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BY WILLIAM H. HARRISON.

A SHORT time ago Mr. Cromwell Varley, Mr. Charles Blackburn and myself, carried on a series of careful experiments for many months, in the attempt to ascertain whether the luminous emanations seen rising from magnets by mesmeric sensitives, possess any power of acting photographically upon salts of silver susceptible to actinic influence. If such action could be proved, an interesting new truth in science would be established; moreover, we Spiritualists would then be able to go to the scientific world and say, "You have hitherto denied the reality of the emanations from magnets revealed by Baron Reichenbach's sensitives half a generation ago, but these flames can now be photographed at any time by the process which is now laid before you."

Experimental action in this direction appeared to be hopeful, because in *Reichenbach's Magnetism*, translated by Ashburner,* the following paragraph appears upon page 26:—

"To convince myself, where possible, whether it was actually light then, and not some different kind of appearance that was perceived by the sensitive persons, I wished to make an experiment with the daguerreotype, and to see if an impression could be produced upon the iodized silver plate. To carry out this experiment, I invited my obliging friend, M. Karl Schuh, a private teacher of physics in Vienna, known by his improvements in the gas-microscope, and his skill in daguerreotyping. He shut up an iodized plate, in front of which an open magnet was placed, in a dark box, and at the same time deposited another plate in another dark case, without a magnet. After some hours he found the former, when it had been treated with mercurial vapour, affected by light, the other not, but the distinction was not very strong. In order to make it perfectly clear, he took the magnet, turned towards an iodized plate, with extreme precautions for keeping out every trace of light during the manipulations, of which I was a witness, and placed it in a case in a thick bed, and left it there sixty-four hours. Taken out in darkness and exposed to mercurial vapour, the plate now exhibited the full effect of the light which it had received over the entire surface. It was clear from this, that unless other causes are capable of affecting the photographic plate after considerable time, it, in fact, *must be light, real, though weak, and acting but slowly, which issues from the magnet.*"

Baron Reichenbach used a daguerreotype plate. In our recent experiments we employed photographic plates prepared by the glycerine process; these plates are about as sensitive as the ordinary wet plates used in the taking of portrait negatives, but are superior to them in the circumstance that they retain their sensi-

* London: 1851. Baillière.

tiveness in cool weather for twelve hours or more, consequently, we could expose plates to the action of a magnet for a whole day. Reichenbach used permanent steel magnets, which would lift about ninety pounds only; we employed an electro-magnet belonging to Mr. Cromwell Varley which would lift several tons during the time that an electrical current was passing through its helix. The Grove's battery of twelve cells generally used by us, had platinum plates a foot in length each, so the great power of the arrangement may be imagined; pieces of thick steel wire—long lengths of ordinary knitting needles in fact—became white-hot and melted when the current from the battery was passed through them. Thus we had the advantage over Reichenbach in the two points of extreme sensitiveness of the photographic plates and the incomparably greater power of the magnet employed.

In all the experiments the plates prepared by the glycerine process were found to work well; after they had been kept for twelve hours they developed free from fog, just as an ordinary wet plate would have done immediately after exposure.

The experiments, as already stated, were exhaustively made, and extended over several months. First of all plates were exposed over the poles of the magnet in darkness and at a distance of one-twentieth of an inch, for periods varying in different cases from twenty minutes to twelve hours. The distance from the magnet was varied, and screens were sometimes placed between the poles of the magnet and the plate, so that if any general action were exerted upon the plate, patterns would appear on it, and thus prove that it was not a case of fogging. The result of all this was that we obtained no action in darkness due to any influence from the magnet.

As such an enormous magnetic power was passing through each plate while it was close over the poles of the magnet, it was thought that perhaps that power might modify the action of white light upon the sensitive film. Pictures from negatives were accordingly printed upon the films by transmitted light, while the said films were subject to the action of the magnet, but the magnetism did not modify the effects in the slightest degree; this was an unexpected result, the chemical molecules of a photographic film being in such a sensitive state of unstable equilibrium during the processes of exposure and development. The action of the protosulphate of iron developer was not found to be modified when the picture was brought out over the poles of the magnet. In other experiments a weak, carefully-regulated light was allowed to act upon the plates for periods of time varying from five minutes to six hours, while the films were over the magnet, the amount of light being so regulated that the plates should not be over exposed when the time was up; thus the action of the magnetism upon the sensitive film while the latter was under the influence of light was prolonged to a much greater extent than in the printing of an ordinary transparency from a negative, but no results due to the action of magnetism could be detected.

Thus the tendency of all these trials was to show that the flames which Reichenbach's sensitives observed issuing from magnets exert no action upon ordinary photographic films, nor am I disposed to think that they did so in the instance of the experiments with the daguerreotype plates already quoted. The deposit Baron Reichenbach obtained appears to have been simply due

to the fogging of the plate; indeed the results appeared so feeble to him at the time that he did not pursue the experiments which, if successful, would have established the reality of odic flames beyond all quibble. I am aware it may be argued that although we used more sensitive photographic surfaces, the conditions were not the same as in Reichenbach's experiments; in the latter the assumed rays had not to pass through a film of liquid, and all aqueous solutions cut off certain rays which have the power of slightly acting upon photographic films; in Reichenbach's experiments also a plate of metallic silver being immediately in contact with the sensitive surface may have modified the results. For these and other reasons it is desirable that some of our experiments should be repeated with the old daguerreotype process, although the prospect seems to be far from hopeful. So far as they go the experiments we have completed tend to show that Reichenbach's idea that odic flames act upon photographic films is an error caused by the fogging of two daguerreotype plates.

Although the experiments were barren in the production of positive results as to the existence of odic flames, they yielded some fruit in connection with photography. In the earlier experiments, when the plates were developed, faint images of the poles of the magnet appeared upon them, so it was surmised that perhaps the od force had at length been made to produce physical effects. To guard against error in coming to hasty conclusions, we cut two dummy poles of the same shape, but in wood, and obtained images of these by exposing a plate over them under the same conditions; thus it was evident that neither magnetism nor od force had anything to do with the production of the images. What, then, was the cause of them? Although glycerine plates keep wet for a long time, a certain amount of evaporation goes on, and at those parts of the plates where the film was only one-twentieth of an inch from the large flat surfaces of the poles of the magnet, evaporation was presumably retarded; consequently on the application of the developer until some deposit was thrown down, faint images of the poles were obtained in consequence of difference of sensitiveness of different parts of the film caused by differences in the amount of evaporation. Near the edges of the poles a somewhat intense deposit was thrown down. We found that by cutting various patterns in a flat surface of wood, we could get images of them by placing a plate over the surface at a short distance from it, in the dark, and afterwards applying a developer. These photographic results were published in detail some time ago in the *British Journal of Photography*.

On some of the plates a corona of beautifully-formed hair-like filaments was obtained, and in further experiments to discover whether this was due to any influence from the magnet, it was found to be caused by too little glycerine in the preservative, so that the nitrate of silver began to fall in microscopically small crystals all over the plate. When the developer was then poured on, it of course washed these crystals along the film in various directions, thus producing the hair-like filaments.

MRS. AND THE MISSES SCHLETTER left London for the Continent last Wednesday. Mr. Gledstanes has returned to Paris. Mrs. Makdougall Gregory is in Sussex. Mr. Martheze has returned to England from the Continent, and was in London last Monday.

SPIRIT TEACHINGS.*

NO. XXXIX.

[Following up the investigation into the nature of the Mosaic record with the new light which I had received, I detected plain traces of a gradual evolution of the idea of God, which seemed to point to the conclusion that the Pentateuch was not the work of one author, but a compilation of many legends and traditions. I inquired as to this.]

In the investigation to which you have been directed you have arrived at correct conclusions. We have directed you to it in order that you may see how little reliance is to be placed upon isolated tests taken from books which do but embody the floating legends and traditions of an ancient people, decipherable only by those who had the key. We wish to insist on this point. The amount of credence to be placed in any statement drawn from the ancient books of your religion depends on the nature of the book from which it is taken, and on the specific nature of the utterance itself, as well as on your understanding of its true meaning. It is possible for you to select from your oldest books words which sublimely picture an elevated conception of Deity. It is possible, on the other hand, to select from other and later writings conceptions of God the most dishonouring, the most human, the most repellent. Such are they which represent the Pure and Holy One as wrestling in human form with man; as discussing with a mortal his plans for vengeance on an offending city; as a monster of cruelty and carnage, revelling in gore, and glutted with the blood of his enemies: yea, even as a man who sat at the tent door of his friend and consumed the flesh of a kid and cakes of bread. You may select conceptions the most dissimilar, and no separate utterance can be of more than the individual weight judged by the rules of right reason. And even thus it behoves you to see well that you understand aright the hidden meaning which frequently underlies such passages, lest you wander from truth and err through ignorance.

Inspiration, we again say, is not different in kind in different ages, but only in degree. The words in all cases are the words of the inspiring spirit conveyed through a human medium; and in proportion as the medium is pure and elevated are the utterances trustworthy and the conceptions sublime. The plane of knowledge of the medium is the plane of revelation through him. And we need not say at length that in the world's earlier days—such as those spoken of in the ancient records of the Jews—that plane was low, and those conceptions, save in rare instances, anything but sublime.

Man has progressed in knowledge since the days when he feigned for himself a vacillating, puny God who repented and was grieved at the failure of his

plans in man's creation, and who was compelled to undo them as a failure. If you seek for conceptions more sublime and true, you will go to a later age, when man had unlearned somewhat of his folly, and had ceased to be content with a God framed after the devices of a barbarous imagination and an undeveloped mind. The barbarous age could grasp nothing nobler, and accordingly nothing nobler could be revealed. That is in accord with the universal practice, viz., that God's revelation is proportional to man's mental plane. The error has been that you have laboured to perpetuate these foolish and crude views. They have been held by your theologians to be of Divine inspiration, binding for all time. This fallacy we desire utterly to uproot.

Another error even more destructive of truth is the fable that Divine inspiration plenaryly communicated guided all the writers of all the books of your Bible into absolute truth; and that, as God was in every case the Author, so each individual utterance of each scribe is of paramount as well as permanent authority. This error we have uprooted in your mind, for you now know that God cannot be the Author of contradictions, nor can He have said at one time what He contradicts at another. The light shone through a dark medium, and was distorted in the passage.

In place of these false views we have taught you that inspiration is the control of the inspiring spirit; of various degrees of elevation, perfection, or reliability; to be judged in each case by reason, and to be estimated in precisely such manner as you would criticise and judge works of professedly human source. You will therefore accept no text as an argument. You will deal with these ancient books as you deal with all that is put before you. And in criticising them you will find it necessary to deny much that has been affirmed and believed with respect to them and their contents.

You have asked information respecting the Pentateuch. It is, as we have before hinted, the compilation by Ezra of legends and traditions which had been orally handed down from generation to generation, and which were collected by him to prevent their loss. Some parts of the Pentateuch, especially the early portions of Genesis, are mere legendary speculations collected and arranged by the scribe. Such are the Noachic and Abrahamic legends which exist in collateral forms in the sacred books of other peoples. Such, in another way, are the statements of the book Deuteronomy, which are the direct additions of Ezra's day. For the rest, the compilation was made from previous imperfect collections made in the days of Solomon and Josiah, themselves in turn records of previous legends and traditions which again had a still more remote origin. In no case were they the very words of Moses; nor do they embody truth, save where, in dealing with the law, they draw their information from authentic sources.

We shall dwell hereafter on the notion of God which pervades the early books of your Bible. Sufficient that we now point out that the mythical and legendary sources from which most of them were compiled forbid you to attribute any weight to their historical statements or moral precepts, save when they are confirmed by reasonable evidence from other sources.

[I found this communication to confirm my own researches. I thought I could trace the two sources—Elohistic and Jehovistic—from which the compiler drew his information: as in the account of the creation Gen. i., ii. 3 compared with Gen. ii. 4—iii. 24, and in the

* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—Ed.

seizure of Sarah at Gerar by Abimelech xx. compared with xii. 10—19 and xxvi. 1—11. I inquired if I was right.]

What you have given is but an instance out of many. When you recognise the fact, you will see evidences of it all around you. The documents in question were the legendary sources of the compilation of Ezra's scribes, Elnathan and Joiarib. They were many in number, some compiled in the days of Saul, some even earlier, in the days of the judges of Israel, and some in the days of Solomon, Hezekiah, and Josiah—crystallisations of the floating legends which had been orally handed down. We have already pointed out to you the true line of inspiration from Melchizedek. All prior to that is untrustworthy: and not all, indeed, that is recorded concerning the lives of the real recipients of spirit-guidance is accurate. But on the whole, the channel of Divine teaching was such as we have said.

[If this was the way in which the Canon of the Old Testament was settled, I inquired how far the case was the same with the Prophecies.]

The books you name were all added and arranged from existing sources by Ezra's authority, save and except those which were afterwards added—those called by the names of Haggai, Zechariah, and Malachi. Haggai was concerned in the compilation of the book Ezra, and he and Malachi finally completed the Old Testament by the addition of the later books. They, with Zechariah, were much in communion, having been the privileged attendants of Daniel when he saw his great vision and received his commission from Gabriel, the Archangel of God, the Chief of the Ministering Angels, and from Michael the Archangel, the chief of the hosts of the Lord against the adversaries. Of a surety Daniel the seer was a highly-favoured recipient of Divine inspiration. The great God be thanked for His mercy, and for the manifestation of His power.

[Is that the vision recorded in Daniel x. ?]

That by the banks of the Hiddekel.

[The same. Then selections only were chosen from the utterances of the prophets?]

Only selections, and they chiefly for some hidden meaning which does not lie on the surface. As the open vision was about to cease, selections were made from the records of the past, and the canon was closed until the days when the voice of spirit teaching should sound again amongst men.

[You speak of Daniel as a great seer or medium. Do you know if the gift was common?]

He was a very favoured recipient of spirit power. Such became more rare as the spiritual age was about to close. But men cultivated the power more then: They valued more and knew more of spirit power and teaching.

[Vast masses of trance addresses, visions, and the like, such as those preserved in the Old Testament, must have been lost?]

Assuredly. There was no need to preserve them. And many that were preserved are now excluded from your Bible.

[A few days later (Nov. 16, 1873) I asked that the promised communication about the idea of God might be given.]

We have already spoken in passing of the conception of Deity in your Bible. We desire now to draw out more clearly this fact, that the growth of the idea of God was a gradual one: that the God of Abraham

was an inferior conception to the God of Job: that the cardinal truth which we have ever insisted on is manifest in your Bible even as elsewhere; viz., that God's Revelation is correlative with man's spiritual development, and that He is revealed in proportion to man's capacity.

You have but to read, with this idea prominent to your mind, the records of the lives of Abraham, Jacob, Moses, Joshua, David, Ezekiel, Isaiah, Daniel, to see that this is so. In early patriarchal times, God, the Supreme, was adored under many anthropomorphic representations. The God of Abraham, Isaac, and Jacob was superior, in the opinion of those who worshipped him under that title, but *only superior*, to the gods of their neighbours. The father of Abraham, as you know, worshipped strange gods, *i.e.*, gods other than his son's God. Nay, this was invariably the case, each family having its own representative deity by which its members vowed and swore. The name given to the Supreme, Jehovah Elohim, shows you so much as that.

Laban, too, remember, pursued and threatened Jacob for having stolen his gods. And the same patriarch collected on one occasion the images of his household gods, and hid them under an oak-tree. Here you see that Jehovah was, as he was constantly called, the God of Abraham, Isaac, and Jacob: not the *One Only God*, but a family deity.

It was only when the children of Israel grew into a nation that the idea gradually enlarged itself to that of the national God of Moses and Joshua. Even the great lawgiver, in his elevated conception of the Supreme, was not entirely emancipated from the notion of a *superior God*; for he says expressly that there is none like to Jehovah among the gods. And many like sentiments are to be found in the recorded sayings. Indeed in the commandments given as the very words of the Supreme Himself, it is said that the Israelites should have no other god before Him. Read Joshua's dying address, and you will see in it, too, the notion of a Superior Deity.

It was not until the development of the nation had so far progressed as to make these anthropomorphic notions repulsive, that you find truer ideas of God becoming rife. In the prophetic and poetical books of your Bible you get far nobler conceptions of the Deity than in the earlier portions.

This is assured. God is revealed in your Bible in many forms. Some are noble and elevated, as the books of Job and Daniel. Some are grovelling and mean, as the books which are called historical. In all you see an exemplification of the truth that God is revealed in proportion to man's capacity.

And it was not always a progressive revelation. As master minds stood forth so was the God-idea chastened and refined. It has ever been so. It was markedly so when Jesus revealed to man His conception of the Supreme. It is so still, as, one by one, exalted spirits have found an aspiring soul to whom they could convey noble ideas of the Great Father, and through them shed forth a brighter beam of truth. Such have stood forth in well-nigh all your generations, and through them from time to time revealings of Deity have been vouchsafed brighter than ever were shed forth before. And an unprepared world has blinked and shielded its eyes from the unwonted glare, and has chosen the gloom, for that it was not prepared for the full radiance of the Divine truth.

[*Handers on of the courier fire. Yes: it is easy to see in history men who were, as we say, in advance of their age. I suppose the history of the world is a mere record of development, and that man cannot grasp more of truth than his faculties fit him to understand. Otherwise, where would be the eternal growth? At any rate, little enough is known yet.*]

It is well that you recognise your own ignorance. It is the first step to progress. You are but now standing in the outmost court, far away from the temple of truth. You must walk round and round, until you know the outer precincts, before you can penetrate the inner courts; and long and laborious effort must precede and fit you for eventual entrance within the temple. Be content. Wait and pray, and keep yourself in silence and patient watching.

+ IMPERATOR.

BRIXTON PSYCHOLOGICAL SOCIETY.

A DEBATE ON MESMERISM.

ON Wednesday evening, August 18th, a meeting of the members of the above society was held at the residence of Mr. D. G. Fitz-Gerald, member of the Society of Telegraph Engineers, 6, Loughborough-road North, Brixton, for the purpose of discussing the subject of "Mesmerism." The members present were Mr. D. G. Fitz-Gerald, Mrs. D. Fitz-Gerald, Mrs. Rudd, Miss Ponder, Mr. G. R. Tapp, Mr. Gray, Mrs. Gunyon, Miss Kisingbury, Mr. H. E. Frances, hon. sec., Mrs. Frances, and Miss Emily Fitz-Gerald.

It had been expected that a sensitive would have been present, with whom some experiments in mesmerism might have been at once attempted. In the absence of such, however, Mr. Fitz-Gerald said he would open the subject with a few remarks, and the members present might then proceed to determine in what way the study of mesmerism should be pursued by the Brixton Psychological Society. He was glad that the Society had taken up this subject as it might be said to form the experimental basis of an inductive system of metaphysics, extending the conclusions of physical science from the point where the latter necessarily merges into metaphysics. This point is the "atom." The old systems of metaphysics lost themselves in an insecure if not wholly irrational transcendentalism, and have thus become almost undeservedly unpopular. But the new system would be an extension of physical science, effected by means of the same safe methods of research as have been therein employed,—an extension which has long been called for by the eraving of the human mind for "more light." Many scientific men, amongst them Faraday, Professor Thomson, and Mr. Cromwell Varley, had recognised the impossibility of a rational acceptance of the vague but convictive idea of "matter" as it comes to us in infancy through the senses of our animal nature. Metaphysicians of the school of Bishop Berkeley can no longer be ridiculed when thinkers such as those mentioned are forced to the conclusion that matter, or the whole of the external physical world, is constituted of "centres of force." The idea of the atom—the ultimate answer to every question as to the nature of any variety of matter—is necessitated by chemical and physical phenomena; yet it seems quite certain that the atom—mentally as well as physically indivisible—is something quite different to what our senses recognise as matter, and is, moreover, physically incomprehensible except as a "circle of force." Now what in physical science is termed "force" is already tacitly regarded, by all excepting the atheist, as being at all events *indirectly*, in its essence, a mode of spiritual force, exerted by a creative will. It may probably be rationally considered as being so *directly*. It seems quite possible to establish clearly, by means of logical inductions from experimental data, that matter—the be-all and end-all of the materialist—is a mode of spiritual or will force. The phenomena of mesmerism are dependent upon the action of a spiritual force, the human will, in accordance with the laws of nature, *i.e.*, in a limited but wide field in which it is not counteracted by the creative will. In our present state of knowledge we may consider three modes in which will, the active faculty of spirit or absolute being, may act:

1st. Directly.

2nd. Through the intermediary of an imponderable agency (nervo-vital fluid, odyllic fluid, "magnetism," &c.), which con-

stitutes a vehicle for psychic, and probably also for physical energy.

3rd. Through the double intermediary of this psychic "fluid," and of an organism which translates spiritual and psychic energy into physical work or effect.

The direct action of the human will appears to be generally, if not invariably, counteracted by the laws of nature, *i.e.*, by the creative will. The second mode of action, as well as the third, is exemplified in mesmerism, since it appears indubitable that, by psychic agency, the human will is capable of acting upon inanimate bodies, such as the pendulum of the "Magnetoscope," as well as upon an external organism. The nature, origin, and *modus agendi* of the psychic "fluid" would be an interesting subject for research; it will probably be found to be analogous to ponderable matter, and be traceable to the sun-vitalised food we take into the system—every food containing stored-up psychic as well as mechanical energy; and the spiritual body (soul, *anima* or *psyche*) is perhaps built up and constituted by this imponderable "matter," as the animal body is of its mechanical and ponderable analogue. It appears evident that the *nervo-vital* agency is neither electricity nor magnetism; and by the assumed wrong use of these terms scientific inquirers have sometimes been prejudiced against mesmerism. In conclusion, the speaker would urge upon the Society the adoption, at least provisionally, of some definite psycholegical view as to the constitution of man, in order to avoid misconceptions and confusion such as are sometimes caused by the use of the word "mind" in an undefined sense. He would recommend for such adoption the Pauline trichotomy—the ancient view of the tripartite nature of man, according to which he is a spirit (*spiritus, pneuma*) psychically embodied in a soul (*anima, psyche*), which is brought into mechanical relation with ponderable matter by means of an animal body.

Mr. Tapp observed that the light issuing from a magnet, as seen by "sensitives," appeared to be similar to that issuing from the fingers of a mesmeriser, and that this probably was the reason why the alleged nervous "fluid" has been termed "animal magnetism." In relation to what has been said as to the action of the will upon inanimate objects through the instrumentality of a psychic agency, the Fakirs of India appeared to possess a knowledge of this action, as they could, in their thaumaturgic performances, bring from a considerable distance objects which had been touched by them. The curious narrative given recently in *The Spiritualist* of the movement of a leaf or tendril placed upon the ground was an instance of this. It was known also to some who had experience of the modern physical phenomena of Spiritualism that objects touched or even looked at by mediums were sometimes missed and found to have been carried to a distance. At some circles where spirits brought solid objects to the sitters through walls and closed doors, the sitters were first asked to *wish* earnestly for what was to be brought. It would seem to be some powerful influence of the will that was here used, analogous to that which produced mesmeric phenomena in the hands of a strong operator. Spirits apparently had the knowledge how to use the *nervo-vital* or psychic agency to effect the movement of heavy bodies, but to be unable or unwilling to communicate this knowledge.

Mr. Gray gave some instances which had come to his knowledge of the movement of bodies by will-power. This power, as possessed by some persons, appeared to be very dangerous, as it would enable one man to injure another to a fearful extent; and there was no protection against it, since it appeared from experiments that had been made that it could be exerted by some persons over others at a great distance.

Mr. Fitz-Gerald said that although electric currents acting in closed circuits, and therefore magnetism, were undoubtedly to some extent active in the human organism, yet it was sufficiently evident that the great force brought into action, even at a distance, by the will must be due to some other agency. In regard to the danger of mesmerism, he thought that those who professed and could cultivate the more abnormal powers of the will were generally not such as would, even if they could, use such powers for evil purposes. In any case we need not be afraid of knowledge, or at all events of thorough knowledge; a little knowledge sometimes did harm, but more knowledge counteracted it.

It was decided to construct a powerful electro-magnet, for the purposes of experiment in the direction of Reichenbach's magnetic flames. Attention was drawn to the fact that Mr. Gray, then present, was a powerful mesmeriser, with considerable experience in the use of the power.

The discussion meeting was then brought to a close.

MR. WILLIAMS has returned to London, and is giving *seances* at 61, Lamb's Conduit-street, as usual.



THE BRITISH ASSOCIATION AT BRISTOL.

(From Our Special Correspondent.)

BRISTOL, WEDNESDAY.

THE proceedings this year of the British Association for the Advancement of Science will begin here to-night, when Professor Tyndall will resign the presidency to his successor, Mr. Hawkshaw. Mr. Crookes and Mr. A. R. Wallace have announced to the local secretaries their intention to be present, though I believe Mr. Crookes to be so busy that he cannot stay in Bristol more than a day or two. Dr. Carpenter will be present during the meeting, and Dr. Balfour Stewart, one of the authors of *The Unseen Universe*, will preside over section A, in the great hall of the School of Art at Clifton. The walls of the said hall are adorned with large paintings representing ancient Spiritual phenomena. If the subject of Spiritualism is started, its chief supporters and opponents are here to fight the matter out.

A SEANCE WITH MRS. KATE FOX JENCKEN.

ON Saturday evening last a private and *impromptu seance* was held at the residence of Mr. H. D. Jencken, through the mediumship of Mrs. Jencken (Kate Fox) and her baby boy Ferdy. The members of the circle consisted only of Mr. and Mrs. Jencken, Mr. W. H. Harrison, and the little boy.

During tea-time, while nobody was thinking about spirits, raps and noises began, and the unseen influences began to act upon Mr. Jencken's little boy Ferdy, who is now just old enough to be able to speak a few words. How the spirits have communicated in writing mediumship through this child has often been described in these pages. They also act upon him by violently moving his limbs, thereby rapping out answers to questions. As he sat in his chair last Saturday, raps through Mrs. Jencken's mediumship sounded upon the floor and various parts of the room, and at last the spirits began to jerk about the arms and legs of little Ferdy, who, when such manifestations begin, is at first apathetic, but after a time begins to cry, for he does not like them. "Yes" and "No" answers to questions were given by the spirits moving the legs of the little boy by kicking them against the table, after which they began to carry Ferdy and his chair bodily along the floor; the chair oscillated so much while this was going on that Mrs. Jencken jumped up and seized Ferdy, fearing that he would be thrown to the ground.

As all these things took place unexpectedly, and as it was evident that there was plenty of power in the room, Mr. Jencken proposed a *seance*.

Ferdy was accordingly taken up stairs to bed, and Mr. Jencken, Mrs. Jencken, and Mr. Harrison sat at three out of four sides of a rectangular table. The raps were strong, but in order to get further manifestations all the lights in the room were extinguished, so that there was no illumination but that given by the gaslight outside shining through the blind of the window. There was thus just light enough for the sitters to see each other, and to see the form of Mrs. Jencken standing out in full relief against the illuminated blind of the window behind her, so that anything the spirits did near her could be seen.

At first there were only raps, but then a rustling noise was heard upon the table as the spirits began to finger the pencils and paper there. These were pulled off the table on to the floor, and a spirit-hand could be heard writing there, while all three sitters were in view of each other. Mrs. Jencken also gave Mr. Harrison her hands to hold, not that he desired it, but perhaps because she thought if anything unusual took place it might be published. The writing continued beneath the table, and at last the paper came up between Mrs. Jencken and Mr. Harrison, between his eyes and the illuminated blind; he saw the paper rise and saw the materialised arms and hands which carried it; they passed over his shoulder, and dropped the pencil on to the table. Then they carried the paper underneath again, and gave it into one of his hands, which he placed under the table for the purpose.

Afterwards, the inner lace curtains of the window began to rise, and to float backwards and forwards one or two feet; nothing visible was touching them.

These manifestations, although they are not now uncommon, derive an additional interest in consequence of coming in the

presence of Kate Fox, the first medium, through whose mediumship the great movement of modern Spiritualism began in America. Since that day she has borne many a trial, for few persons suffer so much, both at the hands of friends and foes, as mediums, and yet phenomena produced in her presence have become established as realities in the minds of all those who have candidly investigated them. Mr. Jencken also has done a great deal for Spiritualism in England; many years ago he published fearlessly all that he knew of its phenomena, at a time when it was more dangerous and more unpleasant to do so than it is at present. All the strange things he saw through the mediumship of Mr. Home he printed without hesitation, and this required no small courage on the part of a barrister exposed daily to the keen criticisms of his brethren in the legal fraternity. He is also a member of the Royal Institution, and one night, after a lecture there by Mr. Norman Lockyer, some raps took place, in the presence of witnesses, through Mrs. Jencken's mediumship, within walls whence the authoritative declaration has gone forth that such things are not realities. Mr. Jencken is also a honorary member of the "Association for the Reform and Codification of the Law of Nations," which will hold its annual conference at the Hague on the first of next month. The activity of Mr. Jencken brought together most of the members of the council of this association, which not only includes some of the most intelligent of the English judges, but men of the highest legal ability in all parts of the world. We call attention to these personal circumstances merely to show that in this, as in the case of many other Spiritualists, the testimony of individuals to what the world believes to be impossible, is not necessarily coupled with incapacity on the part of those individuals to attend to the responsible business of life.

Mr. Jencken narrated to us the following circumstances, which occurred during Mrs. Jencken's recent visit to New York:—"In the apartments of Mr. G. Taylor, Hotel Branting, New York, Mrs. Jencken had several sittings in clear gaslight. After a short pause, Dr. Taylor's wife only present, the spirit form of the mother of Mrs. G. Taylor developed in their presence. The form developed down to the waist, the head and bust beautifully formed, the eyes bright and expressive, the likeness perfect. The apparition then whispered a few words. A second form had by that time also developed—the sister of Mrs. G. Taylor—in perfect outline, beautifully formed, spiritual in every sense. These forms remained visible for a very short time, and then gradually faded away. The health of Mrs. Jencken prevented any *seances*: what happened occurred without prearrangement, spontaneously, unasked, unsought for. One phase of Mrs. Jencken's mediumship has been that of prediction. Whilst staying with Dr. Taylor day by day, coming events would be foretold, and what is—particularly in Spiritualism—the exception, they came true, true to the letter."

THE ANNUAL NATIONAL CONFERENCE OF SPIRITUALISTS.

THE annual conference of Spiritualists under the auspices of the British National Association will take place this year in London in the early part of November. The conference committee held a meeting last Monday evening, at 38, Great Russell-street, the results of which will be seen in an advertisement on another page. The sessions, which are to be held in the afternoon and evening of two consecutive days, will be preceded by a *conversazione*, when country and London friends will have an opportunity of becoming acquainted with one another. Among the subjects suggested for papers, that of healing mediumship is an important one, and presents a wide field for discussion. There are now many practically engaged in the work in various parts of London and in the provinces, and they will do well to give their experiences, as a more extensive knowledge of the results achieved would lead to a more general belief in the efficacy of the power, and consequently more frequent use would be made of it, to the great benefit of many now hopeless sufferers. Many other of the subjects proposed will furnish points for useful discussion, and the publicity given to the reports of such meetings cannot fail to be of great service to the cause.

MONTHLY CONVERSAZIONE OF THE NATIONAL ASSOCIATION.

—The ordinary monthly *Conversazione* of the British National Association of Spiritualists will take place on Wednesday evening next, Sept. 1st, at 38, Great Russell-street. Though many Spiritualists are absent from London at this season, there are still sufficient to make it desirable that these pleasant and successful gatherings should not be discontinued. The meetings are altogether of an informal nature, it being found more agreeable to have no set programme of arrangements.

THE REINCARNATION CONTROVERSY.

BY THE DUKE OF LEUCHTENBERG.

I HAVE just read in No. 155 of *The Spiritualist* the "Researches on the Historical Origin of the Reincarnation Speculations of French Spiritualists," by the Hon. A. Aksakof. Having no data to bring in argument against the facts mentioned, although they seem to me to be rather partial, I wish to state one fact, which stands in full contradiction to the assertion of M. Aksakof, namely, that through physical mediums the communications are not only more objective, but always contrary to the doctrine of reincarnation. I have many times witnessed physical manifestations, and can positively assert that through them, when the spirits are high and advanced, the doctrine of reincarnation is taught, and often sustained by proofs. The principal thing, and the difficulty, is to deal with good spirits, bad ones being more facile at producing physical manifestations. These latter spirits not only speak against reincarnation, but often deny even the existence of God. As to the "ignoring" of Mr. Home by Allan Kardec, it seems strange to hear it, as his name is mentioned by the latter in his writings as a powerful physical medium (*The Medium's Book*, 12th French edition, page 88).

NICHOLAS, Duke of Leuchtenberg.

18th August, 1875, Bavaria, Stain.

MR. MORSE'S EXPERIENCES IN AMERICA.

MRS. CONANT'S DEPARTURE TO THE HIGHER LIFE—A SPIRITUALISTS' "CAMP MEETING"—MR. MORSE AMONG THE SHAKERS—SOCIAL HABITS OF THE AMERICANS—STRONG CLASS DISTINCTIONS.

To the Editor of "The Spiritualist."

SIR,—Where there is so much to write about, it is anything but easy to make a commencement. First, however, let me relate an event that has just transpired in this city, and one through which our cause has been bereft of one of its oldest public workers. I must premise by saying that Mrs. J. H. Conant, to whom the foregoing sentence refers, had been seriously ill for quite a number of months past, her indisposition ultimating in an ulcerous tumour upon the breast. Since February 9th of this year her illness compelled her to discontinue her regular circles at the *Banner of Light* office, and from that time she gradually grew worse in health, until finally, on the early morning of Thursday, the 5th inst., she passed from the mortal form into the land of immortality. The utmost attention had been paid her, and all that could be done to lessen her sufferings was done alike by friends in and out of the form; and the kindness of the proprietors of the *Banner of Light* showed their full appreciation of Mrs. Conant's labours on their behalf in times gone by. Mrs. J. H. Conant, *nee* Frances Ann Cowell, was born in Portsmouth, State of New Hampshire, April 28th, 1831, and at the age of twenty-one years was united in marriage to John H. Conant, a grandson of Prof. John Hubbard, of Dartmouth College; thus at the time of her departure she was a little over forty-four years of age. Her biography, a goodly volume, extending over 300 pages, is one of the most interesting contributions to the literature of personal experiences of mediumship our movement has received. I have no hesitation in saying (after having read it) that Mrs. Conant was one of the—if not the—most remarkable medium of whom Spiritualism has any record. Bearing the cross of mediumship from early childhood, as did Mrs. Conant, and facing the brunt of the early strife, she bore her part well and bravely in the heat and burden of the days gone by, and now on the shores of the bright beyond she reaps the reward of her labours and the realisation of her philosophy. Our loss was her gain.

Here, sir, I desire to do an act of simple justice, and adjust a previously made statement, more in accordance with fact, as since ascertained. My good brother Cooper, who you will know is travelling with me, stated in a contemporary that our visit to Mrs. Conant's "Banner Circle" was of rather a disappointing character. And so it seemed at the time he wrote. But subsequent inquiry has elicited the fact that we

there saw Mrs. Conant under the most unfavourable circumstances, and that it was a positive injustice to the lady, and the influences controlling her, to form an opinion of her, or them, upon the conditions then presented to our notice. And further, in the light of what Mr. Cooper and myself know of mediumship, we are each desirous of as publicly rectifying our error as we were public in making it. A public record extending over twenty-three years is of itself ample testimony of Mrs. Conant's ability as a medium; and added to that her worth as a woman, we feel that all we can say is—Mr. Cooper and I—"Well done, thou good and faithful servant."

Since my last letter I have had a new experience of a matter peculiar to this country—a Spiritualists' camp meeting! It was held at Silver Lake Grove, Plympton, Mass., about thirty miles from Boston, extending over three Sundays, and terminating today. On Wednesday I am going to another one, at Lake Pleasant, Montague, Mass., about one hundred miles from here, and as that will be, I am told, the best of the two, I will reserve a detailed description of the affair until my next letter. Suffice it to say that it is an exceedingly jolly method of taking a summer outing. I wonder when English Spiritualists will move in the same direction?

I closed my engagement in New York on Sunday, July 18th. I met with the most flattering success, and was earnestly desired to remain another Sunday; I could not, as on the 25th I was engaged to speak at the Silver Lake camp meeting. Mr. Cooper and I during our stay in New York made several agreeable acquaintances, among them Mr. Mansfield, the test medium; Mr. A. E. Newton, President of the American Photographic Union, also president of the society I spoke for; Judge A. W. G. Carter; Wella Anderson, the spirit-artist, and many others. Of Mr. Anderson I had hoped to say a little, but a picture I am expecting from him has not yet arrived, so I will wait. While in New York I received a very kind note from our old friend Elder F. W. Evans, of the Mount Lebanon Shaker community, asking us to pay them a visit. We did so, and on arriving there on the evening of July 20th, the elder very cordially greeted us both, and inquired right kindly of his many friends in England. He evidently retains the most pleasant reminiscences of his trip to our land. We found them—the Shakers—a very swarm of bees, without a drone amongst them, every one having a place to fill, and there being something for each one to do. They rise at about 4.30 a.m., work until six, then breakfast; work again until noon, then dine—labour being resumed until six in the evening, at which time they take supper. Social converse then takes place between the brethren and sisters until about 7.30, after which they retire to their rooms, the brethren in one part of the house, the sisters in another. Celibacy is the life rule of a full degree Shaker. After about 9 p.m. all is quiet, and sleep broods over all. A cheerful seriousness, if you can conceive the idea, is the prevailing characteristic of all the members; but there is an entire absence of fanaticism or bigotry either on the part of members or officials. A vacant laugh or an unmeaning phrase was not heard during our three days' stay. Everything is scrupulously clean and strictly utilitarian, the beautiful being at all times subordinated to the useful. Pictures, flowers, and decoration are conspicuous by their absence. This society has a barn, which is truly, in its principles of construction, admitted by all agriculturists to be superior to anything in the United States, if not in the world. Elder Evans designed it, and he evidently took considerable pride in showing us over it and explaining to us its peculiar merits. Save the ordinary cattle of a farmstead, a solitary cat was the only creature about the premises. He was a fine, sleek, well fed and cared for mouse-coloured Tom. I shall long remember him as the first specimen of the species *Shaker felice*. It evidently agreed with him.

Our meals were served at a separate table in a separate apartment, since the family (as it is called) never eat with those of the "world" when they call as visitors. Everything was simply delicious. Mead, three kinds, butter, meat, fowls, milk (the real article, gotten from an honestly-fed and kept cow), and fruits were just splendid. In fact all—food, clothing, and appurtenances—are of the highest character; and whatever one may think of their peculiar doctrines in regard to the relation of the sexes, there can be no question that they are a happy, honest, and contented people. On one evening we were invited to a meeting, at which Mr. Cooper related his experiences at the Eddy homestead, and at which "Tien" also made a brief and *apropos* address. We left Mount Lebanon well pleased with our hospitable friends, and if not able to agree with them on all points, we found much to admire and respect.

During my visit to this country I have endeavoured to attentively observe and note its social peculiarities. And really,

upon the whole, I am inclined to say that society here, in very many respects, is the same as it is with us. This country has no aristocracy, it is true, but a plutocracy takes its place. Though disclaiming the aristocratic *regime* of the European countries, I find America has its societary divisions, just as clearly defined and rigidly enforced as is ever the case in Europe. But, withal, there is yet a greater freedom and geniality underlying the same class of people on this side of the Atlantic than we can find upon our side, and I am inclined to believe it arises from the fact that the highest place in society, or the Government, is open to the possession of any who may strive to win it. A bare-footed boy to-day, a help on a Western farm to-morrow, and president of the Republic the week after, then back again to private life, is a fair illustration of my idea. Your real American, if he has "true grit," is over admired and respected. And here, above all countries, boldness, energy, and decision have every chance to lead their possessor to the grandest heights. Among what for the want of a better term I will style "middle classes" here, the method of living adopted in many instances seems quite peculiar to an Englishman; it is this: instead of keeping house, furnished rooms are rented, and meals are taken either at a boarding-house or a restaurant near by; at times board is served in the same house. Rooms cost from six dollars to fifty dollars per week, while board runs from five dollars up to any price you are inclined to pay. One reason assigned for this mode of living is, that as "helps" (servants) are so very dear, and withal dreadfully troublesome, for very often the help wants, to use a Yankeeism, "to boss the concern," *anglice*, to be mistress, so the family saves, by this way of living, the cost and trouble of housekeeping. But to an Englishman, the absence of the family circle around the table seems at first a loss too great to be borne.

A badly-dressed Parisian is almost a phenomenon; such also is the fact in regard to American women. The newest, best, and most stylish apparel is the rule. Much taste and judgment are displayed too; in fact, men and women all strive to make everything, themselves included, as bright, nice, and tasty as possible. Many of the American women are splendid specimens of female beauty, but they do not retain their freshness so long as their English sisters; still, while it lasts it is a matter they may well be proud of. But there is one thing I admire in our fair American cousins—that is, their self-reliance and independence. Self poised, and able to sustain herself under almost any circumstances, an American woman is a wonder and example to us all.

Time is fleeing, and soon I shall bid adieu to the shores that have extended so hospitable a welcome to me. Our path in life has many windings and turns, and though I am well pleased that one of the turns has brought me here, yet I shall also feel pleased when the next turn brings me back again to the shores of "Sea-girt Albion's isle," and those I've left behind.

Boston, Mass., U.S., August 10th, 1875.

J. J. MORSE.

A MEDICAL STATEMENT RELATING TO MR. DALE OWEN'S INSANITY.

THE Louisville *Courier Journal* prints a letter from Dr. Jackson, the proprietor of the "Home on the Hillside," at Dansville, N. Y., in response to a correspondent who had interviewed Robert Dale Owen's brother at Bloomington, Ind. The latter stated that the distinguished author and Spiritualist had failed in health mainly on account of a sudden change in his habits and an insufficient diet. Dr. Jackson is naturally indignant at such a charge, and his version of the story, as given in the *Journal*, is certainly plausible, if not strictly true. He says that when Mr. Owen first came to the "Home" it was his intention to remain only a few days, with a favourite daughter, who was undergoing medical treatment. Mr. Owen subsequently changed his plans, and, on the invitation of Dr. Jackson, concluded to spend the summer with his daughter. At an interview the doctor had with his guest as a physician Mr. Owen complained of suffering from dyspepsia and nervousness, which had become very much aggravated within a few months; he said that he had eaten no flesh food for eighteen months, but had subsisted entirely on bread, fruit, and vegetables. The sole remedy which Dr. Jackson says he prescribed was—rest from all intellectual labour. There was never a greater absurdity than the statement that meat was forbidden to guests of his establishment. The simple fact of the whole matter was that Robert Dale Owen's physical health was poor, because his brain had been overworked. The results of his Spiritualistic experience had no other effect than of driving him into extra literary work, in order to drown his chagrin at his failure in

the investigation of the Holmeses' materialisations. While in feeble health he still persisted in continuing his vegetable diet, ate only two meals, and worked hard on the autobiographical papers which he had engaged to contribute to the *Atlantic Monthly*. The tension of such work on his system was too great for long endurance. The result which the experienced physician had already prophesied occurred, and Robert Dale Owen now languishes in an asylum for the insane, because of his violation of the imperative command of nature that he should take rest. The example which is presented by this wreck of a fine mind, while yet in the full maturity of its powers, should not be without its influence upon many brain-workers of the country. Nature always gives ample warning to those who are exhausting her forces; but if they do not heed her mandates, the punishment, though oftentimes slow, is inevitable as fate.—*Niagara Falls Daily Register*, Aug. 3.

SUNDAY SERVICES AT THE EAST END.

LAST Sunday evening a service in connection with Spiritualism was held, as usual, at 15, St. Peter's-road, Mile-end, London. An inspirational address was delivered at the close, through the mediumship of Mr. R. Cogman. There have been very full attendances at those meetings of late.

The service commenced with the singing of a hymn, an accompaniment being played on the harmonium by Mr. M. W. Carral, who has just returned to England from Toronto, Canada.

Mr. Cogman then passed into the trance state, and delivered the following inspirational prelude:—Sweet indeed are the moments to the soul when congenial minds meet together to outpour their breathings to the Great Mind of the Universe. Man has an intense inner sense; this portion of his nature leads him to look upwards to the Infinite, and to feel that there is something beyond the common observation of the creature which causes the soul to rise in the attempt to understand the great Intelligence above; to understand the great Power which spreads its table with the choicest viands, and invites all the sons and daughters of light to partake of the rich fare. Thus, Father and Mother God, direct souls to the Great Centre where their aspirations may rise to things on high with the wings of eagles, and that they may run without weariness. When the soul of man calls upon nature she does all that is necessary to supply its wants, to give it that rich philosophy which shall fill the mind to the full stature of spiritual life, and bring man into direct relationship with those infinite powers which are the meat and drink of all spiritual children. The God of the universe is manifest in every creature, so that the father and the son are one, and the daughter is one, and all those children become united who partake of the rich meat and wine which give courage, wisdom, and knowledge to all the sons of Time. O Father! Pour out the balm of Thy spirit on all inquiring minds, that they may lack not that joy which is unspeakable and full of satisfaction. Amen.

Mr. Nowman then gave out another hymn, after which

Mr. Cogman, still in the trance state, said that so far as the mind of man was concerned, and its interest in its own intelligence and spiritual individuality, and considering the large amount of evidence of spirit power in the world, it was wonderful that there should still be enemies of Spiritualism in the front ranks of knowledge, even among men who professedly devoted themselves to the study of nature and of the works of God. In the midst of the crowd of great intellects, Spiritualists were surrounded by hosts of enemies and persecutors, so there was nothing for them to do but to stand to their own hypothesis, to stand upon their own individuality of character, and to carry out for themselves those ideas which were the great motive powers of their inner nature and of their lives. They should desire to mine beneath the rocks of civilisation, and the crude ideas of their fathers of old, for it mattered not to them how many saints or martyrs had died for an individual cause, whether that cause were legitimate or illegitimate, for they were called upon amid a Babel of tongues and heaps of ancient books to investigate their own case and to stand true to their own individuality. The great minds of every age had tried to discover the secret workings of nature, and they had done so with all the earnestness of the truth-loving characteristics of science; in like manner should Spiritualists study the mythologies and phantasms of all ages, to find out their various points of contact, and to separate the realities from the nonentities which priestcraft was spreading before them. The Master's will was that man should be disciplined and educated on this superior and spiritual plane of thought, and that when a superior thought came into their minds, the inferior thought should be abandoned, and allowed to mix with the things of the

past. To understand spiritual nature, man must be brought into this spiritual school; he must learn to think for himself and to act independently. Although some of the teachings of the spirits might be thought too revolutionary, what right on their part had they, knowing what they did, to keep men half-way between truth and error, instead of speaking that which was right?

At the close of the lecture another hymn was sung, and the proceedings terminated.

Poetry.

A MAN'S WORD FOR WOMAN.

BY T. L. HARRIS.

By this we hold: No man is wholly great,
Or wise, or just, or good,
Who will not dare his all to reinstate
Earth's trampled womanhood.

No Sec sees truly, save as he discerns
Her crowned, coequal right;
No lover loves divinely, till he burns
Against her foes to fight.

That Church is fallen prone as Lucifer;
God's bolts that hath not hurled
Against the Tyrants who have outraged her,
The Priestess of the world.

That Press, whose minions, slavish and unjust,
Bid her in fetters die,
Toils, in the base behalf of Pride and Lust,
To consecrate a lie.

"Once it was Christ, whom Judas with a kiss
Betrayed," the Spirit saith:
"But now, 'tis Woman's heart, inspired by his,
That man consigns to death."

Each village hath its martyrs—every street
Some house that is a hell;
Some woman's heart, celestial, pure, and sweet,
Breaks with each passing bell.

There are deep wrongs, too infinite for words,
Man dare not have revealed;
And, in our midst, insane, barbaric, hordes
Who make the Law their shield.

Rise then, O WOMAN; grasp the mighty pen,
By inspiration driven;
Scatter the sophistries of cruel men,
With voices fresh from Heaven.

Man, smiting thee, moves on from war to war;
All rights with thine debase.
Rise, 'throned with Christ, in His pure morning star,
And charm the world to Peace.

Brotherhood of the New Life,
Salem-on-Erie, N. Y.

Correspondence.

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

SPIRITUALISM AND VEGETARIANISM.

SIR,—In reply to your correspondent "X," in *The Spiritualist* for August 13th, I would remark that vegetarians derive the necessary amount of phosphorus from peas, beans, lentils, wheat, barley, oats and Indian corn, all of which are rich in that element as food for brain and nerve power, and according to some chemists, potatoes, sweet potatoes, parsnips, carrots, and turnips also contain this element. In ordinary circumstances, as to temperature, muscular and mental exercise, &c., only 2 or 3 per cent. of phosphates are required to keep a man in healthy working order, while 15 per cent. of nitrates, and from 65 to 70 per cent. of carbonates, are required.

Some vegetarians profess to be able to live without partaking of milk, cream, butter, cheese, or eggs. My experience does not lie in this direction; and I doubt very much whether all persons could sustain health and strength on a dietary from which these substances are excluded. Does your correspondent "X." moan such a diet as this when he speaks of the weakness experienced by himself and a friend of his, who tried vegetable diet, and found themselves sinking under it? All that vegetarians profess to do is "to abstain from the flesh of animals;" at least this is what I declared that I had been doing, and purposed doing, when I joined the Vegetarian Society in 1847.

The quality of vegetarian food, and the quantity required by each individual, must depend on the temperament, the capacity of the digestive powers, and the amount of mental and muscular work performed. The food which would be very appropriate for a man of light, active frame, of sanguine-nervous temperament, and engaged in intellectual pursuits, ought to be very dif-

ferent from that required by a man of large, bulky frame, of lymphatic temperament, and engaged in bodily labour. It is for want of considering these matters that such mistakes are made by those who desire to try vegetarian food, and who fail to derive advantage from it.

As to the effect of vegetarian diet upon mediumship, I have had hardly any experience, and must therefore leave this matter to be disposed of by other correspondents. MEDICUS.

THE ORIGIN OF ALLAN KARDEC'S "SPIRITS' BOOK."

SIR,—Busy as I am, I must ask you to allow me to offer a few remarks in reference to M. Aksakof's article in the number of *The Spiritualist* which has just reached me.

Whatever may be M. Aksakof's opinion to the contrary, most of your readers will surely agree with me that "the essential point in the criticism of any book" is to ascertain what the book contains, and to examine its views, arguments, and conclusions. If M. Aksakof had done this in regard to the works of Allan Kardec, he might have spared himself the trouble of writing his article; for he would have seen—First, That Allan Kardec invariably defines his work as having been the giving of a coherent and systematic form to views which have been held, more or less loosely and vaguely, by eminent thinkers of all ages from the remotest antiquity to the present day, but which have been set forth more fully, clearly, and consistently through the instrumentality of modern mediums. Secondly, That, so far from "presenting Reincarnation as a dogma," he invariably treats it as a question to be decided entirely by argument and by reason. Thirdly (and this brings me to the gist of the article referred to), That he repeats, over and over again, that all his books were compiled by him from the concurrent statements of mediums in every part of the world. Now it is evident that, such being the case, it was impossible for Allan Kardec to cite the names of all the mediums from whose communications those books were compiled; and he accordingly decided (at the request, moreover, of very many among them) not to cite the names of any of them. That M. Aksakof has been misinformed in regard to the inception and first appearance of *The Spirits' Book* will be seen by reference to the preface, in which I have embodied the statements made to me on the subject by the wife of Allan Kardec, and by his most intimate friends, as well as the results of my own personal acquaintance with him. It is possible that some portions of the additional matter introduced into the "revised edition" (which has remained as the definitive form of *The Spirits' Book*) may have been furnished by the two mediums whose statements M. Aksakof seems to have received as gospel; but they could have had nothing like the share in the first production of the work which that gentleman attributes to them. And the suggestion that "the Spiritists have buried those two mediums alive," like the fable which would place Allan Kardec on the staff of the *Univers*, is too absurd for serious refutation.

M. Aksakof's assertion that "physical manifestations are always contrary to reincarnation" is contradicted by facts. In my own case, particulars relating to my past existences have been given me through several of our best physical mediums; in some cases, not understood by them (as once, by Mr. Home, in trance), in others (as in that of the younger Mrs. Marshall), to their great surprise; and an immense number of other persons could testify to similar experiences. Besides, "John King," as I have pointed out in *Spiritualism and Spiritism*, has repeatedly asserted that he lived on this earth in the reigns of Queen Elizabeth and of Charles II.; and his daughter "Katie" made, you will remember, a similar admission, to Prince Emile de Sayn-Wittgenstein, of having been connected with him in one of his former incarnations. The last number of *The Medium*, also, contains an extremely interesting account of the assertion of his reincarnations by the "materialised" spirit of "Thomas Ronalds;" and this in a group of sitters who do not appear to have been favourably disposed towards the doctrine of the plurality of our terrestrial existences, of which, however, abundant confirmation of a similar character will doubtless be forthcoming as this branch of the art of manifestation becomes generalised among the people of the spirit-world.

As to the complaint that the young French medium, Camille Brédir, now doing good service in Russia, was not mentioned in the *Revue Spirite*, M. Aksakof seems to be unaware of the fact that Camille's present phase of medianimity, like that of poor Firman, was only developed last year, and as a direct consequence of the visit of Mr. Williams to Paris; previous to that visit the influence which renders "materialisation" possible does not appear to have crossed the Channel, and Camille's mediumship produced only raps, with the movement of objects

at dark *seances*, which cannot be said to have done much towards convincing incredulous inquirers.

Equally unfortunate is M. Aksakof's assertion that Allan Kardec "ignored" Mr. Home and the manifestations obtained through him; had he read *The Mediums' Book*, he would have seen that they are alluded to in that work.

M. Aksakof says that Pezzani and Cahagnet upheld the doctrine of reincarnation before Allan Kardec; but why does he allude only to those two? In *The Testimony of the Ages* I have given a list "as long as my arm" of modern writers who have, as "precursors," prepared the way for the fuller presentation of the law of our successive existences which Allan Kardec was employed to elucidate by showing it, no longer as a mere isolated philosophic idea, but as part and parcel of the general plan of Providential development for all times, worlds, and reigns. The special work of Allan Kardec, as he himself defines it, is that of a comparer, collater, compiler; but it notwithstanding presents, in its entirety, a philosophic whole, which is recognised as now, original, unique by all who have taken the trouble to ascertain for themselves what it really is.

M. Aksakof concludes his article by remarking, very truly, that "it is scarcely necessary to point out that all he has stated does not affect the question of reincarnation considered upon its own merits;" to which admission I add that the momentous issue, raised by the books which I am wearing out my eyes in bringing within reach of the English-speaking world, will eventually be decided, simply and solely, upon its own merits, despite all the efforts of its adversaries to displace the question by ignoring the tenor of those books themselves, and substituting for dispassionate examination of their argument wholesale disparagement devoid of proof, and the repetition of unfounded or distorted statements having nothing to do with the question at issue, originally set afloat by envy and jealousy, and which were met by Allan Kardec, during his lifetime, with the magnanimity of silent contempt.

ANNA BLACKWELL.

Wimille, Pas de Calais, July 15, 1875.

CURIOUS EXPERIENCES AT A SEANCE.

SIR,—Kindly allow me space in your columns for a brief account of my investigation of "Spiritualism."

I am not a Spiritualist. I do not believe that spirits of persons departed this life again take on flesh and become visible, or communicate with their friends by voice or raps; but some curious phenomena have come under my notice, and if scientific men cannot or will not trouble to give a satisfactory explanation of them, believers in Spiritualism will rapidly increase.

The subject was first brought under my notice in August last by a friend who related to me his experiences, and as he appeared to be sane on all other subjects, I arrived at the conclusion that he had been the dupo of some clever tricksters, and with the intention of exposing the imposture accepted an invitation to sit at his house.

Seance No. 1 was held in a darkened room, the sitters numbering seven or eight, with a non-professional medium. The table tilted and moved about, and several raps were heard.

Seance No. 2 was held under the same conditions as No. 1, and with the same results, only that it terminated by the sitters accusing each other of having rapped with the knuckles. During this sitting I contrived to sit next the medium, and at the time raps were heard on the back of his chair, I found that his hands were off the table. Accusing him of this he denied it, although I had positive evidence by touch and hearing that he was telling a falsehood.

I found my friend quite ready to believe my version of the affair; but I was not ready to accept his theory that the medium was under spirit control, and did not know where his hands were, although now I am prepared to accept an explanation that he was under control of some kind, and did not wilfully tell a falsehood.

My investigation of Spiritualism would have ended with this *seance* if my friend had not maintained his convictions strongly, and induced me to read some works on the subject—notably one by Mr. Crookes.

Satisfied that no ordinary trickery would deceive a scientific man accustomed to close observation, I determined to continue my investigation with the view of ascertaining how he had been deceived; for it was far more easy to believe that there were persons to be found clever enough to trick him, than to believe that spirits had been seen, felt, or heard.

My next *seance* was held on Christmas-day, without the assistance of my Spiritualist friend and his medium. There were six sitters including myself, and five of them had not attended a *seance*, and were as sceptical, if not more so, than myself. The light was excluded from the room so perfectly

that after sitting twenty or thirty minutes not an object was visible to any of the sitters. The table did not move, nor were any raps heard, and we unanimously voted the affair "humbug." We were just going to end the sitting when one of the sitters exclaimed, "Something touched me," and to my astonishment I found that the sitters were all plainly visible, and the room illumined with a peculiar light.

Screams and cries of "Look! Look! an apparition!" followed by the gentleman who sat farthest from the door making a rush for it, clearing the harmonium in his way, terminated the sitting.

About half-an-hour was then spent in calming the fears of a lady who went into hysterics, and I questioned each sitter separately as to the apparition, with the following result:—

The five sitters agreed that the portion of my body above the table appeared covered with tiny flames—that a luminous form rose apparently through the table and floated away to the end of the room. One sitor recognised the features of the form. Another saw in addition a second form about two feet high standing at my side, and rather behind me, which "resembled a child covered with a white sheet."

The five sitters could not be induced to sit again, and consequently further observation on my part was prevented. I remained as sceptical as before of the reputed agency of spirits, but was satisfied that timid persons might have jumped hastily to a belief in spiritual agency under similar circumstances, without meriting the appellation of "fools and fanatics," for the phenomena were startling.

If your sceptical scientific readers can explain them without the aid of trickery, à la Maskelyne and Cook, they will oblige me.

In your next issue I will, with your permission, give them another scientific poser.

COMMON SENSE.

August 17, 1875.

[Statements of fact like those in this letter, lose much of their weight when the name and address of the author are not published.—Ed.]

A DEAD BODY FOUND BY ONE OF CAPTAIN HUDSON'S CLAIRVOYANTS.

SIR,—In the year 1854 I was giving a course of lectures in Huddersfield, Yorkshire, on mesmerism and cognate subjects. During our stay there Sarah Ann Lamb, of Marsden, seven miles from Huddersfield, after practising singing at the church school for Christmas (Dr. James, vicar), had to return home. The night was very dark, and, in having to cross the river Colne, which was much swollen by the quantity of rain that had fallen, she appeared to have missed the bridge and to have fallen into the river. The splash was heard by some young men, search was made for her, but the water carried her away. Parents and friends persevered in looking for her for three weeks. They had some of the mill dams emptied. During the search they found one boot and some of her clothing. Five pounds reward was also offered for her body, but all to no purpose. Her parents were very much distressed, not knowing what to do, and her poor mother kept the door of the house open night after night, hoping and expecting her to come in.

Dr. James, the vicar, wrote to me, asking me to try one of my patients in the mesmeric trance, to see if she could find her. I had at that time a young girl under my treatment (Miss Chandler), one of the singers in the church choir at Huddersfield. The uncle of the girl who was drowned, and Mr. Farrar, a manufacturer from Marsden, came and brought the clothes with them they had found in the river. I told them to take a cab and go for the girl, Miss Chandler. They brought her back with them. I put her into the coma, then asked her if she could recognise the clothes in the room, and where they came from. She shortly answered that they belonged to the poor girl who had fallen into the river at Marsden. She appeared very much affected. I told her to go and see where the lost girl was, and to let me know. In a short time she said, "There she is, poor thing!" "Will you please inform us where she is?" She answered, "I will tell you. Just now she lies on the right side of the river going down, twenty yards above the second bridge at Mirfield." The uncle remarked with surprise, "That is fourteen miles below where she fell in." The clairvoyant then said, "If you had seen how the water swept her down, you would not have said that. Go," she said, "and you will find her." I then awoke her. We questioned her on the subject, but she knew nothing of the affair or what she had been saying.

The uncle, on the following morning, took two men from Marsden and two at Mirfield, also a grapnel and some rope. He cast it into the river, but could not find her. The uncle

said to the men belonging to Mirfield, "Is this the second bridge?" The men answered, "This is the first; the second bridge is half a mile further down." They went to it, and at about twenty yards above it put in the grapnel. The second time of putting it in it caught hold of the girl's foot, about six inches below the surface of the water. Her body was entirely under the sand. They dug her out, brought her to land, and took the body to a public-house close by. A coroner's inquest was held over the body. What was said in my room and how they found her was all reported in the Huddersfield paper at the time.

Another strange circumstance may be related. I had Miss Chandler in the coma at the time I thought they would be looking for her. She sat quiet for some time; at last she said, "They have got her." Shortly after I received the news of her being found in the place Miss Chandler had described as above.

The uncle and Mr. Farrar called on me the day following about the five pounds reward offered for the body. As they had found the same through me they wished to pay me. I told them I had not found her—Miss Chandler had directed them to the place; if they made her a present of a guinea it would satisfy all parties. They readily paid the amount, which I handed over to Miss Chandler at the same time. She asked what it was for: I told her, and she expressed her astonishment at the circumstance. As I would not take anything for my trouble Dr. James insisted on my coming to Marsden and giving two lectures in the school, which was full, as well as at the church school at Sletthurt, where I gave one lecture, Miss Chandler accompanying me to each place. As usual, many opinions were advanced, ascribing the finding the girl to anything but what it was. Some gave me credit for being cleverer than I professed to be; said I knew all along where the body was, but wanted it said, "It was found by a clairvoyant." I received the following letter from Dr. James, the vicar of Marsden:—

Huddersfield, February 27th, 1855.

MY DEAR SIR,—In reply to your note of the 3rd inst. I beg to state that Sarah Ann Lamb, who was drowned at Marsden on Thursday night, the 14th of December last, and whose body, after a fruitless search of three weeks, was eventually recovered in consequence of information given by one of your patients at Huddersfield, under mesmeric influence, was known to me as a member and regular attendant at the Church Sunday-school. Having carefully examined the parties (her uncle and Mr. Farrar) who heard the clairvoyant give the information required of her, as well as those acting upon that information, went in search of the body and found it.—I am, dear Sir, yours faithfully, (Signed) DR. JUNE.

H. Hudson, Esq., Lecturer on Mesmerism.

In conclusion, I may add in the first case already described in *The Spiritualist*, I told her to go to New Orleans, there we had to leave her, not being able to proceed further in search of the lost cotten. In the second case we could only lead Miss Chandler to the river where the girl fell in; she appeared to trace her down the stream, passing through Huddersfield, and found her where described. Of course many are the opinions about these phenomena. "They read your mind," some said; but how could that be when we did not ourselves know. Surely truth is stranger than fiction.

H. HUDSON.

Swansea.

AN anti-Spiritualist journal called *Common Sense* (*El Sentido Común*) has been started at Lerida, in Spain.

NATIONAL ASSOCIATION LIBRARY.—The following works have been presented by Sir Chas. Isham: Swedenberg's *Principia*, 2 vols.; *Economy of the Animal Kingdom*, 2 vols.; *Heaven and Hell, Conjugal Love, and Four Leading Doctrines of the New Church*; *Reichenbach's Researches*; A. J. Davis's *Reformer*; *Telegraph Papers and Spiritual Telegraph*, 4 vols.; and Jung-Stilling's *Theory of Pneumatology*.

FUNERAL OF MRS. J. H. CONANT.—The funeral services of the late Mrs. J. H. Conant were held yesterday afternoon at Parker Memorial Hall, and were attended by a large concourse of friends. The casket containing the remains of the deceased was placed in front of the pulpit, and immediately above it was a portrait of Mrs. Conant. Arranged near by were beautiful floral tributes of affection. Upon the pulpit were bouquets, and upon either side stood a floral harp and crown; upon the platform were numerous bouquets, and the casket was flanked with pots of variegated plants, while upon the casket itself were laid bouquets and baskets of flowers. The services consisted of singing by a quartette choir, and appropriate remarks and prayer by Rev. W. H. Cudworth, of East Boston. After the services an opportunity was given the friends to view the remains, and for nearly a quarter of an hour there was a steady current of people passing by the casket. The remains were subsequently conveyed to Forest Hills cemetery.—*Boston Herald*, Aug. 9th.

Provincial News.

NEWCASTLE.

NEWCASTLE SPIRITUAL SOCIETY.

THIS society is busy making arrangements for Mrs. Tappan's forthcoming lectures. Last Sunday night it held a *seance* at its rooms in Weir's Court. The regular mediums were away, so those present sat for developing purposes, and a young man who had been a member for about a month was entranced, and made to speak a little. On Tuesday, last week, there was another sitting at the same place, and Miss Wood entered the cabinet to give a materialisation *seance*. The light was weak—too weak to see the time by a watch. After waiting about twenty minutes, a small white figure emerged from the cabinet enveloped in white drapery, but did not come far from the door. This figure gave its hand to Mr. Rhodes, and took some grapes of him, but the light was so low that he could not discern the features.

LEICESTER.

MATERIALISATION IN LEICESTER.

PERHAPS one of the most remarkable *seances* that has been held in Leicester took place at the rooms of the Society for the Investigation of Spiritualism last Sunday evening. There were present Mrs. Mansel, Mr. Mullis, Mr. and Miss Bent, a gentleman medium, and others. All sat down at a large four-legged table, and, after singing, waited patiently in silence for some time. No signs being given, a hymn was again sung, and another term of waiting in silence followed. Another hymn was sung, and the company were about to break up when several distinct raps were heard on various parts of the table. The heavy table was new moved, and as one and another asked that the table might be moved into his or her lap, the wish was no sooner expressed than complied with; there was light quite sufficient to distinguish clearly each face and to see that every hand was placed upon the table. The Chairman, Mr. Bent, asked if the controlling spirit would endeavour to materialise a hand to clasp his own, and distinct raps were given to signify the affirmative. He placed his hand under the table, while every other hand was distinctly visible on the table, including those of the medium. Very soon he felt a gentle touch, as of a soft hand placed on the back of his own hand. This he at once stated. The medium seemed half awake, and was in great pain through the disturbance caused by the excitement of the sitters; he cried out several times, "Oh, don't, don't." After a short silence the chairman asked for the materialised hand to be again placed in or upon his own. In reply the following words were written by the entranced medium—"We have used the medium in order to materialise for the touch of the hand, but the power is now gone. S. H." The *seance* closed with singing.

ELIPHALET NETT.

To the Editor of "The Spiritualist."

SIR,—In *The Spiritualist* of the 13th inst. your correspondent "Clericus," after describing a *seance* at which he was present in Leicester, gives the substance of an address, purporting to be delivered by a spirit who gave the above uncommon name, and wishes to know if any of your readers can give any information respecting this person. I have great pleasure in stating that the Rev. Eliphalet Nett, D.D., was well known in the United States, both as a preacher and an author. One of his last literary productions was a work on the wines of Scripture, written in the interests of the temperance movement, of which he was a leading advocate.

I have mislaid the volume, or would have sent you the particulars of his life, as it contains a biography of the author, but will with pleasure send it either to yourself or "Clericus" by post if desired.

JOHN LAMONT.

199, London-road, Liverpool.

MR. A. R. WALLACE'S *Defence of Spiritualism*, which was published in the *Fortnightly Review*, has just been translated into German by Mr. G. C. Wittig, and published by M. Alexandre Aksakof.

M. OSCAR KRAMER, a strong physical medium at Potsdam, accounts of whose *seances* were published in the *Psychic Studies*, has been attacked by a German church newspaper, and the article is now going the round of the Berlin press. In consequence thereof, M. Kramer has received numerous letters from sympathisers owning their spiritualistic tendencies. The circulation of *Psychic Studies* will also probably be thereby increased.

SPIRITUALISM IN BRUSSELS.

BY J. N. T. MARTHEZE.

It may be interesting to English Spiritualists to know that Brussels possesses an excellent medium for physical manifestations. He is a lad of a very lively and agreeable nature, thirteen years of age, and the son of a captain in the Belgian army. As is usually the case, his mother also possesses medial faculties. The manifestations the youth has obtained for two or three months are very much like those of Mrs. Fay, with a few additions. For instance, while his hands are bound he has a cigar lighted in his mouth, when a cigar and a match have been deposited previously in his lap (as in the glass of water experiment); he also has the materialisation of hands. The securing of the medium to rings screwed into the door or wall has been adopted, as in the case of Mrs. Fay, but to convince sceptics his hair has very often been also tied and secured to a ring in the wall. In fact, every precaution being taken against trickery on the part of the medium, these manifestations have already convinced a great many hard sceptics. His parents most gracefully throw open their doors to all those who manifest an earnest desire to witness these wonderful manifestations, which I believe are not only *unique* in this town, but command respect on account of the honourable standing of the captain and his wife. Their only aim is to convince friends and strangers of the reality of spiritual manifestations.

I read in a paper yesterday that the bleeding of the stigmata of Louise Lateau ceased since the arrival of her sister. What explanation can be given of this?

Brussels, Aug. 16th.

Psychic Studies says that the Baroness von Vay intends shortly to bring out a new work, in which she will record some of her remarkable experiences with Miss Lottie Fowler, who is still sojourning in Austria.

PICNIC OF SPIRITUALISTS.—On Wednesday, last week, a party of Spiritualists, in connection with Mr. R. Cogman's institution at the East-end of London, went by rail, *via* Loughton, for a day's holiday at High-beech, in Epping Forest. It was a fine day, and all present enjoyed themselves. The thirty-two members of the company broke into smaller parties and wandered into the forest; one of these groups held a spirit-circle under the trees, and Miss Young, Miss Keeves, and Mrs. Bullock delivered trance addresses on the occasion. The whole party afterwards dined at the Robin Hood inn. The day's recreation was felt to be so beneficial to everybody that it was resolved to have another outing of the kind next year; also to get it up with more elaborate preparations and sufficient public notice beforehand, in order to secure the attendance of a larger number of friends.

DR. SEXTON AT CAVENDISH ROOMS.—The subject of Dr. Sexton's discourse at the Cavendish Rooms, Mortimer-street, Regent-street, last Sunday, was "The Ancient Sentence on Man to Toil and Suffer," in which the difference between the civilised and savage state was dwelt on at some length, and an attempt made to ascertain by the facts within reach whether the primitive condition of man was that of a savage or of a civilised being. The speaker described man in his present condition as "a splendid ruin, glorious and noble in his desolation and decay, but still a ruin." The orthodox doctrine of the "fall" he spoke of as so absurd as to be hardly worth reasoning about, while the theory of Unitarians and Rationalists, that children were born pure, was equally irrational. One of the most important facts which modern science had demonstrated was that of the hereditary transmission of mental and moral as well as physical qualities. The sentence on man to suffer and toil was described as being most beneficent in its character, as the only means by which man could work out his redemption and restore himself to the position long since lost. The attendance was good, and all present appeared much pleased with the discourse. On Sunday next the Rev. F. R. Young, of Swindon, will deliver a lecture on "What is Christianity?"

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE 1875 CONFERENCE OF SPIRITUALISTS

will be held in London, at 38, Great Russell-street, W.C., from the 3rd to the 5th of November.

GENERAL PROGRAMME.

Wednesday, November 3.—Opening Conversazione. Hours from 7 to 10.30 p.m.

Thursday, November 4.—First Session of Conference, 3 p.m. Second Session, 7.30.

Friday, November 5.—Third and Fourth Sessions at same hours.

SUBJECTS FOR PAPERS.

1. The Moral Responsibility of Physical Mediums.
2. The Importance of the dissemination of Spiritualism amongst the Working Classes 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—the best means of securing its permanent establishment.
7. Popular errors with regard to Spiritualism.

Other papers on kindred topics are also invited.

All essays to be sent in to the Secretary, 38, Great Russell-street, W.C., not later than Saturday, October 30.

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All Spiritualists and inquirers are invited to take part in the conference. Tickets to Conversazione, 1s. 6d. each.

Further particulars in future advertisements.

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