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SPIRIT TEACHINGS.*

NO. XXXVI.

[My faith in the information given, and especially in the tests furnished, though what was said was always true, did not grow. I was haunted by a suspicion which, if vague, was none the less real, that what was pretended was not literally true; that the information given did not really come from those whose names were used; that, in short, there was a mystery or an allegory in all, which might be deception, or simply something which I could not understand. This frame of mind, the very worst in which to seek communion with the spheres, caused our circle to be practically broken up. We all saw, I think, the wisdom of discontinuing our sittings, and Imperator strongly urged, and finally enforced, that course upon us. He left us—so far as our sittings were concerned—with an injunction to ponder over the past, and with a very strong warning as to the risk we should run by attempting to join other seances, or to ourselves meet after his withdrawal. The automatic writing continued somewhat fitfully. I made many inquiries as to what was proposed, and the answers I received showed just the same determined will working out its own purpose as I always found in Imperator. The most cogent evidence was given of a clear and decisive intelligence operating in antagonism to my own mind. At no period had I more forcible evidence of external intelligence than now. Elaborate plans were made and carried out, convincing and logical arguments used to defend them, and I was forced to admit the coherence of all.

It was at this time that a long account was written out of the spiritual influence which had been brought to bear upon my whole life. The narrative startled me very much, and renewed my conviction of the sincerity and reality of the intelligence that was dealing with me. I cannot bring myself to print what is of so personal a character. It is important to notice the fact, and it would elucidate my position very much to print the whole narrative, but I do not wish, at present at any rate, to risk the misconception that such a personal narrative might involve. I prefer to pass to a time when personal proofs gave place to a renewed course of religious teaching. On Nov. 2, 1873, a question which I proposed to put was set aside, and a communication was made as to the progressive

* 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.

revelation of God in that part of the universal Church of which we have the record in our Bible. I had been told before that this was but one of many collateral revelations.]

We would speak to you of the revelation of God amongst men in times of old by agencies similar to those which we use now. Throughout the history of which you possess the record in the earlier part of your Bible there stand out noble spirits who, during their bodily lives, shone as lights of truth and progress, and who, when released from the flesh, inspired in their turn those who were to succeed them. Such, in the early days when God was fabled to deal with man more personally than now—such was he whom you know as Melchizedek. He blessed and conveyed to Abram the seal of Divine favour. He was the chosen vehicle of spirit power in a day when man had not cut himself off from belief in spirit intercourse. He was the light shining in darkness, the prophet of God to one section of His people.

And it is well that we warn you here, on the threshold of your enlightenment, that you must learn to discriminate in the ancient records between that which is record of fact and that which is only expression of belief. The writings which give the history of those early days are full of inconsistent statements. They were not, as we assert to you, the compilation of their reputed author, but were compiled from traditional beliefs in a far later age, at a time when history had merged into legend, and much of mere opinion and belief had become stamped with the mark of authenticity. So, though it be most true that fact is embodied in these records, as indeed in the sacred books of other faiths, you must beware how you accord implicit belief to every isolated statement contained in them. Hitherto you have read these stories from a standpoint of unquestioning assent. It is needful now that you study them in a new light—one more profitable, and not less interesting.

God did not associate with man after the anthropomorphic fashion described in Genesis; nor did He personally govern a favoured nation save through His selected instruments.

His dealings with man have been uniform through the ages—intimate in proportion as man cultivates spirituality, remote as his animal nature asserts itself, and he becomes corporeal and material in his instincts.

So, in those now distant days, it was Melchizedek who bore to the chosen Abraham the Divine Benediction. He whom Christian and Mohammedan alike have agreed to exalt was not the immediate recipient of spirit guidance as was the Priest-King of Salem. Abram faded from power when he passed from the body, and in the centuries since his incarnation he has been but little concerned in influencing men. It may seem strange that it should be so; but it is so with many a spirit whose name fills a large place in your world's history. The work has been done, and the new work does not bring the spirit in contact with matter. Or, perchance, the work has been badly done, the chosen vessel has lost its perfume, and becomes in spirit-land savourless and useless.

Melchizedek returned again to influence the most powerful reformer your world then had—the leader of the Israelites out of Egypt, and the Lawgiver who framed for them their code and constitution. He was a most powerfully organised and developed instrument of spirit-power. A keen intelligence had been developed

in what was then the best school, the esoteric wisdom of the Egyptians. A powerful magnetic will fitted him for the post of ruler; and a powerful band of spirits operated in the Jewish nation through him, and through them on the world. A code of religious observance was perfected, a system of government elaborated, and laws and regulations laid down which were adapted for the specific necessities of a great people in a great crisis of their history. The Jews were then passing through a phase not unlike that which has come to other people in later days—one to which the present age bears some noteworthy points of resemblance, a period of development of knowledge, when old things are passing away, and the creative spirit makes all things new.

Here again beware of false deductions. The laws then given were not meant for all time, as some of your teachers falsely pretend. They were the power of God to that distant age—so much of truth as man could grasp, inspired in the same way, and in no other, as have been all the utterances of truth which the good God permits His messengers to declare to men. They set forth the needed truth that the One Supreme God rules over His people and cares for their well-being. The love due to God and the charity and loving-kindness due to the brother were embodied for a nation which had drunk in the baser forms of Egyptian polytheistic teaching, and had had no part in the inner mysteries where alone truth dwells.

These commandments which have been perpetuated till now, embodied for a changeful age a phase of truth. They contain laws of action which are true in spirit, but not binding in literal exactness on those who have outgrown the necessity for them. They were given by the spirit-guides to Moses on the secluded top of Sinai, above the turmoil of Israel, and removed from the lower influences of earth. They knew then what man has forgotten now—how that perfect isolation is requisite for perfect communing, and that if you would have pure and unadulterated spirit teaching it must be communicated to one who has been removed from the mixed influences, the cares and anxieties, the jealousies and disputes which crowd the lower air. So is the message more pure, and so does the medium hear and receive with sincerity and truth.

Moses was to select seventy elders—men of spiritual development, for such alone were then chosen for offices of power—upon whom his own influence was perpetually brought to bear, and who were the channels by which that influence permeated the people. So the code was elaborated and set in operation, and when the great Lawgiver passed from his work on earth he became an exalted spirit whose name is emblazoned for all ages as a benefactor of men.

He, too, in his turn, influenced men after many generations as the inspiring guide of Elijah. We intentionally pass over the other manifestations of spirit-power which occur in other directions, in order that we may preserve intact the grand chain which stretched from Melchizedek to the Christ. Nor do we name more than it is necessary to indicate in order to show you the continuity, and to press on you the fact that these, who had been great workers for God during their lives on earth, did influence man's destinies even after their withdrawal from the body. Many other chains of influence there were, and many other centres from which truth, more or less advanced, was diffused, but you are not concerned with them. That which culminated in Jesus Christ is that with which you are

concerned, though we implore you to cast aside that ignorant and selfish sectarianism which would arrogate to itself the sole proprietorship of truth.

Elijah, the great master, the grandest spirit who ever graced the nation of Israel, was in a very high degree the recipient of spiritual guidance from Him who had been the Leader of His people. The traditional reverence which Moses and Elias left on the Jewish people is shown you in the fable that God buried the body of Moses, while he caught up Elijah in a chariot and horses of fire to the skies where the fancied heaven lay. Such was the reverence felt, that they were fabled to be singular even in death. We need not tell you that no material body was ever translated to lead a corporeal life in the land of spirit. You know that such is but an allegory to indicate the glorious translation of an exalted spirit from a sphere where his work is done, to one where his extended influence is to begin. He left to his successor a two-fold portion of his spirit, not indeed in that Elisha was endued with double virtue, for that was far from being so, but that the glorious results of Elijah's power showed with two-fold force in the days of his successor, who seconded his efforts and carried on his work.

He, too, reappeared in after ages, and exercised his great influence again, and stood, as you know, with his Guide side by side with the Christ on the Mount of Transfiguration. And in the vision of John the Divine they are again depicted as coming to revisit the earth in still later days.

* * * * *

[I did not at all understand the allusion made to this return in later days when the communication was written—Nov. 2, 1873. It has only been during the last week, in the course of copying out the message, that I have been led to refer it to "the two witnesses" mentioned in Revelation xi. 3, &c. Nor should I have noticed this at all, but for a Pamphlet on the Apocalypse which some unknown friend sent to me a week ago. The pamphlet deals with these witnesses and their prophesying, and came to me most opportunely to elucidate what I could not understand.]*

I asked some questions at the time, and, among others, whether there were not some before Melchizedek who were the recipients of Divine inspiration. It was replied:—

Assuredly. We commenced with the first link in the chain which culminated with Jesus. In it we left many links unnoticed, and we expressly said that outside of it there were many who were recipients of Divine inspiration. Such was Enoch, a highly-gifted spirit. Noah, in like manner, but imperfectly. Deborah was highly favoured, and all they whom history calls Judges of Israel were chosen for the special reason that they were amenable to spirit influence. It were long to particularise all, and we shall speak hereafter of other manifestations of spiritual power in the Jewish records. For you will see that we confine ourselves now, first, to the Jewish records, and, next, to one particular chain in these records.

+ IMPERATOR.

FOREIGNERS find the public establishment and library of the British National Association of Spiritualists at 33, Great Russell-street, to be a great boon. Visitors from all parts of the Continent call frequently, and the proficiency of Miss Kislingbury, the secretary, in foreign languages, is in almost daily requisition and found to be of great practical use.

* *The Death, Resurrection, and Ascension of the Witnesses Prophesying in Scripture.* By T. W. Greenwell. London: Biggway. 1875.

THE TRUE STORY OF THE BERESFORD GHOST.

THE story of the celebrated Beresford ghost has often been told, but having been favoured with the following copy of one of the older manuscript accounts of the incident, we here publish it in its entirety:—

LORD TYRONE and Lady Beresford were born in Ireland, and left orphans when infants, under the care of the same persons by whom they were educated in the principles of Deism. Their guardians dying when they were but fourteen, they fell into very different hands. The person who now had the care of them used every means to eradicate principles so pernicious, and endeavoured to instil into their minds revealed religion, but in vain; their arguments were insufficient to eradicate first impressions totally, but they were staggered respecting their former opinions. They continued unalterably attached to each other, although separated, and a sincere fraternal affection subsisted between them. After some years had elapsed, being now both grown up, they entered into a solemn vow, that whichever of them should die first, if permitted, would appear to the other to declare which religion was most approved of by the Almighty.

Lady Beresford was soon after this addressed by Sir Marcus Boresford, to whom she was united, but no change in condition altered their friendship (with Lord Tyrone), and the families visited each other often, and frequently passed more than a fortnight together. A fortnight after one of these visits Sir Marcus remarked when his lady came down stairs to breakfast that she was unusually pale, and that her countenance bore evident marks of terror and confusion. He inquired anxiously respecting her health; she said she was "very well." He repeated his inquiries, and begged to know if anything had disordered her health.

She replied, "No, no; I am very well."

"Have you twisted your wrist? Is it sprained?"

She replied "No; let me conjure you, Sir Marcus, never to inquire the cause of my wearing this ribbon. You will never more see me without it. If it concerned you, as my husband, I would not for a moment conceal it from your knowledge. I never in my life denied you a request, but for this I must entreat you to forgive my refusal, and never to urge me further on the subject."

"Very well, since you are so earnest in your request, depend upon it I never will inquire further."

The conversation here ended, but breakfast was hardly over when Lady Beresford eagerly inquired if the postman had come. She was told he had not. In a few moments more she rang and repeated the inquiry, and received the same answer.

"Do you expect any letters," said Sir Marcus, "that you are so anxious for the post?"

"I do," she replied; "I expect to hear that Lord Tyrone is dead; he died last Tuesday at four o'clock."

"I never in my life believed you superstitious, but you must have had some idle dream which has thus alarmed you."

At that instant a servant brought in a letter sealed with black.

"It is as I expected," exclaimed Lady Beresford; "he is dead."

Sir Marcus opened the letter; it was from Lord Tyrone's steward, and contained the melancholy intelligence that his lord had died the Tuesday before at the very hour Lady Beresford had mentioned. Sir Marcus endeavoured to reconcile his lady to the loss of her friend. She answered him that she felt much easier than she had for a long time, and added—"I can communicate intelligence to you which I know will be welcome. I can assure you, beyond the possibility of a doubt, that I shall very shortly present you with a son." Sir Marcus received this with much pleasure, and expressed the felicity he should experience from such an event, as it was what he had long and ardently wished for. The prediction was in a few months fulfilled. Lady Beresford had a son; she had been the mother of two daughters before.

Sir Marcus survived the birth of his son only four years. After his decease Lady Beresford seldom left home; she visited no family but one, a clergyman's who resided in the same village, with whom she passed a few hours every day; the rest of her time was devoted to solitude. The clergyman's family consisted of himself, wife, and one son, who at this time was quite a youth; to this son, however, after a few years, she was married, notwithstanding so great a disparity of years, and the manifest imprudence of so unequal a connection. Her friends were alarmed for her happiness, and

the event proved their fears were not groundless; for Lady Beresford was treated by this young husband cruelly, and with such contempt, that his whole conduct evinced to the world that he was a most abandoned libertine, utterly destitute of every principle of virtue and humanity. Lady Beresford had two daughters by this husband; but such was the profligacy of his conduct, that she insisted on a separation. They were separated for a few years, when so great was his contrition and sorrow for former conduct, that he, by his supplications and promises, got his friends to prevail on her to forgive and permit him to reside with her; she at last consented, and became the mother of a son by him.

The day in which she had lain-in a month being the anniversary of her birthday, she sent for Lady Betty Cobbe, of whose friendship she had been a long time possessed, and a few other friends to request them to spend the day with her. About noon, the clergyman who had baptized her, and with whom she had kept up an intimacy, came into the room to inquire after her health. She told him she felt perfectly well, and requested his company to meet some friends who were to spend the day with her, it being her birthday, she having completed her forty-eighth year.

"No, my lady," answered he, "you are mistaken; your mother and I have had many disputes concerning your age, but I have at length satisfied myself that I was right. Happening to go last week into the parish where you were born, I was resolved to put an end to my doubts by searching the register, and I found you are only forty-seven years this day."

"You have signed my death-warrant," said Lady Beresford. "I have not many hours to live; therefore I must request you to leave me immediately, as I have many things of importance to settle ere I die."

When the clergyman left her she sent for Lady Betty Cobbe, and also requested her to put off her company; she also desired her son's company (by Sir Marcus), who was then twelve years old. On their arrival she ordered her servants to withdraw, "having some things to communicate," she said, "before she died"—a period which was not far distant.

Addressing Lady Betty, she reminded her of the friendship which had ever existed between Lord Tyrone and herself—that they were educated in the same principles of Deism—"When the friends into whose hands we afterwards fell endeavoured to persuade us to embrace the revealed religion, their arguments, though insufficient to eradicate them, yet were powerful enough to stagger us, and leave us wavering between two opinions. In this perplexing state of doubt and uncertainty we made a solemn vow to each other that whichever died first would appear, if permitted, to the other to declare which religion was most acceptable to the Almighty. Accordingly, while Sir Marcus and myself were asleep, I suddenly awoke, and discovered Lord Tyrone sitting by my bedside. I screamed out and endeavoured to awake Sir Marcus.

"For Heaven's sake, Lord Tyrone," said I, "by what means or for what purpose come you hither at this time of night?"

"Have you forgotten our solemn engagement?" said he, "that whichever died first, if permitted, was to appear to the other and declare which was the only true religion? I am now here to tell you I died last Tuesday, at four o'clock, and that the revealed religion is the only true one by which a lost soul can be saved. I am further suffered to tell you that you are with child of a son, who is decreed to marry my daughter. Not many years after his birth Sir Marcus will die, and you will marry again, which second husband will ill-treat you and make you miserable. You will bring him two daughters and afterwards a son, in child-bed of whom you will die, in the forty-seventh year of your age."

"Just Heaven! I exclaimed; 'and cannot I prevent this?' 'Undoubtedly you may,' replied he; 'you are a free agent, and may prevent it by resisting every temptation to a second marriage; but you will fail. You know not yourself. Hitherto you have had no trials; more I am not permitted to tell you; but if, after this warning, you persist in your infidelity, your lot in another world will be miserable indeed.'

"May I not ask," said I, "if you are happy?"

"Had I been otherwise," said he, "I should not thus have been permitted to appear to you."

"I may then infer that you are happy?" He smiled. "But how," said I, "when the morning comes, shall I be convinced that your appearing thus to me has been real, and not the phantom of my own distempered imagination?"

"Will not the news of my death be sufficient to convince you?"

"No," returned I; "I might have had such a dream that

by accident it came to pass. I wish to have some stronger proof of its reality."

"You shall," said he. Then waving his hand the bed curtains, which were of crimson velvet, were instantly drawn through a large iron hook, by which the tester of the bed was suspended. "In that," he said, "you cannot be mistaken; no mortal arm could have done this."

"True," said I; "but we are sleeping, and all such have generally more strength than those who are waking; and although I might not have been able to have done this when awake, yet sleeping I might, and shall still have doubt."

"He then said, 'You have a pocket-book here, in the leaf of which I will write; you know my hand-writing?'

"I replied, 'Yes.' He wrote on one side of the leaf. 'Still,' said I, 'in the morning I may doubt; though waking I cannot mistake your hand, asleep I might.'

"You are hard of belief," said he; "I must not touch you; it would injure you, as spirits cannot with impunity touch mortal flesh."

"I do not," said I, "regard a slight blemish."

"You are a woman of courage," said he; "hold out your hand."

"I did so. He touched my wrist; his hand was as cold as marble. In an instant the sinews shrunk up; every one withered."

"Now," said he, "while you live, let no mortal eye behold that wrist; to see it would be sacrilege."

"He stopped. I turned to him again; he was gone."

"During the time I conversed with him my thoughts were perfectly calm and collected; but the moment he was gone I felt a chill, attended with much horror; a cold sweat came over me, and every joint was unstrung; the bed shook under me, and I endeavoured to awake Sir Marcus, but all in vain. Every effort was ineffectual. In this state of agitation and horror I lay for some time, when a shower of tears came to my relief. I dropped asleep. In the morning Sir Marcus arose and dressed himself as usual, without perceiving the state in which the curtains remained. When I awoke I found he was up and had gone down. I arose, and, having put on my clothes, went into the gallery adjoining our apartment, and took from thence a very long broom, such a one as is used in large-houses to sweep the cornice. With the help of this I took down, but not without much difficulty, the curtains. I imagined their extraordinary appearance would excite wonder among the servants, and occasion such inquiries as I wished to avoid. I then went to my desk and locked up the pocket-book, and took a piece of black ribbon with which I bound up my wrist. When I went down, my agitation of mind had left an impression on my countenance too visible to be unnoticed by Sir Marcus. He immediately observed my confusion, and inquired the cause. I answered him I was well, but informed him Lord Tyrone was no more, that he had died the preceding Tuesday at four o'clock; and at the same time entreated him to drop all inquiries about the black ribbon on my wrist. He kindly desisted from further inquiries, nor did he ever afterwards renew them. You, my son, as was foretold, I afterwards brought into the world, and in little more than four years your ever-lamented father expired in my arms. After this melancholy event I determined, as the only possible way by which I might avoid the dreadful remainder of the prediction, for ever to avoid all society, to give up every pleasure, and to pass the remainder of my days in solitude. But few can endure to exist long in a state of perfect sequestration. I formed an intercourse with one family, and with that one only; nor did I then foresee the fatal consequence that afterwards resulted from it. Little did I imagine that their son, though a mere youth, would prove the person destined by fate to be my undoing. In a very few years I ceased to regard him with indifference; I endeavoured by every possible means to conquer my passion for him, and the fatal consequence of which, if I ever should be weak enough to yield to, would be misery. I fondly imagined I had conquered, when the event of one fatal day terminated my boasted fortitude, and plunged me in a moment down that abyss I had so long determined to avoid."

"He had frequently solicited his parents' leave to go into the army, which they refused. At length, won by his importunities, they consented. He came to bid me adieu. The moment he entered my room he fell on his knees at my feet and told me he was miserable—that I alone was the cause. At this moment I gave myself up for lost. I considered my fate as inevitable, and without further hesitation consented to a union, the immediate result of which I knew would be misery, and its end—death."

"The conduct of my husband after a few years passed amply warranted my demand for a separation, and I hoped by this means to avoid the remainder of the prediction; but won over by his continued entreaties for a reconciliation, I was prevailed on to pardon and once more to reside with him, though not until after I had, as I thought, passed my forty-seventh year. But I have this day heard from undoubted authority that I have hitherto been mistaken respecting my age, and that I am this day forty-seven. Of the near approach of my death I have no doubt, but I do not dread its arrival; armed with the sacred principles of Christianity I meet the King of Terrors without dismay, and without a tear bid you adieu to depart for the regions of immortality. When I am dead, as the necessity of its concealment ceases, I would wish that you, Lady Betty Cobbe, would unbind my wrist, and let my son with yourself behold it."

Here she paused for some time, but resuming the conversation she entreated her son so to behave as to merit the honour he would in future receive from a union with the daughter of Lord Tyrone. Lady Beresford then expressed a wish to lie down that she might compose herself. Lady Betty called her attendants and quitted her, having first desired them attentively to watch their lady, and should they observe any change instantly to call them. An hour passed; they listened—all was silent; but in less than half an hour the bell rang violently; they flew to her apartment, but ere they reached it death's cold hand had struck the unerring dart. The servants exclaimed, "Oh, she is dead! My lady is dead!"

Lady Betty then desired the servants to leave the room for a few minutes, and she, with Lady Beresford's son, approached the bed, and knelt down by the side of it. Lady Betty then lifted up her hand, unbound the ribbon, and found the wrist exactly as Lady Beresford had described it, every sinew shrunk up and withered. Lady Beresford's son, as was predicted, is now married to the daughter of Lord Tyrone; the ribbon and pocket-book are now in the possession of Lady Betty Cobbe in Ireland, or Marlborough-buildings, Bath, who, together with the Tyrone family—by whom it is stated—will be ready to assert the truth of the narrative.—*Transcribed July 21st, 1794, by the Hon. Mrs. Maitland.*

The above narrative, we are informed, is inexact in the following particulars:—

There are two mistakes in the narrative—(1) *Sir Tristram Beresford* was Lady Beresford's husband, and not *Sir Marcus*, who was her son. (2) *Lady Betty Cobbe* was her granddaughter, and was not born when she died. It was to her daughter, *Lady Riverston*, she told the story.

Lady Beresford was daughter of Lord Glenawley; her son, Sir Marcus, married the daughter of Lord Tyrone, and was made Earl of Tyrone, and his son was the first Marquis of Waterford.

THE MATERIALISATION OF SPIRITS.

THE CONNECTION BETWEEN DARK CIRCLE MANIFESTATIONS AND MATERIALISATION PHENOMENA.

AMONG those spectators to whom materialisation phenomena are a novelty, and among those who have given but casual attention to the subject, the desire is sometimes expressed for more complete information as to the nature of the manifestations. In their incipient stage the manifestations have been common in England for years. Materialised spirit-hands have been seen over and over again during the last ten years in the presence of the Davenport brothers and other mediums possessing similar powers, whilst the phenomena so common at dark circles, in which instruments float about the room and spirit-voices are heard, are all done by the means of the materialising power, for materialised spirit-hands carry the instruments, and as a general rule materialised spirit-heads speak to the sitters with the direct voice.

As the experience of the spirits increased, they became able to show their hands more frequently and easily in the light than they could before, and at last they commenced to show their faces. Experience on the part of the sitters of the conditions necessary to evolve good manifestations also contributed to strengthen the power; further, when mediums began to sit specially for materialisation manifestations, this circumstance, combined with other favouring conditions, tended to the production of successful results.

When the spirits who long previously had been speaking to the sitters in dark circles became able to show their material-

ised faces, the regular sitters discovered the voices belonging to these faces to be exactly the same which they had heard for years previously in the dark, but the unexpected circumstance also became known that the said faces were nearly the doubles in external appearance of the faces of the mediums, although a different intelligence to that of the medium appeared to govern the approximately duplicate features. As the power increased, these spirits began to show themselves at full length, but very rarely at the same time that the medium was in full view; consequently elaborate systems of testing were introduced, to get some guarantee that in particular cases, at all events, the medium and the spirit-form were not one and the same.

TESTS TO PROVE DUPLICATION OF FORM AND THEIR RESULTS.

Throughout the whole history of Spiritual manifestations the general tendency of any attempt on the part of the sitters to impose their own conditions on the spirits has been to stop the manifestations altogether, except with circles strongly in sympathy with the mediums, and composed of persons anxious to receive truth for its own sake, rather than to persecute a medium for the gratification of any suspicious elements in their own natures. The gradual unveiling of the nature of Spiritual manifestations has therefore been a work of time and difficulty.

At the great majority of *seances* held for these manifestations, no absolute evidence of there being an actual materialisation or the reverse is usually given, but in exceptional cases, where care has been taken to demonstrate this point, the reality of materialisation has in some instances been proved. This has been done by means of the electrical tests applied by Mr. Varley and Mr. Crookes to one celebrated medium, also by their application by Mr. Crookes alone to another; it has also been proved several times in *seances* with Mr. Williams, where the spirit, John King, has been seen in the open circle by all the sitters, whilst Mr. Williams was held by both hands all through the manifestations; further, in a variety of instances with different mediums, the observers have been asked into the cabinet, and on certain of those occasions have seen the medium and the spirit at the same time.

There is also evidence that in some cases there has been no materialisation, but the presentation of the medium dressed up. Careful experiments have been made with Mrs. Compton in America, who at various *seances* has been bound and sealed in the most complicated manner, her dress in some cases having been nailed to the floor in many places, and the heads of the nails sealed; yet, under these conditions, a form resembling herself, clothed from head to foot in white drapery, has come out of the cabinet, and while thus out of the cabinet the form has requested the spectators to enter and search it. On doing so they found nothing there, yet at the close of the *seance* the medium was found bound and secured as at first, with no white drapery about her. This power of spirits of freeing mediums from bonds in the twinkling of an eye was known long before materialisation manifestations came up, and most curious cases are on record of the tying and sealing of the Davenport brothers, and of the spirits being able to free them in the twinkling of an eye, sometimes without untying a knot or breaking a seal.

THE UNFORTUNATE POSITION OF THE MEDIUMS.

The spirits thus have the power of materialising if they choose, or of showing the medium if they choose, and in both cases the medium is a helpless instrument in the hands of an inexorable power. If that power ever exhibits a medium as a spirit, at the same time deliberately stating to the spectators that the body of the medium is insensible inside the cabinet, the said power must be evil and deceiving in its nature, and those who have come under such control are greatly to be pitied. If these manifestations are introduced to the outside public, the medium is in a pitiable condition either way. Supposing the materialisation to be real, the approximate similarity of features is suspicious to sceptics; whereas, supposing the alleged materialisation to be spurious, the unfortunate medium may be condemned as an impostor, although completely unconscious and in a dead trance. Mrs. Cook, after buying a great deal of hard experience, at last guarded as much as possible against these evils towards the close of Miss Cook's semi-public career as a medium, by taking care that in her ordinary state her daughter had little or no white clothing about her, whilst the spirits invariably appeared in white drapery. Miss Cook also, during scores of her latter *seances*, refused to sit for materialisations unless most surely and carefully bound with tapes inside the cabinet by the spectators, the knots being sealed by them with wax impressed by signet rings. Thus

evidence was given that whatever took place during the *seance* the medium had nothing to do with it. Still, it must be remembered that no bonds will necessarily hold a powerful medium. At the house of Mr. Crookes, Miss Cook was once fastened by the neck and by the waist to the library ladder with tape, and the knots sealed, yet she was freed by the spirits in a very few seconds, and the knots and seals were found hanging to the ladder. The loop round her neck was just large enough to lightly clasp the neck, and could by no possibility have passed over her head, yet there was the loop and seal intact, and with Miss Cook's neck outside at the close of the sitting. Mr. Charles Blackburn, of Manchester, was present and witnessed this, and took the tape and seals home with him.

THE CLOTHING OF MATERIALISED SPIRITS.

No one has ascertained yet where the white drapery which clothes these spirits comes from. In some cases, where pieces have been cut off and given away by the spirits, it appears to have been of Indian or Chinese manufacture—at all events, it could not be easily matched in England. In other cases the fabrics have been as common as any which Manchester produces. In some instances pieces have been cut out with scissors before the eyes of the spectators, leaving large holes in the dress, and these holes have instantly closed up without any seam or mark of any kind being visible, even when closely examined immediately afterwards. Notwithstanding this, the pieces cut as already stated have been found to be permanent, and very common stuff.

For many years it has been known that spirits can carry solid objects from place to place, and bring them into closed rooms, Baron Kirkup, of Florence, having had letters carried long distances by them; so it may be that in some cases white dresses are brought into the cabinet by spirits in the middle of the *seance*, and taken away again before it closes. If this be so, it may be that the repairing of holes in the fabric under the eyes of the spectators is simply a portion of the materialising process made visible, and that in time entire dresses may be formed in this way under the gaze of the observers. In Colonel Olcott's new book about the Eddy brothers, shawls and large pieces of drapery are described as being materialised to any extent before the eyes of the spectators.

A fair conclusion from all that has been stated is, that at the majority of *seances* the spectators have no guarantee whether they see the medium or a materialised spirit, consequently it would be better for everybody concerned were no *seances* of this kind given without evidence of the presence of abnormal powers being given also. This can be easily done at ordinary *seances* by the mediums absolutely refusing to sit, either in the presence of friends or foes, without being secured to their seats with tapes by clear-headed, reliable persons, who also seal the knots, so that, whatever takes place, evidence will be given to the spectators of the presence of a power not possessed by mortals. In the case of an established medium who has been tested for a long time, and who is known to be so completely under the control of spirits as to be the agent for the production of a large number of physical manifestations, the inference among those who understand mediumship will be that the spirits are responsible for anything that may take place at any time in the way of spurious as well as of real manifestations—a truth which the public will deny point blank. Even inexperienced Spiritualists are slow to realise this fact, otherwise the Utopian idea of guaranteeing mediums would not occasionally be brought forward. All admit that a medium is governed by different spirits at different times, so what folly it would be to guarantee a medium under the control of the wicked spirit B, because the day before the medium had passed through severe tests under the control of the good spirit A. Any medium who can be guaranteed cannot in all probability be very sensitive to spirit influence, or be the agent for presenting manifestations which will carry conviction to inquirers.

If any individuals not thoroughly well known to be powerful physical mediums, and to be under the control of spirits, should present themselves to Spiritualists as materialisation mediums, they should be tested most severely, and not recognised until they have passed through a long series of close observations.

Experience proves that full-form materialisation manifestations are of little use for proselytizing purposes: they make fewer converts in a year than Mrs. Mary Marshall's spirits used to make in a week, by means of good ordinary manifestations; she could get strong raps, also the frequent floating of furniture without being touched, and all this in broad day-

light. New-comers are naturally not prepared to readily admit the well-known fact of the materialisation of spirit-hands; how, then, can they be expected to admit off-hand the reality of spirit-forms which strongly resemble the medium, and may not be presented under test conditions?

THE "REINCARNATION" CONTROVERSY.

BY PRINCE EMILE DE SAYN-WITTGENSTEIN.

WITH reference to the reincarnation theory, about which *The Spiritualist* of June 25th (page 312) says a few words, I may mention to you an incident which happened to me some weeks ago, during a short visit which Miss Lottie Fowler had the kindness to pay me at Ems.

One morning she—or rather "Annie," her controlling spirit—saw a crowd of spirits clustering round me and greeting me as a former acquaintance. This is the way in which she described the scene, with occasional pauses in her utterances:—

"They talk English, but are not Englishmen. They seem to be soldiers. They wear cocked hats and curiously shaped uniforms. They have something like tails hanging down their backs. They seem glad to see you, and want you to recognise them. They are Americans! They fought against the English a long, long time ago; they say that you were one of their chiefs, and that they were killed on the same day as you. I see a beautiful spirit, a lady, watching you fondly. She is fair, with long ringlets and soft blue eyes. She smiles, and says that you know her well! Her name is Mary; she was your *mate* at that time, and has constantly protected you since through many dangers."

Now, some eight or nine years ago, while examining Spiritualism with a friend of mine—a very powerful French medium, Mme. Courtin—I was told by my protecting spirits that, during my last incarnation, I had lived in America, fought for the independence of that country, and finally been killed in battle.

At the same time, and often since, Mme. Courtin saw a lovely apparition, answering exactly to the above-mentioned description, and named *Mary*, who was stated to have been my wife at that time. She was said to have died of sorrow after I was slain, and to have ever since my present incarnation watched over and protected me, especially during my numerous campaigns against the Circassians, Turks, and lastly the Poles.

The fact is that I have never been wounded, although I have had several really miraculous escapes; and it is a fact that, especially during the campaign of Kars, the respect shown to my person by the enemy's projectiles was so evident, that the Cossacks under my command believed me to have a charmed life. It is scarcely necessary to add that Miss Fowler did not know anything at all of these circumstances.

What do your anti-reincarnationists say to this?

EMILE, PRINCE OF WITTGENSTEIN.

Niedur Walluf, on the Rhine, July 1st.

SPIRITUALISM AT CAPE TOWN.—The first attempt to form a Society of Spiritualists at Cape Town, South Africa, has failed. Mr. W. L. Sammons, of 18, Stein-street, Cape Town, sent us by last mail the following extract from the *Cape Argus*:—"For sale, Standard works on Mesmerism, Phrenology, Spiritualism, Clairvoyance, and other subjects from 1d. to 5s. As these works were originally intended for the Psychological Society, they will be disposed of at very low rates. Those who take an interest in the above subjects should apply at once at the Athenæum, 4, New-street."

SPIRITUALISM IN ST. PETERSBURG.

THE INVESTIGATION OF SPIRITUAL PHENOMENA AT ST. PETERSBURG UNIVERSITY.

A LETTER to us from M. Alexandre Aksakof, dated June 20th, Villa Repiofka, Government of Penza, Russia, says that any accepted mediums who wish to go to St. Petersburg, that their powers may be examined by the committee appointed by the University, will have to make their arrangements with him. The committee will have nothing to pay. M. Aksakof is ready to pay the expense of the voyage to St. Petersburg and back, and to remunerate the mediums for every *seance* which they may give to the scientific committee, but as to their hotel expenses he expects that they will be able to meet these themselves by means of the professional *seances* they will give in St. Petersburg. He also asks us to make a special announcement in *The Spiritualist*, publicly inviting the Davenport brothers, who are now travelling on the Continent, to visit St. Petersburg and to give their services to the committee; he adds that it would be a fine opportunity for them to establish a reputation in Europe. He further says that Mr. Brediffe has left St. Petersburg, and that it is probable that he would come to England if invitations were sent to him.

MRS. AND MISS SHOWERS have left London for the seaside.

THE Journal *Common Sense*, San Francisco, has been suspended for want of funds.

PASSED TO SPIRIT LIFE.—Arthur, eldest son of J. Enmore Jones, Esq., at Enmore-park, S.E., on Thursday, the 1st of July, 1875.

THE Council of the British National Association of Spiritualists will meet next Tuesday, the 13th inst., at 38, Great Russell-street, W.C.

DR. MACK, the healing medium, who recently came to London in company with Mr. and Mrs. Hardy, gives mesmeric treatment to patients at 26, Southampton-row, Holborn, W.C.

MR. MORSE writes that the heat in Philadelphia is now very trying to English constitutions; the thermometer stands at 96° in the shade. He has visited Mr. Peebles at Hammon-ton, New Jersey; both of them attended a public meeting of Spiritualists, and delivered addresses on the occasion.

THE London season is nearly over, and many persons have begun to leave town; some of our best mediums are also away. During the past week little or nothing of public interest has taken place in London in connection with Spiritualism.

MR. J. M. PEEBLES is about to present to the Dalston Association of Inquirers into Spiritualism, per Mr. Morse, copies of the following works written by himself:—*The Seers of the Ages*; *Jesus: Myth, Man, or God?*; *Witch Poison*; *The Gaderene*; *Travels Round the World*; *The Spiritual Pilgrim*.

RECEPTION AT MRS. GREGORY'S.—Last Saturday night, at a reception of Spiritualistic and other friends at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, London, the following guests were present:—Monsignor Capel, the Countess of Caithness, Count de Medina Pomar, the Lady Vere Cameron of Lochiel, the Hon. Edward Douglas, Mrs. Ives Wright, Miss Ives Wright, Mr. Fuller, the Rev. W. Stainton-Moses, M.A., the Rev. Maurice Davies, D.D., the Rev. Mr. Fisher, Mrs. Ramsay, Miss Ramsay, Conte Gioachino Bastog, Conte G. Angelo Bastog, Count Rossi, Miss Katherine Poyntz, Madame de Sievers, Signor Polini, General Brewster, Major Mackenzie, Mrs. Mackenzie, Mr. Howard, Mr. Stack, Miss Inglis, Dr. Farquharson, Miss Hope, Captain James, Mr. Bennet, Mr. Peele, Sir Tollemache Sinclair, Mr. Alcock Stad-wall, Mr. Wood, Mr. Napier, Mr. George Cranford of Auch-ness, Mrs. Schletter, the Misses Schletter, the Lady Helena Newenham, Colonel W. Nassau Lees, Principal of the Moham-medan College at Calcutta, and Mr. W. H. Harrison.

ASSOCIATION OF SPIRITIST SOCIETIES IN BELGIUM.

THE *Groupes Spirites* (Spirit Circles) in the city of Brussels, feeling the want of a common centre, and believing in the principle of united action, formed themselves, in the month of October last, into a little confederation, numbering about eighty members. This confederation is called *L'Union de Spiritisme et Magnétisme*. It holds two weekly meetings, one for official business and one for public discussions, which are much frequented by the liberal protestant clergy.

The President of *L'Union*, in a letter to the Secretary of the British National Association of Spiritualists, says: "At our last meeting I spoke of the splendid progress made by your national association, and recommended that your example should be followed here. By the help of God, with courage and perseverance, I do not doubt that our union may also have a rapid development. Next September we hope to lay the foundation of a Belgian National Federation of all the Spiritist societies in this country. An appeal has been made for this purpose, and I shall be much obliged if you will kindly send us a copy of your constitution and rules for our study and benefit."

The Union has addressed the following letter to the editors of the chief Belgian newspapers in answer to the attacks on Spiritualism which have lately appeared:—

"TO THE EDITOR.

"SIR,—The Society *L'Union* having undertaken as its mission the study of the phenomena called Spiritual, we make an earnest appeal to all learned men of science and journalists, whatever be their opinions, to help us in conscientiously elucidating this much controverted question.

"Those who are desirous of taking part in a study of such great scientific interest are requested to send in their names to Mr. Charles Fritz, secretary to the society, 121, Rue de Louvainne.

"We wish for the highest light, both for us and against us.

"Pray oblige us by inserting this in your valuable journal, and accept the assurance of our highest esteem.

(Signed) "CH. FRITZ, Secretary.

"(By order of the Committee.)"

MRS. TAPPAN'S LECTURE APPOINTMENTS.

EDINBURGH:—Next week.

NEWCASTLE:—August 29th and three following week days.

BELPER, DERBYSHIRE:—September 7th and 9th.

LIVERPOOL and SOUTHPORT:—The week following.

Mrs. Tappan will make no engagements for August.

Address: Care of the British National Association of Spiritu-
alists, 38, Great Russell-street, Bloomsbury, London, W.C.

THERE is a little delay in the publication of the translation of Allan Kardec's *Spirits' Book*, in consequence of the engraver not having finished the frontispiece likeness of Allan Kardec so soon as expected.

RECEPTION BY THE COUNTESS OF CAITHNESS.—The Earl and Countess of Caithness entertained a party at dinner on Monday, at their residence in Portland-place; later in the evening her ladyship held a reception, which was numerously attended.

A GENERAL meeting of the members and friends of the Brixton Psychological Society will be held next Wednesday evening at eight o'clock, at the residence of Mr. Desmond Fitz-Gerald, 6, Loughborough-road North, Brixton. The meeting has been postponed from last Wednesday.

THE SPIRITUALIST NEWSPAPER IN PARIS.—Henceforth the *Spiritualist* will be regularly on sale in Paris, on the Boulevard des Capucines, Kiosque 246, kept by Mue. Ve. Denax. This will be convenient not only for English Spiritu-
alists in Paris, but for our readers in other parts of Europe when they require additional copies of any number quickly.

SPIRITUALISM IN AUSTRIA.—The Baroness von Vay writes that Miss Lottie Fowler has been giving physical mani-
festations in her house under test conditions, very much of the nature of those produced through the mediumship of Mrs. Annie Eva Fay. For instance, when Miss Fowler's mouth was bandaged a glass of water was drunk, and the empty glass placed on the table at a yard's distance from the medium. A zither, a small stringed musical instrument, was played, bells were rung, and a musical box was wound up, while Miss Fowler was bound hands and feet in her chair. Pieces of linen were also sewed together under the same conditions. The Baron and Baroness von Vay intend forming a circle of reliable wit-
nesses for the investigation of these strange things.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

FINE MATERIALISATION MANIFESTATIONS THROUGH MR. FIRMAN'S MEDIUMSHIP—APPEARANCE OF RECOGNISABLE SPIRITS—SPIRIT LIGHTS AND LUMINOUS DRAPERY.

To the Editor of "The Spiritualist."

SIR,—I begin this letter on July 2nd, and I feel greatly obliged for the kind, but much exaggerated expressions which I read in your last number in regard to my humble exertions here in behalf of persecuted innocence, truth, and of our great and good cause. I am not aware of any particular merit attaching to the simple performance of duty imposed by opportunity, which conscience would have made it a shame to shirk or shrink from. Labour and sacrifice are small matters on such occasions. While grateful for the friendly sympathy of all good men and women, comrades in the same cause of a truth which is indeed divine, and in which we all see the best hope for the future of humanity, allow me to express the hope that it may take the practical form of some help to Firman's family (his good little wife and her mother) during his incarceration, to say nothing of [some improvement of] [his own] prison fare, which must come from without. He is a good and honest little fellow, a true medium, and destined to develop into a very valuable one (he is as yet only twenty-three years of age), if we may believe the assurance of Mr. Guppy, who, out of the flesh, seems to be pretty much the same man that he was in it. Any contribution towards these objects will be well applied through Mr. Gledstones, 11, Rue d'Asnières, whom you all know, and who much better deserves your votes of thanks than does your humble correspondent, who only became such for the occasion, through the accident of Mr. Gledstones' absence.

The delay given by the Procureur de la Republique to Firman, before having to go to enjoy the kind hospitality of the State for six months, is fifteen days, counting from the expiration of the ten days which the law allowed for the right of appeal. The date of his sentence was the 17th ult., so that his time is fast running out. He is every day holding private *seances* with the Comte de Bullet, but his power is irregular and unreliable since his six weeks of prison life, followed by all the moral *bouleversement* incident to his position. He sometimes looks as white as a sheet. These mediums are kittle cattle. Sometimes he gets little or no manifestations; at other times good ones. Comte de Bullet has recently seen three different spirits of his acquaintance, Firman being visible at the same time. Having no other quarters now but a bed-room, he lies asleep on his bed, which the closed curtains convert into a sort of cabinet. The materialised forms have all been female ones. They have to crouch or bend for room. On one occasion the spirit sat on the edge of the bed, Firman entranced being visible behind her. In compliance with the Comte's request, she showed him her foot, and again threw forward her drapery in a great mass or heap on the floor, somewhat as "Honto" seems to create it at pleasure by an act of will in Colonel Olcott's *Wonder Book*. On two occasions they spoke. One of these spirits told the Comte to prepare a magnesium light, and that she would try to get photographed. In the event of her being able to get power enough he intends to employ an ordinary photographer, and hopes to have the picture exhibit both the spirit and the sleeping medium—which may perhaps enlighten a little even the darkness of the judicial mind. He obtained yesterday (Friday, the 2nd July) an experience which is novel, so far as I know, in the records of Spiritism. He sat in a dark *seance* at a table with Firman and his wife. A spirit form, well known to the Comte, materialised itself, its face and hands being illuminated by a light held in her hand. By an act of will a luminosity would flash from her full length form (that is, her full length becoming self-luminous) and again cease. At his request she would pass, almost as quick as thought, from one corner of the room to another. She said—speaking distinctly—that she would show him something new. She then crouched down and crept under the table, the solid top of which became as transparent as glass, she being visible under and through it; and she presently rose up through it to her full tall height, as though it were nothing. Indeed, there is plenty of evidence going to show that to spirits our "solid matter" is, at times at least, about as air is to us; which raises puzzling questions in the mind as to what "solid matter" really is. Gracious Heavens! where shall we stop? He observed that whenever the drapery of the spirit accidentally touched the medium it caused him to start up violently, as though from a strong electric shock, though no such effect was produced upon himself. She produced loud raps by striking with her light—and was seen doing so—on

the bottom of the table. She also struck his head gently with it. He says it was not a lamp, that is to say, a light contained in a vehicle, but seemed to be a luminous body held by her hand, which would at times largely expand.

I write this from the Comte's narrative to me of this afternoon, July 2nd, intending to submit it to him before sending it to you. He is a calm and cool observer, of unquestionable sincerity and truthfulness, and he pursues his study of this marvellous subject solely as a matter of scientific interest. The particular object he is now pursuing is to be able to exhibit a good *seance* of materialisation to Carraby and Lachaud, and through them afterwards to others. The spirits tell him that they will let him know when they will have strength enough for that. He has not yet been able to venture even on me as a spectator, though very desirous of having other witnesses besides himself. It is extremely provoking that on some days he can get nothing through Firman—an intermittence of his vital or nervous or electric condition, whatever it may be, which we can only conjecture about but cannot control.

July 3rd.—I have read the above to the Comte de Bullet, who fully confirms its accuracy. He again had a good *seance* yesterday evening, there being more than one spirit materialised—one of them extremely beautiful—and obtained permission to have my presence to-morrow. I shall therefore be able to give you the result in the present letter. I cannot but think it must be of interest to your readers to be informed of the materialisations Firman is getting at this time; and yet at the trial the entire go-by was given to the whole subject. If we can get them witnessed by Carraby and Lachaud, and afterwards perhaps by one of the magistrates, it may help towards a reduction at least of Firman's sentence, and, what is more important, have a useful bearing on Leymarie's case on the appeal, as showing that Spiritism is not of the dreamy nature usually supposed.

July 4th.—Well, I have assisted to-day at the *seance* promised for me as aforesaid. The Comte de Bullet and I met sharply by appointment at 12 at Firman's, where we find him and his wife in their small fourth-story bedroom. They proceed to arrange the bed as a cabinet. There are thick heavy curtains to the bed, but they are lined with white. That white is suppressed by means of black stuff pinned up all round inside. The very coverlet of the bed, being white, is darkened by a railway rug being spread over it. The light of the single window is effectually extinguished; there is perfect provision for absolute darkness. I examine the room and the bed closely, turning down the sheets, the pillow, and the bolster; there is no space for more than a mouse under the bed, which is pressed close against the wall. Firman's own tight-fitting dress, buttoned up to his neck, makes it certain that he could not have anything thicker than a letter concealed on his person. I lock the door—there is but one—and put the key in my pocket. The only human beings in that small room are Firman, his wife, the Comte de Bullet, and myself. We first hold a dark *seance*, all being seated round the table, holding hands. These may certainly be called test conditions, without the superfluous nuisance of tying. After a little while come faint taps under the table. "Alphabet." We are told, "You must keep the chain." Then, "Sing." Mrs. Firman sings in a low, gentle voice. After a short time there suddenly appears a phosphorescent light, a little above the level of our heads, and in our midst. Says Bullet, "Ah, that is you, my dear. I feel your dear little hand touching mine; pray touch my friend." I feel a very soft caressing touch on my hand. Presently I say, "There is something touching my hand, that feels like feathers." "Oh," says Bullet, "that is her soft dress; I have felt it over my face. Won't you touch my friend's face with your dress?" In a moment I feel my face swept with what seems to be the softest imaginable texture of some finest of drapery. Presently my hand is taken hold of (or rather my thumb, the rest of it being covered by the adjacent hands) and cordially shaken. After a while this takes place a second time more emphatically than the first, that is, with stronger pressure and more cordial shake. Low exclamations proceed from Mrs. Firman and the Comte de thanks for caresses bestowed on them. Firman is occasionally giving a deep-drawn sigh. "Firman, are you awake?" I say. No answer. The light, which is vertical in form, with irregular emanations to one side, floats about the room. But it does not make any face visible to me; nothing more than a vague whiteness below it. "Oh, pray do show yourself better," says the Comte: "let us see you fully." But we do not. The light is again in the midst of us. "Ah," says the Comte, "see, it is descending. She means to go through the table." And so it did. The light sank gradually down, till we saw

it pass through the top of the table, finally disappearing. Immediately came loud raps under the table, several times repeated. Presently we see the light gradually rising again up through the table, and reaching its former level, above our heads; and again the caressing hands were felt on ours, and the soft fleecy drapery. This was again repeated; but the phenomenon of the top of the table becoming transparent (as above related) did not occur. After a while, occupied with observing the light floating about, came a number of raps. "Do you want the alphabet?" "Yes." And "cabinet" was spelled out. We then relit the lamp, and there was the end of the dark *seance*. Firman seemed to rouse himself out of a sleep. "Were you asleep?" "I was half asleep."

Then followed the light *seance*. A petroleum lamp was lighted, veiled somewhat by a shade, and placed on the floor behind the screen of a chair. It left considerable light in the small light-papered room. Firman then proceeded to lie down on the bed, the curtains being drawn close, so as to make it an almost black-dark cabinet inside, with plenty of light outside, to make everything well visible, even to the forms in engravings on the walls. There was a lozenge-shaped opening or window in the breadth of black muslin which hung over the division of the thick curtains of the bed parted in the middle. I was directly in front of it, at about four or five feet of distance.

We sit for perhaps ten minutes. Mrs. Firman sings in a low pleasant voice. We hear nothing but an occasional deep, gasping sort of sigh, at long intervals, from Firman inside. After a while the curtain directly in front of me stirs. Fingers behind are evidently gathering it into folds and drawing it aside. Presently sufficient opening is thus made to show a mass of gauze-like white drapery filling the opened space, above which is dimly visible a face, with long dark hair hanging down on both sides, surmounted with what seemed a coronet of gold shaped in a few stars. The figure presently bends forward, and shows clearly a lovely girl face, looking at us fixedly, with an earnest expression. And there was Firman's prostrate, sleeping form, plainly visible. The girl seemed to be sitting upon him as he lay. Various exclamations arose from us all as we looked upon what was there before us. From Bullet they were those of very great affection; in Spanish. He evidently knew her well. I afterwards learned that she was a young sister of the countess, his wife. But I need not dwell on details. It is enough to say that she was requested to come forward more into the light, and she protruded her head well forward in front of the curtains—a most lovely girl face indeed! I asked Bullet what was her name. "It's Mathilde," he said. She several times receded out of our distinct view, and would again come forward as before, bringing her head well out in front. I asked him if he could not kiss her. He would not venture, but he blew her kisses, with his fingers to his lips, to which she responded in the same way. We could see her fingers applied to her mouth, her lips move, and could hear a gentle sound of the lips (a familiar pretty one), and of the blowing sound of the kiss propelled on the air, just as from our own side, for the same thing occurred to me; and, as before said, I was not more than four or five feet from her. She several times drew the curtain to, and would reopen it. Several times she appeared at the lozenge-shaped window in the curtain and the same thing would occur. The length of her neck and incipient bust would there be better exhibited. Of course when the curtain was closed we could not see Firman; but whenever it was opened again, there he was still lying as before—and no mistake. It was curious that his hand, with its conspicuous white shirt-cuff, was employed by the spirit-control to hold up the curtain in front of the girl-spirit. She was asked, on my prompting, to show us her foot, and a very pretty little foot was advanced from the midst of the drapery and shaken before our eyes. She was also asked to thrust forward her drapery, and it was done with a considerable bulging forward, though not to the extent to which it had been done on a former occasion, when the Comte stated that it came forward in a heap down to and upon the floor. She did not speak. She did not do what Comte de Bullet told me she had on former occasions done—come forth into the room, and sit upon a chair. But I saw quite enough—as the French say, *vu, de mes yeux vu*—to have no doubt that there *she was*, beautiful and manifest, and that she was *not* the sleeping Firman, who was plainly visible all the time, and upon whom she seemed to be sitting. Mrs. Firman was on my right, and perfectly prisoned by my hand.

An interval passed, of perhaps five minutes; in silence on our part, except for Mrs. Firman's low singing. At last the

curtain began to stir again—was drawn aside—and *another* girl form and face appeared, as before—smaller, but very like, yet different, as might be the case between sisters. The Comte told me they *were* sisters, and that this one was his little "Carmita." She bent her head in assent. I will not lengthen this letter by giving further particulars. It is enough to say that they were pretty much the same, only "Carmita" was more childish and playful. She would at times open the curtain gradually, and then close it quickly, like a child playing at bo-peep, and enjoying a little fun. "Mathilde" was throughout serious and earnest in her expression and action.

The curtains being again finally closed, we could hear a faint sound of speaking behind them. The Comte being closer than I was could catch them better by bending his ear to the curtain, but I could catch occasional words, though not over keen of hearing. They were in Spanish. These young girls were Cuban, and Spanish was of course their vernacular. They gave very loving expressions to the Comte. He asked if they did not also love his friend, meaning me. "Yes, yes" was the answer with which I was favoured. (I have always found that spirits seem to declare that they love all of us.) At last it ended with faint sounds of *Adios, adios, que Dios te bendiga* (*Adieu, adieu, God bless you*).

We were about to break up, when presently we heard the familiar voice of "the little Indian" pipe up inside, "How do you do, Mossieu? How do you do, Sully-Sully?" (So he always calls me, as he calls the Comte, "my Mossieu.") He said he had been away, but wanted to let us know he was here. He had been to "Lunnon." "Yes; you have been with Mrs. Fay, haven't you?" "Yes; but I am here now." "Well, can't you do something to help your medium?" "Will do all I can, but you know I am only a poor ignorant little boy." Now, Mr. Guppy had once said, "through another medium in private life," "What can you expect from such a poor ignorant little boy?" and we had got into the way of speaking rather contemptuously of him as an ignorant little boy of not much account. He was asked if he could not show himself. "No, I can't now." The Comte said he wanted very much to show something to M. Carraby. "We can't yet, but we'll try." "Can you to-morrow, or next day, or on Wednesday?" "We'll try." He was asked whether I should come again in the evening, as the Comte meant to do. "No, my Mossieu alone." Then "Good-nights," and all was over.

This little Kibosh, or "Frank," is talkative, though he is no doubt an ignorant little boy, of small power to do anything, and doing that little probably only through help. But I have heard him talk, with his little queer childish voice, in French, Spanish, and German, as well as in English. He once interrupted other singing by asking for a popular Spanish song, of which he at once recited a verse, and struck up the tune *Me gustan todas*, &c. I happened to be familiar with it, and there were two other Spanish-speaking persons in the audience. He followed it with a verse of another Spanish song, which I did not know, but which they did. While he was talking this time, we heard him suddenly say, in an altered voice, as though an aside, in answer to a remonstrance, "Wait a minute; I only want to say a little more." When he at last said "Good-night," the Comte told him, "Well, wake up your medium." "Yes," he answered; and we presently heard sounds from Firman, who sat up and drew aside the curtains.

These details may interest some of your readers. In the words of Monk Lewis, "I do not say that these things are possible; I only say they are true." And you and your readers may make what you please of them. I can only say that I was not dreaming, nor was the Count, nor am I now, but that I was and am very wide awake, and that I am at least a very accurate repeater of facts. And though Goethe "hated facts" I happen to like them. All our Spiritualism rests upon them, and none are too small to be without their value for record.

July 5th.—Comte de Bullet, to whom I have again submitted what is above written, fully confirms its correctness, and authorises his name to be associated with it, only saying that I might have added other details. He says that "Carmita" was a child of about twelve years; "Mathilde," a young lady full grown, and rather tall. On this occasion she did not show more than four feet of height. We have various other instances of this variation in stature. On one occasion she has laid a little child's hand in the palm of his, and he has asked her to show it of full size, when it immediately lengthened and broadened out to the full size at her real age when she passed away out of this life.

Leymarie's pamphlet is delayed by the illness of his stenographer. It will contain in the appendix two attestations by

employés of Buguet that when Buguet came out of his week's imprisonment he tutored his *employés* to what they were to say to compromise Leymarie, as two of them tried, rather feebly, to do. They also say that when Leymarie or Gledstanes was expected at Buguet's, some one was posted at the top of the stairs to give warning of their coming, so that everything suspicious should be huddled out of sight. I am curious to see how the red-robed judges will deal with such testimony. I understand that Buguet expresses confidence in *his* acquittal on appeal. He has put up a sign at his door of "*Photographies anti-Spirites—Illusions*," illustrated by specimens, in which he himself appears in the twofold character of man and ghost. Price twenty-five francs for a *pose*, forty francs a dozen. He will probably make money for a while.

There is no saying when the appeal will come on. There are this time seven judges in red instead of three in black, each of whom should examine the *dossier*, after which they confer together and fix a day for the trial. It will doubtless be an early one, to avoid running into the long vacation. The appeal will cost Leymarie about 3000 francs. I shall not probably trouble you with any further letters unless something should arise of special interest to our English friends and brothers in the faith of this our new philosophy and new Evangel.

Paris.

J. L. O'SULLIVAN.

MR. MORSE'S CAREER IN AMERICA.

A LETTER FROM MR. MORSE—SEANCES WITH DR. SLADE AND MR. FOSTER—APPROACHING VISIT TO ENGLAND OF MR. FOSTER, THE TEST MEDIUM—TRAVELLING ACCOMMODATION IN THE UNITED STATES.

To the Editor of "*The Spiritualist*."

SIR,—The golden glory and the deep unclouded blue of an American summer sun and sky pour their radiance in at my open chamber window this fair morning. The busy hum of the "Quaker City" rises upon the breeze, and adds a deeper music to the rustling of adjacent foliage. The time and the day are alike inspiring, so I will sit me down, sir, and send you another letter for your readers, from their absent friend and fellow-labourer. Will it prove acceptable? I trust so.

First, sir, let me thank you for your courtesy in inserting my last letter, despatched from Bangor, Me., and also for the generous supply of copies of the issue containing same, which duly reached me. The *Banner of Light*, Boston, did me the honour of reprinting the above noted communication in its columns almost entire, crediting it to your journal. Indeed, the kindness of the *Banner of Light* to your correspondent is not the least among the many very pleasant features attending his visit to this country.

I concluded my engagement in Bangor, and left my warm-hearted friends there with no little regret. It was tempered though with the pleasant hope of spending an equally agreeable time upon my return to them during September next—my final engagement in the United States.

My next engagement was in Lynn, Mass. Boot and shoe manufacturing is the staple industry of this city; indeed, it is the seat of that business for that section of the country. It has a population of some 30,000; stands close to the seashore; is pleasantly surrounded upon its inland side; and its streets, avenues, and walks are well laid out. It is eleven miles from Boston. The Spiritualists are fairly numerous, but there, as at other places, it is a little difficult to get them out to lectures. I was the guest of Mr. Asa Bushby; I found a most entertaining host, and an amiable friend. Mr. Bushby served three years in the Northern army during the late war. His reminiscences of that period are intensely interesting, though anything but in favour of military glory.

My next "location" was New Haven, Connecticut, known to many as the "wooden nutmeg State." The city of New Haven is one of the prettiest little places I was ever in. It is quite an important port for the coasting trade, doing a general commercial business. Population nearly 60,000. It is called the "city of elms," from the fact that the streets are lined with those stately trees on either side. A large and handsome square occupies the centre of the city; its bright green turf and intersecting avenues of stately elms make a picture that, to appreciate fully, needs personal observation. New Haven is 170 miles from Boston, on the main line between there and New York. Fare from Boston, 4 dols. 50 cents. currency (about 16s. 2d. of our money); Pullman drawing-room car, 1 dol. 25 cents. extra (equal to 4s. 5d. our coin). Our first-class carriages are comfortable, especially those on the London and North-Western and Great Western main

lines, but after a Pullman they are anything but desirable. In summer, hot, close, and dusty; in winter, stuffy, draughty, and badly warmed; always cramping and confining; seldom, if ever, too well lighted; and for long rides cramping the limbs and vexing the souls of the unfortunate traveller. How different is a "Pullman!" For all the world more like an elegant boudoir than a railway car. Polished walnut-wood panelling, adorned with appropriate gildings; plate-glass mirrors take the places of the walls and papers of a drawing-room; Brussels carpet on the floor; crimson velvet upholstered arm-chairs—one to each passenger—with cushions for the feet; iced water to drink; a lavatory supplied with every requisite; an attendant to wait upon you; a conductor to take care of you; and a special compartment for ladies only: all these things combined tend to reduce the inevitable discomfort of travelling to the lowest possible minimum. Plenty of room to walk about in the car, and if a longer stroll is desired, you can walk through the entire length of the train. Is it expensive? No; it averages from half a cent. to a cent. per mile, which is a farthing to a halfpenny, over the regular fare.

To return, I found an energetic and live society operating in New Haven, though it, too, like all other things here just now, feels commercially the effect of the hard times. Excellent audiences assembled on the five Sundays of my month's engagement, and at the close of the final meeting the president spoke in the highest terms of the labours of my spirit-friends, and of the great appreciation thereof by the audience and the board of managers. I was the guest of Mr. E. R. Whiting, and I am under many obligations to him and his estimable lady for a very pleasant home during my stay. The above gentleman and Mr. Frank Hermance have hitherto borne much—nearly all—of the financial burden of this society, a fact which redounds greatly to their credit, considering there are many Spiritualists in the City far better able to sustain it than these good workers.

While in this city, I paid a couple of visits to New York—the first time, to accompany Mr. Hermance to the rooms of Dr. Slade, the celebrated slate-writing medium. Our object was to have a sitting with him. We found him disengaged, and after a little time spent in social chat we repaired to the *seance*-room; time, eleven a.m. Persons present—Dr. Slade, Mr. Hermance, and myself. Events—After seating ourselves at the table, in the centre of the room, Mr. Hermance and myself placed our feet upon the feet of Dr. Slade; a chip of slate pencil was then bitten off a stick of that article, and placed upon the slate, which we had previously assured ourselves was perfectly clean. With his right hand he held the slate under the table, his left being in full sight upon the top. Result—A brief salutation, written upon the slate, from Dr. Slade's departed wife. At the same time hands—those of "Owasso," an Indian chief—tapped our knees. The next event was of this character: An ordinary accordion was produced and examined, the keyboard sliding in grooves, like the lid of a box; Dr. Slade with one hand put this under the table, and directly exclaimed that it was being violently pulled; presently the key-board, by an invisible agency, was pulled out, and hurled across the room. After it was replaced several airs were played, and "Home, sweet home" was rendered exquisitely as a *finale*. The slate was again used, and this time quite a noticeable feature was introduced. Upon passing the slate under the table it was taken from Dr. Slade's hand and held up above the edge of the table at the far end from where he was sitting; our feet were still upon his, and at that time, his right hand being free, he brought it up to our view; *his two hands were thus in sight*. After that, the slate was held up on the head of Mr. Hermance, and while in that position the scrap of pencil upon it wrote as follows: "God bless all noble souls who work for this glorious Gospel." This concluded the sitting. I failed to find either confederate or mechanism, and if not spirits, what is it? Let the wise make answer. As the "power" responded to our desires intelligence must have been behind it. In the light of the facts I can more readily admit that the said facts were produced by the Indian "Owasso" and Dr. Slade's late wife, than that they were either the result of trick and confederacy or some occult physical force.

While in New York I visited the Union-square Theatre to witness the play of the *Two Orphans*. An elegant little house, an excellent play, admirably acted and superbly mounted, amply repaid me for my visit. At all places of amusement here programmes are distributed gratis.

Returning to New Haven, I obtained, through the kindness of Mr. Hermance, who is a railway official, a ride upon the

engine of the train, a long-treasured ambition being thus realised. The novelty of the experience, and the enchanting prospect, combined with the exhilaration induced by dashing on at thirty miles an hour, have fixed that ride upon my mind as one of my most pleasant travelling experiences.

My second trip to New York was taken on board the steamer *Elm City*, through the kindness of its steward, Mr. A. Coit. Some five hours are occupied in making the passage, and as the day was gloriously fine the sail down Long Island Sound was simply delightful. Sumptuously furnished, these steamers are quite a pleasant method of reaching New York, and they are extensively patronised. Of the palatial Boston and New York Sound steamers I shall have something to say in my next.

Leaving New Haven I ran up to Boston. While there it was my good fortune, through the kindness of Mr. Colby, editor of the *Banner of Light*, to form one of a party for a *seance* with Mr. C. H. Foster, the renowned medium. I here incorporate, from the report of the *seance*, those portions concerning myself which appeared in the *Banner of Light* for June 12, 1875:—

On the morning of Friday, June 4th, Mr. Epes Sargent, Mr. J. J. Morse, the English trance speaker, Mr. Isaac B. Rich, our partner, and myself, waited upon Mr. Foster at his rooms in the Parker House, Boston. The sitting was evidently intended by those unseen intelligences who enter so largely—though not so universally recognised in this capacity by the world in general—into the arrangement of life's details, to widen the scope of knowledge on the part of Mr. Morse concerning the capabilities of the mediums of the next sphere of being when the proper conditions are given them. Indeed, such was the information presented through Mr. Foster when the party took seats around the table. Mr. Morse was highly pleased with the success of the *seance* which followed, especially as during its continuance a wish which he long had entertained was accomplished, viz., the giving of words to him by his own particular spirit guides (outside of his own organism, and through the instrumentality of Mr. Foster), an experience which he had not met with before since his arrival in America.

The pellets so often described being prepared in the usual fashion, and to a considerable number, and mingled beyond recognition, Mr. Foster drew forth one upon which it was subsequently found was written the name of Mr. Morse's Chinese control, but at the time no person who saw it on the table, closely rolled up, could distinguish it from the rest; and as an additional test of his powers, before unfolding the paper slip, said he would write the name contained therein upon it. He then caught up the pencil, and clearly traced out the name, "Tien-Sien-Tie"; the pellet being then unrolled, proved his double test to be correct. The medium was also impressed to state to Mr. Morse that his spirit guides, who were then present, were happy to meet him under these peculiar circumstances.

When this message had been concluded, Mr. Foster suddenly spoke to Mr. Morse, saying, "Your mother is here," and proceeded to deliver a message of a personal character in her behalf to her son, giving the name "Mary Morse" at the end, which Mr. Morse said was correct. Mr. Morse was also privileged to converse with several of his spirit friends through the instrumentality of the raps; the matters stated, however, being of a personal character, we refrain from reproducing them.

The medium then remarked that "Lizzie Goodchild," who said she had recently passed to spirit-life, announced her presence, as having come in company with the mother of Mr. Morse. Mr. Morse inquired of what disease she died. The names of a certain number of the varied sicknesses to which humanity is heir having been written upon slips of paper by Mr. Morse, among them the true one, Mr. Foster at once selected the correct slip, and said heart-disease was the principal cause of her demise, although she was subject to pains in her left side. Mr. Morse said he had heard by letter from home of the decease of the lady named since he came to America. . . . The medium turned to Mr. Morse, and said, "William Lewis comes to you. Did you know in earth-life any person bearing that name?" Mr. Morse replied in the affirmative, and seemed about to add more to his statement to that effect, when Mr. Foster said, "Stop; I will tell you myself: that person was your wife's father, so he tells me. Is that true?" Mr. Morse acknowledged that it was.

From the nature of the private information communicated, also from the character of the manifestations, and the utter inability of Mr. Foster, or any one else, to distinguish the pellets from each other, I look upon that *seance* as giving the most conclusive evidence of spirit identity that I have ever witnessed. And when the warm words of cheer and encouragement from my beloved guide fell upon my ears, I felt indeed that with such a friendship I might brave the world. Words failed me, but from my heart's depths rose a silent aspiration of thankfulness for my mediumship. Your readers will rejoice to hear that ere many months this estimable man and wonderful medium will be with his English brethren, remaining some time.

I am, at the time of writing this, again in Philadelphia, boarding with a pleasant and agreeable family, presided over by Miss E. L. Stackhouse, North Eleventh-street No. 119. If any of our English friends wend their way to this city, I advise them to make straight for the above address. Miss Stackhouse and her mother, a good and venerable soul, are Quakers. Their neatness, trimness, and the apple-pie order that prevails, cause one to wish that all mankind were Quakers, or that they practised the Quaker virtues of cleanliness, sobriety, truthfulness, and honesty.

Ere I close, let me take this opportunity of saying it is my intention to sail for home from this country on Saturday,

October the 9th of this year, arriving in Liverpool about the 20th of the same month, where I hope to meet those who are loved and dear—my wife and child. I shall remain in Liverpool some few days, reaching London by the 26th, when I need not add I shall be delighted to meet my old friends once again.

I am heartily pleased to find that the late bazaar of the National Association proved so great a success. May the Society and its associates prosper ever! J. J. MORSE.

Philadelphia, June 24th, 1875.

ANCIENT DRUIDS AND MODERN SPIRITUALISTS.

A CURIOUS SEANCE ON PONTYPRIDD COMMON.

THE *Western Daily Mail*, Cardiff, of June 28th narrates how, on Sunday, June 20th, hundreds of Welshmen assembled on Pontypridd Common at a *gorsedd*, the modern survival of an ancient ceremony imagined to have been practised by the Druids. The *Mail* says:—

The following extraordinary epistle was received on Thursday by a gentleman at Pontypridd, from another residing in Cardiff, who is a firm believer in Spiritualism:—"It is with profound and unfeigned interest I write to you. I intended speaking to you at the *gorsedd* (throne), but my attention was called in another direction when the meeting broke up. We were a party of eight Spiritualists from Cardiff, and the same number from Merthyr at the *gorsedd* on Sunday. Our visit on that day was in conformity with the wishes and instructions of departed Druids of exalted intelligence, who claim us as members of the same faith as yourself; and we are informed that it was the custom of the Druids to hold their *seances* within the circle of the *meini gwynion* (white stones).

Our medium possesses the faculty of seeing spirits in her normal state, as we have had ample proof on many occasions under test conditions. As a preliminary episode, I must inform you that at all the regular periods for holding Druidical meetings at the rocking-stone, whether attended by bards and Druids in the flesh or not, those in the spirit are punctual on all occasions. We were so far favoured that spiritual celebrities were present. We were promised that an effort would be made to open the medium's eyes to see all the real personages in attendance. As I have hinted, this was not accomplished; but the Spiritualistic reporter for that day has since furnished us in writing with the names of some of the principal spirits in attendance—the Chief Stanislaus; Dr. Max; Iola Morganwg; Pekin, a Chinese philosopher; Dr. David; and a reporter, Gwilym Morganwg (the last-named was Arch-Druid before Taliesin ab Iolo, who was Myfyr's immediate predecessor). There were many females of high standing present—one Mrs. Sata, an Egyptian of high birth. She lived when the Pyramids were built. She is the highest in the scale of progression who attend our circle. Her philosophic teaching would astonish you. The next I shall mention is Neroli, an Italian spirit who suffered martyrdom, also a philosophic teacher. Little do you think, and less can you appreciate, the grandeur and importance attending the *gorsedd*, and that these bright spirits actually assisted at the ceremony of ordination. Even their dresses are minutely described. I stated to you at the commencement of this letter that the Druids held their *seances* at the *gorsedd*, and, to bring this fact home to you, I must give you an account of a part of our proceedings on that day. Probably you are aware that our party remained on the ground after the crowd went away; it was a part of our programme to hold a *seance*, not in the dark, but "in the face of the sun and in the eye of light," within the circle of the council (*cylch y cynghor*). A favourable spot was required, and our party divided in various directions in quest of a dry spot. At last a place was fixed upon simultaneously. It was near a north boundary-wall, on a large flat stone on which were spread our viands, and the *al fresco* luncheon was very acceptable. When all were satisfied the table was cleared, and the *seance* proposed. There were several mediums present, but the control fixed on R. She was not long idle, and began writing at a rapid rate. This is what came from the spirit world:—

"We are pleased to greet our friends here, especially as on this spot passed away the present control, Nest, the daughter of Owen, an attendant of the temple. She was murdered here by the Roman soldiery for the sake of her costly jewels, and also because they feared her power of foresight, she having revealed much of their past lives and foretold their detection, she being a seeress of the temple honoured in

her humility—a pure spirit—reincarnated from a priestess of a long past age.”

The above was written in less time than it has occupied me to do so, in the presence of sixteen sane and respectable people. The mesmeric influence of the ancient Bards and Druids still there remains, nor will it ever be erased, and its geniality cannot fail to produce the most happy spiritual results.

I was much pleased with her interesting song and the spirit with which it was rendered—the other persons sang admirably—and the sympathy aroused by the beautiful dirge, “Morfa Rhuddlan” (Rhuddlan Moor, where a great battle was fought between Wales and England, and the old dirge relating to which is one of the most touching of the melodies of Wales). That dirge calls forth many a slumbering sigh—yes, but ’tis only for a moment when we hear the notes of the “Men of Harlech,” and the words—

Cymru fu, a chymry fyddant,
Pob rhyw drallod hwy a dryllant,
Mynwn wleddoedd mynwn lwyddiant,
Gogoniant yn ei gwyn!

and echo re-echoes, “Caradog is not dead.”

Correspondence.

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

DREAMS.

Str.—During a *seance* I had with a friend recently (on May 15th) we asked some questions about the “dreams of levitation of the body.” The following reply was given, and may be interesting to those of your readers who seem to be anxious to receive any information that can be obtained upon the subject.

“When you, in your dreams, feel that you are being raised up or flying, it is the actual experience of your spirit. It is the positive proof of the separate entity of your spirit, for during the sleep of the body the spirit does oftentimes rise, and the impression you receive of flying is the result of actual levitation of the spirit.

“In all cases the spirit leaves the body during sleep or trance; but it is only in rare cases that the spirit can succeed in raising the body with it.

“As your spirit is your life; when your body is lying dormant in sleep your spirit can soar away, and does do so, so that even when you are not conscious of it, your spirit may be out of your body. The reunion is so rapid, that the instant of return cannot be discerned; but when there is a shock (such as you are conscious of, on apparently touching the ground after flying) that is the instant of the return of the spirit.

“Dream life is so very real. It is oftentimes the truest, deepest life. But the full experience of the good can only be known in the spirit home.”

On another occasion, five years ago, a friend asked: “In dreams, does the spirit leave the body, or is the influence sent out so as to bring us into *rapport* with the spirits dreamed of?”

“The waves of influence given in of dream life flow in upon the sleeper from the spirit-land. This brings a perfect *rapport*, and then the spirit of the sleeper is conveyed to the spirit-home, and is in actual reality out of the body, but joined to it by the magnetic cord of life, which if snapped asunder would leave the body dead or cast aside.

“When persons in the body dream of each other, they are brought *en rapport* by the affinity of their natures.

“This mesmeric influence helps to annihilate space. This is the secret influence that brings all spirits together, at any moment, and yet disturbs not the spirit called from its spirit-home.”

In answer to further remarks it was written: “Dream-life is threefold; whatever distresses is from the physical state, except in cases where it may arise from the sleeper’s nature being in harmony with low spirits, who may then distress him.”

F. G. THEOBALD.

PROFESSOR WILLIAM DENTON writes to us that he thought of visiting England this year, but has postponed his visit until 1876.

THE percentage received by M. Leymarie, of Paris, on Buguet’s photographs was in payment of Buguet’s debt to the Spiritual Society there.

MR. AND MRS. HARDY have returned to London from the Continent, and have taken up their abode at 2, Vernon-place, Bloomsbury, W.C. They will leave for the United States in three weeks’ time.

MR. Z. TEST, the American gentleman who witnessed so many of the manifestations at the house of the Baroness von Vay, in Hungary, reached London last Tuesday, and letters for him may be addressed to the office of the National Association of Spiritualists.

M. DE VIEL writes about the recent Paris trial: “When to the consternation of the judge and the *procureur* the letters of Buguet were produced, they very angrily asked Buguet how, after having written them, he had dared to say that Leymarie knew all along that he (Buguet) was imposing on the public. The answer of the confused scoundrel was—‘We always thought that he knew it;’ and on that *thought* Leymarie was condemned.”

DR. SEXTON AT THE CAVENDISH ROOMS.—Last Sunday evening, Dr. Sexton delivered a discourse at the Cavendish rooms, Mortimer-street, Regent-street, on the doctrine of “Metempsychosis Ancient and Modern.” The congregation was large and composed of highly intelligent persons, who seemed interested in the subject and Dr. Sexton’s mode of treating it. After a few preliminary remarks on the opinions entertained in ancient times respecting the pre-existence of the soul, Dr. Sexton proceeded to observe that the doctrine of Metempsychosis was believed in throughout the Eastern world, before Moses was found in his ark of bulrushes; that Alexander the Great had gazed with amazement at the self-immolations with which it had inspired the Gymnosophists, and that to-day it was accepted by almost the entire people of Burmah, China, and India, numbering at least between six and seven hundred millions of human beings. He dwelt upon the new form, in which it had made its appearance in modern times, as advocated first by Lessing and Fourier, and more recently by Allen Kardec, Miss Blackwell, the Countess of Caithness, and other Spiritualists. He expounded at great length the various forms which the doctrine had assumed, stated what he conceived to be the facts to which it owed its origin, and gave numerous reasons for rejecting it. On Sunday next the discourse will be on the “Doctrine of Future Life as taught in the Old Testament,” involving of course the ancient Hebrew conceptions of spirit and spiritual existence. Service commences at seven o’clock.

ANSWERS TO CORRESPONDENTS.

In consequence of the influx of interesting news from the Continent this week, several letters and paragraphs are kept over until our next issue.

In the Press and will be shortly published in one volume, handsomely got up, and printed on toned paper,

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ON THE ORIGIN, ULTIMATION, AND DESTINY OF THE HUMAN SPIRIT.

Illustrated by the experience of Teresa Jacoby, now an Angel in the tenth state.

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 “ 3.—Appearances of the Human Spirit, and residences in the Spiritual world,
 “ 4.—Spiritual science. Science of the Kingdom of God.
 “ 5.—The purpose of God in creation.
 “ 6.—The Divine Activity under the Form of Light.
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 “ 11.—The Lost Orb. Part I.
 “ 12.—The Angelic Society of Aaron’s Rod.
 “ 13.—The Lost Orb. Part II.
 “ 14.—Unity, Harmony, and Identity in Heaven.
 “ 15.—The Lost Orb. Part III.
 “ 16 to 30.—Experiences of a Spirit; containing an account of the Birth, Parentage, and Death of Teresa Jacoby, with her experiences in the other life, up through the states to the tenth in which she is now in, and communicates as the Angel Purity.

With an introductory chapter by the Recorder, who gives a full account concerning the giving of the communications.

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