some of the difficulties which you will have to solve, and which we on our side are striving to overcome. Remember we have as much opposition to contend with on our side as you have on yours. We have never been able to make this medium unconscious; he is not unconscious at the present time, but is like a person in a dream listening to what we say. When he first wakes up after the *seance* he will remember a little we have said, and a few hours afterwards all that we have said will return to his memory.\*

#### HOW SPIRITS CONTROL MEDIUMS.

Mr. Harrison said—Will you please tell us how spirits control trance mediums?

The Spirit replied: "Dear friend, I will give place to one who can tell you better than I can, for I myself have only just come to this medium. The number of the band of spirits about him is fourteen, but the guide or familiar spirit is the one whom you heard first, and he will return to answer your question.

The Spirit who had first spoken returned and said—Dear friends, it is a long time now since you have heard me speak except at the close of your meetings, but the question which has been put is so naturally related to myself that I gladly take this opportunity of assuming my once familiar duty of answering questions, which has since been chiefly done by one higher than myself. It is a comprehensive question. When I passed from earth life I did so with the inward determination to return to

\* It is the same with Mrs. Earl Bird, of Brixton, whose trance addresses have often been reported in these pages. She remembers very little when she first wakes up, but all the utterances come back to her a few hours afterwards.—Ed.

communicate if I could, in order to complete the work I had endeavoured to carry out on this earth. After I had been in the spirit-world a great number of years I met one of those spirits who had helped to begin this modern movement; the possibility of communicating with mortals was debated by many of us, and I said that I would return to earth and try to find a medium, in order to give mortals the benefit of my experience on this side of the grave. I met by chance—or at least apparently by chance, for I do not believe in anything accidental—the grandmother of this medium, who had had previous experience in controlling the medium's brothers and sisters. She, hearing that I was searching for a medium, brought me to him and said, "Here is my boy, whom I have watched and guarded up to the present time; I have other work in the spheres to do, and if you will take care of him, and do your best to develop his powers as a medium, I shall know that I have left him in good hands, and shall enter upon my other work with satisfaction." She further said, "Be gentle with him; always act upon the coronal organs of his head." I had been a preacher in earth life, and she knew that it was these organs I should most likely try to manipulate. She continued: "You will have the aid of Light-heart, and he will keep back from you the adverse influences of those who are around; he will form a barrier around you and the medium while you concentrate your attention on his organism." He is protecting the medium now while I am speaking to you. If deceiving spirits come to a medium, there must first be a bond of sympathy between the medium and those who try to mislead: the desires of the medium may not be pure; he may not aspire after religious or intellectual truth; he may desire to make money. When this is the case, there are no protectors powerful enough to save him from the influence of spirits of a low order. As there is a strong bond of love between Light-heart and the medium, he can by the exercise of his will surround him with an aura which no opposing influence can break through. We have known the time when, by the laxity of the medium's own mind, the link has become so feeble that lower influences have been enabled to gain some control. Light-heart does not fight opposing spirits. He raises in a spiritual sense a wall of fire around the medium. If you on earth raise a wall, it is a slow process; but we, by an effort of the will, can surround the medium with this wall of fire, which entirely repels all who would enter the sacred area—it is a two-edged flaming sword, like that which is said to have kept Adam and Eve from the Garden of Eden, or like the enchanted circle of the ancient magicians, which none but the initiated could overstep. Having surrounded the medium in this way, Light-heart has done his work. Then it is my turn to step forward. When the medium desires me to control him, I feel the need. It is somewhat like a message transmitted along a wire, and the communicating agent is the spiritual influence of the mutual desire that we shall work together for the one cause. I do not enter the organism of the medium, but by exercising my will-power I produce the state he is now in. This is done more especially by the shutting of the eyes, which prevents observation, and tends to induce a dreamy condition like that experienced by those who sleep lightly. He has long wished us to make him entirely unconscious, but there are certain peculiarities of constitution, such as the activity of his brain and nerves, and the tendency of the blood to flow to the head, which prevents us from doing so. I hope that at the end of a few years, when he has done growing, that we may be able to throw him into an unconscious state; then perhaps I may be able to give you some of those tests of identity which he and you so much desire.

#### FREE-WILL.

The question of free-will enters largely into this matter. A man may say: "If I am under the control of a will-power stronger than my own, does moral responsibility rest with me any longer, or with the person who has made me subject to his will?" There is in all nature a tendency to keep a balance, and in an entirely balanced state man is in what is called a rational condition; when the condition is set aside, man becomes less responsible. Although he may be subjected to influences, it depends very much upon the man himself of what nature those influences shall be; if his desires are good, the influences acting upon him will be good; but they will be vicious if his own desires lead him downwards. How is it that some persons are born with a predisposing tendency to vice? They are not well balanced when born. This brings us to the root of the matter, and shows that man is, more than he thinks for, a creature of circumstances. Let us take, for example, the parable of the ten talents. The man well born and well trained is the one with five talents, and the man physically well born in addition has the ten talents. Those born in vice



have one talent, for there are germs of good in the most degraded. A large portion of responsibility rests, then, with parents; but not with them only, for some of those who went before them exerted their influence in the matter. All these errors may have been made in ignorance, through the progenitors not knowing the injustice they were doing to those they were bringing into the world. These truths show that the time must come when all this ignorance shall be swept away from the face of the earth. Knowledge must be universal before man can be raised from the animal position he is in at present, and before you can have a good system of communication with the spirit-world. It is our intention to explain these things to men, and to open their eyes to spiritual truth, so that they may perceive their errors and act accordingly; then better classes of spirits will enter the spirit-world, and better spirits will return to you; then you may also expect pure communications. Such communications you will not have until both men and spirits become more unfolded.

#### A PRAYER BY A SPIRIT.

The Spirit then uttered the following prayer: "O Thou spiritual Father, Thou whom we delight to approach and recognise as our Friend and Guide; Thou Infinite Spirit, who art incomprehensible, help us to raise these Thy children above the pains and trials of this material life, and to lead them to think of the higher destiny of their souls, to aspire after the pure, the good, and the holy. May we inspire them to have higher ideas of Thee. Man can but worship the highest ideal which he is able to raise for himself, yet we all feel that there is a Great Creator, a Great First Cause, that there must be a Father who sustains and protects His children, and that in Him we live and move and have our being. To Thee, O Thou Unknowable, we bow in admiration and praise! We thank Thee for the light of truth which has shone upon our minds, and we ask that we may receive knowledge from the higher intelligences, that our hearts may be fed as the flowers are fed, by the falling dews of heaven. May we see that Thy hand governs all things. We beseech Thee to send Thy high and holy messengers, that words of peace may be given, and all men know that they are Thy children indeed. Good night."

#### ALLEGATIONS OF A SPIRIT RELATING TO HIS OWN IDENTITY.

The medium was here controlled by another spirit, who made a few jocular remarks, greeted Mr. Regan as "Old fellow," and said that he was the same who had communicated on previous occasions, but had given no name except that he called himself "a gentleman." He said:—I once told you a tale about a boat excursion and how I was suddenly extinguished. Those two young men who were with me that day are not here, but they have left off some of their old pranks, because I told them of what I had heard and seen. We had a sink when we tipped the boat over. Let me see if I cannot locate the event. I have while controlling the medium but a hazy recollection. It was just about a mile or two from Shepperton, along the river. There were with me two companions. I have all along told you I was a gentleman; now I will try to tell you my name. I lived at Walton-on-Thames. My father—or "the gov'nor" as I used to term him—then went to London every day and returned at night. The name of the house I lived in was—wait a minute. I cannot get to impress it upon the mind of the medium yet. He has got hold of a name *he* knows, and I cannot beat it out of his head. "Hollyburn Lodge" he has got in his head, and I want to stick another name there instead, but I cannot; so I will see if I can write it.

*Here slowly, with a trembling hand and with his eyes averted from the paper, the name "J. Travers, Branksome Lodge, Hill-street, Walton," was written.\**

Mr. Harrison said: Will you please tell us something private which his parents do know, and other people do not know, to prove his identity to them?

The Spirit said that his parents would remember that he was drowned as stated.

Mr. Harrison replied: Yes, and strangers may also know that; but can you tell us something known to nobody besides your parents?

The Spirit: About a week or fortnight before I was drowned I applied to the "gov'nor" for £100. That was a matter entirely between him and me. You may tell my friends I have altered a great deal since I have been here. I am as happy as

\* Some years ago, as recorded in the first volume of *The Spiritualist*, when the spirits through Mr. Morse once specially desired to give a name with accuracy, they wrote it in the same way as on the present occasion, rather than run the risk of error by passing it through his lips. They then said that in so doing they had inflicted a great strain upon the nervous system of the medium.—Ed.

I could expect to be after what I have done. I am sorry I did not do better in earth-life, and more than all am I sorry for the trouble I caused my parents. I often pay them a visit, but they are not aware of it.

Another spirit then took control of the medium with difficulty, and sighed painfully. The medium placed his left hand on his chest, and exclaimed "Oh!" as if in deep agony, and seemed likely to fall; he fell back into his chair, then exclaimed, "Lydia! Come! come! come! Edward, come to me! O mother, mother, good-bye! I am going, I am going! Look! look! there is mother coming. Good-bye, mother! O Lydia, come!"

Next the medium was controlled by another spirit, who said that the last one was the medium's aunt, who had died lately, but that the medium did not know the above particulars of the death-scene, which the spirits desired should be written out and taken home to his father to see if they were right; it was Betsy Barber saying good-bye to her husband. Edward was the medium's father.

#### THE SPIRITS OF SAVAGES.

Next the medium was controlled by those who professed to be the spirits of well-intentioned savages, who made him speak in what appeared to be a real language with considerable fluency. One of them, who had adopted the English name of Lighthouse, then gave some extemporaneous poetry through his lips; the lines were faulty both in metre and in rhyme, although at places the versification was good, and the style forcibly dramatic. The poetical narrative set forth how Lighthouse, while bending his bow to shoot some game, was instantaneously killed by a wild beast which leaped upon him from the branch of a tree. It further narrated how his squaw afterwards found his bones, and with reverent awe placed them with his weapons of the chase, on poles high above the ground. He then chanted a prayer in what he said was his native language, and afterwards gave the following translation to the listeners:—

O Thou Great Spirit listen to the black man's cry.  
O Thou who sendest thine arrows,  
And makest the clouds to thunder when Thou art angry,  
O accept my offering.  
I bring Thee the first-fruits of the chase,  
O be kind to me.  
Look down upon me and give me good success.  
I want to be more successful than Merassie,  
For Thou knowest that he is mine enemy.  
I bring all these to Thee:  
If Thou art kind I will give Thee more.  
Great Spirit, do not be angry.  
There are those in our tribe who are sick—  
Give Menassie strength to heal them.

The spirit added: That's how I used to pray, but I will show you how I pray now.

O Thou Great Spirit,  
Pour down the blessings of Thy strength and life;  
Let them be as seeds planted in the hearts of Thy children,  
And may they refresh them.  
O may the seeds grow up to fine trees;  
May they burst into blossoms of life  
And bring forth the fruits of good deeds.

This ended the seance.

SUNDAY SERVICES AT THE CAVENDISH ROOMS.—On Sunday last Dr. Sexton delivered two discourses in the Cavendish Rooms, Mortimer-street, Regent-street, the one in the morning on "Christian Ethics," and that in the evening on the "Relation of Man to the Lower Animals." The latter was the third of the series of four discourses on the "Origin of Man." In the morning there was a good attendance, and in the evening the room was so well filled that a number of extra seats had to be brought in; in fact, the number of persons attending these services has gone on increasing week by week. The evening discourse consisted of a somewhat lengthy and elaborate statement of the differences and points of resemblance between man and the anthropoid apes, so far as their physical structure is concerned, and an analysis of the mental and moral powers of both. Dr. Sexton, while admitting the full force of the facts quoted by Mr. Darwin and his followers in support of the theory of natural selection, maintained that neither it nor any other system of evolution would account for the origin of man. When the speaker sat down there was a spontaneous burst of applause, which was immediately checked. On Sunday next Dr. Sexton will deliver the last of the present series of discourses, taking for his subject in the evening "Primeval Man—Was he a Savage or a Civilised Being?" In the morning the subject will be "The Influence of Christ's Teaching on the World." The services commence at eleven in the morning, and at seven in the evening.



## EL-JAH, A VISION.

The following is another quotation from the curious communication, given with great velocity through the writing mediumship of a gentleman during a thunderstorm. The whole message is of a symbolical nature:—

*Cecilia*—This weary night has passed; my troublous dream is over. I'll put on my mantle and away to the mouth of the cave, and watch for the Aurora, peradventure Jehovah will cause His face to shine, and I may hear His voice.

How sweet this peace! the Tempest's roar is silenced.

How balmy this atmosphere! the Fire has purified it.

How firm the Rock! the earthquake has not displaced it.

But why am I here? What am I here for? And whither shall I go?

How dreadful has been this place! and now all, all is changed. How calm, how placid, how serenely beautiful! and yet Jehovah is not here; I heard not His voice in the roar of the Tempest, I felt Him not in the quake of the Earth, I witnessed not His Form in the Fire. I will arise and go to my Father; the scenes of Bethabara will never pass from my memory; but I will tune my harp, and will sing and make melody, for the darkness is passing, and I just see the first dart of the Aurora which lightens up this majestic scene. But what is that I see in the distance? It comes on the wings of the wind, and swifter than the lightning's fork which rent the rocks around my dwelling-place. I hear the still small voice; 'tis music in my ears: a new life runs coursing through my veins.

But lo! I see a Form. How changed! but still 'tis He! As a horseman he comes, for I see Him in a glorious chariot.

*Faithful*—Hail, Cecilia! my beautiful steeds were prancing, for they heard the roar and saw the blaze, and at the appearance of the first streak of dawn they darted off, and I am here. But what doest thou here, Cecilia?

*Cecilia*—Do I still dream? it cannot be!

Did not you, Cecil—but you are changed, and thou art the Faithful who put me in this cleft. 'Twas thy hand which guided me up this steep from yonder valleys below, and thy arm it sustained me up the mountain side, and did you not promise to come at the dawn of the morning?

*Faithful*—Ah, I see! the mantle has dropped from your face, and you see, Faithful is He that promised, and faithfully will He perform. Call to remembrance the promise that Cecil made that a chariot awaited thee at the seventh stago; join thyself now to the chariot, for a journey is before us. This is Bethabara, the house of passage; we now take our course to Bethel, the house of God. Without this chariot, and without the horses thereof, we could not go; but the toil is over, thy warfare is accomplished, and in the region where we shall go the valleys are made low, the mountains are brought low, the crooked is made straight, and the rough places smooth. Come, we must away, for these horses and this chariot go with the sun! In this thou shalt rest from thy labours.

*Cecilia*—How delightful, Faithful! This motion invigorates my frame. How glorious 'tis air! how beautiful the prospect! and the chariot and the horses, what beautiful creatures! To your voice they give instant heed; how docile they are! But will you speak the word, and let us tarry a moment while we view the scene below? How strange! the creatures heard my voice, and, lo, they have anticipated my very wish and desire!

*Faithful*—The power of will is strong, and they have the hearing ear and the seeing eye, for Thunder and Lightning are their names; and when the affection speaks they know the voice and are obedient. While we tarry, look down, and say, what seest thou?

*Cecilia*—I see the Children of Israel in the valleys. Are they spread forth as gardens by the river sides as the almond trees and the cedar trees which Jehovah hath planted? How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! O beautiful star! coming out of Jacob—O glorious sceptre rising out of Israel. All shall live, for God doeth this. But, Faithful, I am speaking with other tongues. Whence came the change?

*Faithful*—Did I not say thou should see the King in his beauty, and behold the land that is afar off. The star of Jacob will unfold into a glorious sun, and that is the rising of the sceptre of the King, for He shall reign from the rivers to the ends of the earth. Speed your flight, my trusty steeds, and bear us away.

*Cecilia*—But where will they take us, Faithful? and what when we arrive there?

*Faithful*—Have you forgotten so soon, Cecilia? Said I not that we were to go to the city of the Sun, for there is Bethel;

it is the House of God, and is built on Mount Zion; the city lieth four square; its length and breadth and height are equal to each other. You have been initiated into the sacred order of Melchizedek, and in that city you must receive a name which none know but to whom it is given. I know not as yet what that name shall be; but when the name is given, then your eyes will be opened, and my ears will be unstopped, and the mystery of life unsealed.

*Cecilia*—When in the cleft of the rock, Faithful, I saw in the night there visions, and, behold, one, like a Son of Man, came to me, and the Ancient of Days appeared, and I stood before Him, and to Him was given dominion and glory and kingdom, but my spirit was grieved in my body, and the vision troubled me sore.

*Faithful*—I will tell thee the vision and the interpretation thereof, for wisdom is given me to unfold the truth. The Ancient of Days is the angel of the earth, and the forms that appeared before you are his dynasties, and in each dynasty life appears in different forms. The four forms which you saw are His four kingdoms, and this is the fourth. But a new dynasty is coming, and this shall continue and never be destroyed or pass away; for the fifth dynasty is the culmination, and life shall be ultimated in new forms all glorious and all beautiful. Remember the kingdoms are but one, for the ancient Angel is King over all the earth; His name is one, and the Logos is His appearing, and he who sees Him sees the King in His beauty.

But look, I see the cloud is falling, and the glory of the Highest overshadows thee. We have now entered within the gates into the city, and I leave thee at the citadel. I go my way, but will come again, and at the call of the Master, "Follow thou me," obey the voice, for once more we must descend to the earth before the final summons is given—"Come up higher." Here is the token. I give thee a white stone; when the cloud rises it will reflect the light of the sun; then know that "Wisdom" waiteth for thee. Adieu!

**SPIRITUALISM IN DALSTON.**—Mr. F. M. Parkes will read a paper upon "Spirit Photography and Experiments Relating Thereto," at 74, Navarino-road, Dalston, on Tuesday evening next; the proceedings will commence at eight o'clock.

**ENTERTAINMENT AT THE CAVENDISH ROOMS.**—The friends and supporters of Dr. Sexton's Sunday services have arranged a musical and elocutionary entertainment on behalf of the "Organ Fund," which will take place on Wednesday next, at eight o'clock. An attractive programme has been drawn up, in which are the names of a number of *artistes* well known to Spiritualists; there are also others, who, although less known in the Spiritual ranks, are well known to the general public. The evening will be devoted to singing, reciting, etc., the only departure from this being the "plate spinning" of Mr. George Sexton, jun., *à la* Maskelyne.

**A JUMPING SPIRIT BABY.**—The inhabitants of Reading, Pennsylvania, have lately been much awed by a mysterious occurrence. It was noised abroad that people had heard the cries of a child for the past eight or ten days near the public road, and a party crossing the mountain saw a child near the top of a large tree in a basket. The cries were described as heartrending, and were heard by all passers by. At last a party stopped to explore, and the locality of the baby was distinctly made out, a lady having been the first to notice it seated in a small basket that swung back and forth uttering faint cries. The distance to the first limb of the tree was some twenty feet, and nobody in the party was able to climb it. While discussing how the child could be reached it gave a scream, and simultaneously the basket fell half-way down the tree. This caused the ladies to scream in turn, and made every one in the party tremble, when lo and behold! back went the basket to its original position. This completed the terror of the party, but they stood watching, and saw the baby aloft for five minutes afterwards, when all at once basket and baby both vanished. One gentleman ventured to remark that this was child's play, but the rest did not see it in that light, and great efforts have been made to unravel the mystery, hitherto, so far as we have heard, without success. Can it be that we have here signalled a new departure for Spiritualism? What if the baby be the earthly offspring of some mysterious visitant from upper air, and compelled by the necessities of its existence to hover thus, 'twixt earth and sky. The American necromancing fraternity should lose no time in getting at the bottom of the affair. Mr. Jacob S. Peters and many others vouch for the existence of the phenomenon. They should set the mediums to work to find out what it means.—*Examiner*.



## MRS. TAPPAN'S DEPARTURE FOR AMERICA.

MRS. TAPPAN'S early departure for the United States made it impossible for Mr. Coleman to complete in time for presentation to her the beautiful illuminated address, but at a meeting which took place at the Queen's Hotel, Southport, when a small but faithful band of representative Spiritualists assembled to hear her parting words, a copy of her address, accompanied by some useful *souvenirs*, was presented to her. These little marks of remembrance consisted of an exceedingly handsome travelling cloak, a gold chain, a locket ornamented with a forget-me-not, a handsome silver sandwich-case, and a photographic album. The words, "Presented to Mrs. Cora L. V. Tappan, by her friends in England, 1875," were engraved on the locket, sandwich-case, and album.

The delay in preparing the illuminated address, which in itself will be a work of art, will give time to make the testimonial a more substantial one than was at first contemplated, and in the hope that everybody will aid in this work we desire that contributions to the presentation fund may be sent to Mr. B. Coleman, 1, Bernard Villas, Upper Norwood, London, S.E. The illuminated address will be on public view at the offices of the National Association of Spiritualists, 38, Great Russell-street, before it is forwarded to the United States, whither it will follow Mrs. Tappan. It is expected to be thus on view by Monday next.

Mr. Coleman has received the following letter from Mr. Calder on the subject:—

1, Hereford-square, South Kensington.  
20th Sept., 1875.

DEAR MR. COLEMAN,—I rejoice to see that you have joined a committee for raising contributions, in order to present Mrs. Tappan with a testimonial. I feel convinced you will let me say that I think it should take a more substantial shape than appears to be contemplated.

A man recently swam across the channel, and speedily the sum of £1,000 was raised for him; and yet he did but the work of a fish. Search the world through, where is the woman who has done so much as Mrs. Tappan for our spiritual nature? She has wrought like an angel amongst us; and shall we not have some regard for her physical necessities? Let us not, then, let her return home empty handed.

I enclose a cheque for £10, and sincerely hope some will give a great deal more. Spiritualists of all others should not hesitate, but learn to bestow on suitable occasions, for they are aided in a marvellous manner by the invisible world.—Yours truly,

BENJAMIN COLEMAN, ESQ.

ALEX. CALDER.

Last Tuesday afternoon at three o'clock, a deputation waited upon Mrs. Tappan at the Queen's Hotel, Southport, to present her with the articles already mentioned. Mr. Martheze was among the friends present. In the afternoon Mrs. Tappan delivered an address in the public room of the same hotel, and last Wednesday morning she set sail for New York, accompanied by Mr. and Mrs. G. R. Hinde, late of Darlington, who are about to settle permanently in California.

From a telegram sent to us from Southport on Wednesday, by Mr. Martheze, we learn that about twenty friends were in attendance when the farewell address was presented to Mrs. Tappan at the Queen's Hotel. Dr. Hitchman presided; Mr. G. Thompson, formerly Member of Parliament for the Tower Hamlets, the great anti-slavery advocate and anti-corn-law agitator of bygone political times, was present, and spoke on the occasion. During occasional visits to America he investigated the phenomena of Spiritualism, and he spoke on the subject when the address was presented to Mrs. Tappan. A letter from his daughter, Mrs. Nosworthy,

on the work performed by Mrs. Tappan in Liverpool, appears in another column of this number of *The Spiritualist*.

## THE FAREWELL TO MRS. TAPPAN AT LIVERPOOL.

(By Electric Telegraph.)

From our own Correspondent.

LIVERPOOL, WEDNESDAY NIGHT.

At three p.m. the steamship *England* steamed slowly down the river Mersey amidst fog and rain, outward bound for New York. Amongst the passengers were Mr. and Mrs. G. R. Hinde, of Darlington, who accompany Mrs. Cora L. V. Tappan to her destination.

I called upon her this morning at Mrs. Nosworthy's, in Liverpool, and regret to state that I found Mrs. Tappan thoroughly prostrated after her exertions at Queen's Hotel, Southport, yesterday, when the address to her was read by Mr. J. Lamont, and the gifts presented by Mr. Geo. Thompson, who said he was sad because they would see her no more in the body for a long time to come. In her they had an extraordinary teacher and philanthropist, and he was surprised at the strange want of interest that scientific men took in a spectacle like that presented by her orations, as well as in the sublime philosophy and beautiful discourses the public had been privileged to hear. He joined in good wishes regarding her.

At night a crowded and fashionable audience listened with marked attention to an address "On the Origin and Destiny of the Human Soul," delivered by the spirit-guides of the medium.

To-day a concourse of friends met Mrs. Tappan at the landing stage, and amongst those who accompanied her to the ship were Dr. Hitchman, Mr. Webster Glyucs, Mr. Geo. Thompson, Mr. John Lamont, Mr. John Priest, and Mr. J. Coates, who parted from her with waving handkerchiefs and dimmed eyes.

MR. OLIVE writes: "Mrs. Olive's *seances* will be resumed on Monday next."

MR. D. D. HOME is expected to arrive in London in a day or two.

A RECEPTION will be given to M. Aksakof and Professor Butler of the National Association of Spiritualists, at 38, Great Russell-street, as soon as possible after their arrival. Friends will be informed of the date, when fixed, by advertisement in *The Spiritualist*, and by letter.

It is pleasing to see that healing mediumship is becoming more and more cultivated, for nothing is better calculated to do good to the world and to advance the cause of Spiritualism. Mrs. Bullock has opened a Psychopathic Institute for the cure of disease at 19, Church-street, Upper-street, Islington, not far from Islington Church.

A SEEING MEDIUM.—A few evenings ago, Mrs. Prichard, of 10, Devonshire-street, Queen's-square, W.C., gave a private *seance* at the offices of the National Association of Spiritualists. She stated that a year or two ago Miss Hudson, a clairvoyant, told her she would be a seeing medium, but she did not believe it. Afterwards she began to see spirits, some of them having nearly the ordinary size and appearance of human beings, others of a smaller size, only an inch or two high. She once inquired the meaning of this phenomenon at a public meeting at which a trance speaker had invited questions from the audience, but could get no satisfactory information. She also went to a private trance medium, who told her that it was not mediumship at all, but some mental disorder. The most satisfactory information she could get about it was that the spirits were trying to develop two kinds of clairvoyance in her at the same time, but as yet were unable to separate the two descriptions of spiritual vision. They told her that the small figures she saw were the spirits of persons who had departed this life ages ago, whilst those of natural size had departed quite recently. She had further been informed that as her mediumship became more developed these two kinds of sight would be separated and made useful, and all the present confusion abolished. On some few occasions she had given information to sitters at *seances* which had convinced them that she was able to see their departed relatives, but such tests as these had not been frequent.



## THE "NONCONFORMIST" ON SPIRITUALISM.

The *Nonconformist* last week published a long and fair article about Spiritualism and its phenomena, giving long extracts from the books of Messrs. Wallace and Crookes. The writer remarks:—

It is just because the general attitude of the scientific mind towards Spiritualism has been that of a clown, rather than that of a philosopher, that we know so little of the meaning of these mysterious and capricious phenomena. Nay more, those few brave men who, combining an unsullied reputation with the resources of scientific knowledge and the vigilance of trained observers, have ventured to grapple with Spiritualism in the true spirit of the scientific explorer, unbiassed by the prejudices of theory and unhindered by the contumely of the vulgar—these men have had their patient unpaid toil requited them by the ridicule of the public press, and by the contempt of their fellow-labourers in the field of nature.

The following is the conclusion of the article:—

Imperfectly, but honestly, we have now placed some of the phenomena of Spiritualism before our readers. The subject demands fuller and abler treatment than we have given it, but already we must apologise for having transgressed the proper limits of a newspaper article. Summing up the evidence, we find that Spiritualism undoubtedly presents now and wonderful facts, which must sooner or later compel the attention of thoughtful men. Viewed in the "dry and pure light of science," we see in these strange phenomena the counterpart of the mystery of our conscious life. For metaphysicians and physiologists alike admit that there is that within us which baffles inquiry, and will ever baffle it. The realm of consciousness is the region of the unknowable; and this region constitutes a real existence distinct from our material body. Mr. Herbert Spencer, for example, remarks:—"The thoughts and feelings which constitute a consciousness form an existence that has no place among the existences with which the rest of the sciences deal." Inasmuch, then, as we know of matter *plus* a closely associated consciousness, and of matter *minus* this consciousness, is it altogether unreasonable to suppose that the phenomena of Spiritualism may present the other antithesis—of consciousness *minus* closely associated matter? It is true we cannot comprehend this, but we cannot comprehend the existing nexus between our consciousness and the world outside ourselves. An eminent authority, the late Dr. Mayo, professor of physiology and anatomy in King's College and in the Royal College of Surgeons, has remarked, "It is conceivable, on the assumption of mind being a separate principle from matter, that the human soul may be capable of retaining its union with the body in a new, unusual, and abnormal relation." If, on the other hand, Spiritualism be only a phase of ordinary mental action, "my marvel is," as Judge Edmonds remarks, "that men of science, instead of acting as they do like scared children, do not look into the matter like men of sense, and find out what it is that thus strangely affects all classes." The apathy of scientific men towards these phenomena may partly arise from the fact that Spiritualism presents a region of such disorderly mystery that every attempt to find a clue seems hopeless, for the phenomena cannot at pleasure be submitted to cross-examination. We venture to think natural science will never probe the mystery with the aid of its present resources. Spooking for ourselves, we are grateful for the objective proof Spiritualism offers of facts of transcendent importance; for, upon any hypothesis, the facts, if admitted—and every patient inquirer has more or less admitted them—must inevitably destroy the hard-and-fast lines of materialism, stirring the potent conviction that "there is a spiritual body."

**SPIRITIST CONGRESS AT BRUSSELS.**—The meeting of delegates from the various Belgian Spiritual societies convened by the *Union Spirite* of Brussels, with a view to forming a large national confederation on the model of the British National Association of Spiritualists, will open at ten o'clock to-morrow at the rooms of the Union, 4, Place du Palais de Justice, and the sessions will extend over two days. The principal subjects for discussion are the effects and modes of action of mesmerism and somnambulism, and their curative influence; the various manifestations of Spiritualism, and its social importance; the means of co-operation and propagandism.

\* Those who wish to pursue the matter further may be glad to know that there is a Spiritualistic Association at 33, Great Russell-street, W.C., where information is most courteously given to inquirers.

## Correspondence.

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

## SPIRITUALISM IN GERMANY AND SWITZERLAND.

SIR,—If I extend, quite against my original intention, my usual annual account to another letter, it may be excused, and taken as a proof that I somewhat underrated this time the real state of progress here. I find the evidences of advance increasing in number the more I inquire. One remarkable sign of increasing activity I overlooked in my first letter. I came here with the firm resolution to avoid the topic of Spiritualism, and to devote myself solely to bodily recreation in this grand, beautiful part of Switzerland. The subject, however, came up from quite a different quarter, and the presence of friends from Manchester prevented me from preserving my *incognito*. Like lightning the whole of the overfilled hotel seemed to be in some degree infected with the discussion, whereas a few years ago the subject of Spiritualism would have dropped after a short conversation in the corner, if it dared to raise its voice at all. The excitement resulted, in spite of my opposition, in the holding of a *seance*, and some indications of power surprised even me, under the unfavourable circumstances. A second sitting, however, spoiled all, for no private room could be had, and constant disturbances frustrated every attempt until some very faint movements of the table terminated a tiresome sitting.

There are many people, I am sorry to say, who believe that when anything is shot at it must be hit too, so the other day a gentleman with most serious emphasis said, "Did you read the frightful attack on Wallace in the newspaper?"—*Augsburger*, I believe. I shall be frightened next if a boy shoots with a pop-gun at the moon.

After thus having seen encouraging signs of increased activity, I feel an irresistible impulse to glance at the past, and try to show that the present antagonism may be viewed in the light of the natural reaction from lively interest and even enthusiasm. I feel ashamed to confess that I once did much mischief by ridiculing the phenomena in the most dangerous form—that of caricature. If I may be allowed to reveal my former experiences, I trust that, if they fail to interest and instruct, they may nevertheless amuse your readers—a little change of emotion not at all out of place in our serious work. It was about 1852 when I first witnessed table-turning at a house in Bonn, and the exceptional success convinced me at once that there was truth in it. The idea flashed through my head that the former so-called miracles, crushed down under the feet of advancing science, sent their thread again, lifted by a breeze, into the air, flying about until watchful hands should take it up again and protect it against further interference. My enthusiasm was soon seconded by the publication of a small pamphlet—*Table-moving and Spirit-rapping a Fact*—by Dr. Schauenburg, then also residing at Bonn.

At the same time the comical aspect began to tell on my imagination, and being a very active contributor to the *Dusseldorf Monthly*—for fun and caricatures—I willingly accepted the order to help in filling up a whole number with this subject. One of my chief illustrations represented an excited investigator who, coming home at midnight from a *seance*, tried his power on a boot-jack in his bedroom. The noise produced caused an old tenant who slept beneath to knock with his cane on the ceiling to give warning, and these very audible "spirit raps" terrified our investigator! Curiously enough the pamphlet and my caricatures went on the same day to the press and appeared together; they created no small sensation. A friend of mine, Dr. Schmidt, the astronomer (now the celebrated Director of the Observatory at Athens), also took a lively interest in these experiments, and, to avoid the increasing pressure of annoying inquiries, wrote humorously over the door of his study—"On the subject of table-turning to be consulted only between 12 and 1 o'clock." Dr. Schauenburg, the now much attacked author (for rumours about A. v. Humboldt's scepticism got afloat), invited me to a sitting under very severe test conditions. On this occasion I proposed to put a layer of olive oil on the surface of the table to prevent the sticking of the warm fingers to the polish. It would *not* move. We were sadly surprised indeed. I now find I had hit upon a similar test to that of Faraday to break the movement caused by muscular action. It was a damper on our minds, and we looked at the little bottle of oil with painful feelings. Dr. Schmidt, who was in correspondence with Humboldt, sent him my caricatures. When my friend read to me Humboldt's answer, "I had a hearty laugh at these pictures," I felt proud to excess, and stood erect in my glory like a stick; but when he continued—"and they are the best practical explanations of the nonsense," alas, I snapped back like a



pocket-knife! Humboldt, the Pope of science, soon thundered his verdict against the farce with the additional sarcastic remark, "I cannot believe in the 'spiritualisation' of a piece of wood!" Faraday's condemnation completed the defeat, and for a long time silence followed, the minor giants in the scientific world first putting in their share of abuse. I tried hard to reconvert myself, but could succeed only temporarily, but eagerly read any book on the subject which appeared. I remember being attracted by a pamphlet where the author explained the automatic writing, etc., by the secret action of the very essence of what he termed "life force or vitalism," and he would therefore name it vitalistic writing. If we suppose that the author was struggling between the acceptance of an intelligent force from without or from within the human organism, and replace his adopted term by "psychic force," the theory of Serjeant Cox may lose its claim to novelty.

Some years later I came across a most remarkable psychological essay by a medical student (I hope to find the names of both authors some day) who devoted his researches to the somnambulistic phenomena. His chief point was the proposition, that all impressions received in the normal state are stored up in the memory, which fixes them as upon a photographic plate, and these are brought to light again occasionally, particularly in the somnambulistic sleep, hence the startling utterances which seem entirely disconnected with the person thus influenced. By untiring perseverance in tracing back the past life of such individuals he pretends to have succeeded in finding the origin of the same fact or sentence, even when many years intervened. In one case, however, he nearly gave up in despair all attempts to solve the riddle. An old servant girl spoke something in Hebrew, while in the abnormal sleep, and all his inquiries as to where she might have picked it up proved fruitless. At last, however, came a letter from her old schoolmaster at home, who stated that soon after she left school she served as hand-maid at a Jewish family, but left after three days. His resumed inquiries resulted in the statement that this girl was present at dinner where the prayer consisted of exactly the same words as those taken down by the investigator—a remarkable instance indeed, considering the lapse of twenty years and the perfect ignorance, of course, of the language. Here it seems the theory of unconscious cerebration is distinctly indicated, so Carpenter has baptised only a full-grown child, which has visited other silently working philosophers in their cells.

Experiments with the original planchette, the psycho-graph, were frequently recorded, especially from Berlin, where a Mr. Hornung studied the thing practically for many years. Total want of experience, however, in developing medial power retarded progress. Thus, dependent only on chance and the constant abuse of newspapers, the growing plant was trampled upon; they failed, however, to strike the root. Perceiving the slow but sure progress, they furiously seized every report of open imposture, and recently a largely-circulated popular weekly, the *Gartenlaube*, dashed hungrily upon the Paris scandal, to secure the applause of the ignorant, because of its own ignorance. The little ship, under the flag of *Psychische Studien*, with Aksakof as captain, steers gallantly through the tempest, and if it succeeds in getting some more hard facts of its own as so many guns, the attacks of pirates will not interfere with its voyage.

To return to my own path as a temporary sceptic. As such, settling in England, I went to a *seance* at the Marshalls', after reading in *All the Year Round* Charles Dickens's rather sarcastic report. I fancied my prejudice confirmed, but resolved to join a *private* circle there the next day.

I found a lady already engaged in going over the alphabet on paper to pick up the "raps," the husband sitting behind with an expression of face not at all showing confidence in the proceedings. I fancied that the medium enviously watched the eyes of the excited lady, to "let off" the raps at the proper point, and I suggested the "kind spirits" should allow the pencil to glide over the letters to my beat of time. The raps stopped altogether! The gentleman now stepped forward, and after a few words in German, we agreed that it might be humbug. He paid the fee, took his lady, and off we went, I to the next coffee-house, where I crossed my legs and had a whiff of my Havana, and felt quite overcome under the weight of my awful cleverness. I carried off and enjoyed my triumph for a considerable time, until at last at Horne and Williams's it was smashed to pieces. Since then I had to give in, and what followed is known sufficiently to let me close my confession here. But reviewing once more the progress of Spiritualism in Germany, there seemed as much life and interest formerly as now exists in England; and here I may introduce my impression of the whole position. When a new revelation or light dawns upon mankind, which finds response by instinct in every individual, *all authorities are set at naught*—

no master-mind is powerful enough to stop its course—for a time. Then they look up to the giants of science, who, like high mountains, should receive the light first. So they would but for the clouds which generally surround their tops, and so it comes to pass, *that the first ray kisses gently the chimney of a poor labourer's cottage before it sets in a glare the proud mountain!* Although I made up my mind to break my rather too great activity in our cause for a while by perfect rest, I must at least have my weekly papers, and one fine morning when I started to ascend the splendid Piz de Languard, 10,000 feet high, of which lovely Potresina marks the better half, my reflections occasionally dwelt on the questions of vegetarianism and teetotalism, again brought to view in a recent number. I delighted in the *idea* of dispensing altogether with artificial stimulants, and to keep body and soul "a-going" by the most simple means from without and healthy philosophy from within. Getting higher and higher under the burning sun, the beauty of the next spring of pure water with a piece of bread began to fascinate my imagination and thirsty tongue, but oddly enough, I *unconsciously* protected most carefully the half-bottle of claret from the chance of getting in contact with sharp corners in the rocks, the solid piece of cold roast beef being safe enough in its paper. Oh, how delightful, after several thousand feet of climbing was the pure, crystal lake water, with a dry piece of bread! But now came the last part, the cone, a severe test for strength, feet, and even brain. Now and then a stone would roll off from under the feet, and its dying sound as it dashed towards the deep filled the heart with gratitude that it politely gave way to me on the narrow road, as being more fit for such a journey than a human being. After more and more struggling, interrupted frequently by a pause for collecting breath, or a doubt whether the end would be reached at all, I found myself at the top, and such a glorious view! all fatigue completely forgotten! a very ocean of mighty peaks. I imagined that I saw the foaming monster waves, after having done their work of destruction in the deluge, furiously dashing against the sky itself, when the voice of the Lord thundered "Silence!" and, petrified, they remained giant witnesses of the ruling power of the Almighty. Looking round and round to discover a straight line as a rest for the eye, and at last exhausted under the shocks of grandeur, I sat down, and without blushing I confess I never enjoyed a half-bottle of claret and a piece of beef as much as on this occasion; my only regret was not to have the other half as well. A few days ago, when I tried for the first time the Corwach, a real snow mountain where we had to wade through snow, sometimes knee deep, and to balance the body on slippery ice for hours, the principles of vegetarianism and teetotalism would not be practical in application. It is only natural that Spiritualism should tend to study more closely the laws of health and well-being; but it easily leads to over-enthusiasm; a sudden change in the mode of living might not be in accordance with every constitution. If we purify gradually the doubtless adulterated code of health from its imaginary necessities, forced on it by gross materialism and its help-maid, luxury, this would be the proper course; it would prevent the appearance of eccentricity, be more in harmony with the general tone of society and progress, and produce more sympathy among all classes.

C. REIMERS.

Potresina, Switzerland.

#### NOVEL RECREATIONS OF THE LEARNED.

SIR,—I was present recently at a *seance* given by two gentlemen, whom I shall call A. and B., and intended as an "exposure of Spiritualism."

Now, though I am much interested in Spiritualism, I never had the opportunity of being present at a *seance* before. I therefore take the liberty of stating what occurred in this case, and should be glad to know what material difference there is between this sleight-of-hand performance and those which profess to be genuine spirit manifestations.

The *seance* was held in a large room in presence of about fifty persons. Professor A. was seated beside a small table on which were placed two bells, a banjo, and a tambourine; and before commencing we were told by Professor B. that we were to keep our seats, and that no one was to strike a light until called for by Professor A.

We were then left in darkness for about one minute, after which the gas was relighted, and Professor A. was found to be (apparently) securely bound to his chair, his hands being tied behind him. Having been lifted round that the rope might be examined, and a seal placed on the knot between his wrists, he was replaced with his face to the company. The lights were again extinguished, and instantaneously the bells were rung, and the tambourine, which had been rubbed with phosphorus,



was seen to move, first in the vicinity of the table, but afterwards over our heads to a distance of several yards, being all the time rattled violently. A light was then called for, the instruments fell to the ground, and Professor A. appeared bound as before.

A gentleman was now asked to sit opposite to A. and to hold his knees, and on the lights being put out the same phenomena again took place, in addition to which the gentleman holding the Professor received a number of slaps from invisible hands, the tambourine being finally placed on his head, and his hat on the head of Professor A.

After this was performed what is known as the coat feat. A coat borrowed from one of the audience was placed on A.'s back and buttoned, his hands being bound as before. The owner of the coat now stood forward to receive it, being told to speak the moment he felt it, which he did very soon after the light was out. At this period, however, the table, amidst a great rattling of bells, was upset, and fell upon my feet as I was sitting directly before it, and one of the bells having rolled towards me I stirred it with my walking-stick, when to my surprise the end of the stick was grasped, and pulled from the direction of Professor A., who immediately exclaimed, "Some one has upset the table with a stick." Professor B. then called for a light, and the *seance* was brought to a close.

Now I am quite convinced that no spiritual agency was used in this case, for if it were not A.'s hand which grasped my innocent stick, why should he have suspected it of overturning the table. I never knew before that walking-sticks were a good bait for conjurors, but I presume the professor mistook it for a bell handle.

I noticed that at the end of each performance A. appeared much exhausted and called for a light as a drowning man might call for help, and at one time when the lights were being lowered I detected a sudden movement in one of his arms. The tambourine was the only instrument which floated, and it might have been attached to the end of a stick by B. or a confederate.

If you think that this letter would be of any interest to your readers, and that it would not be unfair to Messrs. A. and B. to publish it, you are at liberty to do so.

K.

#### ALLAN KARDEC'S "SPIRITS' BOOK."

SIR,—Although the *Spirits' Book*, of which Miss Blackwell has given us such an excellent translation, will doubtless find abler reviewers than myself in its entirety, I should be glad if you will allow me to offer a few remarks on one or two points which strike me as particularly worthy of discussion.

In common with those who shun the subject of reincarnation, I hold that the *Spirits' Book* contains, apart from the exposition of that doctrine, a mass of most interesting and instructive matter, on the life and nature of the spirit, on intuition, free-will, materialism, and dreams; in short, there is hardly a question on the aspects of life here and hereafter, its aims, its scope, its successes and failures, its doubts and difficulties, that does not find here an exhaustive answer, and, on the whole, to my thinking, a satisfactory solution. Indeed, many object to the teachings of Kardec for the sole reason that he explains *too much*—that he accounts for everything. But Kardec himself deprecates this view of his writings, which is probably due to a superficial reading rather than to a careful study of them. The captious critic, if he will read only so far as page 7, will find the following: "Is it given to mankind to know the first principles of things? No; there are things that cannot be understood by man in this world." (See also par. 42.)

The experienced student of Spiritual phenomena in its various forms may perhaps find nothing in the *Spirits' Book* which he has not already worked out for himself (reincarnation apart); nevertheless, he will be grateful to Kardec for the categorical ordering of the arguments and the clear and simple language in which they are expressed. The fact that the conclusions are those at which he has already arrived by his own research will give the book additional favour in his eyes; and he will thank the "Maître," and no less his able interpreter, for having furnished him with a text-book which he can put into the hands of inquiring friends with the recommendation, "Read that; you will find all I have to say in much better words than I can put it;" and he will further bless the man who has saved him the task of repeating arguments of which he is weary, as well as the risk of falling out with his friend, when he may fail to convince after all.

But to set aside the question of reincarnation in criticising the *Spirits' Book* is like leaving out the character of "Hamlet" from the play of *Hamlet*. It is simply an evasion, since reincarnation is both the base and crown of Spiritist philosophy.

One of the arguments adduced in favour of reincarnation is that "it offers us the means of redeeming our errors by new trials," and that those whose experience comes too late to allow them to profit by it in one life, have the opportunity of turning it to account in succeeding earthly or other planetary existences. This appears to me a fair and rational conclusion, but it presupposes a premiss which is nowhere either distinctly stated or indicated as a starting-point; it is only mentioned incidentally and referred to at intervals, and yet it will be found that the whole necessity for the doctrine rests upon this foundation, viz., *the supposed impossibility of the progress of the spirit apart from its connection with an earthly body*. If reincarnation be an indispensable condition of purification and progress, it must first be shown that there is no other means of purification and progress provided for the spirit in a non-corporeal state of existence. Kardec simply asserts that this is so, and takes no pains to inform his readers how he has arrived at this turning-point of the whole question—why he has chosen as his chief corner-stone that which has been, if not rejected, at least overlooked by other builders.

Allan Kardec does nothing of this sort, but he imagines that he defends himself against possible attacks by such statements as the following: "If we, and so many others, have adopted the hypothesis of the plurality of existences, we have done so not merely because it has been proclaimed by spirits, but because it has appeared to us to be eminently rational, and because it solves problems that are insoluble by the opposite hypothesis."—P. 101. For the same reasons Positivists "adopt the hypothesis" of Comte, and modern Pantheists the hypotheses of Descartes, Spinoza, Hegel, or of whomsoever may be their favourite speculator in philosophy. But then they do so with the full knowledge that they are following a speculation or hypothesis *merely*, and do not rest in it as an immovable conviction, that may be added to, but not controverted.

To most English Spiritualists I imagine that it is by no means clear that there is no possibility of progress in what we understand as the spirit-world; neither does it appear so to Kardec himself, since he hints (par. 219) that in the interval between two existences "the spirit may have made considerable progress." Here is a discrepancy, at all events. If spirits can make "considerable progress" without returning to the body, why not *all* the progress that is necessary. I do not make these remarks in a captious spirit, but in order to call attention to what appears to me the weak part of the Spiritist argument. Other readers more careful than myself may be able to answer my objections.

On the whole, I have derived much pleasure, and, I hope, some profit, from my study of the *Spirits' Book*; and I feel I cannot do better than close my letter with the advice to your readers once given by Miss Blackwell herself to an objector to reincarnation who was then unacquainted with the above work—"Read the book, and you will soon be answering objections instead of making them."

In conclusion, I may state that I have no prejudice against reincarnation itself, and I have never heard any arguments in its disfavour that might not with equal plausibility be produced against Spiritualism as a whole. I only question the security of the basis on which the doctrine of reincarnation is reared. At best it must be accepted as a *belief*, and can in no way as yet be considered as furnishing *proof* of that which it advances.

33, Great Russell-street, London.

EMILY KISLINGBURY.

#### MRS. TAPPAN'S WORK IN LIVERPOOL.

SIR,—As Mrs. Tappan is about to leave our shores, perhaps for years, it has occurred to me that a short sketch of the visible results of her work here may not be uninteresting, from one who has been on every occasion of her visits to the town of Liverpool her constant companion as well as hostess. So far as I have been able to observe, the results of Mrs. Tappan's addresses have been these.

The daily papers have dropped their tone of ridicule in reporting her meetings, and now give a fair synopsis of each oration in a perfectly respectful style, often eulogistic.

Her audiences have increased in respectability, and they now take an attitude of deep attention and interest, whereas fourteen months ago, when Mrs. Tappan first visited us, they were sterner and almost unmanageable in expressing their disapproval.

But more than all this, it is known to me that in the private intercourse of our home life, Mrs. Tappan's presence here has sown the seeds of Spiritualism in the minds of many who would not otherwise have been reached. I know of persons whom I may term amongst the better classes of this town, who were only a short time ago sneerers at Spiritualism, but who, through



privately knowing Mrs. Tappan, and publicly attending her addresses, have learned to love the high teachings of our faith, and who have been won to a belief that spirit communion is true.

Mrs. Tappan will be deeply regretted and missed by many whose names are not yet enrolled as open believers in Spiritualism. More than one outsider will give her God-speed and long for her return.

For me specially, and for mine, we shall feel Mrs. Tappan's loss so keenly, that we refrain from giving utterance to our feelings in a letter of this nature.

E. LOUISA S. NOSWORTHY.

17, Richmond-terrace, Breck-road, Liverpool,  
September 14th, 1875.

#### THE INFLUENCE OF SPECTATORS UPON MEDIUMS AT SEANCES.

SIR,—In certain letters written against reincarnation, and published in your excellent journal, it has been said that the Jesuits induced Kardec to invent this dogma to create a schism in the ranks of the Spiritualists of the old school. But how is it that this clerical conspiracy coincides so exactly with the advent of modern Spiritualism?

It has also been said that the preconceived ideas of listeners at seances influenced the utterances of mediums in favour of reincarnation. But would it not be equally just to say that these ideas are also derived from the spectators, which influence the utterances of mediums against reincarnation?

What proof against or for reincarnation can we have through the channel of physical mediums (for upon this point M. Aksakof bases his arguments), from the moment that these mediums are admitted to be influenced by the persons who surround them? And how can we take as a criterion the utterances through physical mediums, the intelligences surrounding whom are usually incapable of tracing effects to causes, and for the most part take a neutral position in regard to this question.

I enclose my card, and shall be much obliged if you will insert these questions in your journal.

A STUDENT.

Milan.

#### REICHENBACH'S MAGNETIC FLAMES.

SIR,—Admitting, for the sake of argument, that Reichenbach's sensitives did see emanations from the magnet used in his experiments, it should not be taken for granted that such emanations would be continuous under the varying electrical conditions of the atmosphere, or that there would be similar emanations from a magnet connected with a powerful battery.

I would suggest, therefore, that before the experiments are considered exhaustive, sensitives should be employed to observe—

1. An ordinary magnet.
2. Mr. Varley's electro-magnet.
3. The same magnet detached from the battery.

If they do not see emanations, although it will not be proof Reichenbach's sensitives did not see any, it will throw doubt on the point. If they do see them, there is little doubt they will vary with the power of the magnets used, and by varying the power the reality of the emanations and the accuracy of the sensitives may be tested.

I have simple but weighty reasons for disbelieving that the spirits of persons departed this life are the agents at work in producing the phenomena; but I am making experiments which so far tend to prove that the *spirit* or double of the medium is the agent, and that some of the phenomena can be produced at will; probably all may be, when we have had more experience.

X.

[Permanent magnets were also tried in the experiments. The trials were made, not to ascertain what sensitives could see, but to get definite experimental physical results.—Ed.]

#### FULL AND FAITHFUL REPORTING OF PROCEEDINGS AT SEANCES.

SIR,—Herr Christian Reimers desires that his suggestions may not pass unnoticed, and I think they ought to be noticed at once, for a more unfortunate suggestion was never made than that of omitting those matters from our reports that may excite ridicule in unbelievers. It is the duty of the reporter as a trustworthy secretary to report precisely what occurs, and I protest in the name of science and of truth against any such selections or omissions as suggested. Who can yet say what is important? The kicking of a dead frog's legs was rather an insignificant and ridiculous matter, but, being noticed and recorded, ended in the electric telegraph. If as inductive philosophers we are to endeavour to discover the source and the laws of action, and

the real nature of the new phenomena, we must consider the whole of the facts, and the bearings of the one upon the other. Nothing could more damage the cause of Spiritualism and the advancement of knowledge than the attempt to follow the suggestions of Herr Reimers; there is nothing in the levity and disapprobation of any person or any number of persons which can affect the duty of full and honest reporting.

Some years since a French traveller in Africa gave, in the Geographical Society, an account of a musical instrument he had met with amongst a tribe of savages, the strings made of vegetable fibre. A member of the society got up and ridiculed the idea, on which the little Frenchman, in a rage, went straight up to him and spat in his face. The Frenchman was right, and the instrument may now be seen in the museum of the Anthropological Society. Men may ridicule and deny the facts of Spiritualism; but as faithful secretaries and earnest and honest inquirers, we are bound to report truly what occurs: truth-seeking is not all a smooth journey. The pioneer will meet opposition and find labour enough for his calling, and the labour must often be its own reward. Men who read reports or come to the inquiry with prejudiced minds, like Professor Tyudall, will be sure to find matter for ridicule, but none for their instruction, and unintentionally will misrepresent facts, select what may seem ridiculous, and omit important matters. But let the earnest and honest investigator report the whole truth, and nothing but the truth, with a noble and just scorn for the slander, ridicule, and misrepresentation of the ignorant sceptic. Herr Reimers is undoubtedly wise in admonishing inquirers and reporters to restrain their excess of wonder and enthusiasm.

HENRY G. ATKINSON.

Boulogne.

[Du Chailu was disbelieved when he stated he had seen African natives use harps with strings of vegetable fibre. He, however, went there again, and sent one of the harps home. His exaggerations about the terrible nature and habits of the gorilla caused his statements to be more sharply criticised than would otherwise have been the case.—Ed.]

#### THE ALLEGED GHOST AT HACKNEY WICK.

SIR,—With reference to the report of the above, which I had the honour of laying before the Council of the Dalston Association of Inquirers into Spiritualism on Tuesday evening, the 14th instant, I would be glad if any of your readers residing in the neighbourhood who saw the ghost would kindly communicate with the Association.

I have written to the local press, with the view of eliciting further testimony upon this case, and trust you will publish these few lines for the same purpose in your influential columns.

THOMAS BLYTON, Hon. Secretary.

Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, London, E., 21st September, 1875.

P.S.—The following letter of mine was published in the *Eastern Post* of Sept. 18th:—

To the Editor of the "*Eastern Post*."

SIR,—The excitement which has recently prevailed in connection with the above, is evidence of the curiosity of the general public to see something of what is generally considered "all humbug," and demonstrates the unwilling belief in the appearance of "ghosts" or "spirits," so that when an occasion presents itself, hundreds of scoffers at the spiritual element in man rush in, in the expectation of seeing something. That this something has been seen by many persons is doubtless, but the nature of it is at present unsolved. If a hoax has been perpetrated, let us expose it by all means, and punish the offender; but if, on the other hand, the facts warrant the idea that in this case we have an instance of spontaneous spiritual appearance, it is the more necessary that careful observations should be recorded, with the view of establishing the truth and extending our very limited knowledge of the laws which operate in similar cases to this.

As it is one of the objects of our Association to collect well-authenticated facts affecting Spiritualism, we would be grateful to receive reliable statements from those who have been fortunate enough to observe this matter. The minutest details are undoubtedly of the utmost importance, and those of your numerous readers who may communicate their experiences are respectfully requested to state clearly and concisely the time and manner of the ghost's appearance; the period it was visible; whether the features of the face were discernible or recognisable; how, and in what manner, draped; the manner of its disappearance, whether gradually or instantaneously; whether the ghost was opaque or transparent; and any other points which may suggest themselves to the careful observer.

That spirits can and do appear to each and all of our senses,



investigators into Spiritualism have ample evidence, notwithstanding that many who have not given the matter their attention may doubt the experiences of those who have examined the recent manifestations, testified to by all classes of society, from the highest to the lowest. In the face of such knowledge, we are anxious to carefully examine the evidence bearing upon the subject of the alleged ghost's appearance by the side of Duckett's canal, in Wick-lano, Victoria-park, so as to facilitate the work we have in hand.

We require, in the case of all those who communicate with the Association, their name and address, as a guarantee of the truthfulness of such statements, and "facts" alone should be dealt with. I may add that information was submitted with a report of the case at the last ordinary council meeting on Tuesday evening last, the 14th instant, and the subject was ordered to stand over until the next meeting, but in the meantime further evidence was to be solicited.

THOMAS BLYTON, *Hon. Sec.*

Dalston Association of Inquirers into Spiritualism, 74 Navarino-road, Dalston, E., 15th Sept., 1875.

## Provincial News.

### NEWCASTLE.

NEWCASTLE SPIRITUAL SOCIETY.—About five-and-twenty members of the above society met at the rooms in Weir's-court, Newgate-street, on Thursday evening, Sept. 16th, and held a *seance* for materialisations in the large hall, in which a new cabinet had been placed, made according to spirit instructions. It is seven feet high, six feet wide, and about three and a half deep, strongly boarded, painted black inside, and hung in front with dark green curtains. Inside there are a mattress and pillow for the medium to lie upon. The sitters formed a semi-circle in front, but some distance off, and the room was lit by one gas burner turned very low. After the medium had entered the cabinet, Mr. Armstrong, the president of the society, made a few remarks, in the course of which he asserted that this society had at its circles obtained as good, if not better, manifestations of spirit power than anywhere in England, and that the present successes were the result of the experience gained by past failures. He said that the committee would be strict in not allowing non-members of the society to attend the Thursday evening *seances*. The company then sang one or two melodies, when a figure emerged from the cabinet, enveloped in soft white drapery from head to foot, and playing a concertina to the accompaniment of the singing; after which it advanced to several of the sitters and shook hands with them; before others it hesitated and would not do so. It did not speak, but was recognised as "Benny" by some of the members of the circle who had been present before. Seemingly encouraged by their warm greetings, he advanced with quick steps into the centre of the circle, back again into the cabinet, round the circle again, then put up an umbrella, walked round the circle with it, playfully touched some of the sitters with a walking stick, walked arm in arm with Miss Fairlamb, and so on until he eventually retired into the cabinet. The figure was apparently about six inches taller than Miss Wood, who was the medium; but it was difficult to judge accurately, and it is the intention of the committee to place strips of white paper down the edge of the cabinet, so to mark the number of feet and inches. On a previous occasion the same form took a pencil from Mr. Armstrong and made a mark on the wall as high as he could reach, and it was tested afterwards with the medium, who could not reach it. The medium on this occasion was not secured in the cabinet in any way, and the *seance* lasted about an hour and a quarter.

On Monday, October 4th, Mr. T. P. Barkas will deliver a lecture in Newcastle on "Facts stranger than Fiction," and on Monday, November 1st, he will deliver another lecture, the subject being "Optical Illusions in their Relation to Alleged Modern Spiritual Phenomena."

### LEICESTER.

#### A TRANCE LECTURE ON THE WITCH OF ENDOR.

On Sunday evening last week Mr. Chapman, a trance medium, delivered an address upon the subject of the Witch of Endor, at the Society of Spiritualists' room, in Silver-street. Mr. Clarke presided, and there was a fair attendance. The service commenced at half-past six o'clock, when a hymn was sung, after which the medium engaged in prayer. Next came a short statement by Mr. Barber, one of the members of the society, to the effect that, as a rule, the spirit chose the subject for the

medium about to address the assembly, and upon that occasion the controlling spirit was a Yorkshireman.

The entranced medium then remarked that his subject that night was "The Witch of Endor." All witches, at least in the present day, were supposed to be old, shrivelled-up women, with hardly a bit of skin on their bones and scarcely any hair on their heads; all of them had been looked upon, until the present day, as something despicable, horrid, and beyond the comprehension of man. He did not see why this should be so, for they had no account that the witch of Endor was an old woman, or that she lived in a tumble-down, old hut, as plenty of folks did. They had no account of her being shrivelled up, or trying to find out how to ruin somebody. They read that she was a woman endowed with gifts, or she would not have been found in company with Samuel. "Birds of a feather flock together" was an old saying and a true one. If she had not been a good woman Samuel would not have been with her, because they understood that he was a prophet in Israel—a mighty man in the day he dwelt upon the earth. They also read of Saul in the Bible, and that he went out to fight against the Amalekites, but because he was unfaithful to the command given to him, God no more answered him by visions nor by the prophets, and therefore in those days he had no other alternative than to seek out one of those that he had been the means of casting out of the land. The woman of Endor was no more a witch, according to the common acceptation of the term, than he was. He had no doubt she was a medium; but there was one thing about what was stated in the Bible he could not understand. It stated that the "gods" came up, whereas the law of gravitation had taught him that they should come down. He wished them to recollect this language, because it would simplify what he was about to say. When Saul asked that some one should be brought up, he asked for Samuel, and they read that the woman "saw gods ascending out of the earth." She understood that all spirits and angels were gods, and she thought Samuel was a god; she saw gods coming up out of the earth, and there was one amongst them, an old man with grey hair, and his face shone brightly. If those present could only see the bright beings around them then, they would call them gods. Why? Because it was the only language applicable to the beings who dwelt in the sphere of eternal life. Gods were coming out of the earth, but one of them whose face shone as the sun, and whose garments shone, was called Samuel. Some one might ask how they could prove that this woman was a medium? or how could they prove that it was by her authority or power that Samuel came up and conversed with Saul, and told him his doom was sealed—that he had run his race, had been unfaithful to his charge, and for that reason he would be deposed and another put in his place? Did not the Scriptures tell them? Had they not mediums in their midst who could describe to them the forms of persons who had long since passed away? Yes, they had, and they knew it, and these individuals were just in the same position as the witch of Endor. She was placed in a position of power, and she could understand and declare to others what she had observed, and what had not been disclosed to the eyes of others present for the time being. There was no doubt also that this woman who was called the witch of Endor possessed clairvoyant powers. She spoke to Samuel, and told him what to say, and she told Saul also that his kingdom should be rent out of his hands. Saul had been unfaithful, and he had come to this witch because he was cast off by God. The God of the Jews had forsaken Saul, who had declared that all witches and those with familiar spirits should be cast out of the land, for the law had gone forth from Moses that witches should not be suffered to live. Why, Moses was the greatest wizard amongst them. When that mountain-writing was done, when there were traced on two stones the words conveying to them the grandest catalogue of moral precepts ever given to man, it was God who did it, but He was the God of the Jews. Some of them believed that they worshipped the only God, and that that God was a jealous God, who would look upon all the sins they had committed, and would visit their sins upon their children, and hand them down from generation to generation. Did they believe all that? Was it right, or just, or could it be love that would prompt the being who ruled the Universe to choose out a handful of the population of the world for his special favour while casting the others off? Would it be right for him (the medium) to choose a few individuals out of that congregation and say, "I will only tell you my thoughts and desires and aspirations?" He might like this person or the other, but it was not so with God. Do not let them lay this libel to the charge of the Being who filled the world with His presence. That the God of the Jews did this he was not going to deny; and it was only misapprehension



that placed the God of the Universe in the same category as the God of the Jews. In all periods there were some persons gifted with extraordinary power. Moses no doubt was trained to a great extent in magic, for there were great magicians in Egypt; he learnt a great deal of magic, and how to commune with the spirit-world: he learnt all the phenomena that were to be seen at the present day in certain mediums gifted with extraordinary power. He was able to take the position he did with regard to leading the children of Israel from their state of bondage to a land of liberty. But he was jealous. Moses was a medium; if not, he could not have got direct writing from God; if he were not, he could not have seen the bush on fire; and if he were not a wizard he could not have talked face to face with the Being he called God. The Bible said he saw God, and in another place it stated that no man hath seen God at any time; but that he saw by ocular demonstration a person calling himself Jehovah he was not going to deny. He emphatically declared without the least fear of contradiction that the witch of Ender was not old, that she was not an avaricious or licentious woman, but one that the servants of the king noticed; they understood her calling, but she did not do it for gain; she did not charge Saul anything. She was afraid of the law of the land, not because she had any misgiving that she was doing wrong, but because the law of the land said that no witch should live; for that reason she was afraid when Saul came to try to seek a manifestation of the spirit he wanted. She acted upon the persuasion that no harm should befall her. There was a *seance*, and Saul got something for his trouble; Saul was cloaked up, but the mediums generally know how to pick out Nicodemuses, who could not go into the spirit-world robed and unknown. Saul could not disguise himself from the spirit-world.

One or two questions of an unimportant character were asked, which the medium answered, after which another hymn was sung, and the proceedings terminated.

#### SOUTHPORT.

**THE RESURRECTION, AND LIFE AFTER DEATH.**—On Sunday evening last an able lecture was delivered on this subject, in the Duke-street New Church, by the Rev. D. J. Smithson. The preacher observed that one of the most sublime subjects that can possibly engage our attention is that of the future state, or the life after death. It is indeed to be regretted that in the Christian world generally the ideas entertained concerning the same are vague and indefinite. Whatever may be the opinions respecting the authority of Swedenborg on this subject, one thing is certain—that his exposition of this wonderful and sublime theory is in harmony with Scripture, with reason, and with common sense. There are many who believe that the material body will be raised again, and notwithstanding the palpable fact that after death the body decays, and when it is put into the ground goes again into dust, yet these people imagine that at some future time these skeletons will be raised again. But such a thought is contrary to science, as well as to reason, for after the body is put into the ground it evaporates into certain gases, which ascend into the atmosphere, and are blown about in invisible particles into the boundless air. What, then, becomes of the material body? It goes into dust, from which it sprang. It is left behind as an old glove or coat, which is worn out, and which is no longer required. It is the soul, or real man, which alone can inherit eternal life. St. Paul said, "There is a natural body, and there is a spiritual body." "Now, this I tell you, that flesh and blood cannot inherit eternal life." The lecturer, after quoting some scientific facts, and alluding to what Mr. Spurgeon said on a recent occasion, proceeded to say that the idea of the spiritual body rising from the grave was no doubt based upon one or two passages in the epistles, which seemed somewhat obscure. Was the physical body the real man? No: what was the body without the spirit? A dead inanimate piece of clay. Did the natural eye see of itself? Any oculist could testify it is but a good eye-glass. The spiritual eye has to make an observation, through the physical, every time we see anything. The ear of the natural body hears as much after death as before; because it never hears at any time. It only repeats the sounds that enter it. It is the spiritual ear alone that hears. After all, death is but a continuance of life; it makes no change in the character of a man; as the tree falls so it lies. All the good works which a man has done in this world, and all the good affections which he has cherished, bring him into the society of the blessed. The evil works which he has practised in this world, and the wicked thoughts and affections he has cherished here, bring him into the company of the lost. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." The sceptic may

look into the grave and scornfully mutter, "There is no other life," but the Christian can clasp his Bible and say, with the poet—

This informs me I shall never die:  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amid the war of elements,  
The wreck of matter, and the crash of worlds.

The lecture occupied nearly an hour in delivery, and was listened to with great attention by a large congregation.—*Southport Visitor*.

#### WITCHES' CHARM-JUGS.

A LETTER by Mr. W. H. Bow in *The Figaro* of last Wednesday says:—

"I may mention that I have offered my thanks and obligations to Mr. Chaffers for having directed attention to the real nature of those old-fashioned ale-jugs. The search for any reference to the uses of witch-pots was made by using the initial term of ' Charm,' or ' Witch,' and failing to find a mention of it in any way either in *Bailey's Dictionary* or in the *National Cyclopaedia*, and having by personal inspection failed to discern in the Geological Museum any semblance of them, led me to say they did not exist there.

"One of the real questions involved in opening this controversy is as to the uses of these old jugs: not whether they are German or Staffordshire baked, not whether they are common or scarce, not as to the mere ornamentation, but this is it: 'Was the custom of employing these jars, or jugs, a local or a generally prevailing superstition amongst the English country people?'

"And here—*par parenthèse*—I should like to say, with more humility than I pretended to affect when speaking of pots and pans, that, surely, all our superstitions do not spring from ignorance.

"Some of our superstitions have such potency in them that they sweeten the daily life of any man who accepts their influence. See, too, how largely they intermix with our everyday life. What housewife—to take a small example—but is turned from preparation of noon dinner by appearance of crossed knives.

"There is this to be said as coincident with the witch-pot found in 1852: it shows that in the eastern counties the custom of burying pots under the lintel of the door was known in the neighbourhood of Saffron Walden.

"The custom was known in Lincolnshire, for, when mentioning this 'find' to a gentleman at Wisbeach, he stated that a jug had been discovered by some workmen, who broke what was deemed an old jug, appropriated the bright needles, and so the bit of pottery was lost to the museum there; and I take it for a fair assertion that, rich in specimens of fine art that that museum is, it has yet no sample of the old ale-jug.

"I have had no time to search among the old minor poets for any poetical allusion to those things. I do not find any direct mention of them in Shakespeare. In *Macbeth* the First Witch sings something like this to yo: 'Boil them first i' the charmed pot'; but that is a cauldron, as you know, and does not hint at the custom of using them against the incursion of witches.

"I purpose giving some leisure to searching for such references among the poets, and if I find them in any play or poem you shall have them.

"One new look into Shakespeare without gaining thereby, for in the *Taming of the Shrew* the phrase occurs—

Because she brought stone jugs and no sealed quarts,  
and in a foot-note we are informed that sealed quarts were such as were licensed at Court Leet. This, however, is only correlative evidence that jugs were in use for many domestic purposes. They had, it may be inferred, an exact capacity, or market value—the pottle being among them as a measure.

"The rude specimen I have is a very worthy type of the old witch-jug or greybeard, for very uncouth is the mask with the spout boarded.

"In capacity it holds about 7 gills, in height it is 8½ inches, and round the belly 16 inches. The mouth of it will hardly allow a shilling to drop in."

MR. G. R. HINDE and family are leaving England for California; they will accompany Mrs. Tappan as far as New York. Mr. Thomas Hinde will continue to reside in Darlington.

ALLAN KARDEC'S *Book of Spirits*, translated by Mrs. Emma A. Wood, is coming out in parts in the *Spiritual Scientist*. The translation is inferior in style to that of the same work by Miss Anna Blackwell.



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

ON SALE AT THE

BRANCH OFFICE OF "THE SPIRITUALIST" NEWSPAPER,

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