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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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## PROFESSOR ZÖLLNER'S NEW VOLUME.

(Translated from Professor Zöllner's "Transcendentale Physie," Vol. III. of "Wissenschaftliche Abhandlung," p. 234, et seq.)

I GO now to the account of similar experiments, which have succeeded with me in the presence of Mr. Slade, but which have a yet higher interest for me, in that they have produced in me a conviction of the reality of the so-called clairvoyance, or clair-seeing.

On the 5th May, 1878, at about twenty-five minutes past four, Mr. Slade, Herr Oscar von Hoffmann, and I took our places at the table and in the sun-lighted room, of which a photographic copy is seen on Plate vii. Besides a number of slates, purchased by myself, there lay upon the table other things, among them two small card-board boxes, in which, at Slade's first residence in Leipsic, in December, 1877, I had put some pieces of money, and then firmly plastered it up outside with strips of paper. I had already at that time been in hopes of the removal of the enclosed pieces of money without opening of the boxes. However, my friends and I were so astonished and occupied with the multitude of the other phenomena which happened at Slade's first and second visit to Leipsic (November and December, 1877), that I abandoned the above-mentioned experiment for the time, and postponed it till Slade's return to Leipsic. One of these boxes was in form circular, and within it was a large piece of money; this box was firmly fastened by a strip of paper, the breadth of which corresponded to the height of the box, and its length much exceeded the circuit of the box; so, indeed, that first the strip of paper was spread with liquid glue on one side over its whole length and breadth, and was then stuck several times round the box, so that the latter, after the fastening, presented the appearance of a low cylinder of paste-board. The other box was rectangular, of the same sort as those in which steel pens are kept. In this box I had put two small pieces of money, and had then closed it by sticking a strip of paper round it, perpendicularly to its length, by means of liquid glue.

As mentioned above, I had already, in December, 1877, fastened up these boxes, and as I had observed neither the value of the enclosed coins nor their date, I could afterwards only ascertain by the noise from shaking the boxes that enclosed in the circular one was a large German coin (a thaler or a five-mark piece), in the rectangular one two smaller coins; whether these were pennies, groschen, or five-groschen pieces I had, after the lapse of half a year, at the time of Slade's last stay in Leipsic, entirely forgotten.

After we had taken our places at the card-table on



the above-mentioned day in the manner described, I took up the round box, and satisfied myself, by shaking, of the presence of the coin I had enclosed in it. Herr O. von Hoffmann did the same, and lastly Mr. Slade, who asked us for what purpose I had designed this box. I explained my purpose in a few words, and at the same time declared that it would be one of the finest confirmations of the reality of the fourth dimension, if his invisible, intelligent being succeeded in removing that coin from the box without opening it. Slade, ready, as always, to conform to my wish, took in the usual manner one of the slates which lay at hand, laid a morsel of slate pencil upon it (indeed, as it happened, a considerably larger one than usual), and held the slate with his right hand, half under the table. We heard writing, and when the slate was drawn out, there was found upon it the request to lay a second piece of pencil on the slate, which was done. Then Slade, who sat at my left (Von Hoffmann was on my right), held the slate with the two bits of pencil again under the table, while he as well as we awaited intently what should come there. Meanwhile the two fastened-up boxes lay untouched on about the middle of the table. Some minutes passed without anything happening, when Slade gazed fixedly in a particular direction in the corner of the room, and at the same time said, quite astonished, but slowly, the words dragged after one another, and partly with repetition: "I see—see funf and eighteen hundred seventy-six." Neither Slade nor we knew what that could mean, and both Herr O. von Hoffmann and myself remarked almost simultaneously that, at any rate, "funf" signified "funf" (five), and made the solution of the addition  $5 + 1876 = 1881$ . While I threw out this remark half in jest, we heard a hard object fall on the slate, which Slade during all the time had held under the table with his right hand (the left lying before us on the table). The slate was immediately drawn out, and on it was found the five-mark piece, with the date 1876. Naturally, I forthwith snatched up the pasteboard box standing before me, and which during all the foregoing had been touched by nobody, to ascertain, by shaking, the absence of the piece of money which had been in it half an hour before; and behold! it was quite empty and silent; the box was robbed of its contents in the shape of the five-mark piece.

As may be supposed, our pleasure at such an unlooked-for success of our experiment was extremely great; all the more, that by it at the same time was established the existence of a direct perception of objects, not effected in the ordinary way of our sense perceptions.

Moreover, it could not be any so-called thought-reading by the medium; that is, the perception of representations already in the heads of human beings. For neither I, and much less Mr. Slade and Herr von Hoffmann, knew what sort of coin there was in the box, nor what date it bore.

I was so satisfied with the success of this experiment under such stringent conditions that I was thinking of putting an end to the sitting, and postponing further attempts to a later one. However, Slade remarked that he did not feel himself at all exhausted by the sitting, which had lasted at most

ten minutes. This remark of Slade caused us to keep our places at the card-table, and to engage in unconstrained conversation with him. I introduced the subject of his sitting with the Grand Duke Constantine of Russia, and requested him to give us a detailed account of the phenomena which took place at it, as hitherto we had seen only the brief paragraph statement about them in the press. Thus urged, Slade mentioned that a very remarkable experiment in slate-writing had succeeded in the presence of the Grand Duke Constantine. Accidentally there had been two bits of pencil on the slate; when he held it under the table the writing of two pencils was heard at the same time, and when he drew out the slate the one pencil had written from left to right, the other, *at the same time*, from right to left. I at once proposed to try whether this experiment would succeed also with us; the suggestion arose from me quite naturally from the association of ideas elicited by the two bits of pencil which had been required in the above-mentioned experiment, without our having as yet known the object of this written demand.

Slade, at once ready to comply with my wish, held the slate with the two bits of pencil under the table-surface, and we soon heard very clearly writing upon it.

When the slate was withdrawn there was on it a communication in English as follows:—

"10—Pfennig—1876

2—Pfennig—1875

Let this be proof to you of clairvoyance. After the nine days you must rest or it will harm you and the medium. Believe in me, your friend."

We at once referred the first part of this message to the two coins contained in the rectangular box still unopened. I was just about to open it, we having immediately before convinced ourselves by shaking the box, and the distinct jingling within it, of the presence of the two smaller coins, yet without knowing the value or date of them. Suddenly, however, I changed my intention, and set the little box again uninjured on the middle of the table, while as well Herr von Hoffmann as also Slade suggested the possibility that perhaps the two coins, in like manner as shortly before the five-mark piece, might fall from the unopened box upon the slate held underneath. Immediately upon this suggestion, Slade again held an empty slate under the middle of the table. Scarcely was this done, when we distinctly heard two coins drop down on the surface of the slate, and on closer examination, the above statements on the slate we, in fact, found confirmed. Highly delighted, I now seized the still closed box in the confident expectation that it would, like the round box, be empty, and that, therefore, on shaking no rattling within would be heard. How great was my surprise when nevertheless the rattling happened, proceeding, indeed, likewise from two bodies, which yet, judging from the altered character of the sound, could not be coins. Already I was intending to convince myself of the contents of the box, by opening it, which could not be done without tearing the strips of paper pasted over it, when Slade prepared to get our question answered, as usual in such cases, through slate-writing by his "spirits." Scarcely had he taken



a slate with a fragment of pencil lying upon it, and held it half under the table, when we distinctly heard writing. Upon the upper surface of the slate was written in English—

“The two slate pencils are in the box.”

In fact the two larger pieces of slate pencil were nowhere to be found, and when I now opened the box by tearing the strip of paper glued to it, there within it, to our great joy, were both the pieces of pencil.

### Correspondence.

#### MR. J. A. CAMPBELL'S LETTERS.

SIR,—I find that many people do not understand what my reasons can be for proposing to print my letters separately month by month, and asking their help in enabling me to do so, instead of publishing them as a series in one of our spiritual papers. To my friends (and I never thought of addressing others, and don't care whether they understand or not), I hope it will be sufficient answer to say that I have reasons, manifold and weighty, which will be explained in the course of the letters themselves.

But it seems to me that I have not yet given a sufficiently intelligible reply to a far more important, and, in these days of telephones and telegraphs and steam printing, generally overlooked question—why I desire to speak at all, which only one person has asked of me. Yet on the character of this reply, and not of the other, both sympathy and aid ought altogether to depend. Good friend, I will answer you as clearly and as tersely as I can.

Because it has become necessary that some one, or, better still, some body of people, should make a more systematic and earnest effort than has yet been made:—

(1) To arrange in order the things that we positively know regarding the powers and governing laws of what for present purposes let me call, without offence, psychic force.

(2) To consider how the resultant clearer understanding of these same powers and laws may be applied to further those ends for which alone any kind of knowledge is to be sought—the glory of God and the edifying of mankind. And, on the other hand, how the increasing evil may be checked which follows upon the misunderstanding and misapplication of them to the glory of the devil and the destruction of mankind.

I know the magnitude of the effort. Only in dependence on that eternal law of righteousness, which has been at all times and in all places the same; in security of help from those who will speak only what they know; above all, in reverent submission to the perpetual ruling of that Lord who gave to this world its simplest, and at the same time its noblest and most inspiring faith, do I undertake it, feeling my weakness, but not having any fear.

These are the objects for and this the spirit in which I shall speak, and I ask those who sympathise with both to help me.

I have only to add that to print the letters for six months will cost £13. Are there thirteen people who think that one pound's worth of good may be done by them? If so, will they write, as some have indeed already done, to “Godfrey Blount, Esq., Pembroke Coll., Cambridge,” before the end of next week?

Twelve pages octavo will be the minimum size that I propose for each letter. The last three or four will be occupied with correspondence from fellow-workers, and illustrations may sometimes be inserted.

The series of letters will be so arranged that at the end of June they may be gathered into a continuous volume, with the supplementary matter at the end.

J. A. CAMPBELL.

As questions have been raised as to the time at which Mr. and Mrs. Holmes left England, we may state that it was early in 1874. The visit of Mr. and Mrs. Holmes took place so long ago that the details are unknown to many of the readers of these pages. They gave a number of very severe test *séances*, and the one thing published against them among Spiritualists during their career in England was, that when a light was struck at one of their sittings they were said to have been seen out of their places, one of them handling a guitar. The matter attracted no general public attention, but for a week or two made a hubbub inside the movement.

#### THE BANSHEE IN DR. KENEALY'S FAMILY.

The strain was like the thrush's note  
 Heard in sequestered Sgail,  
 Or like the blackbird's chorus sweet,  
 In Letter-legh's lone vale.

It was a song of sorrow;  
 The lay of a broken heart,  
 Murmured to weeping music—  
 Artless—and void of art.

Murmured to weeping music,  
 And blent with tears and sighs;  
 Murmured to weeping music  
 That drowns in grief the eyes.

Of the regular “banshee” we hear but little now. Whether the old royal Irish lines have become, by process of time, so tainted with inferior blood that the wailing messenger cannot decide in whose veins the princely drop still lingers, or whether the utilitarian shriek of the railway whistle has fairly drowned her own, the banshee is all but dumb. Notwithstanding, her warning cry has been heard in the living generation, and by one whose name it is allowable to mention—Dr. Kenealy—in truth the representative of one of those ancient lines.

The death of this gentleman's only brother occurred when he—the doctor—was yet a boy, and that event, as well as the warning that preceded it, left a lasting impression on his mind. His brother's bedroom opened on a large and far-extending tract bounded by green hills. In this apartment most of the members of the family—the doctor among them—were sitting about noon, the sun streaming beautifully through the thin transparent air, when suddenly a strain of melody, more divinely sweet than any earthly music they had ever heard, rose near at hand. It was the melancholy wail of a woman's voice, in accents betokening a depth of woe not to be described in words. It lasted several minutes, then appeared to melt away like the ripple of a wave—now heard, now lost in whispers—till “nothing lives 'twixt it and silence.”

As the song commenced, the dying boy fell into the last agony; but such was the effect of the circumstance upon those who stood around that their attention was almost distracted from the solemn scene, and one of them (the nurse) exclaimed involuntarily:—

“What a voice she has! *That is the Banshee.*”

As the last note became inaudible, the child's spirit passed away.

Dr. Kenealy refers to this never-to-be-forgotten circumstance in a recently-published work:—

“Here the Banshee, that phantom bright who weeps  
 Over the dying of her own loved line,  
 Floated in moonlight; in her streaming locks  
 Gleamed star-shine; when she looked on me, she knew  
 And smiled.”

Again:—

“The wish has but  
 Escaped my lips—and lo! once more it streams  
 In liquid lapse upon the fairy winds,  
 That guard each slightest note with jealous care,  
 And bring them hither, even as angels might  
 To the beloved to whom they minister.”\*

—From “*Strange Things Among Us*,” by H. Spicer.

\* *Gothic*.—A new pantomime. A work of marvellous, but undisciplined power; tender and daring, exquisite—and lamentable.



## A NATIONAL ANTHEM GIVEN BY INSPIRATION.

From the "New York Herald," November 27th, 1879.

SINCE it has been widely stated that Mr. P. S. Gilmore, the well-known *maestro* and organiser of the Jubilee Festival, has composed the music and words of a new national hymn for America, entitled "Columbia," the greatest interest in the matter has been felt in musical and social circles. Excellent judges have declared that the composition is so full of merit that it will immediately become popular.

A reporter of *The Herald* visited the composer yesterday at his residence in Twelfth-street. His home is one in which any person would like to linger. The pictures on the wall, the relics of artistic success, bric-a-brac scattered here and there, a library well-thumbed and a library table well-tumbled, faced by Beethoven and a score of the satellites of the musical world, battle pictures resting on easels, and water pitchers in other suggestive situations—these fill the eye while the visitor is hunting among the easy chairs to choose a seat. Mr. Gilmore is at all times one of the most approachable gentlemen in his profession when it is desirable to obtain information for the public. Yesterday, however, he frankly confessed that he did not know where to begin the story connected with his recent composition, or to give the incident intelligent shape.

"I have been," he said, "in a condition of mental excitement such as I have never known in my career, and until this heaven-inspired production is presented to the public in the manner which I have planned I expect to have no rest."

"But how did this trouble originate?" inquired the reporter.

"I was lying on yonder lounge in a half dreamy mood," he said, "when suddenly there flashed upon me, complete in all of its details, just like a perfect picture, a melody, a thought. I ran to my desk and put it on paper. Here! see! there is a change in but one note. There it is—the original, just as it came inspired by the angels. It isn't mine. I make no claim to it. It has come from God. I am only the messenger. From that moment it assumed form, and to me possessed a soul. The melody filled my nature to a degree that I was unable to repress. Going to the Grand Opera House to attend the usual Sunday evening concert, I found myself still in the dream, charmed. I went through the direction of the music of my band in a purely mechanical way, sometimes being obliged to count the movements of my own baton to assure myself of my own identity. To tell you the truth, spiritually I was not there at all. I remember that the overture of the evening was from *William Tell*, which is as familiar to me as A, B, C, and that as an automaton I went through certain motions, but the melody that had come to me an hour or two before so possessed my being that nothing else could take its place."

"What was your first thought when this melody presented itself?"

"I could only say, 'Thank God!' for I felt that it was a gift from above. Then came the desire to wed this beautiful music to verse. Returning from the Opera House I retired, but during the night scarcely

closed my eyes. I said to myself, I have secured the soul, but where is the body? and so, tumbling and tossing, restless and uneasy, struggling with something, I know not what, for two or three days and nights, suddenly, as if by inspiration, there appeared the picture of America from her growth to the present time, presented in verse. I sprang from one of those sleepless beds, and with only the few interlineations you see (Mr. Gilmore here produced the original copy in pencil) I transcribed what has been sent to me by heaven. I believe it—yes; don't smile, it is immortal!"

"And how do you propose to utilise this idea?" inquired the writer.

"In a business way I have protected myself by copyright so far as the music is concerned, but wherever the words and music are combined in the schools I shall be glad to have them used. Indeed, I think there will be no public occasion on which after awhile the stirring notes of my anthem will not be heard. The last verse is especially adapted for every reverential occasion. For myself I sing it as my morning and evening prayer, and my family join me in using it as a part of our nightly praise to the Almighty."

"How did the name 'Columbia' so happily occur to you?"

"It was merely one of those happy thoughts that grow around a man when he is intellectually in a process of incubation. The great events of the nation came to me, rank and file. They found me in a spell—a frenzy. They shaped themselves. I was only the amanuensis, and it was with the melody ringing in my ears that I put the lines on paper. When the work was finished I felt as if I had lived fifty years."

"I infer from your conversation that you do not regard this as a commercial enterprise."

"Not in the least. From the moment I called my poem 'Columbia' I felt that the music and the words would make their mark on the face of time. They have been sent from heaven and are an inspiration. Such words and music never would have been given me if they were not intended for a great and beautiful mission."

"Have you any objection to the publication of the words?"

"None whatever. Here they are." And Mr. Gilmore presented the writer with a copy, from which the following publication is made:—

## COLUMBIA.

## 1.

COLUMBIA! First and fairest gem  
On Nature's brow—a diadem,  
Whose lustre, bright as heavenly star,  
The light of freedom sheds afar.  
Like Noah's Ark, a God-sent bark,  
In search of land, through day and dark,  
First found thee held by Nature's child,  
The red man in his wigwam, wild.

## 2.

COLUMBIA! Soon the tidings spread  
Of what Columbus saw and said;  
The eyes of man then turned to thee,  
The new land rising from the sea;  
Each spread his sail before the gale,  
To verify the wondrous tale.  
And thus began what was to be  
The hope and home of Liberty.



3.

COLUMBIA! In thine early days  
Our Pilgrim Fathers sang thy praise.  
They landed from the *Mayflower's* deck,  
On Plymouth Rock—a snow-clad speck—  
That marks the place from which the race  
Of Puritans their true blood trace,  
Who bought our Independence dear  
With hearts of steel that knew no fear.

4.

COLUMBIA! 'Twas in fire and blood  
Brave Washington, the foremost, stood.  
With banner high and sword in hand,  
He drove the tyrant from the land;  
Thy breast still sore, to thy heart's core,  
Till washed again in human gore—  
In martyr blood! Shed not in vain.  
It left thee whole without a stain.

5.

COLUMBIA! See what thou art now,  
A crown of stars on Nature's brow;  
With fields of gold and teeming marts,  
With fifty million loving hearts,  
Who cling to thee from sea to sea  
To guard thy peace and liberty;  
Who man to man shall e'er be just,  
And in the Lord place all their trust.

6.

COLUMBIA! Lift thine eyes on high,  
See Him who dwells in yonder sky,  
The King of Glory on His throne,  
Who looks on all, for all's His own.  
Our earthly gain would be in vain,  
A home in heaven to attain,  
If with our hearts we did not pay  
Our debt to Him. Then let us pray.

7.

At morn, at noon, at eventide,  
Oh, Lord! be ever at our side,  
That we Thy voice may always hear,  
And feel that Thou art ever near.  
In mercy spare from grief and care  
The nation, bowed in fervent prayer,  
Who ask with reverent love and awe,  
GOD BLESS AND SAVE AMERICA!

"Many attempts," said Mr. Gilmore, "have been made to write a national song to order, but they have all failed. Music and sentiment cannot be made by machinery. If what I have done is effective, as I believe it will be, the credit will come from the grand impulses of the popular heart. The melody will sound its own singing way."

"Do you expect to supplant 'Yankee Doodle,' 'Hail Columbia,' 'The Star-spangled Banner,' and 'Red, White, and Blue?'"

"Not at all. And yet neither of these airs is American. Nor are the words of the songs as effective as those which are presented in the heaven-born song I have handed you. But I think there is an inspiration in 'Columbia' that will give it place wherever it may be heard."

"How do you propose to introduce this composition to the public?"

"It is my purpose to secure some large auditorium, like that of the Academy of Music, and give the proceeds of the performance equally to St. John's Guild and the Society of St. Vincent de Paul. I know that a large orchestra and hundreds of singers will volunteer their services, and it is my hope that some of the distinguished men of America will unite with me in adding shape and colour to the introduction of the anthem. No one shall make any money out of the

undertaking. I regard the theme as sacred, and if the blessing of heaven is to rest upon it, as it has thus far done, it must be in the charity that goes to the poor.

In ending his conversation, Mr. Gilmore said that he did not know the exact date on which "Columbia" would be presented to the public, but he expected to perfect his arrangements during the next fortnight.

#### A CURIOUS PROPHECY.

ONE of the forerunners of modern Spiritualism was John Tritheim, who flourished in the fifteenth century, the irreproachable abbe of a convent of Benedictines at Spauheim, a learned theologian and the teacher of the celebrated Cornelius Agrippa. He had the reputation of being able to evoke demons and to raise the dead. It is related of him, for example, that finding himself at the court of the Emperor Maximilian, who was inconsolable for the death of his first wife, Mary of Burgundy, he took pity on his grief and offered to show him the deceased princess, and that Maximilian and one of his courtiers having been shut up with the abbe in a lonely chamber, Mary actually appeared to their eyes, in the rich apparel of her earth life, and that to make sure it was she herself, her august husband felt for and found a wart which he knew was situated on the nape of the princess's neck. This frightened him so that he ordered Tritheim to close the *séance* at once, and forbade him ever to renew such experiments. There is no doubt that Tritheim had penetrated many of the secrets of modern Spiritualism, and he was even persuaded that it was possible to transport a man's body long distances through the air.

Tritheim was a voluminous writer, and in his *Opera Historica* (Frankfort, 1601) he gives what he calls his Mystic Chronology. It is a key of all prophecies, ancient and modern, including the Apocalypse, and also a treatise on the philosophy of history more independent and more complete than those of either Vico or Bossuet. We shall not go over his survey of the past history of the world, which is based on the Kabbalah, but we shall simply call attention to a curious prediction falling due in the month of November, 1879, which John Tritheim calls the epoch of the reign of Michael and of the foundation of a universal kingdom. "This kingdom," he says, "will have been prepared by three centuries and a half of anguish and three centuries and a half of hopes; epochs which coincide precisely with the sixteenth, seventeenth, eighteenth, and the half of the nineteenth centuries for the dawn of hope; with the fourteenth, thirteenth, twelfth, and half of the eleventh for the trials, the ignorance, the sufferings and the scourges of all kinds of the middle ages." According to his calculation, then, in 1879 a universal empire is to be founded and to give peace to the world. Commentators have explained this as a political event, and have usually assigned the kingdom to France; but may they not have made the same mistake as the Jews did at the first coming of our Lord? May it not be that the prophecy refers to the setting up of the Kingdom of God among



peoples freed from the yoke of tyrants, and from whose eyes the bandage of error and ignorance has been torn? According to Tritheim, that kingdom will be both political and religious; it will solve all the problems which agitate men's minds in these days, and it will last three hundred and fifty-four years and four months. Then will return the reign of Orifel, that is to say an epoch of silence and of night. Who knows?—*Mind and Matter* (Philadelphia).

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NEW YEAR'S EVE.

Oh! New Year, come and laugh with us!

The Old Year is so sad,  
And he can smile on us no more,  
Our pleasant days with him are o'er,  
And nothing makes us glad.

Oh! New Year, come and pray for us!

The Old Year cannot pray,  
Unanswered longings fret his soul,  
And tides of disappointment roll  
Upon our hearts to-day.

Oh! New Year, bring thou light to us!

The Old Year has grown blind,  
He cannot guide our weary feet,  
We miss the things we go to meet,  
We seek, but never find.

Oh! New Year, come and govern us!

And teach us how to fight,  
The Old Year cannot lead us more,  
For he is wounded very sore,  
And he will die to-night.

So be thou King, and come to us!

Our precious dreams make true,  
Make highways through the desert sand,  
Bring all our lost ships back to land,  
And clothe the waste anew.

Bring down fresh hope to comfort us,

Our foolish doubts remove,  
Give plenty after weary dearth,  
Proclaim a peace through all the earth,  
And fill the world with Love.

The Old Year dieth quietly,

The night is chill and drear,  
No stars light up the sullen skies,  
The earth is full of travail-cries,  
Dawn on us, glad New Year!

Dear God, we raise our hearts to greet

Thy Messenger Divine,  
For good or ill we cannot tell,  
But what he brings is surely well,  
For all the years are Thine.

C. A. BURKE.

THE PSYCHOLOGICAL SOCIETY.

MR. SERJEANT COX was the life and soul of the Psychological Society, in the body of which there was little enthusiasm. At the last special general meeting the following resolutions were passed bringing the society to an end:—

1. That inasmuch as the society was founded by Mr. Serjeant Cox for a special object, which has in some measure been attained, and he was throughout distinctly identified with the undertaking, and his loss is practically irreparable, it is expedient that the society should be dissolved as from December 31, 1879; and that (except for the purpose of adjusting accounts) it be dissolved accordingly.

2. That Mr. F. K. Munton be requested to retain his appointment as hon. sec. and treasurer as long as may be necessary to collect the assets and discharge the obligations of the society, he rendering an account thereof in due course to the Council, who, for this limited purpose, shall remain in office and be called together to decide on the appropriation of the balance, if any.

3. That it be a recommendation to the Council, when called together under the preceding resolution, that the surplus funds, if any, be devoted to the binding up, in one uniform volume, of complete sets of the prints of the society's proceedings and papers published under its auspices, for presentation to every member of the society who shall have paid his subscription for 1879, or shall at any time since the society was established have paid for two whole years, and complied with the rules and regulations.

4. That the best thanks of the society are hereby given to F. K. Munton, Esq., for his honorary services as secretary and treasurer of the society from its formation to the present time.

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THE annual subscriptions for the supply of *The Spiritualist* by post during 1880 are now over due from those who have not yet remitted the amount. The sum due is 10s. 10d. from each subscriber within the limits of the British and Foreign Postal Union. The paper can now be had as cheaply in nearly every part of Europe as it can in England.

AMONG the new books to be issued from *The Spiritualist* office some two months hence, will be a richly-illustrated translation of the psychical experiments of Dr. Zöllner, Professor of Astronomy at Leipzig University. The men of science chiefly interested in the researches have given special international copyright and other facilities for the issue of the forthcoming book.

ARCHDEACON GORDON-CUMMING DUNBAR and the Rev. Sir William Dunbar, Bart., both of whom occasionally attend Mrs. Makdougall Gregory's *seances*, are sometimes mistaken for each other by a portion of our readers. Moreover, there is another Sir William Dunbar, but he is not a clergyman. Mrs. Louisa Lowe, hon. sec. to the Lunacy Law Reform Association, and Mrs. Louie M. Lowe, the medium, have sometimes been erroneously supposed to be the same.

LAST Saturday Mr. and Mrs. C. F. Varley entertained a large number of friends at their residence, Cromwell House, Bexley Heath, Kent, on the occasion of the coming of age of their eldest son, Mr. C. O. Varley. Festivity and harmony prevailed, and dancing was kept up until a late hour. Among the guests were Mr. and Mrs. William Crookes, Mr. and Mrs. E. Graves, Mrs. and Miss Rochussen, Mr. C. E. Spagnoletti, Mr. W. H. Harrison, Mr. Muirhead, Mr. McColla, Dr. and Mrs. Wheeler, and many others.

THE Countess of Caithness is now at her winter residence in Nice, and gives us glowing accounts of the climate there. Several other English Spiritualists are establishing themselves in the towns on the northern shore of the Mediterranean until the close of the winter season, and there are a few in Algiers. Dr. Friese, the Breslau savant, who has just visited England to see the spiritual phenomena here, was delighted above all things with the November and December weather, which to residents consists of pea-soup fogs and cold slush. He explained that in Germany snow and ice-water would be deep, with no surrounding sea to promote warmth.



## PSYCHOGRAPHY EXTRAORDINARY.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN MINISTER  
AT THE COURT OF PORTUGAL.

YOUR old correspondent has been of late rather a delinquent contributor. But "it's a far cry to Lochow;" and when separated by the Atlantic, one is less prompted by the occasion to write than when the postal distance measures only by hours, as was the case when I used to write you from Paris.

But I have recently had in Philadelphia such interesting experiences in psychography, that I feel impelled to send you some account of them—the more so as they have some connection with those I witnessed in San Francisco (see *Spiritualist*, March 30, and June 1, 1877). The medium was Mr. Henry C. Gordon, to whom I was referred by Col. Roberts, the editor of the Philadelphia Spiritualist weekly, *Mind and Matter*. I spent several days under Mr. Gordon's friendly and fraternal roof, and seeing him at all hours I became satisfied that he is one of the very finest mediums I have ever come into contact with.

The special manifestation of the direct writing, while it is the only one of which I had had much previous experience, is the phenomenon now of the deepest interest and value to me. Of all the others, in their various forms and phases, my experience had been long and large, including that which is such a stumbling-block, even to so many Spiritualists, of materialisation. You know that for years I was a daily attendant on the wonderful course of private *séances*, in Paris, under the auspices of the liberal and philosophical Count de Bullet, of which *séances* I was the historiographer in your columns. But all the phenomena of what may be called the physical order, however valuable as "miraculous" evidences, and therefore useful to beginners and investigators, lose their relative importance, and the interest of novelty, after a certain stage of progress in Spiritualism. The communications purporting to come from spirits, through mediums, respecting the spirit-life and conditions and experiences, are more or less doubtful and unsatisfactory, for two reasons: 1st, the uncertainty as to the grade and character and genuineness of the spirits, which vary widely, from superior to inferior and unprogressed; 2nd, because we can never know, as the medium himself generally cannot know, how far those communications are influenced, coloured, or distorted, by the unconscious action of his own mind, always comparatively abnormal, and specially so in his condition of mediumistic influence. Even in that highest phase of mediumship manifested by not a few of the trance or inspirational speakers in their wonderful extemporised eloquence, both in prose and poetry (the evidence of manifest inspiration by an extraneous and higher influence being most certain in the rhymed and rhythmical poetry, full of logical sequence as well as of high thought, pure feeling, and beautiful diction)—even in that phase of it we can never draw any exact line of demarcation between the interblended and ecstatised human intellect of the speaker and the extraneous inspiration which suggests to him the ideas. But when neither the hand of the writing medium, nor the tongue of the inspirational speaker, plays any part in what takes place, where no human hand has or can have

any possible access to the slate or blank paper on which the written communications come at our request, and in response to our inquiries, or on subjects not thought of by us, or from spirits known to us, but not in our minds at the time—then have we at least the absolute certainty that, whatever communications come, they come direct, unmixed, and unadulterated, from spirit sources. And that is an immense satisfaction and an immense privilege for a mortal still in the flesh. The question must still indeed remain an open one as to whether they really proceed from the spirits from whom they purport to come, and whose names, and generally signatures, they bear. It is still supposable that they may come from deceptive spirits personating others whose names they assume. On this point we must exercise our own best judgment from the intrinsic evidence; from confirmation on other occasions through other mediums and other spirits; from the character, the elevated or the low condition of the communicating spirit as it may appear from the tone and animus of the communication, and from its correspondence with what our reason would lead us to expect from those particular spirits. But at any rate, it is at least certain that such communications come to us straight and direct, and with no disturbing or qualifying mortal intervention, from spirits.

Of such communications I received a number at four private *séances* held with Mr. Gordon, at which the mode employed excluded any possibility of deception. For we sat alone in a room in which the light of an unclouded sun was only a little subdued by a grey paper window shade. It was at an old mahogany table of some size, with broad hanging flaps or leaves. On its underside was nothing but the four legs, and the ordinary frame connecting them. Each leaf, when opened, was supported by a bar or tongue of the old-fashioned kind, pivoting on its inner end, which tongue, when the leaf was down, was received in a slot cut in the cross piece of the table frame. This slot, of about an inch in diameter, was of course empty when the tongue was out, engaged in its proper duty of supporting the leaf when raised. This empty slot afforded a receptacle into which could be thrust a light pasteboard box, nine inches by six, and an inch in depth. The box therefore fitted pretty tight in the slot left vacant by the withdrawal of the tongue. It is proper that this should be clearly understood, because the use of that box at Mr. Gordon's is that a half sheet of note paper is laid in it, with a small bit of lead from an ever-pointed pencil, on which the spirit writing is expected to appear. I myself laid the blank paper in the box, which I then closed and thrust into the receptacle, where it was held tightly clamped, with its upper surface closely pressed against the under side of the table top. It was one of the common thin pasteboard boxes from some fancy-article shop, with a cover hinging by its paper connection with the lower part or body of the box, and the ends and front side of the cover were of the same depth as that of the box, so that when shut the edges of the cover reached down to the bottom of the box. Such a box requires some manipulation with both hands to raise the cover to open it. It was necessary to hold the bottom of the box down with the nails of



one hand, while the cover was raised with the fingers of the other. A large heavy cloth covered the table, at which the medium and I sat at right angles to each other, he at the end fronting the lifted leaf, I at the side.

Besides the box which contained the paper and bit of lead pencil, there was a slate with an almost imperceptible mite of slate pencil on it, which with his left hand the medium held by its corner under the table, close up to the table top, his other hand resting with my two on the top of the table. His knees (in my full view) were outside of the table-cloth as it hung, so that they partially pressed it inward.

In this situation it is clear, first, that it was impossible for the medium to perform any writing on the slate; second, that it was, further, twofold impossible for him to do so on the paper shut up in the closed box tightly clamped in the slot or receptacle above described. We were alone in the room. Both pencil and box were simultaneously under the table, and both were simultaneously written upon by different spirits; that is, spirits signing with different names. I say, absolutely by *spirits*, because the demonstration is conclusive that no mortal hand had or could have any access to either the slate or the paper. The slate was always written upon on its upper side, which was held close up to the table top; on one occasion both its sides were covered with the writing. Even Messrs. Lankester and Donkin, had they been present, must have been compelled, under such conclusive test conditions, to "give in to spirits."

I held four of these private *séances* with Mr. Gordon, and received a great many such communications, both on the slate and on the paper. Many of them were in reference to my questions or requests, and were signed, in some cases, by spirits I had known in the flesh. Occasionally, but not often, we would find the paper blank. After copying and expunging from the slate, we would replace it under the table, as also we would do with the box, after substituting a fresh blank sheet for the one found written upon. The writing on the slate we could hear while in progress, usually by the scratching sound of the pencil (as with Dr. Slade), but two or three times it was indicated by the same flow of rapid little ticks, sounding like a flow of electric sparks, as in my former experience, nearly three years ago, in San Francisco. Whenever the writing was finished on the slate it was promptly pushed out towards me, sliding in close contact with the under side of the table top. On one of these occasions it stuck to the table so tightly, as though by magnetic adhesion, that the medium and I had to exert considerable strength with our hands to pull it out; so much so, that we dislocated the wooden frame of the slate before we got it out.

I do not enter at large into the contents of these communications. It would carry us too far. The signers were in general no ordinary persons in this life, though some of them were members of my own family, of whose names the medium could not have had any knowledge. The matters written about were of grave importance and of the deepest interest, nor was there anything frivolous or insignificant. On one occasion, when four distinguished persons had been said to be present (who signed the reply to the

inquiry put by me), there was unexpectedly added to those greater names that of a brother of my own, as though for a sort of endorsement, designed to secure my personal confidence in the genuineness of the other and far greater names. "Who is Thomas O'Sullivan?" the medium asked of me. And again, "Who is Adam Clarke—Dr. Adam Clarke?" . . .

A strong religious spirit pervaded all the *séances*, as it, indeed, seemed to characterise this medium in the various other manifestations I witnessed during my stay under his roof. To sundry other communications concerning "Jesus, the Christ," appeared the following great names: Mary, the mother of Jesus, St. John, Dr. Adam Clarke, Emanuel Swedenborg, Archbishop Hughes, Dr. Wm. E. Channing, Theodore Parker, Martin Luther, George Washington, R. D. Owen, my friend Don Pedro, the late King of Portugal, and others, together sometimes with members of my own family, as though for the purpose of impressing my mind, habitually distrustful of communications purporting to come from great historical characters.

Readers will interpret these things as they please. I cannot, of course, vouch for any of these great names. Had they come in the common modes, in which there may be room for supposing some intervention, conscious or unconscious, of the human mind of a writing or speaking medium, the very greatness of the names presented would have tended to awaken doubt in my mind as to their genuineness; but I cannot deny that it was very impressive to witness such things thus written on the authority of such names, and under the absolute certainty that the communications came, direct and unadulterated, at least from spirits, whether they were in very deed those particular spirits or not. Either they were those they purported to be or they were deceptive and lying spirits; with which latter supposition the whole tone and apparent holy and religious animus of all that passed were scarcely reconcilable.

At one of these *séances*, having asked whether "Glaucus" was present, and being told that he was, I begged him to write me how Count de Bullet now was, as he had recently been seriously ill. I found written on the paper in the box, "The Count is in better health.—G."

On a former occasion at a materialisation *séance* in New York, with Mrs. Bliss as the medium, shortly after reading in *The Spiritualist* that the Count was seriously ill, I was told by spirit voices, "The Count is much better;" and again, "Your friend is very comfortable this evening." These responses were to inquiries I had addressed, in the one case to John King, said to be present, and in the other to another spirit, of whom I asked if she would not go to Paris and learn how he was. About half an hour afterwards, when I had despaired of getting a reply, the answer was given me as above.

A curious point before I conclude this subject. There were two communications (the one on the paper, the other on the slate), which were in unintelligible Oriental languages. The one of them was in three distinct paragraphs and handwritings or characters, and they were in response to an inquiry respecting certain writings of many centuries ago. When I asked for some interpretation of them, it was written



on the paper in English and without signature: "Very ancient spirits come to approve of \*\*\* spirits of the seventh sphere announce to you, etc."

The other Oriental communication filled the whole of the slate. Some three or four lines ran transversely, and beneath them were written three lines up and down, after the Chinese fashion. As this was unintelligible, and as I could not preserve it, it was expunged to use the slate again—which I now regret. It was then followed by another, equally unintelligible, but consisting of only a single word, presumed to be a name, which also had to be expunged. But on my begging that some other spirit would get the sense from the spirit writers and give it in English, there was then written: "Carlimus (as I copied it, though the name was very illegible) sends greeting to Mr. S., and wishes him to go for a sitting to-morrow afternoon with Mrs. Bliss." On my then asking whether that name "Carlimus" was correct, it was written "Calaunus, a friend of Confucius." This was curious. It explained the Chinese up-and-down portion of writing. At this *séance* I had asked for the presence of a certain Portuguese spirit, an old friend, from whom the editor of *Mind and Matter* had the day before shown me, and requested me to translate a communication in Portuguese, given through Mrs. Bliss in February, 1878. I presumed, therefore, that that spirit, having once before entered into *rapport* with Mrs. Bliss, found himself unable to do so easily with another medium, and that, therefore, I was referred back to Mrs. Bliss. His presence there (at Gordon's) had been announced by strong raps in response to my questions, but it seemed that he was not able to write. Of the result of the *séance* which I accordingly held with Mrs. Bliss I shall not speak further in the present letter. It was very curious and interesting.

Space and time do not permit my relating other splendid manifestations I witnessed at Mr. Gordon's. At two public materialisation *séances*, numerous spirits came forth into the room, at one of them as many as twenty-eight. Many of these were recognised by the other persons present. I only recognised positively a brother of mine, and also "John King." These appeared only at the window of the cabinet, but I was called up close to see them. My brother was unequivocal, and I was again summoned up to see him a second time. In regard to the other, I said: "He looks very like John King, only he has no beard." Immediately the spirit nodded to me, and applying his hand to his chin, stroked it downward, and under each stroke the familiar black beard grew, longer and longer and broader until the "John King" I had seen hundreds of times in Paris, and whom we had there ourselves photographed floating in the air, was then before me beyond question or doubt.

Two other spirits who came out, and acted with characteristic affectionateness, assented by bowing to my presumption as to who they were, but I had no distinct view of their features, as they were between me and the very low light which was in a corner of the room. One of them, claiming to be my mother, laid her hands on my head, and again took my face between them, and on my asking her

to make her accustomed sign to me she made that of the cross on my face. She also knelt before me and raised her clasped hands as though in prayer. I cannot say I could identify her face, which I could not sufficiently see, but I believe it to have been her.

Mr. Gordon, during my stay, frequently passed into trance, in which state he delivered some of the most beautiful utterances I have ever heard; all of a very devout and elevated character. On one of these occasions, very late at night, he delivered three exquisite poems, all illustrative of the immortality of the soul—the one on the idea of the flower springing up out of the dead and buried seed, the next on that of the butterfly from the worm, and the third on that of the bird, weary and storm-tossed, and finding a resting-place on the twig, which, however, yields beneath it, but on which—

"Still it sings,  
Because it knows that it has wings."

The only two persons present were electrified by the beauty and charm of these poems, which were entirely extemporaneous, the emblem, the butterfly (psyche), having been suggested by myself after the close of the first poem. We both extremely regretted that there was no stenographer present to preserve these exquisite poems.

New York, Dec. 12th, 1879.

#### GRASPING A REAL APPARITION.

OUR Nova Scotian correspondent has forwarded us the following additional deposition (see No. 379 of *The Spiritualist*) about the grasping of an apparition at Shubenacadie: the original document is in our possession for preservation.

#### COMPARED COPY OF DAVID BELL'S DECLARATION.

I, David Bell, of Shubenacadie, in the county of Hauts, and province of Nova Scotia, but at present residing at Mr. William Sharp's, near the town of Windsor, in the county and province aforesaid, millwright, do solemnly declare that having heard rumours that the old house near said William Sharp's was haunted, and also having myself heard curious noises there, and having no faith in any spiritual origin to account for them, I, about seven years ago, induced a coloured man, named Thomas Tynes, who then and now works for Mr. Sharp (and who having been into Windsor, and partaken somewhat of spirituous liquors, was full of Dutch courage), to go into the old house, and dare the ghost which he alleged had previously appeared to him. He did so, and I accompanied him to the old house, which is not more than three or four rods from Mr. Sharp's residence. I stopped outside, and held the door after he went in, and I heard him daring the supposed ghost to come on, calling it by the name he imagined it bore on earth—a woman's name—and stating that he could handle it. He had not been in the old house more than five minutes when I heard a noise, something like a clinch, and the voice of Tynes pitifully calling out to the ghost to "let him go this time, and he'd never bother or say anything more about her." Then he ran to get out, but I held the door, as it was all a joke to me, and I did not comprehend or believe that he was in trouble



with a ghost. He begged me hard to let him out, but I encouraged him to go back and have another tussle, and held the door fast against him, and told him that "if he gave her up this time he would never have any chance to live with her round there;" so he went into the large east room again, and I heard again a greater noise than before, and a sound of some one falling on the floor heavily, and immediately upon the fall, Tynes cried out, "She's got me down," and I sung out, "Stick to her, Tommy; don't give her up; you can handle her." Tynes halloed a good deal, and coming to the door, terribly frightened and out of breath, implored me to let him out. I did so. His strength appeared to have all gone from him, and he was then the whitest coloured-man I ever saw. This event happened in the fall of the year, about seven o'clock in the evening. I was puzzled to account for Tynes' experience in the old house, the noises I heard like a clinch in wrestling, his fall and evident terror, and accordingly I suggested to my friend, William Sharp, that we should go into the old house and investigate the matter, and find out what the noises proceeded from, if possible. I was in Prince Edward Island when William Sharp's declaration was made in this matter; but I have just read his declaration in *The Spiritualist* of the 28th of November last, and his account of what transpired in the old house on the night to which he refers is perfectly correct. It was in the neighbourhood, at twelve o'clock midnight, when we took up our position in the east room that night. It was pretty dark in the room, but I saw the tall figure in consequence of its being clothed in white when it first came into the room. I immediately saw some sort of a struggle between Mr Sharp and the figure. He was unsuccessful in holding it, and as it was passing me I seized it round the neck. It appeared to be off the floor a little, moving through the air. I could hear no footsteps. I had a good grip of it, and never was more astonished in my life when I found I could not hold it, and I cannot describe how the substance I grasped felt. The lower part of the window sash in the north corner of the room was out, and it made for that, appearing to be floating kite-fashion. I was determined to make a final effort to arrest this strange creature, and rushed to the window and seized its foot. It was half way out of the window, the body or shape being slanting, as if it were going up in the air. I thought I had wrenched its foot off (as I plainly felt the foot in my hand), as the figure appeared to give a wrench to get away from me; but almost instantly I found, to my great astonishment, that I had nothing in my hand. I was then in the prime of manhood, and weighed over two hundred pounds. I did not then believe in ghosts, and was not troubled with any superstitious fears; and if this was not a spirit that we seized that night I do not know what else it could possibly be. The form appeared to be that of a woman. I am not a Spiritualist, and never attended a Spiritualist meeting of any kind, and am always collected in my thoughts, having been a total abstainer all my life from intoxicating liquors; and I make this solemn declaration, conscientiously believing the same to be true, and by virtue of the Act of the Parliament of Canada, passed in the thirty-seventh year of her Majesty's reign,

intituled "An Act for the suppression of voluntary and extra-judicial oaths."

Declared at Windsor aforesaid, }  
the fifteenth day of December, } DAVID BELL.  
one thousand eight hundred }  
and seventy-nine. }

Before me, George H. King,  
Notary Public.

Be it known and made manifest unto all people that on the fifteenth day of December, in the year of our Lord one thousand eight hundred and seventy-nine, I, George H. King, notary public, duly authorised, admitted, and sworn, residing and practising in Windsor, in the county of Hants, and province of Nova Scotia, in the dominion of Canada, do hereby certify that David Bell, the person named in the foregoing paper, writing, or declaration, did duly and solemnly declare in due form of law to the truth thereof, on the day of the date hereof, and that the name "David Bell" thereto subscribed is of the proper handwriting of the said David Bell.

In testimony whereof I have hereunto subscribed my name, and affixed my seal of office.

(Signed) GEORGE H. KING,  
Notary Public.

#### A STRANGE ADVENTURE OF MARSHAL McMAHON.

THE following strange story has been published in *The New York World*, also in *The Catholic Mirror* (Baltimore, September 13th, 1879), and in *The Theosophist* (Bombay, December 1st, 1879). Perhaps some of our readers in France and in Algiers will inquire into the authenticity of the narrative:—

SIR,—One day, when talking with a well-known man in London, the subject of Spiritualism came up. Referring to the late Emperor Napoleon's belief in the great delusion of the day, my friend told me that he was once at a grand dinner in Paris, at which many notables were present, and the following incident occurred. A member of the Imperial Court was telling about Mr. D. D. Home's exploits at the Tuileries; how that in his presence a table was caused to float from the floor to the ceiling with the Emperor seated upon it, and by no visible power; and other similar tales. When the gentleman had finished, Marshal McMahon, who was present, said, "That reminds me of an experience of mine, which was as follows:—It was when I was a sub-officer in Algiers that the affair I am about to speak of took place. The men of my command were mostly natives, and we had been much troubled by the large number of deaths and mysterious disappearances which had taken place among them, and we had taken great pains to find out the causes, but were unable to do so. I had understood that the men were given to the practice of necromancy and the worship of strange gods. Indeed, I had myself seen many remarkable feats performed by them, and it was therefore no great surprise to me when an old sergeant, who had heard me express my intention to ferret out the mysteries, came to me, in a timid manner, and suggested that it was generally believed by the soldiers that a certain corporal could tell more about them than any one else if he chose. This corporal I had noticed as a man who did his duty perfectly, but had little or nothing to say to any one, and always went about alone. He was from the interior of Africa, tall, gaunt, with long, clear-cut



features of remarkably stern expression, and the most remarkable eyes I ever beheld. Indeed, it was not extraordinary that he should be said to have 'the evil eye,' for if any one ever possessed that power it was he.

"Bent on finding out the mysteries, I sent for the corporal, and told him that I had understood that he could tell me about them, and that he must do it. At first he appeared confused, and began to mutter to himself, finally saying he knew nothing about the matter; but when I, putting on my sternest look, told him that I knew he could make an explanation, and that, unless he did so, I would have him punished, he drew himself up, and giving me a long and penetrating look, said that being punished would make no difference to him, but that, if I was so anxious to know the mysteries, I must go with him alone to a certain place at midnight, when the moon was in the third quarter, if I had courage enough to do so, without telling any one of my object or trip, and that then he would show me the causes of the deaths and disappearances; otherwise, he would tell me nothing, punish him as I might. Without acceding to or refusing his strange request I dismissed him, and, pondering on his proposal, I walked towards the mess. The place the corporal had mentioned was a clump of half a dozen trees, situated about three-quarters of a mile outside of our lines on the edge of the desert. At first I was inclined to think that it was a plot to rob or murder me, and my impulse was to think no more of it; accordingly I told the officers at the mess, and various was the advice I received, some to go and some not. However, on thinking the matter over, I resolved not to appear afraid to go at any rate; so, after having quietly examined the spot to see if there were any pitfalls or chances for ambush, and finding the ground smooth and solid, and no chance for approach in any direction without discovery, I resolved to go, and, sending for the corporal, told him my intention of accepting his proposal. As he turned away, I noticed his eyes gleam with almost fiendish delight, which was not calculated to reassure me. On the appointed night I started out with him, and nothing was said by either until we reached the spot; here his manner suddenly changed, and from the subdued and almost servile bearing of the soldier became stern and authoritative. Then he ordered me to remove everything metallic from my person; at this I felt sure that he had a plan to rob me, but as I had gone too far to withdraw, and partly thinking it might be only a part of his performance to require this, I accordingly took off my sword, and my purse and watch from my pockets, and hung them on a convenient branch, thinking this would be enough; but he insisted that I must remove everything metallic, or all would be in vain. I then took off everything except my underclothing, and said all was gone. At this he appeared pleased, and stripped himself entirely; then, drawing a circle around himself on the ground, he commanded me that, whatever should happen, I should not venture within it.

"He then said he was prepared, and would make everything clear to me provided I said nothing and did nothing. Then, naked as he was, standing on the

grass, he began a series of incantations, and standing up straight in front of me, and looking me in the eye, he suddenly became rigid, and as suddenly disappeared like a flash. Until then the moon was shining brightly around, and his form stood out clear-cut against the sky; but as I rubbed my eyes to look it suddenly became dark, and a clap of thunder sounded, after which it became clear again, and as it did so a column of smoke arose from where the man had stood. This gradually resolved itself, strange to say, into the man himself, but he appeared transfigured; his face, which before was stern, had now become fiendish and terrible, and his eyes flashed fire. As I looked his gaze transfixed me, and my hair began to rise. As his look continued I heard screams as of agony, and his expression suddenly changing to one of terror, he cried, pointing to my breast, 'You have lied.' As he said this there was a flash of light with a loud report, and he again disappeared, and all was clear moonlight around. As he had pointed to my breast, I involuntarily put my hand up, and felt a little leaden medal of the Virgin under my shirt, which I had quite forgotten when removing my clothes. Almost thunderstruck with the whole scene, seeing no man visible, and fearing then an attack, I rushed to the tree where my things were, I seized my sword, and was astonished to find it so hot that I could hardly hold it. Calling aloud the man's name, I ran quickly around the clump of trees, and looked in vain in every direction for him. The moon was then shining brightly, and any dark figure running or lying down could easily be seen on the light sand. Seizing my clothes, I hastily pulled them on, and ran as fast as I could to the barracks. At once I called out the guard, and, mounting myself, gave orders to scour the country in every direction, and bring every one found to me. But it was all in vain, for after hours searching no trace could be found of any one, and all I had for my pains was that the men, surprised at my sudden appearance and strange orders, simply supposed that I had become temporarily insane. I said nothing, however, and the next day after roll-call the corporal was reported absent. I had search quietly made for him for some time, but he has never turned up from that day to this." Silence reigned for some time at that table; various dignified heads were scratched, and quizzical expressions assumed. Finally the silence was broken by the question, "How do you account for it, Marshal?" The Marshal quietly smiled, and said, "I don't account for it." "And your watch?" said another gentleman. "Ah," replied the Marshal, "that is what I consider the most remarkable thing. The next day when I went back to the place I not only found my watch and the remainder of my things, but the corporal's things were also there, and the whole place seemed undisturbed."

E. B.

#### TO CORRESPONDENTS.

G.—As already stated, we are not going to widen the area of the correspondence on the question Mr. Massey has raised about Mr. Fletcher, by printing letters from any one but the principals, who have ceased to write on the subject. The question is a very simple one. Mr. Fletcher says that on hearing Spiritualism had been rendered hateful and contemptible in this country by an American medium, he "at once" resolved to come over, &c. Mr. Fletcher arrived in England in the spring of 1877, and if at that date Spiritualism was suffering in public estimation from any recent scandal, there can be no reason for withholding the name of the medium to whom he has referred, and we are quite willing to print it if accompanied by reference to already published facts. Up to this time Mr. Fletcher has not sent the name.



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The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

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The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

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