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The Spiritualist Newspaper,

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

No. 357.—VOLUME FOURTEEN; NUMBER TWENTY-SIX.

LONDON, FRIDAY, JUNE 27th, 1879.

OBITUARY.

MR. BENJAMIN COLEMAN.

THE news of the departure from this life of Mr. Benjamin Coleman will be received everywhere with profound regret by Spiritualists, for he was one of the most efficient and faithful of the earlier workers in the movement. His health had been impaired for some years past, but about a fortnight ago his illness took a more serious turn, and after several days of severe suffering he was finally released from the trials of this world, in the seventieth year of his age. His remains were interred last Monday at Norwood Cemetery. His step-daughter, Miss Deekens, who had tended him with unremitting care during the last years of his life on earth, and a few family friends and relatives, followed him to the grave, and among the few spectators of the funeral were Mr. W. M. Wilkinson, Mr. William White, Mr. William Tebb, Mr. Watts, Baron Dirckinck-Holmfeld, and Mr. Harrison. It was a bright summer's morning, and all the earth looked beautiful, as the small knot of friends stood around the grave of the body of their departed friend while the officiating clergyman performed the last sad rites, in accordance with the ritual of the Church of England.

Benjamin Coleman was born in Charlestown, South Carolina, and while yet a child was brought to England. The following brief summary of his work in connection with Spiritualism has been sent us by Mr. Tebb:—

“One of the earliest and most active workers in the cause of Spiritualism is Mr. Benjamin Coleman; and, perhaps, no one has done so much by his personal influence to extend the knowledge of its facts. More than twenty years ago, when he held a good position in the commercial world, and when it required more than common courage, he openly avowed and defended his convictions. Among many instances, we may refer to his letter in *The Morning Advertiser*, October, 1855, in which he corrected the misrepresentations of the late Sir David Brewster. In 1861 he visited the United States to personally investigate spiritual phenomena, the fruit of his experience being the remarkable volume entitled *Spiritualism in America*. In 1866 he instituted a series of *soirées* and conferences for inquiry into Spiritualism; at these meetings Mrs. Emma Hardinge was first introduced to the English public; and to Mr. Coleman's liberality we are indebted for the publication of her eloquent orations on these occasions. A second series of *soirées* was also promoted by Mr. Coleman, in the course of which Mr. Alfred Russel Wallace read his celebrated *Essay on Miracles*, in reply to David Hume and more recent objectors. Mr. Coleman has likewise presided over many public meetings of Spiritualists, and his addresses from the chair have always been received with marked attention and respect. He has been a constant contributor to various spiritual journals, and has published an interesting account of the *Rise and Progress of Spiritualism in England*. He has taken the lead in promoting testimonials of respect to some of the most distinguished representatives of our cause both in England and America; and has been ever ready with his time, money, and influence to aid those among us who have needed help.”

Mr. William White, author of *The Life of Swedenborg*, writes:—

“DEAR MR. HARRISON,—It is well that you ask me for some early reminiscences of Mr. Coleman, for when friends pass away the complexity of emotion is apt to expend itself in general eulogy, and it is much more to the purpose to have

one's mind drawn to a single point. It is now nearly a quarter of a century ago, somewhere in 1855 or '56, since I made Mr. Coleman's acquaintance. He was then in the fervour of his first conviction of the reality and presence and power of the spiritual world, and I felt at the time, that if only he remained faithful, the new cause had gained a convert who would have to be reckoned with. Had I seen deeper I should have perceived that steadfastness was his profound characteristic, and that having attained a mature conviction, he was immovable. To describe oneself as a Spiritualist in these days requires no extraordinary stretch of courage, but when Mr. Home first appeared in London, intercourse with spirits was generally regarded as a combination of hoax and roguery, and it was a service of daring and eminent value to aver openly, 'I have seen and know whereof I affirm that we can communicate and converse with spirits.' This Mr. Coleman did, and did systematically, and with a courage and composure and authority that compelled respect where it did not produce conviction. Those who have only known Mr. Coleman in later years, when age and infirmity had abated his natural vigour, can have little conception of what he was in the prime of middle life. His presence conferred on his speech a force beyond the mere words; and to listen to his conversation, or to hear him addressing a public meeting, was to be persuaded by something more than logic or rhetoric. The accession of such a convert to Spiritualism was therefore no slight gain, and especially as he speedily showed himself to be as energetic as a propagandist as he was undaunted as a confessor. Thoroughly well informed, and versed in the modes and habits of the world, he made no pretence to special excellence in science or literature; but as an Englishman accustomed to business affairs, he claimed that in matters of ordinary observation and evidence he was as well trained and trustworthy as any professor or divine. And to Spiritualism he brought the energies of a man of business—industry, system, shrewdness, and beyond all, the capacity for taking endless pains. I, who am perhaps too willing to let things take care of themselves, with over-confidence in the policy of neglect, used to distress him with my indifference to antagonists. He accounted for all his enemies, and allowed none to retire unharassed. Every point was made the most of, every concession utilized. Had Spiritualism lent itself to organization he would have made a first-rate administrator. As it was, he did all that was possible to give the movement form and purpose, and to every worker in the ranks he was ever ready to extend sympathy and succour and protection. The experience of years deepened his faith in Spiritualism, and he passed within the veil in the full assurance that he was about to rejoin openly those who had gone before, who were still nigh, though invisible, and to revive all the uses and satisfactions of humanity in a serener air and a better country.

“WM. WHITE.

“Kemplay-road, Hampstead, 24th June.”

Dr. George Wyld writes:—

“Many Spiritualists will learn with much regret that Mr. Benjamin Coleman departed this life on the evening of the 19th inst., after a prolonged illness, which terminated in some days of acute suffering.

“To Mr. Coleman is due the merit of having been one of the very first, as he certainly was the most active, in this country in advocating the claims of Spiritualism to scientific investigation, and this he did with an entire devotion, and regardless of all selfish considerations.

“He was a man of wonderful determination and persistency of character, and in resolving to carry out his views he was very little careful as to how he picked his steps; the consequence of which was that it was his misfortune to tread on an unusual number of corns in his journey through life, the penalty of which was the loss of some impatient friends.

"This in part may explain how one with so fine a presence and so large and active a brain failed to occupy a higher position among men; and certainly I never knew one who more exemplified the saying that 'the battle is not always with the strong.' But although Mr. Coleman's strength lay more in energy than in a finely-balanced tact, yet I am sure of this, that he was an upright, unselfish, and tender-hearted man, and one who never wearied in working for the good of others or for what he believed to be a good cause."

TWO SEANCES WITH DR. SLADE.

The Avoca Mail (Australia) printed the following official report of two s^éances with Dr. Slade, shortly before that medium left for San Francisco:—

"On Sunday morning, the 29th ultimo, about 11 o'clock a.m., I called at Lester's Hotel, accompanied with two friends, for the purpose of interviewing and having a sitting with Dr. Slade, a name now widely known over the whole globe; condemned by a few as a trickster, lauded by German and Russian scientists as a perfect gentleman, free of trickery, and the one who has proved the existence of a fourth dimension in space, or one who has a fourth dimensional being at his command. We soon introduced ourselves to the doctor, whom we found to be alone. I was pleasantly surprised with his agreeable, gentlemanly appearance, his frank, open look, and the courtesy of his manner. In height he is about five feet ten inches, well built, regular features, bright, intelligent eyes, intellectual forehead, rather fair than dark, and wears a moustache. He was well dressed, wore no profusion of jewellery, but what he did wear were first-class, all being presents made to him whilst in Russia. We took our seats at a Pembroke table, the doctor seating himself at the east side, my two friends north and west, and I at the south side. He at once said, 'Rest your hands lightly on the top of the table and let them touch all round.' We did so. He then said, 'Are there any spirits present?' Three loud thumps, which perfectly shook every fibre of the table, indicated 'Yes.' 'Will they write?' Again three raps were given. He then took a clean slate and laid on the side having the maker's name stamped on it a bit of slate pencil, about an eighth of an inch in length, which he now placed under the leaf of the table, pressing the slate against its under surface, part of the slate and the whole of his hand being exposed to view; we then distinctly heard the sound of writing, and shortly after three taps, which the doctor said was an indication that the writing was finished. When the slate was removed we found the words 'Many are present and will try.' Mr. B., of the Telegraph office, asked, 'Am I a medium?' The slate was placed as before under the table, and once more the sound of writing, again three taps, and on examining the slate we found the following sentence, 'Yes, you possess many valuable spirit-gifts if developed.' Two slates were then cleaned, a bit of pencil was put on one, and covered over by another; this time the closed slates were put on Mr. B.'s shoulder, close to his ear, in full view of all present; the doctor's left hand was held by myself, whilst with his right hand he held the slates in the position I have indicated. We could all distinctly hear the sound of writing—i's being ticked, t's being stroked. At last, on the signal being given, the slates were laid on the table and the cover taken off; the message ran as follows:—'Dear friends, much joy awaits you all in the true investigation of this much-misunderstood subject. We come to earth to give joy to those without hope and comfort, and to those that mourn. I am, Henry Hall.' Just at this time one of my friends had his knees grasped by a hand, the other had his leg grasped, whilst I had my chair almost pulled away from under me. The question was then put, 'What Hall is it?' The answer came again on the slate—'I was head dresser at—drapery store.' Mr. B. said, 'Why, I knew him very well—he died about three years ago. I wonder if he has any message.' Dr. Slade put a bit of pencil on the slate, and requested Mr. B. to hold one side of it with him. The answer was written on the top side, 'I want to see my dear wife. H. Hall,' the pencil-point resting at the finish of the last letter 'l.' Then Mr. B. asked, 'Are you happy?' Holding the slate with Dr. Slade as before, the answer was

given, 'A good time is coming. I am happy. H. H.' My friend putting his hand into his coat pocket, produced a book-slate, and asked whether it could be possible for a message to come on it without contact with the doctor. He was told to try, and placing a bit of slate pencil between the leaves, he held it in his own hand. Immediately the sound of writing came, and when opened we found these words, 'Go on and do all you can to understand this subject. H. H.' I tried, but got nothing. Dr. Slade then proposed to de-materialize a book, and he thereupon picked up from the hotel table *Lester's Ballarat Visitors' Guide Book*, which he placed on a slate and partly hid the slate under the leaf of the table; his hand and part of the slate, however, were visible. In less than half a minute three taps were given, and the book was gone. After examining the table all round, even Dr. Slade's sleeve, the slate was placed for the return of the book. In five seconds we heard the three taps, and on withdrawing the slate, the book was found restored to its place. Knocks were now heard all over the room, and the doctor rose from his seat and took the handbell and placed it under the table; it rose up and rang several times. This finished the morning's sitting. We sat back from the table a short distance, chatting about the phenomena, when a light suddenly passed near the doctor. I called his attention to it; he said that these lights were no uncommon occurrence. The drawer of the table we had been sitting at was then thrust out by some unseen force and shot back again. This same phenomenon took place several times in succession. Just before leaving he proposed trying to raise the table. We again formed the magnetic circle round, and resting our hands upon it, the table gradually rose up seven or eight inches clear of the floor. We then broke the circle of hands, and re-formed it about a foot from the surface of the table. An attractive force seemed to be established between our hands and the table, and in two or three seconds it rose with a bound, and pressed our hands. After this experiment we took our leave, perfectly satisfied in our own minds that we had witnessed genuine phenomena, and not the tricks of a conjuror.

"The evening sitting was quite a grand affair; there were altogether, including Dr. Slade, twelve of us. The sitting was to have begun at seven o'clock, but having been detained by giving a sitting to the press of Ballarat, he did not arrive at the place of meeting until ten minutes to eight o'clock. The introductions over, we all took our seats at a very heavy loo table (which required all the force I could exert to move in any way). One of our party requested us to repeat the Lord's Prayer, which we all did; whilst we were repeating the words, 'Our Father,' the table rose up about eighteen inches from the floor and remained suspended until the prayer was finished; at the word 'Amen' the feet touched the floor. We then sang 'There is a happy land.' The table rose about the same height as before, and beat time with its motions upwards and downwards, only touching the floor at the end of every bar. At the close of the hymn, knocks took place on the table, on slates, chairs, and various other places. Some of the sitters were anxious to see the slate-writing, but there were no slate pencils in the room; the lady of the house very kindly went into an adjoining room and brought one in. Dr. Slade, willing to please, bit a short length off and put on the surface of one of the slates, but on putting it under the table the crumb of pencil fell off. The doctor said, 'They will perhaps pick it up, I have often seen them do that.' In a few seconds we heard the pencil tap on the slate; we were shown that it was there. A message was then written on it by Dr. Davis, a name none of us knew; Dr. Slade mentioned that it was one of his own guides. Raps were now heard all over the room. All at once, putting his hand to his forehead, he said, 'I feel an influence near me. I might go into a trance. I sometimes do, but I don't know what I say.' He at once fell into the trance-sleep described by Dr. Gregory and others as 'extasis.' He delivered a short powerful address—the language was sublime and full of beautiful meaning; the address was followed by a short prayer, which I am sure every one will remember who heard it. For my own part I never heard one so deeply earnest, or more impressive. He at once got right again, and said, 'Did I speak.' Having had a considerable amount of experience with mesmerism, I have no hesitation in pronouncing the sleep a genuine trance. He then took up a book and caused

it to disappear, as described at the morning sitting. Your correspondent proposed that the book, which was a thin one, should be removed from between two slates, the frames of the slates completely shutting it in. The doctor said he had not tried the experiment, and was doubtful of its being successful. 'Why?' I replied—'it is not more difficult than tying knots on an endless cord; it is but a repetition in another form of Zöllner's experiment.' The experiment was tried; the slates, partly hid, were placed under the leaf of the table; in a few seconds the signal was given, the slates were opened, and the book was gone. During the whole of this time one of the doctor's hands was always held. It was then proposed to restore the book between the slates, before or in sight of all the company. The slates, after being examined, were placed together and laid or held in front of the lady sitting next to me; in a few seconds the taps were given, the slates were opened, and the book was restored. It was then proposed to sit a little in the dark; all being agreeable, the gas was turned off. We sang a hymn, the table rose and beat time; the pencils which I had before me for taking notes began to try and do their work without any external aid; some sheets of paper were whisked away from under my fingers and thrown across the table; the slates were floating about under the table, touching the knees of the sitters; hands grasped and patted various of the sitters. I was favoured with small hands touching and fondling me, others were treated to a slap or a shove; one lady had her handkerchief taken from her, tied into a diamond knot, and thrown across the table. During the whole of this time a strong breeze seemed to be blowing all round the table, and heavy currents, like ordinary magnetism, flowed through various members of our company; some had their hands, others their arms, some again had their heads affected.

"I have now given you a short account of my two sittings with Dr. Slade, 'the mysterious,' who has at his command 'a fourth dimensional being,' so at least say the German scientists. For my own part, I leave your readers to solve the mystery for themselves. I am certain the phenomena I have described are genuine, but I cannot present a solution which would be free of objection to all. It is only fair, however, to state that every one who formed our party, whose names are known to you, are intimate friends, and Dr. Slade was the only stranger in the room. He therefore had no confederates or mechanical appliances at his command."

INSPIRATION.

BY CATHERINE WOODFORDE.

DEAR angel of my soul—
 Thou light of life, and tender love supreme!
 Vouchsafe more golden words within mine ear,
 To lap me still in such delicious dream;
 For in thy voice and in thy words I hear
 The heavenly harmonies of thy rich soul
 Full-rounded and complete, through lapse and roll
 Of countless ages' moulding power. Thy thought,
God-breath'd, is luminous, and lights my mind
 With answering glow, as in the waves are caught
 The sun's effulgent beams, and light doth bind
 In one resplendent whole both sea and sky.
 Thus, soul-transfigur'd, 'neath thy mind I lie,
 From sparkling thought-waves giving back thy light;
 Till thou and I, in watching angels' sight,
 Might seem a radiant *One*,—*I lost in thee*,
 Thy glory utterly absorbing me,
 Thou angel of my soul!

SPIRITUALISM IN MARYLEBONE.—Mr. Dale writes:—"Can you favour me with space to inform your readers that the display of flowers and other objects by the Marylebone Society will re-open on Friday, and be continued on Saturday and Sunday, from two until ten p.m.; and that in addition—through the kindness of Mrs. Hallock—an "Afghan," made by Miss Fancher, the American clairvoyante, will be exhibited. Some novel devices in connection with flowers will be on view, including two rustic stands five feet high, holding thirteen candles, suitable for a conservatory, drawing-room, or landing, and designed by a member. Tea, coffee, and light refreshments will be provided, also vocal and instrumental music at intervals. Sacred songs and music on Sunday. The floral display will, as before, take place at the Quebec Hall, 25, Great Quebec-street, Marylebone road, London, close to Baker-street Railway Station.

HYOTOZOIE RIVER, JUNE 1ST.—CHISLEHURST, JUNE 20TH.

Oh, pity, Lord, her grief, whose anguished soul
 Is stunned by this, the hardest blow of all;
 Whose eyes refuse to look upon that sun
 Which shines no more on him—cut off at noon!
 He never drew her tears by unkind word,
 By thoughtless act, or reckless deed of sin;
 Soft as a girl to her, yet rashly brave—
 So brave his life has been the sacrifice!

Oh! long-desirèd, fondly hoped-for son,
 How did she love thee! How, with widowed heart,
 Cling to thine arm to shield her later years—
 Now by one sudden stroke left desolate.
 Oh! pierce, good Lord, the gloom around her cast,
 Soften her grief, and cause warm tears to flow,
 To ease her brain of this dull, voiceless load,
 And let Thine hand support her in her woe!

L. F. S.

A SPONTANEOUS APPARITION.

AN American correspondent has sent us the following narrative from *The New York Sun*, of November 12th, 1877:—

"BORDENTOWN, N. J., Nov. 11.—What distinguishes Bordentown ghost stories from other ghost stories is that the authors are easily found and that they stick to them stoutly. So often has the apparition been seen that the incredulous here no longer try to laugh down the stories as inventions or creations of excited brains, but account for them by the assertion that some person is playing the ghost for a purpose. You can hardly be introduced to a citizen of Bordentown without hearing a new version. Some of these prove to be false, but most of them come direct from persons alleged to have seen the ghost. It has uniformly been shrouded in black. Sometimes the face is seen, and it is invariably very pale; but oftener the head is hooded and the face veiled. The hands are crossed or held up appealingly. It generally looks upward. Those who have seen it lately say that it glides along noiselessly. To some it first appeared as a tall woman, wearing gum shoes. Once it took a different form. Mrs. Joseph Vandergrift says that on the night of Sunday, Nov. 4, she was walking in Railroad-avenue with her husband and their little boy, on their way from church. When they reached Third-street they passed within a few feet of a black object about the size of a calf. It looked like a heap of something with a black cloth thrown over it. They did not notice it in the darkness until their little boy ran against it. He put out his hand and touched it, and it felt soft, like feathers or down. It stood or lay on the edge of a bank. Mr. Vandergrift said, 'What are you doing here?' It made no reply, and did not move. Mrs. Vandergrift says that they then started away, her husband intending to return as soon as he could get a stick or something to defend himself with; but before they got more than twenty feet away it glided silently down the bank. There was no rustling of clothes nor grating of gravel as it moved, and it did not increase in stature.

"It is averred by many in proof that it is a ghost, that it has several times appeared suddenly in the roadway and stopped horses. The first warning that the driver had of the ghostly presence was the stoppage of his horses in great fright at something before them. Then the ghost glided away. These stories, however, could not be traced to their authors. Katie Cunningham says that when she saw the ghost near Mrs. Duffy's house it was dressed in black and not in white, as reported. After her cousin, Annie Cunningham, accosted it in the street, and had come into Mrs. Duffy's house, where she was, the ghost walked past slowly, and then went about a dozen paces beyond the house to a low fence. Here it stood, she thinks, for half an hour looking over the fence into a vacant lot, apparently with a fixed gaze. The figure was motionless. Mrs. Duffy, Annie, and she stood looking at it all the while from a window. Finally it moved away. Annie thought it was tall, but Katie thinks it was not very tall. Last evening it appeared again in Elizabeth-street, its favourite haunt, where it was seen by two young ladies. It appeared to them to be carrying a whip.

"A reporter for *The Sun* called to-day on Mr. Lawrence Deworth, who, it was rumoured, had disguised himself as a ghost because he fancied that in that way some good fortune would come to him. He is a Spiritualist. He told his visitor that he was employed in Trenton, in a vice and tool factory, where he worked hard. He got home late every night, and had not been out nights at all. He is of opinion that the apparition may be a true ghost. He had never himself seen a palpable spirit, but he had seen things done that indicated the presence of spirits. He showed his visitor a picture of the Davenport brothers being wafted through the air by spirit-power, and said that when such things as that were done every day, as was proved by incontestible evidence, it was quite possible that a spirit might take form and appear in the streets of Bordentown.

"Yesterday State Constable Johnny Warner made an investigation of the stories. After calling on about twenty persons and hearing their accounts of personal observation of the ghost, he said that he had never before in all his life heard accounts of a ghost so well authenticated. He does not believe that it is a ghost, but thinks there must be something in it when so many reputable people are willing to risk public ridicule by boldly asserting that they have seen the apparition. The excitement in the city is widespread. Vigilance committees of the best young men in the place have searched for the ghost with guns, pistols, and clubs, but without success."

MR. W. EGLINTON asks us to make known his desire to visit India in November if enough engagements are offered him there to warrant the taking of that step.

SPIRIT-MESSAGES IN LANGUAGES UNKNOWN TO THE MEDIUM.

PROFESSOR J. R. BUCHANAN, of 1, Livingstone-place, New York, in the course of his recent book on *The Psycho-Physiological Sciences*, (Colby and Rich: Boston, U.S.A.) says:—

"There are many mediums with whom the spirits will write upon a slate or paper, giving their own names and various facts which are proofs of their identity. A few days since a lady physician was sitting with a medium, when Dr. R. T. Trall, the famous hydropathic physician, announced his presence by writing on a slate, giving his name, age, and occupation as editor. None of those present knew of his recent death, or knew his full name and editorial position. The lady to whom Dr. Trall made this communication was engaged in medical practice, and he wrote that he was attracted to her by the similarity of her views in medical practice. She is accustomed to place the slate at night on a table not far from her bed, and to find in the morning messages of friendship and advice from her spiritual friends.

"It often happens that the messages written by an invisible power mention facts unknown to all, and sometimes positively disbelieved until investigation proves the spirits to be right. The first communication that I received in this manner—two pages written rapidly with a lead pencil—I know was not written by any visible hand: it came from an invisible intelligence, it referred to matters of which the medium (Mrs. Hollis) knew nothing, and used words of a language unknown to her. It was so characteristic that if it had been written by Mrs. Hollis's hand I should have known that it proceeded from an intelligence not her own.

"The medium and all concerned may know only English, but if they can evoke a foreign spirit, they will have writing in a foreign language; French, German, Italian, Greek, Russian, and Oriental languages have often been written with English mediums.

"Mr. Henry Slade, who has been made so famous by his persecution in England, was visited by Mr. J. H. Gledstones, who says, in the London *Spiritualist*, that he took a new double-slate with him, which was placed on top of the table, while Slade's hands were in view, and 'on my double-slate there came, at Dr. Slade's, writing in Greek, Arabic, and English.'

"Similar instances occur with Slade wherever he goes. Hugo Liebing, writing from Berlin, Nov. 17th, 1877, says of Slade: 'Every one gets slates full of writing, and not only in English, but in various languages on one slate; also many communications in German, written in old characters used about four hundred years ago, but in the language of to-day. This kind of writing, in stiff Gothic letters (like printed), is very difficult to the ordinary chirographer under the most favourable circumstances. . . . We have obtained at one sitting a slate covered with music, the first ever produced. The lines were as straight and regular as if drawn with a ruler.' Capital demonstrations these, at Berlin, in the very centre of frozen materialism.

"Two years ago Slade was in New York, struggling painfully with the unjust and ungenerous scepticism of that city of Mammon. A clergyman (Mr. H.) called upon him—not in the spirit of love commanded by Jesus, for mere mediums are no portion of that universal humanity which such clergymen request us to love. To worry a medium, or to assail his reputation, or to condemn him in wholesale scoffing at his class, is just as easy to some fashionable clergymen as it is to Dr. Carpenter, but is an equally heartless and un-Christian proceeding—in both cases—no more Christian-like than the old persecution of unoffending Jews. Slade was in distress, his wife was dying, his nervous power was almost exhausted; he failed to keep some appointments, and when he did meet Mr. H. his phenomena were not as good as usual. Without waiting to understand the subject of which he knew very little, Mr. H. hurried to express himself in the *Herald* upon a matter in which hundreds in New York who do not go before the public could have instructed him. He gave the public his crude notion or suspicion that Slade was an impostor. Would he have dared to assail any other citizen of New York upon so flimsy a pretext, or to assail any other science without investigation? Would not an apology from

this gentleman be in order, since Mr. Slade has amply demonstrated his power?

"It was immediately after this unwarrantable attack, while Slade was in a painful state of discouragement, that an honest scientist, who had never occupied a pulpit and did not feel competent to give an opinion without patient examination, determined to satisfy himself by a thorough investigation.

"This gentleman—whom I shall call for his manly justice, Aristides—was not a Spiritualist, but had that thorough intellectual honesty which is the moral basis of Spiritualism.

"He went to see Dr. Slade in October, 1875, taking with him his own double-slate, which he placed upon the table near himself, in broad daylight, having taken the additional and superfluous precaution of writing upon it to secure a mark for its identification, if by any accident or trick another slate should be substituted.

"Sitting at the table with his own hand and Slade's hand on top of the slates, the writing soon began on the inside of the slates, and was distinctly heard, Slade meanwhile complaining bitterly of the unkind treatment he had received. When the signal of completion was heard, the slates were opened, and the interior was covered on both upper and lower sides with writing in English, French, Greek, and German.

"One page was occupied by the writing in English from Slade's wife, which was as follows, arranged in lines as I here give them:

"DEAR FRIEND

Chide no man woman or child
for destiny marked them at their
birth and cast them helpless on this
Earth—none can escape their destiny
so all of your persecutors or defamers
will go through their furnace fires of
experience and will be better for it—
let your own souls be free to unfold
truth for yourselves, and be guided only
by the light within

I am truly

a friend to all

A. W. SLADE'

"How profitable it would be to Mr. H. if he could act upon the kind and charitable sentiment written by that spirit-hand, and confess himself instructed by the angels, as he certainly would be if he properly sought them. That slate is still preserved by Aristides, who is a gentleman not inferior to Mr. H. in intelligence and social standing, and I can introduce him to Aristides whenever he wishes to investigate fairly.

"On the other inside page of the slates (I do not know which was uppermost) were the three messages. The first, in French, was signed by a name which looks like *De Merut*, or something similar, and was as follows: '*Le invisible force a soumis l'univers. Chaque age a ses plaisirs chaque etat a ses charmes.*'

"Then came six lines of Greek poetry, well and freely written, as if by a practised hand, which are pronounced all right by a Greek linguist, and which are the first six lines of Anacreon's Ode to Cupid.

"This was followed by one line of German in German handwriting at the bottom of the page. The spirits when interrogated about the Greek ode said they had only room to write six lines, and gave way to let a German friend write a line, but that they would give the whole ode if they had an opportunity.

"Soon after, Aristides gave them an opportunity with another double-slate, on which they completed the task. This double-slate, with the thirty lines of Anacreon's ode on it, is still preserved, like the other, by Aristides, and I have just examined them.

"For the second writing the slate was held not on but under the table, and the wife of Aristides being present, had her hand on the slate. The idea of keeping the slate under the table annoyed her, and she heartily wished in her mind, without saying anything, that the slate could be on the top of the table. In a moment the slate began to move under spirit influence, and struggled up to the top of the table, on which the writing was finished.

"The spirits added to the Greek writing the English statement, 'If you had not moved it would be better. Always remain still and we can do well.'

"To see these pairs of slates, with four messages in different languages on one, Anacreon's ode and the English remarks on the other, ought to satisfy any rational human being that

we communicate with intelligent spirits in such experiments ; and that we can obtain, not the babble of fools, as supercilious talkers continually say, but the communications of the learned and wise, if we rightly seek them, and are ourselves upon the higher plane of intelligence and virtue, which we must occupy if we are to reach a high spiritual companionship. If Mr. H. would obtain elevated communications he must put himself upon a higher plane of thought than he occupied in his visits to Slade."

THE FUNERAL SERVICE OF WM. LLOYD GARRISON.

BY E. LOUISA THOMPSON NOSWORTHY.

THE funeral of the great liberator and friend of truth, William Lloyd Garrison, took place on the 28th of May. The services were held in the church of the "First Religious Society" in Roxbury. The attendance was so large that the building was filled. Speeches were made by the Rev. Samuel May, the Rev. Samuel Johnson, and others, and the following tribute from John Greenleaf Whittier to his departed friend was read :—

"The storm and peril overpast,
The hounding hatred shamed and still ;
Go ! soul of freedom, take at last
The place which thou alone canst fill.
Go up and on ! Thy day well done,
Thy morning promise well fulfilled,
Arise to triumphs yet unwon,
To holier tasks that God has willed.
Go ! leave behind thee all that mars
The work below of man for man ;
With the white legions of the stars,
Do service such as angels can.
Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free !

The speech *par excellence* of the solemn occasion was by Mr. Wendell Philips, the American orator. Writing of this speech, the *Boston Evening Transcript* says : "Wendell Philips' address at Garrison's funeral yesterday has been pronounced the finest effort of his whole life, rising to the demands of the hour, and even beyond the expectations of an audience that hung upon his words as Athenians are said to have hung upon the sentences of Demosthenes." In this speech the orator pictured the career of Mr. Garrison from a stripling not twenty-three years old, confronting the great national evil of slavery, and sounding through the land the bugle-note of its only remedy, "Immediate and unconditional emancipation." The orator pictured the brave youth in prison at twenty-three for the utterance of his principles, released only to go on boldly and fearlessly, clothed in the armour of righteousness, and upheld only by the weapons of truth and justice, in the constant enunciation of his convictions until their justice had been acknowledged and the standard of freedom, irrespective of colour or race, had been raised in his country. Speaking of the singular influence of peace, and the atmosphere of love that Mr. Garrison seemed to shed around him, as an exhalation, the orator observed : "His was the happiest life that I ever witnessed. No need for pity. No man gathered into his bosom a fuller sheaf of blessing, delight, and joy. In his seventy years there were not arrows enough in the whole quiver of the Church or State to wound him. As Guizot said from the heights of the tribune, 'Gentlemen, you cannot get high enough to reach the level of my content,' so Garrison, from the serene level of his daily life, from the faith that never faltered, was able to say to American hate, 'You cannot reach up to the level that can affect my home-mood, my daily existence.' I have seen him intimately for a score of years, when raining on his head was the hate of the community ; when, in every possible form of expression, malignity let him know that it wished him all sorts of harm. I never saw him unhappy ; I never saw the hour that gloom poisoned his existence ; I never saw the moment that serene, overflowing, abounding faith in the rectitude of his motive, in the certainty of his success, did not lift him above all possibility of being reached by any of the clamour about him. I stand here to affirm what I think every friend of his intimate life will say—this is the happiest life that God has granted in our day to any American standing in the foremost rank of men of influence and effort. . . . God held over him in full sight unclouded, the sunlight of His countenance. Serene, brave, all-accom-

plished, marvellous man ! I sit down to contemplate the make-up of his qualities. I remember that he was mortal, and yet, where shall we find one among those waging earnest, unceasing effort to quell sin, to reform error, to enlighten darkness, to bind up broken hearts, *his equal* ? Farewell, for a very little while, noblest of Christian men ! Leader, brave, tireless, unselfish ! The ear that heard thee, it blessed thee ; the eye that saw thee, gave witness to thee. More truly than it could be uttered since the great patriarch wrote it, the blessing of him that was ready to perish was thine eternal great reward."

I have received a batch of American papers literally filled with lengthy narratives of Mr. Garrison's great life of self-sacrifice and trial for truth and freedom. *The Boston Journal*, closing a long article, says :—

"*Vale !*—The volume of his history is completed, and he has gone to his rest. A whole race mourns for the man who proved himself their friend through a long life-time, and the whole civilized world joins with them in a profound tribute of respect to a Christian man who walked in the footsteps of the Master, as few men have walked since the great sacrifice for mankind on Calvary. *Requiescat in pace !*"

For myself, I can remember Mr. Garrison since I can remember anything at all. He was often a guest at my father's house, and I can truly say I have known but *one* such man in my life ; I endorse fully every word uttered by Wendell Philips and all others, for to know William Lloyd Garrison was to feel the strange mystic power which went forth as a felt influence from a very rare specimen of God-like humanity. One so "poor in spirit," yet so rich in all that ennobles ; one so meek, and yet so worthy of highest honour I never knew, but in knowing HIM. Who is there amongst men who has not at some time been guilty of egotistical vaunting ? Very few, I fear ; but *one* of these was William Lloyd Garrison, his country has learned to be proud of him, and with his sorrowing children, and the five millions of emancipated Africans whose cause he pleaded, is now mourning the loss of his earthly presence ; but only those who knew him *nearly* were able to judge of him truly, and to feel how great a man he really was.

For my part I have small sympathy with the mourners, picturing as my mind does the glorious second birth of such a spirit. That noble spirit seems accessible now without the mediumship of pen, ink, or paper, or the transmission of thoughts by post. True he may no longer be spoken with in the flesh, and his *last* written lines have reached me, but a higher and still more direct intercourse is opened on *one* condition. That *one* condition is sympathy—sympathy with his uncompromising unswerving *truth*, and child-like singleness of nature. He has said that he will work on in the better life for such ends as may be made plain to him ; and the changes that Spiritualism is destined to effect when it becomes understood and *used intelligently* will be one—for let it not be forgotten William Lloyd Garrison was a believer in spirit-communion, and testified to his belief on all occasions when opportunity occurred.

Blundell Sands, near Liverpool, June 21st, 1879.

THE PASSAGE OF MATTER THROUGH MATTER.—On Sunday evening, April 20th, one of the events at a *séance* given at the residence of Mr. Evans, No. 415, Mellwain-street, Philadelphia, is worth recording. There have been from time to time instances of solid substances or matter going through matter, but as these events took place in the dark, the *modus operandi* could not be seen. On the Sunday evening in question the transition took place in a room sufficiently lighted for the sitters to see each other. The instrument used was a Centennial harp. This is a box made of hard wood, about twelve inches wide and sixteen inches long, and about two inches from top to bottom. One end is cut off, at an angle, to conform to the short and long steel-wire strings, of which there are two octaves. The instrument was played upon at this *séance* by a spirit who had a knowledge of music, and who expertly fingered the strings. It was taken from the place where it hung on the wall in one apartment of the cabinet, and after having been played on for some time it was, "in a moment, in the twinkling of an eye," passed into the cabinet, and it appeared at the wire grating over the door thereof. This grating is placed there to afford ventilation for the medium, who, upon this occasion was Harry N. Evans. The instrument remained there several minutes, during which time it was played upon. The next moment the harp disappeared from view and passed through the partition, consisting of a double thickness of black muslin, which divides the cabinet into two parts. This transition was repeated. Though this occurred in the light, yet the members of the circle are as much as ever in the dark about it. There is no doubt of the fact that the harp passed through the muslin partition.—*Mind and Matter* (Philadelphia).

APPARITIONS AT ABOUT THE TIME OF DEATH.

BY HENSLEIGH WEDGWOOD, J.P.

TOWARDS the end of April last I heard from a lady whom I have known all her life that a little girl, who had by her means been placed at the Girls' Home in Charlotte-street, had lately seen the apparition of her mother at a time when she had had no intelligence of her death. My friend had interested herself for the mother (who was dying all the winter of a cancer), and she occasionally had the little girl of nine or ten years of age to tea with her servants. Coming in this way on the 26th April, the little girl immediately began to tell the servants of her having seen the apparition of her mother on the day of her death at the end of March. She told Mrs. Cox, the lady's maid, from whom I had it, that not having seen any one for a long time either from home or my friend's house, she had been very unhappy, thinking herself forgotten, and being unwell she had been sent up to bed by the matron before the others. As she was undressing she heard herself called, "Rosy!" "Rosy!" She looked up and saw quite plainly her mother, all in white, coming in at the door. She knew her by her dark eyes and pale face—the large dark eyes being, in fact, a most striking feature of her mother's face. The name of the girl was Rose Henrietta, but she was always known as Henrietta at the home, and had never been called Rose, as there was another girl of that name there. When she saw the apparition she screamed with terror. Her cries brought some of the elder girls up to her help, who told her not to be frightened, as it was only a sign that something would happen. Two days afterwards the matron sent for her as she was going to bed, and told her that her mother had died two days before, that is, on the 28th March, the morning of the day that Rose had seen the apparition. She was much affected when she told Mrs. Cox the story, so that the latter only asked her whether she was fretting about her mother. Rose said, "No; she knew she was happy now." With a view of learning whether it might not have been a dream, Mrs. Cox asked whether she ever dreamt about her. Rose said, "No; she had not dreamt about her at all; she was not dreaming when she saw her mother, she had not got into bed."

I found on inquiry that the matron had immediately been informed of the occurrence by the elder girls, but she discouraged attention to the subject, and treated it as a dream. The mother died about eight in the morning—about ten hours before she appeared to her daughter.

The following account was given me by a lady long known to me, in answer to an inquiry whether she had ever seen or had personal knowledge of an apparition:—

"In the year 1861 my parents were living in Soho-square, and I and my brother Arthur, aged twenty-four, were living with them. On the 15th October my brother went to spend the evening at the house of an old schoolfellow, where it was not unusual for him to remain for the night, in order to avoid coming home at a late hour. It was customary for him, if he happened to come home after my parents had gone to bed, to go quietly to my mother's bedside and to give her a kiss if she was awake, and if not, to leave his hat upon the dressing-table as a sign that he had been there.

"She went to bed on October 15th without expecting his return that night, but after her first sleep she woke up suddenly and saw him, as she thought, standing at the foot of the bed; she said softly, 'I am not asleep, my dear,' but he went away instead of going to kiss her; and this surprised her.

"On the morning of the 16th October, at breakfast time, she said to me: 'Where is Arthur?' I replied, 'He did not come home last night, mamma.' She answered, 'Oh, yes he did; and he came into my room when he was partly undressed, but he did not speak to me as usual.' In the course of an hour my brother came in, and my mother asked him if he had been into her room during the night. He assured her he had not been home. She said, 'It is very strange, for I am quite convinced that some one was standing at the foot of my bed when I awoke in the night.'

"At about midday a letter arrived to inform us that our cousin Frank, only a few years older than my brother Arthur, had died at one o'clock that morning. My mother instantly exclaimed, 'It was Frank whom I saw! I can recall him to mind distinctly as I saw him, and though at the time I thought I was looking at Arthur, yet I thought there was

something strange in his appearance, and I could not understand why he came in to see me without his coat on.'"
31, Queen Anne-street, Cavendish-square, London, June 21st, 1879.

ALTERATION OF THE SIZE OF THE SPIRITUALIST.

REDUCTION OF THE ANNUAL SUBSCRIPTION TO RESIDENTS IN FOREIGN COUNTRIES.

THE Post Office authorities have lowered the charge for the transmission of printed papers within the limits of the English and Foreign Postal Union to one-halfpenny when the papers are not more than two ounces in weight.

Next week, at the beginning of the new volume, *The Spiritualist* will be a little reduced in size. It will then be a more convenient size for binding, and will go to foreign countries within the limits of the Postal Union for a halfpenny instead of a penny postage, most of the sheets being at present over the prescribed weight.

This journal is an international organ among Spiritualists, and has a heavy foreign circulation, the result of years of growth. The change of next week will reduce the annual subscription henceforth to readers, in many foreign countries, from thirteen shillings to ten shillings and tenpence a year.

A WELL-TESTED MANIFESTATION.

At a recent *séance* at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, in the presence of Mr. Eglinton and another non-professional medium, two chairs were threaded, at the same moment of time, upon the arms of two sitters, each of whom was then holding the hand of a medium. Mr. Serjeant Cox was holding the hand of Mr. Eglinton, and the back of the chair passed through his arm, giving him the sensation of a blow against the elbow when it did so. When a light was struck, the chair was seen hanging on Mr. Serjeant Cox's arm, and his hand was still grasping that of Mr. Eglinton. An immediate examination of the chair showed that the back of it was in good condition, with none of the woodwork loose or broken.

SPIRIT POETRY.

MR. THOMAS LAKE HARRIS, in the course of one of his trances, uttered some verses, purporting to be a relation of the experience of Edgar A. Poe in his transition to the spirit-world. Below we give some fragments:—

"A lurid mantle wrapped my spirit-form,
Cradled in lightnings and in whirlwinds born;
Torn from the body, terribly downcast,
Plunged headlong through red furnaces in blast.
Those seething torrents maddened me—I fell,
But woke in Paradise instead of Hell!
Like song-waves circling in a golden bell,
Like fragrant odours in a woodbine dell,
Like glowing pistils in a rose unblown,
Like all sweet dreams to saints in slumber shown,
Like Heaven itself—like joy incarnate given,
And as a ship through wintry whirlwinds driven
Finds land-locked port in Araby the blest,
So I, through terror, entered into rest."

A lovely maiden comes to the poet, who is filled with rapture while she sings:—

"I have waited, I have waited,
As the evening star belated,
When it lingers pale and lonely by the purple sunset door.
I have found thee, I have found thee,
And with heart-spells fast have bound thee."
So from out the glowing halo sang the angel-maid, Lenore."

The poet then rehearses the dark scenes of his earth-life—

"All earth's undivided sorrow"—

which broke his young heart and veiled his spirit in the gloom of a tempestuous night. The feeling of utter desperation which possessed his soul and burned in his brain like a fire, and the blissful repose of the liberated spirit in the home of the angels, are vividly contrasted in the closing stanzas:—

"And I fled life's outer portal,
Deeming anguish was immortal,
Crying, 'Launch thy heavy thunders—tell me never to adore.
Hate for hate and curse for curses,
Through abysmal universes,
Plunge me down as lost archangels fell despairingly of yore,
So the whirlwind bore my spirit—
But to lands that saints inherit—
And it seems my heart for ever like a ruby cup runs o'er.
I am blest beyond all blessing,
And an angel's pure caressing
Flows around my soul for ever like a stream around its shore."

THE FIRST SEVERE SURGICAL OPERATION PERFORMED IN
ENGLAND UNDER MESMERIC INFLUENCE.

BY CAPTAIN JOHN JAMES.

In the year 1842 the first capital operation undertaken in England during the mesmeric sleep was successfully performed by Mr. W. Squire Ward, M.R.C.S., at Wellow, near Ollerton, Notts. The mesmerizer was Mr. Topham—now Colonel Sir William Topham, of Noirmont, Weybridge, Surrey. A full account of the case was read to the Royal Medical and Chirurgical Society of London, on Tuesday, the 22nd November, 1842, by Mr. Topham, and afterwards published in a pamphlet, which has been long out of print. On a future occasion I will supplement this report with one read by the operating surgeon, Mr. W. Squire Ward, before the same learned society, as it appears to me that so important a case ought to be rescued from oblivion.

By many of your readers who are interested in mesmerism a reproduction of the details of this valuable and successful case will, no doubt, be received with interest.

In this case the improvement in the patient's general health from the preliminary mesmerizations was remarkable, but the disease of the knee-joint was of such a nature that nothing short of a miracle could have saved him from an operation. This was evident from an examination of the limb after amputation.

Many cases have been recorded of patients being mesmerized in order to prepare them for operations, but who derived such benefit from the treatment that the necessity for an operation was avoided. It appears to me that the necessity for an operation obviated is still more satisfactory than the most successful operation performed.

This has often been the effect of mesmerism, and the fact should not be lost sight of when the respective merits of chloroform, ether, and mesmerism as anæsthetics are compared.

The patient whose case is here reported survived the operation more than thirty years.

The following is Mr. Topham's address to the Royal Medical Society of London:—

"SUCCESSFUL AMPUTATION OF THE THIGH DURING THE MESMERIC STATE WITHOUT THE KNOWLEDGE OF THE PATIENT.

"MR. PRESIDENT AND GENTLEMEN,—In detailing the circumstances attending the important case I have the honour of communicating to this learned society, I shall abstain entirely from any preliminary remarks upon the supposed cause of the effects I have produced. I shall still call the state 'mesmerism,' because the term involves no principle—it regards the phenomena only—and not the specific cause of them.

"Whatever the agent may be through which the mesmerizer influences his patient, whether by a medium—some or the entire portion of which is already familiar to us under another designation—or by a medium totally new to our experience, it becomes me not now to inquire.

"The generality of men, when they hear of some novel phenomena, instead of testing *the truth* by experiment alone, endeavour to ascertain the cause by their own powers of reasoning, and belief or disbelief is made to follow the result. The startling phenomena of mesmerism have but too frequently illustrated this remark. *To facts* I shall therefore confine myself, and to such only as I can personally vouch for.

"James Wombell, aged forty-two, a labouring man of a calm and quiet temperament, had suffered for a period of about five years from a painful affection of the left knee. On the 21st day of June last, he was admitted into the District Hospital at Wellow, near Ollerton, Notts, no longer able to work and suffering much pain. It was soon found that amputation of the leg above the knee-joint was inevitable, and it was eventually proposed that it should be performed, if possible, during mesmeric sleep.

"I saw Wombell for the first time on the 9th of September. He was sitting upright upon a bed in the hospital, the only position which he could bear. He complained of great pain from his knee, and of much excitability and loss of strength, from his constant restlessness and deprivation of sleep; for he had not, during the three previous weeks, slept more than two hours in seventy.

"In the first attempt to mesmerise him, which occupied me thirty-five minutes, the only effect produced was a closing of the eyelids, with that quivering appearance peculiar to mesmeric sleep, and, though awake and speaking, he could not raise them until after the lapse of a minute and a half.

"My attempt the next day was more successful, and in twenty minutes he was asleep. I continued to mesmerise him every day, except on the 18th, until the 24th of September; his susceptibility gradually increasing, so that, on the 23rd, the sleep was produced in four minutes and a half. The duration of this sleep varied; continuing generally for half an hour; sometimes for an hour; and occasionally for an hour and a half. But, with two exceptions (attempts to converse with him), I invariably found him awakened, though without being startled, by the violent pain in his knee; which suddenly occurred at uncertain intervals.

"The third time I saw him he was suffering great agony, and distressed even to tears. I commenced by making passes longitudinally over the diseased knee; in five minutes he felt comparatively easy, and, on proceeding further to mesmerize him, at the expiration of ten minutes more, he was sleeping like an infant. Not only his arms were then violently pinched, but also the diseased leg itself, without his exhibiting any sensation; yet this limb was so sensitive to pain in his natural state he could not bear even the lightest covering to rest upon it. That night he slept seven hours without interruption.

"After constantly mesmerizing him for ten or twelve days, a great change was observed in his appearance. The hue of health returned; he became cheerful, felt much stronger; was easier, both in mind and body; slept well, and recovered his appetite.

"On the 22nd of September he was first apprised of the necessity of an early amputation. The communication seemed almost unexpected, and affected him considerably. I this day tried the experiment of mesmerizing him against his will, proceeding by contact with the hands, charging him particularly to exert his mind to prevent my affecting him. During the process he occasionally glanced at those near him, moving his eyes as he felt inclined, and, in twelve minutes and a half, passed into mesmeric sleep. The two or three previous days, it had been affected in six minutes. He informed me subsequently he had repeatedly called to mind the intelligence just received, and the torture which he must endure; but he soon found the influence irresistible, and presently lost all consciousness. The anticipated loss of his limb, however, that night destroyed his *natural* sleep. Next day, though found still fretting, restless, and in consequent pain, he was yet, by my touch, asleep in four minutes and a half.

"I was then absent, and did not see Wombell until the 28th. He was looking healthy and cheerful; his natural sleep was sound and regular, and his pain soothed and diminished. I was now convinced that the operation might be safely attempted during mesmeric sleep, and with the man's firm consent, it was fixed for the Saturday following.

"On the morning of Saturday, the 1st of October, I again mesmerized Wombell, having done so the two previous days. This was done in the presence of Mr. William Squire Ward, of Wellow (the operator), and two other surgeons, in order that the previous mesmerism, might tend, as I believed it would, to render his sleep deeper when again mesmerized for the operation; and also to satisfy them of the state in which he would be when that time arrived.

"He slept an hour, and was roused by an attempt to converse with him. I then showed them my power of affecting any one of his limbs, even when he was quite awake. At my request, he extended his arms alternately; by making two or three passes over each, without any contact, I so transfixed them that from the shoulders to the tips of the fingers they became as rigid and unyielding as bars of iron, not to be unbent except by mechanical force powerful enough to injure

the limbs, and yet instantly relaxing throughout, and dropping to his side, from the effect of my breath alone. His right leg was affected in the same degree, and relief from immediate pain was frequently afforded by making similar passes over the diseased one. Though the sensibility to pain was diminished in the limbs thus affected whilst awake, it was only during mesmeric sleep I found it totally gone.

"At half-past one o'clock we proceeded to Wombell's room, to make the necessary arrangements. From the suffering inflicted by the slightest movement it was found impossible, without needless torture, to place him upon a table. The low bed on which he then lay was therefore lifted upon a temporary platform. Ten minutes after being mesmerized he was drawn, by means of the bed-clothes beneath him, towards the end of the bed. The movement, however, excited that pain which had so often aroused him before, and now it did so again. There was something quite excruciating in the suffering which the state of the knee produced; for I had seen him, whilst in mesmeric sleep, pricked to some little depth in other parts of the diseased limb without being disturbed or conscious of it. To preclude the necessity of any further movement, his leg was now placed in the most convenient position which he could bear. Shortly afterwards he declared that the pain had ceased, and I again mesmerized him in four minutes. In a quarter of an hour I informed Mr. Ward that he might commence the operation. I then brought two fingers of each hand gently in contact with Wombell's closed eyelids, and there kept them, still further to deepen the sleep. Mr. Ward, after one earnest look at the man, slowly plunged his knife into the centre of the outer side of the thigh, directly to the bone, and then made a clear incision round the bone. The stillness at this moment was something awful; the calm respiration of the sleeping man alone was heard, for all other seem suspended. In making the second incision the position of the leg was found more inconvenient than it had appeared to be, and the operator could not proceed with his former facility. Soon after the second incision, a moaning was heard from the patient, which continued at intervals until the conclusion. It gave me the idea of a troubled dream, for his sleep continued as profound as ever. The placid look of his countenance never changed for an instant; his whole frame rested uncontrolled in perfect stillness and repose—not a muscle or nerve was seen to twitch. To the end of the operation, including the sawing of the bone, securing the arteries, and applying the bandages—occupying a period of upwards of twenty minutes—he lay like a statue. Soon after the limb was removed, his pulse becoming low from the loss of blood, some brandy-and-water was poured down his throat, which he swallowed unconsciously. As the last bandage was applied, I pointed out to one of the surgeons and another gentleman present that peculiar quivering of the closed eyelids already alluded to. Finally, when all was completed, and Wombell was about to be removed, his pulse being still found very low, some sal volatile and water was administered to him; it proved too strong and pungent, and he gradually and calmly awoke.

"At first, he uttered no exclamation, and for some moments seemed lost and bewildered; but, after looking around, he exclaimed, 'I bless the Lord to find it's all over!' He was then removed to another room; and, following immediately, I asked him in the presence of those assembled to describe all he felt or knew after he was mesmerized. His reply was, '*I never knew anything more, and never felt any pain at all; I once felt as if I heard a kind of crunching.*' I asked if that were painful? He replied, '*No pain at all! I never had any; and knew nothing, till I was awakened by that strong stuff*' (the sal volatile). The 'crunching' no doubt was the sawing his own thigh bone. He was left easy and comfortable and still found so at nine o'clock that night; about which hour I again mesmerized him (in a minute and three-quarters), and he slept an hour and a half. I may further add that, on the Monday following, the first dressing of his wound was in mesmeric sleep. Of this dressing, usually accompanied by much soreness and smarting, he felt nothing; slept long after it was completed, was ignorant of Mr. Ward's intention, and, after awakening, remained unconscious of its having been done.

Mr. W. S. Ward's own valuable statement, in accordance with his personal observation and care, prior and subsequent

to the operation, he has kindly permitted to be appended to my own, and thus to render complete the narrative of this case, which I leave without a syllable of comment.

"W. TOPHAM.

"Middle Temple, Oct. 25, 1842."

A SEANCE WITH MR. FOSTER.

ON Thursday evening, May 27th, we visited the rooms of Charles H. Foster, No. 19, West 22nd-street, in search of light. Mr. Foster is widely celebrated as a spirit-medium, and we believe he has no superior in the world. Personally he is a courteous, high-toned, polished gentleman, against whom no scandal can be uttered with truth. His life is even, temperate, and studious. He is a fine-looking man, about thirty-five years of age, we should judge. There is nothing mysterious about him. He is a man any one would be proud to call a brother, and he lives in such a manner as to keep the body and mind healthy and ready for any emergency.

In company with a friend we called, and for the first time entered his rooms at half-past eight p.m. He occupied a well-furnished first floor. His office or business-room faces the street, while a back parlour or reception-room at the back of his office, but with doors to the two rooms that can be thrown into one, furnishes a resting-place for those who may be waiting. On entering, we found several ladies and gentlemen ahead of us. While they were chatting with Mr. Foster and one another, we asked for a sitting, which was at once promised. A lady who was present when we entered the room proposed to sit at the table also. Mr. Foster took a seat at the end of a medium-sized, ordinary centre-table, in the centre of the room, his back to the window, which was open, so we could see and hear persons passing by on the street, a few yards from where we sat. To our right sat Mr. Foster. Opposite to us, the friend who went with us. To our left, the strange lady, fashionably attired. Soon as we were seated at the table, she said—

"I don't believe in any of this stuff. It's all a humbug, and I just know it. I won't believe anything if I see it; but go on. I am willing to be humbugged, and I want you to know that I shan't be taken in, no matter what you do. So you may go ahead as fast as you can."

To this saucy, ill-bred, impudent, unlady-like remark, Mr. Foster, with rare dignity, replied—

"Madam, if you will excuse us, we will proceed without you. If you do not remain, surely you cannot be humbugged, and others will not be annoyed. Good evening, madam."

The lady, with a few friends, sailed out of the room. Half an hour later she sent a note of apology for her insulting rudeness, and begged permission to return, but we believe her request was denied. The door leading to the back parlour was opened, and persons passing in and out of the room while the examination was going on, the room all the while being completely illuminated by gas-burners in the chandelier.

Said Mr. Foster—

"We will now see who will come to us this evening. The room is full of spirits who have never been here before. I feel their influences, new, strange, and powerful. They have known of your coming. Please write on those small slips of paper a name on each slip. Be careful that I do not see the name you write. Then fold the slips as close as you can, throw them, mix them together, so none of us can tell from the looks which is which, and we will proceed."

On the table were a dozen slips of common writing-paper, and he kept tearing them off, as a doctor would tear papers in which to put Dover powders for a patient. On these slips we wrote the following names, one name on each paper:—

"Salmon P. Chase."

"Charles Lobdell."

"My Mother."

"Molly Starks."

"Dugald D. Cameron."

We folded these slips of paper, an inch wide and about three inches long, into the closest possible compass, so they were not over the twelfth of an inch in width, shook the lot together, and threw them from our hand on the table. While we were doing this he was talking with our companion who was seated at the table. When we were ready, Mr. Foster took up the several papers and asked—

"Who did you ask for? Please name one, and I will see if that spirit is present."

We asked for Salmon P. Chase. He then took the bits of paper in his fingers, one at a time, and pressed them against his forehead as a girl would a piece of ribbon, threw down two or three of them, retained one to his forehead a few seconds, and said—

"Ah! Chief Justice Chase is present. He wishes to communicate with you. He will control my hand to write for you with a pencil! This is really remarkable. The room is filled with spirits, and they come trooping in to see you. Chief Justice Chase stands close by you, between us. William H. Seward is at your right, leaning over your shoulder. There are so many spirits here."

He threw down the piece of paper he had held to his forehead. We unfolded it, to find that it was the one on which we had written, "Salmon P. Chase." He took a pencil, and his hand went with a rapid, nervous, unsteady motion, unlike anything natural, and this is the result:—

"Pomeroy! You are doing well to look after this matter, for it will be to you far more than you yet realize. You have powerful friends working for you—those who help you on in your good work, and those who will guide you safely through life. I live, thank God, and return to give my testimony for immortality. Seward comes with me. He is also standing by your side.

SALMON P. CHASE."

Mr. Foster resumed, turning his head from time, now to one side, then

to the other, and listening as if for whispers from invisible persons. Said he—

"The influences are remarkably strong here to-night, and wonderfully harmonious. It is delicious to feel such quiet, peace, and rest, and such gentle loving influences as come to you. Ah! here comes your mother, her face wreathed in smiles. She is leading by the hand her sister—your aunt. She tells me to say that she loves you, oh! so much, and that she watches over you all the time, and that you help to her happiness. Your aunt is also happy."

"What is the name of my aunt?"

"Will the spirit please tell me the name of her sister? Adaline—Adaline—yes, that is it."

"But my mother had no sister named Adaline!"

"How is it, spirit? Will you please tell? Yes; your mother says you had an aunt Adaline—that she died, or was born into the real life, before you was born to earth-life."

[This was news to us, and we have written to know if it be true.—M. M. P.]

"Will you ask my mother to give you her name—her maiden name?"

"Will the spirit please tell her name before she was married? Yes, yes—I hear. Allen—Allena—oh! Orlina Rebecca White. Is that correct?"

"It is."

"Will you now please tell me if I have any other relatives who are present in spirit, and in spirit-form discernible here to-night?"

"Yes. Please call over the alphabet, beginning at the first letter, and then I can get communication with them."

We did as requested, and began—

"A, B, C, D, E—"

"Stop! You have two aunts. Nearest to you, on the right, smiling so sweetly as she looks at you, is your mother's sister—Emily—Emily Johns—Jones—yes, I understand—*Aunt Emily Jones*; and another aunt, your mother's sister—El—Elvira—yes. Aunt Elvira—*Elvira Baker*. Yes, yes!—I hear, I hear, I hear! There is a young woman with them; she is your cousin—Cousin Emily Baker."

"How will I know it is my cousin Emily? Are you in such rapport with the spirits that you can hear them—understand them?"

"Yes, they talk with me. Cousin Emily! what shall I say to your cousin that he will know it is you indeed? Yes, yes—I hear! She says: 'Tell Cousin Mark that I often go back to our old home, and to that spring on the hill-side, on the edge of the wood, above our home—to that dear old spring, the cool waters of which were so grateful to me, as for weeks I was insensible to so much, and water was my only nourishment.'"

"Will Cousin Emily tell you or tell me of what disease she died?"

"Will you please tell?—She does not know what was the name of the disease. Her lungs gave way—her brain—she faded away;—did not die, but was translated, so to speak."

"Is Uncle Sam with them in the other life?"

"Yes, Uncle Sam Baker is here also—he is with the group. They are talking and laughing together about your natural inquisitiveness. Your Uncle Sam is here—close by you now. He is larger, a little, than you are, and says he will talk with you—will answer questions by raps, which he will give himself."

"Well, Uncle Sam, I am glad to know you are doing well. Do you go a-hunting for deer and wolves as much as you did on Seeley Creek, when I was a little boy?"

The response was one loud rap that fairly made the table jingle. It meant "No," and seemed to say in addition that we were a very impudent nephew to ask, or to suppose that a man could or would go prowling about the woods, days at a time, away from home, with a muzzle-loading rifle, two great dogs and a pipe, as Uncle Sam Baker did in his lifetime, when hunting was the same pastime to him that it was to Daniel Boone. He need not have replied so vigorous, for he was a good marksman and knew when to hunt and how to find game.

"Do you write poetry, or compose verses as you used to?"

The reply was three distinct, polite raps on the table, meaning "Yes," as if there were sense in the last question. In this life Uncle Sam Baker wrote reams of poetry, some of which was published in the *Elmira* (N.Y.) *Gazette*, when W. C. Rhodes was editor, away back so long ago that it makes us feel bald-headed to think of it. And it was good poetry too—better than three-fourths of the best now written. But it was a great deal then as now. People thought a farmer and sort of backwoodsman had no brains above slicing pumpkins for beef-cattle, and when a man did put his head out of the window to ask to be heard, they pelted him with stones, stuck up their noses and said, "Humbug!"

We asked several questions, all of which were correctly answered, and thus obtained no little information, pleasant if not important. Afterwards Mr. Foster, the medium, said—

"There is another spirit leaning on the arm of your aunt. As yet she cannot speak to you but says she will prove how much she loved and loves you as a friend, and will produce her initials in blood on the back of my hand, underneath or in the skin."

The medium here held out his hand, which was white and well shaped. Gradually come the form of letters, as in blood of a fiery red colour, just under the cuticle, till they stood out in bold relief, like the large veins on one's temple, distended when the head is filled with pain, the letters "M. S." He then picked up the several pieces of paper on which we had written, holding them one by one to his forehead, until he threw out one, on which, when unrolled, was read the name, *Mollie Starks*.

We then asked if Dr. Cameron, formerly of La Crosse, was there. The reply was—

"Yes, Dr. Cameron is here also, and says, 'If you will come with your wife and another gentleman and his wife, some night next week, I have something to tell you that will interest you, if nothing more.'"

A request had been made in our office a few days previous for us to ask a medium to inquire for *David Weatherby*. We did so. Mr. Foster asked—

"Is David Weatherby or his spirit present in this group to-night?—No.

Chief Justice Chase tells me to say to you that he is not in this circle, but if you will tell where he lived on earth, he will send a message to see if he can be found."

The medium here bent his head like one listening for a person outside of a house, and in a few moments said—

"Yes, yes. Mr. Chase has found David Weatherby, who cannot come to this circle this evening. But he wants me to tell you that he was murdered one night, twenty years ago or a little more, and that his body was thrown into the river, a little way above the village of Addison (Steuben County, New York); and that if James E. Jones will come here and ask for him, he will come and tell him about it, or something that will interest him."

The length of this chapter precludes the giving of still more of the result of this evening's examination of the phenomena which came to us with such rapidly-increasing power. We have written to Col. Jones to come here and go with us to learn further from David Weatherby, and shall give another chapter of our experiences with Mr. Foster as a medium. Also a chapter giving an account of the remarkable results of a materializing *séance* at our residence, in our library, fitted up by us to still further test the mediumship of Dr. Slade, of 413, Fourth Avenue. On this occasion, through the mediumship of Dr. Slade, some startling results were obtained, proving that he is developing rapidly, and that his future as a medium will be far more remarkable than ever before; or that in jugglery and sleight-of-hand, and the performing of startling feats, he is more than a match for all the scientists of the world.

In the above narration we have given the mere facts of an interview, leaving the summing up and explanation of the phenomena till another time. Another chapter will appear next week.

[Emily Baker, referred to above, will be remembered by a large number of residents of Wells Township, Pa., and Southport and Elmira townships, New York, and especially by the old physicians of that section. Her sickness was a peculiar one. From a robust girl of about eighteen, she began failing, took to her bed and became insensible, and for weeks lay on a bed, without power of speech or the ability to move a muscle. For a month or more she was like a dead person in all save that her body held a certain amount of warmth. She did not breathe, apparently, and wasted away till her body became actually transparent. During the latter weeks of sickness her only nourishment was water. This was before the days of icehouses in that sparsely-settled vicinity, ten miles from Elmira, on Seeley Creek; or a branch thereof. Up the hill, about eighty rods from the house where she lived and died, was a spring from which flowed delicious cold water. The young lady died in July, or during the haying season, twenty-five years since, and for weeks previous to her death the young people of the neighbourhood assisted her family in caring for the sufferer, and bringing a pail of cold water every few hours, night and day, in which to wet a cloth to be placed on her partly-opened lips as she lay there in a wasting trance, while friends, neighbours, and physicians came and went to watch the singular case.—M. M. P.]—*Pomeroy's Democrat*, June 7th, 1873.

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"LOVE'S TRIUMPH."

BY EDITH SAVILLE.

LINES on reading "Love's Triumph," a poem by Ella Dietz. The spirit Sappho speaks:—

"I paid in song love's penalty below,  
But now in loftier fields my measures flow,  
And mortals, lured by soft Æolian strings,  
Repose beneath the shadow of my wings,  
Inspired by thought-flames which around them glow.

"Or, under the sweet poesy of dreams,  
They dive for pearls within our ocean streams,  
And gather rarest gems from out its bed—  
As by immortal bards their steps are led—  
Inhaling gladness from celestial gleams.

"A sister fair, now breathing on your earth,  
Has found that in this land there is no dearth  
Of song—for we, together, strung the chords of love  
Which echoed from the choristers above,  
Where each pure soul of melody has birth.

"We saw your white-hued flower droop on its stem;  
And, fainter as its swan-like song became,  
We caught its dying breath, and gave it life;  
And now, within these realms, its earthly strife  
Is ended—and 'Love's Triumph' shines a gem.

"Thus mortals—bound by love's entrancing spell—  
Can soar to planes on which her votaries dwell,  
Can hearken to our choristers divine,  
Drink from our fountains of celestial wine,  
Or never could they such sweet story tell."

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A CORRESPONDENT, writing from Bradford, Yorkshire, says that Sunday services in connection with Spiritualism are held under the auspices of three separate societies in three different places in that town. Mr. Armitage, of Batley, lectures occasionally at the hall in Manchester-road, and those who manage the services have several mediums in their midst.

MATERIALIZATION MANIFESTATIONS.

MR. H. N. SHIPMAN, an American lawyer, gives, in *The Religio-Philosophical Journal* (Chicago), of the 7th of this month, the following account of manifestations witnessed, after Mrs. Cobb, the medium, had been thoroughly searched. The *séance* did not take place on the premises of the medium.

"The cabinet in which the medium sat during the manifestation was in the form of an oblong square, twenty-eight by forty-six inches wide and long, and six feet in height, without top or bottom, and with a door in one end about four feet high. From the top of the cabinet to the top of the door hung a curtain of dark cloth, parted in the middle and suspended either from a string or a lath, reaching from side to side and across the top. The cabinet was made from inch matched pine boards, and was put together by Mr. Justus Squire and Mr. Bassett, and is now in the possession of Mr. Bassett.

"The medium, Mrs. Newton Cobb, of Mantua, Portage, County O., was a woman of prepossessing appearance, apparently about forty-five years of age, and of a rather full habit. Her husband, who was with her, and herself have the appearance of being honest, quiet, country people. Of the *séance* held on the evening of the 8th I shall say but little, not having, owing to the large number present, been fortunate enough to secure a good seat in a favourable position; suffice it to say, that some eight different spirits, or what purported to be spirits, appeared at the door of the cabinet many of whom were recognized by the friends and relatives present; one spirit tried hard to be recognized by me, but for the reasons above given I was unable to do so, but from the description given me by those near the cabinet, I have scarce any doubts but that it was my youngest brother, D. F. Shipman, who was lost in the steamship *Central America*, in the year 1854.

"On the second evening, at the request of the medium, only about twenty-five persons were admitted to the *séance*, and having been able to secure seats for myself, wife, and daughter, within eight feet of the door of the cabinet, I can speak with confidence as to what I saw and heard.

"At about eight o'clock the medium submitted to an examination of her wearing apparel by a committee composed of Mrs. M. A. Bronson, Mrs. Perrin (postmistress at Clyde, O.), and Mrs. E. S. Shipman, two of whom are professional milliners and dressmakers, and are supposed to know all intricacies of female apparel. The committee, after the examination, accompanied the medium to the door of the cabinet, when Mrs. Bronson made the statement that the medium was clothed in two garments of white muslin, one drab felt skirt, pair of coloured cotton stockings, a pair of slippers, and a black alpaca dress; her pockets were carefully divested of their contents, all false hair, switches, and false teeth removed, and in this condition the medium opened the door of the cabinet and in full view of the audience took her seat in a chair placed at the back part of the cabinet (over the top of the cabinet a dark-coloured blanket-shawl had been spread), the cabinet door was shut, and the curtains dropped.

"The front or first circle consisted of Mr. Perrin and Mrs. Perrin, of Clyde, O. (holding the office of mayor and postmistress in that village), Mr. D. J. Starbird and wife, of Milan, Mr. Orlando Bassett, and Mrs. J. E. Marsh, of Milan village, and Mr. Newton Cobb, husband of the medium.

"These persons formed about one-half of a circle around the cabinet, which was placed on the carpet in one corner of the room, and were about five or six feet distant from the cabinet; the rest of the audience were seated in circles, and as close to the first circle as they could be seated, the writer being in the second circle and in front of the cabinet.

"The lamp was then placed on a table back of the audience, and turned down, but still giving enough light by which to see and distinguish plainly the features of every person in all parts of the room. Music by the Mann brothers, on guitar and violin was given us, and in some five minutes the curtains of the cabinet were parted and the controlling spirit presented himself to the audience. His features were plainly and distinctly seen by me and by others, and I suppose by nearly all present. He appeared to be a young man about seventeen years of age, with a full round face and dark hair. He was dressed in a white cotton shirt, and vest of some dark cloth, with no coat; the only garment worn by the medium representing this shirt, had short sleeves, and hence could not fill the bill of the clothing worn by the spirit. After bidding the audience good evening, he conversed in a perfectly audible whisper with several persons in the room, answering plainly and fairly the different questions asked him; and at the request of the writer touched and patted my hand, which by my leaning forward and over the first circle he was able to reach. After some five minutes spent in conversation, he said that the light might be turned on, which was done and he stood at the aperture something like a minute in a pretty strong light, and then the curtain, which had all this time been held apart by invisible means, and as he said by his waiters (both hands of the spirit being plainly visible), dropped, and after a few minutes, was again parted and a man appeared who claimed to be and was recognized, by Mr. Starbird and his wife, to be Starbird's brother Frank, who was supposed by them to be still living. This spirit and those who succeeded him, appeared to be unable to talk, and only communicated by gestures, and with nods and shakes of the head in answering the questions asked them. This spirit claimed to have been in the spirit-land only about six months, but showed himself plainly and satisfactorily to the Starbirds.

"After his disappearance then came to the opening a young man who tried hard to be recognized by Mr. Perrin, and gave him to understand that while in the flesh he had been sentenced to punishment by Mr. Perrin, as mayor of Clyde, for the crime of getting intoxicated. After some five minutes spent in the ineffectual attempt at recognition he gave way to the spirit of Mr. Hamilton Colton, who had long resided, and died in the village of Milan, and who departed this life some time last fall. He, while in life, was a person of marked features, and as he appeared at the door of the cabinet was immediately recognized by nearly, if not quite, every person in the room; and while the curtains were held back by invisible means, the writer having carefully searched for hooks, he with both hands stroked and parted his whiskers, and pointed with his index fingers to different persons

in the room. In answer to the question if he were Mr. Colton, he nodded his head repeatedly, and thus answered by nods and shakes of the head, and other gestures, the different questions asked him. He remained in full view, and by turning his head in different positions, holding it partly out of the cabinet for the space of five or six minutes satisfied me, and many, if not all in the room, that he was the person he represented himself to be. At the expiration of this time, and with the curtains still held back, he gently receded in the cabinet, and gradually dissolved in plain view of the audience, and the curtains dropped and closed the cabinet.

"The next to appear was the spirit of a lady, who was immediately recognized by myself, also by others, as my wife's eldest sister, Mrs. Sarah Hardy, *nee* Wilbor, who has been in the Spirit-land about sixteen years. She was habilitated in the garments she was buried in, and, Mrs. S— tells me, looked exactly as she did while in the coffin, when she last saw her. She appeared to be very strong, and able to put her head out of the cabinet so all could see how her hair was combed and parted. She answered by gestures the different questions asked her by Mrs. Shipman, concerning her father, mother, and brother, now in the spirit-land. After some time thus passed the curtains were held back (invisibly), and she gradually dissolved and vanished from view.

"The next spirit to appear was that of an elderly lady with her head bound round with some kind of a white cloth, who was instantly recognized by Mr. Charles Edridge, his wife and daughter (Mrs. Capt. Coulter) as the spirit of Mrs. William Edridge, the first wife of the brother of Chas. Edridge, and who had been dead about twenty years. After some time this spirit retired and the curtain dropped, and we were informed by 'Jemmy,' the controlling spirit, that the *séance* was closed.

"The light was turned up and the cabinet door opened, and the medium found in an apparently unconscious condition, seated as she had been at the beginning of the *séance*. At the close of the first *séance*, on the opening of the cabinet, Dr. Catlin immediately entered the cabinet and reported the medium's pulse to be thirty-six per minute, accompanied with symptoms of great prostration. In conclusion, Mr. Editor, let me say that I attended these *séances* as a sceptic and expecting at the close to be able to account in some manner for what I might or should see. I examined the cabinet to find what held the curtains back, but found nothing; but I must acknowledge that I am wholly unable to do so on any other theory save the one given by themselves, to wit: That they are what they represent themselves to be, the spirits of our departed friends and relatives. I ask no person to believe that they are so simply because I say I saw them, from the fact that I myself prior to this would have taken no person's word to prove the facts stated above, but would have done as others will do by me—simply give them credit for thinking they saw them, whereas in fact they were the victims of deception. But the fact still remains, that from the person and features of one person in the cabinet, and with the clothing above mentioned, at the two *séances*, some twelve distinct, differently clothed and featured individuals, male and female, from youth to old age, have been presented and recognized by us as friends and relatives dead and gone from us. H. N. SHIPMAN."

SWEDENBORG SOCIETY.—The annual meeting of this Society was held at 36, Bloomsbury-street, London, W.C., on Tuesday evening, June 17th, at 7 o'clock. Dr. Tafel presided. The report of the committee set forth that 5,000 volumes had been reprinted during the year. A small work, entitled *The Souls of Animals and Plants*, will shortly be published and sold at a low price. The purpose of the work is to prove that man only is immortal, and to show the true grounds upon which the doctrine rests. The number of volumes delivered is 3,014. Theological students have been presented with 229 volumes, and clergymen with 61 volumes. Free libraries and other institutions have received 146 volumes. Of Mr. Dadoba Pandurang's *Reflections on the Writings of Swedenborg* 6,059 copies have been issued, of which 1,475 copies have been circulated in India; 1,100 copies presented to the editors of the Press in England; and 2,532 copies sold to the general public. A translation of this work into the Marathi language, and one of *The Heaven and Hell* into the Hindi language, are being prepared under the supervision of Mr. Pandurang. When completed, it is intended to circulate them freely in India, where there is a disposition to examine the new views of Christianity which are set forth in the above-named works. Several extracts from letters of clergymen who had been recipients of the works were quoted, one of which is as follows:—"There is far greater excellence in Swedenborg than I could find in him at first.

I have been much edified at last in reading him. I am anxious to know more of him." A popular author thus speaks of his indebtedness to Swedenborg's writings: "All that I have ever accomplished worthily, and, still more, all that I ever hope to accomplish in the future, I trace to the warmth and enlightenment afforded by the works of Swedenborg. He is the open window of the eye, through which heaven attains to illuminate the darkness and fire the apathy of the world." A handsome marble bust of Swedenborg (executed by Preston Powers, of Florence, son of the late Hiram Powers, and presented to the Society by the Rev. A. Clissold and Miss Clissold) was unveiled during the evening, and formed one of its most attractive features. The following resolutions were passed unanimously, and the meeting terminated:—*Resolved*—"That, in the opinion of this meeting, the freedom of thought which is one of the characteristics of our age, and which is fostered by the introduction of liberal political institutions; by the freedom of the press; by the care devoted to the primary education of the masses of the people; and the freedom of investigation claimed by and accorded to men of science and philosophers, is preparing humanity for the reception of an interior, rational system of religion." *Resolved*—"That, in the opinion of this meeting, the only system of religion which satisfies at the same time the religious yearnings and aspirations of a sincere believer in Christianity, and expresses in a tangible, rational form the highest spiritual ideals capable of being reached and seized by enlightened human thought, are contained in the doctrines of the New Church, which the Lord revealed to mankind at His second coming through the instrumentality of Emanuel Swedenborg."

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

SPIRITUALISM IN MARYLEBONE.

SIR,—The "Afghan" or carriage rug made by Miss Faucher and alluded to in *The Spiritualist* of February 21st, 1879, has been brought over from America, and is now on exhibition at 25, Great Quebec-street, where a fair is being held for the benefit of the Marylebone Association of Inquirers into Spiritualism. The fair will continue during this week, and the "Afghan" will remain there till next Monday; and as the price of admission is only sixpence I hope the friends of our great cause will be willing to contribute at least that small sum to help the Marylebone Society out of a slight money difficulty.

FRANCES V. HALLOCK.

"WHO WROTE SHAKESPEARE'S PLAYS?"

SIR,—There are said to be fifteen thousand words in Shakespeare; only eight thousand in Milton's works. There are about five thousand words used by educated people in common conversation; while, with the uneducated boor, only about five hundred words are used. The works called Shakespeare's works have enriched the English language more than those of any other author, Lord Verulam included, and it would be worth while for those who believe them to have emanated from Lord Verulam to inquire whether the works known to be written by the latter exhibit the same brilliant ideality, richness and variety of language, profuseness of wit, knowledge of psychology, versatility of style, knowledge of human nature, and, I may even add, profundity of thought as do those attributed to William Shakespeare—that beloved and honoured name. W. R. TOMLINSON.

ZULU WARFARE.

SIR,—To attempt to revive what has long since passed from my mind is, for the inhabitant of a free atmosphere, rather difficult.

The secretary of the British National Association of Spiritualists writes to Mrs. Lowe on the 13th June a letter of which I must express my unqualified admiration for its literary ability and ingenuity. As I am, however, the *corpus vile* of some of its remarks, I may have almost a right to be heard in vindication not of the conduct of Mrs. Lowe in resigning (a course which I have no doubt other sincere and honourable people will imitate), but of myself. The words "*ex parte* statement" are used by the secretary apparently in allusion to my publication of Mr. Bennett's letter. The query which I then tried to ask your readers—whether (1) Mr. Bennett was acting in the simple, honourable, and fair manner which is characteristic of him; whether (2) he acted at the suggestion of others, without the official sanction of the Council being given to his proposition; or whether (3) the feelings communicated to me were the result of a Council vote—has now received its solution. I had thought the first answer was right; though I had reason to suspect the second hypothesis, I dismissed it as one unworthy of an English or Irish gentleman, and I now learn on the authority of the secretary that there is no doubt whatever that "any one" who having resigned membership—having had that resolution accepted and a vote of thanks given him, which must be taken precisely at its value; having (even verbally) withdrawn the paper which was put down for him to read before the Research Committee meetings, and distinctly assured some half-dozen persons that he was not coming as a visitor to the Association again, is subject to the annoyance of being written about months afterwards, and "reminded" of events which not only never took place, but never were going to take place. The undersigned—without too much self-laudation—scarcely needs to be "reminded" of what is the customary practice in learned societies; or what, in the plenitude of wisdom, power, strength, and riches with which the Council of the British Association (*minus* the names of Blackburn, Massey, Makdougall Gregory, Martin Smith, Joy, Kissingbury, Bonwick, Dawe, Harrison, Joad, Lowe, Newbould, Newton, and others) has now invested itself, will be the probable fate of those other persons who, like Mrs. Lowe and myself, have had the "honour of resigning," and who might perchance have a desire to visit some personal friend or to accept the invitation which the B.N.A.S. advertises—that visitors will be received and inquiries answered—without having any desire to avail themselves of any hypothetical "privileges." To such persons I can only give as a source of consolation the last speech of Coriolanus (act iii., scene 3), which might express their thoughts clad in more Elizabethan language than I might have cared to adopt, if I had not been a "preter-pluperfect" member of the British National Association of Spiritualists.

Space forbids me now saying how heartily I agree with some of the remarks of "A Spiritualist (?)" in your issues of last week and to-day, and I hope that the advice he gives may bring forth good fruit in time. He seems to have indicated the real subject on which we have so long been unsuccessfully labouring.

C. CARTER BLAKE.

23, East-street, Queen's-square, London, June 20th, 1879.

SPIRITUALISM AND THE NEWSPAPERS.

SIR,—There is, in *The Daily Telegraph*, of June 6th, a fair article on Spiritualism; it does not deny a single fact of the many it enumerates, though they are as various in their character as some of them must be, to the non-Spiritualist, astounding in their details. And yet, perhaps, the most curious phenomenon in the whole article is the strange assertion, that "ocular deception may be at the root of the whole matter;" though there is not one of the senses, except that of tasting, which is not called into requisition in the several details of Spiritualism contained in this article. There is, in this article, not only an account of spirits appearing "to solitary individuals at inconvenient moments, sadly interfering with their comfort," but also allusions to "confessions and confidences;" "guitar playings;" ghosts who not only "knock the table, but who float in the air;" "haunted houses,"

and "furniture broken by mischievous tricks;" all coming with noises striking the tympanum of the ears, but not all striking the optic nerves; while one of the various apparitions, whose reality is not questioned in this article, is the form, at West Roxburgh, Massachusetts, of a little girl with golden hair, who comes "ordinarily in broad daylight;" and there are "ladies who are bold enough to demand of this ghost a piece of its golden hair." Golden hair, be it remembered, which can be felt as well as seen before "the locks are gradually de-materialized." What is more, this interesting phantom, so ordinarily incarnated, *The Telegraph* informs us, comes in "a mist or cloud of pungent odour," which odour necessarily, by its pungency, must forcibly affect the olfactory nerves of those present. Here, then, are details of hearing, feeling, and smelling, as well as of seeing; and to entertain the question of the fifth sense, that of tasting, as regards so material an apparition of so sweet a child, would most assuredly verge on the question of ogreism. So we will drop this part of the subject as beyond our province. We have said enough to show that these phenomena cannot all be disproved by "ocular deception."

Here, however, is a much more logical opinion arrived at in this same article of June 6th—an opinion, indeed, which any Spiritualist might unhesitatingly hold, and which, at length, seems almost a humble implied acknowledgment of, and apology for, *The Telegraph's* ancient scorn, not to say misrepresentations of Spiritualism. It says: "While, therefore, it would be a mistake to laugh at all unexplained incidents as due only to the disordered brain of those who claim to have observed them, it is necessary always to maintain a reserved attitude drawn from occurrences which cannot be readily and reasonably explained. The whole experience of the past teaches that the jumble of ignorance from which we are but now beginning to emerge is not so much the normal condition of the human mind, as the outcome of a vast accretion of superstitions and ill-regulated beliefs, which have augmented in number and strength as the ages have rolled on." True, the normal condition of the human mind implies, we believe, the power of communion with spirits in many instances; consequently this normal condition is actually found still among the aborigines of, I believe, every country lately or long since discovered; and it is the foundation of every religion, ancient and modern—nay, it is natural religion, for, as M. Leon Favre expresses it, in *The Spiritualist* of June 13th: "Spiritualism is the essence of all religions, and there can be no religion without it." And I need hardly remark that, under such foundation, experience as well as tradition have taught us that evil or unprogressed spirits have access thereby to man as well as good and higher spirits.

What is the use of any religion if it does not teach us to follow what is right, and to avoid what is wrong? And this visitation of spirits of different orders and characters, urging men to right or wrong, is no new thing; it has been always believed in by men, as well as carried out by spirits secretly; but it so happens that, since it has pleased Providence that spirits should come openly and commonly—as they do now to Spiritualists, often without their being sought—Spiritualists, no longer merely believing this, but really knowing it from experience, are better able to avoid the evil and follow the good, from being made fully aware of these visitations to which men have always been subject through practical knowledge. Open enemies are, or ought to be, always more easily avoided than secret ones; while good and true visitants and mentors are always to be welcomed, whether apparent or not, for to do good in secret is as precious as to do it openly.

This knowledge, gained by spirit-communion, gives to Spiritualists great advantages over mere believers. We have keys to our caskets that others have not; our scrolls lie open in our hands, while others hold them in sealed letters. And this knowledge makes us more wary than others as regards the characters of spirits we have to deal with; for, as *The Telegraph* truly says: "It is necessary always to maintain a reserved attitude drawn from occurrences which cannot be readily and reasonably explained." A lack of this reserve always has done, and is at this very time doing much harm in the churches. The churches are, for the most part, in the very simplest ignorance concerning the very dangers that are undermining them; while those churches which are not ignorant, may make unhalloved use of them. I hope to return to this subject on a future occasion. SCRUTATOR.

PROPERTY IN THOUGHT.—Mr. Gladstone in the course of a recent speech said:—"We have lived in this country, and I think in almost every other country, in what may almost be called a new world, so far as the condition of the author is concerned. Two hundred years ago there was no remuneration for the author. He might write for fame, but I apprehend I should be very near the mark indeed if I said that there was no such thing as earning one's bread by literature. Now we have entirely passed out of that phase, and no man in literature now, be he small or be he great, thinks of a patron. The one patron of the nineteenth century is the public. It is not a perfect patron—its judgment is uncertain; much it overvalues, much it undervalues; it is ignorant of much that deserves its notice; but, notwithstanding these defects, it is, I believe, upon the whole, a truer patron, and a juster patron, and a more munificent patron than letters have ever had before, at any rate in modern times, and in the modern condition of society. (Cheers.) It is pleasant to think that commerce, and manufacture, and even law, and some times medicine, can offer in various degrees, but all of them very substantially, to their votaries the means of creating fortunes which they can hand down honourably to their descendants, and that even literature has not been shut out from that privilege. I trust it will never be spoiled and never be corrupted. I trust the virgin purity of the muse, the absolute integrity of mental labour and inquiry, which is a treasure that can never be brought into comparison with any other treasure whatever, may never be compromised, in whole or in part, by the seductions of immediate popular applause. With this reservation, I rejoice that men like the great Sir Walter Scott, like Charles Dickens, and like Alfred Tennyson—whom we still have the pleasure and honour of seeing among us—have received from the public such an acknowledgment at least of their works as, if not an adequate reward, yet is still a substantial evidence of gratitude, and is in the nature of an absolute guarantee of the freedom and independence of modern literary work."

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