

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

THE SPIRITUALIST is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: Kiosque 246, Boulevard des Capucines, and 7, Rue de Lille. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: Signor Bocca, Libraio, Via del Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDA-PESTH: Josefstaadt Erzherzog, 23, Alexander Gasse. MELBOURNE: 96, Russell-street. SHANGHAI: Messrs. Kelly & Co. NEW YORK: Harvard Rooms, Forty-second-street & Sixth-avenue. BOSTON, U.S.: "Banner of Light" Office, 9, Montgomery-place. CHICAGO: "Religio-Philosophical Journal" Office. MEMPHIS, U.S.: 7, Monroe-street. SAN FRANCISCO: 319, Kearney-street. PHILADELPHIA: 918, Spring Garden-street. WASHINGTON: No. 1010, Seventh-street.

No. 319.—(Vol. XIII.—No. 14.)

LONDON: FRIDAY, OCTOBER 4, 1878.

Published Weekly; Price Twopence.

### Contents.

How a "Dead" Girl returned to Earth, and Lived again for Three Months	157
Epilepsy and Spirit Influence. By S. B. Brittan, M.D.	160
Billy's Rose. (Poetry)	161
The Spiritual Position of Misers. By Eugene Crowell, M.D.	162
Experimental Spiritualism. By C. Carter Blake, Doct. Sci.	163
Poetry:—Bibliolary. By James Russell Lowell	165
Johnson and Byron on Spirits	165
Correspondence:—The Law of "The Persistence of Vision"	165
Verified—Errata	165
The Influence of Inanimate Objects upon Certain Mesmeric Sensitives	166
Mrs. Emma Hardinge-Britten	166
The Fear of Death	166
Healing Mediumship	167
The Inspirational Powers of Rama Bai	167
The Abnormal Calculating Powers of the Late Mr. Bidder	167
Spiritualism in Paris	168
Public Mediums	168
Emanation. (Poetry)	168
Answers to Correspondents	168
Paragraphs:—Emotional Eccentricities, 161; Messrs. Williams and Rita at Amsterdam	167

### "THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.

ESTABLISHED IN 1869.

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

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. C. A. Atkinson, F.R.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dirckinck-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Bullet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. O. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wyld; Mr. T. P. Barkas, F.G.S.; Mr. Serjeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Mackenzie, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epey Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mrs. M. K. Dougall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adeline Vay (Austria); Mr. H. M. Dunphy, Barrister-at-Law; Mr. C. Carter Blake, Doct. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John F. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Watson; Mr. N. Fabyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mrs. S. G. Hall; Mrs. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kinslingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindsey Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d.; in the United States and Australia, 13s., post free.

The Spiritualist is regularly on sale at the following places:—London: 11, Ave Maria-lane, St. Paul's-churchyard, E.C. Paris: Kiosque 246, Boulevard des Capucines, and 7, Rue de Lille. Leipzig: 2, Lindenstrasse. Florence: Signor G. Parisi, Via della Maltonaia. Rome: Signor Bocca, Libraio, Via del Corso. Naples: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. Liege: 37, Rue Florimont. Buda-Pesth: Josefstaadt Erzherzog, 23, Alexander Gasse. Melbourne: 96, Russell-street. Shanghai: Messrs. Kelly and Co. New York: Harvard Rooms, Forty-second-street and Sixth-avenue. Boston, U.S.: 9, Montgomery-place, and 18, Exchange-street. Chicago: Religio-Philosophical Journal Office. Memphis, U.S.: 225, Union-street. San Francisco: 319, Kearney-street. Philadelphia: 918, Spring Garden-street. Washington: No 1010 Seventh-street.

All communications on the business of The Spiritualist should be addressed to W. H. Harrison, Spiritualist Newspaper Branch Office, 38, Great Russell-street London, W.C.

**SPIRIT PEOPLE.**—A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the Author and other observers in London. By William H. Harrison. Limp cloth, red edges. Price 1s.; post free 1s. 1d.—Spiritualist Newspaper Branch Office.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

38, GREAT RUSSELL STREET, BLOOMSBURY W.C.  
Entrance in Woburn Street.

#### CALENDAR FOR OCTOBER.

Friday, 4th.—Seance Committee, at 5.30 p.m.  
Tuesday, 8th.—SPECIAL COUNCIL MEETING, at 5 p.m.  
" " Finance Committee, at 6 p.m.  
" " ORDINARY COUNCIL MEETING, at 6.30 p.m.  
Friday, 11th.—Experimental Research Committee, at 6.30 p.m.  
" 18th.—Library Committee, at 5.30 p.m.  
" " Experimental Research Committee, at 6.30 p.m.  
Wednesday, 23rd.—House and Offices Committee, at 5 p.m.  
" Soiree Committee, at 5.30 p.m.  
Friday, 25th.—General Purposes Committee, at 5.30 p.m.  
" " Experimental Research Committee at 6.30 p.m.

### BRIXTON PSYCHOLOGICAL SOCIETY.

OFFICES—6, LOUGHBOROUGH-ROAD-NORTH, BRIXTON.

THE object of the society is to promote the study of Psychology and Spiritualism, and kindred subjects. Members have the privilege of attending seances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library. For information as to rules of membership, &c., &c., apply to—H. E. FRANCES, Hon. Sec.

**MR. and MISS DIETZ** having concluded their series of recitations at Langham Hall ("One of the most successful series ever known in London"), are now making Engagements for the Provinces, and will visit—the West of England, during the first week in October; Scotland, during November; the Midland Counties, early in December. Favourable terms arranged with Institutes en route. For particulars address Mr. Frank Dietz, 54, Denbigh-street, London, S.W. Mr. Dietz is open to deliver an original lecture on "American Humour," illustrated by characteristic renderings of the examples selected from different authors.

Now Ready. Price 2s. 6d.

### THE PSYCHOLOGICAL REVIEW.

PUBLISHED QUARTERLY.

OCTOBER.

#### CONTENTS:—

- I.—Why must I do what is right? By St. George Stock.
  - II.—Astrology, Ancient and Modern.
  - III.—Recent Investigations in Psychology. By T. P. Barkas.
  - IV.—Immaterialism at Brussels. By J. O. Earle.
  - V.—Inspiration and Symbolism. By Mrs. De Morgan.
  - VI.—James Hinton's Philosophy.
  - VII.—Pilgrimages in France. No. III.—Pontigny and the Shrine of Saint Edmund. By Rev. H. N. Grimley.
  - VIII.—Bühmo's Seven Days of Creation—A Study. By A. A. Watts.
  - IX.—Materialistic Mysticism.
- Hutton on Scott's Supernaturalism—The Education of the Feelings—Around the World with Dr. Peebles—Evolution.

E. W. ALLEN, 11, Ave Maria-lane, E.C.

### THE PROBABLE EFFECTS OF SPIRITUALISM UPON THE SOCIAL, MORAL, AND RELIGIOUS CONDITION OF SOCIETY. Two Essays by Miss Anna Blackwell and Mr. G. F. Green.

Published by the British National Association of Spiritualists, 38, Great Russell-street, W.C.  
E. W. ALLEN, 11, Ave Maria-lane, E.C.  
Price 1s.

**REVUE SPIRITE**, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post-Office orders payable to M. Leymarie.

**PSYCHISCHE STUDIEN**, A Monthly Journal devoted to the investigation of the unexplained phenomena of psychic life. Edited by ALEXANDRE AKSAKOF, and contributed to by several German and foreign men of science. Price 1s. monthly.—Leipzig: OSWALD MUTZE. London: The Spiritualist Newspaper Branch Office.

Just published, 2s. paper covers 3s. cloth.

### LIFE BEYOND THE GRAVE: described by a Spirit through a Writing Medium.

E. W. ALLEN, 11, Ave Maria-lane, London, E.C.

**WANTED**, by a SPIRITUALIST, a situation as Collector or Timekeeper; would take care of offices. 25 years' character, and good references. Address: J. Cain, 8, Bloomfield-road, Burdett-road, Bow, E.

### THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN,

11, Chandos Street, Cavendish Square, London, W  
PRESIDENT—MR. SERJEANT COX.

This Society was established in February, 1875, for the promotion of psychological science in all its branches. Its object is the investigation of the forces, organic and intelligent, that move and direct the material mechanism of man. Communications as to alleged phenomena are invited by the Committee of inquiry who hold investigation sittings without subscribing to or recognising any particular theory or belief.

All particulars may be obtained on application to

FRANCIS K. MUNTON, *Honorary Secretary*.  
Willesden, N.W.

### LUNACY LAW REFORM ASSOCIATION,

64, BERNERS-STREET, LONDON. Office Hours from 10 to 4, and Tuesday Evening from 6 to 7. Closed on Saturdays.

### LUNACY LAW AMENDMENT SOCIETY,

4, Wine Office-court, Fleet-street. Office hours, daily between 11 and 3 (Saturdays, 11 and 1). Secretary, James Billington, who will receive all letters for Mrs. Weldon.

ALLAN KARDEC (Blackwell's Translations).

THE SPIRITS' BOOK (1858). From the 120th thousand.

THE MEDIUMS' BOOK (1861). From the 85th thousand

HEAVEN AND HELL (1863). From the 60th thousand

Price 7s. 6d. TRUBNER &amp; Co., London.

**LEAVES FROM MY LIFE.** A narrative of Personal Experiences, with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States. Two Portraits. By J. J. Monse. Price 2s. From the Author, at Elm Tree-terrace, Uttoxeter-road, Derby.

**MEDIUMSHIP: ITS NATURE AND VARIETIES.**—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spiritualist newspaper branch office, 38, Great Russell-street, London, W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

### JAMES MALTBY,

ARMY TAILOR AND ACCOUTREMENT MAKER  
TO HER MAJESTY'S MILITARY AND NAVAL FORCES

Everything of the best quality.

At special prices to Spiritualists, to whom references can be given. 5 per cent for cash.

8, HANOVER PLACE, REGENT'S PARK, LONDON, N.W.

### EVERYBODY HIS OWN PRINTER.

#### THE "MODEL" PRINTING PRESS

Is a self-inking one and can easily be worked by a child of ten.

Its Simplicity is its recommendation.

You will find it a great source of interest and recreation, besides saving you time and money.

Press, including Type and all accessories, from £5.

C. G. SQUINTANI &amp; Co.

SHOW ROOMS:—3, LUDGATE CIRCUS BUILDINGS, LONDON, E.C.

Send for an illustrated pamphlet, "HOW TO PRINT," containing an abridged history of the art of printing, general catalogue of printing materials, specimens of type, &c., &c. post free, seven stamps.

### FOR THE TOILET, THE NURSERY, AND FOR SHAVING.

Pure, Fragrant and Durable.

MR. ERASMUS WILSON, F.R.S.,

States (in the *Journal of Cutaneous Medicine*)

#### PEARS' TRANSPARENT SOAP

Is an article of the nicest and most careful manufacture, and one of the most refreshing and agreeable of balms to the skin. Sold by Chemists and Perfumers everywhere, and by PEARS, 91, Great Russell-street, London.

### BIRKBECK BANK.—Established 1851.—

29 and 30, Southampton-buildings, Chancery-lane. DEPOSITS received at INTEREST for stated periods or repayable on demand. Current Accounts opened with persons properly introduced, and interest allowed on the minimum monthly balances. No charge made for keeping accounts. Letters of Credit and Circular Notes issued.

The Bank undertakes the custody of Securities of Customers, and the Collection of Bills of Exchange, Dividends and Coupons. Stocks and Shares purchased and sold and advances made thereon.

Office Hours from 10 till 4, excepting Saturdays, then from 10 to 2. On Mondays the Bank is open until 9 p.m.

A Pamphlet with full particulars on application.

FRANCIS RAVENSCKOFF, Manager.



BRITISH NATIONAL ASSOCIATION OF  
SPIRITUALISTS.

(ESTABLISHED 1873.)

## President.

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

## Vice-Presidents.

Blackburn, Charles, Parkfield, Didsbury, Manchester.  
Coleman, Benjamin, 1, Bernard-villas, Upper Norwood.  
Fitz-Gerald, Mrs. J., 19, Cambridge-street, Hyde-park, W.  
Fitz-Gerald, Desmond G., M.S.T.E., 6, Akerman-road, Brixton, S.W.  
Gregory, Mrs. Makdonall, 21, Green-street, Grosvenor-square, W.  
Hoswood, Mrs. J., 62, Warwick-square, S.W.  
Jencken, Henry D., M.R.I., Barrister-at-Law, Goldsmith-buildings, E.C.  
Massey, C. C., Barrister-at-Law, Harcourt-buildings, Temple, London, E.C.  
Rogers, E. Dawson, Rose-villa, Church-end, Finchley, N.  
Speyer, Stanhope Templeman, M.D., Douglas House, 13, Alexandra-road, South Hampstead, N.W.  
Wyld, Geo., M.D., 12, Great Cumberland-place, Hyde-park, W.

## Council.

Adeshead, W. P., Derby House, Belter.  
Barkas, T. P., Central Exchange, Newcastle-on-Tyne.  
Barrett, F., Laney House, Grove-lane, Denmark-hill.  
Reby, Mrs. J., 2, Outram-road, Addiscombe.  
Bennett, Edward T., The Mansion, Richmond Hill.  
Binney, F. A., 24, St. Ann's-square, Manchester.  
Bonwick, J., F.R.G.S., Vale of Health, Hampstead.  
Chapman, John, 10, Dunkeld-street, Liverpool.  
Coffin, W. H., 94, Cornhill-gardens, Queen's-gate, S.W.  
Colley, Rev. Thos., late of H.M.S. "Malabar," Portsmouth.  
Crosland, Newton, Lynton-lodge, Vanbrugh-park-road, Blackheath, S.E.  
Dawe, N. Fabian, Portman Chambers, Portman-square, W.  
Dodd, J. T., Lynwood, Southern-hill, Reading.  
Edmonds, T. H., 7, Oberstein-road, New Wandsworth, S.W.  
Ellis, Mrs. J., 59, Tufnell-park, Holloway.  
Eno, J. C., Silver House, Champion-hill.  
Fitz-Gerald, Mrs. D. G., 6, Akerman-road, Brixton, S.W.  
Glendinning, A., The Drive, Enmore-park, S.E.  
Green, G. F., Hale Cottage, Shooter's-hill, Kent.  
Harrison, W. H., 38, Great Russell-street.  
Hayle, Thos., M.D., The Crescent, Roehdale.  
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.  
Hudson, Geo., Spencer-terrace, Louis-street, Leeds.  
Hunt, Miss Hannah, 14, Quarry-street, Guildford.  
Islam, Sir Charles, Bart., Lampport-hill, Northampton.  
Joad, G. C., Oakfield, Wimbeldon, S.W.  
Joy, Algernon, M.I.C.E., Junior United Service Club, S.W.  
Lamont, John, 190, London-road, Liverpool.  
Lovell, Alfred E., 3, Park-road, Plaistow, Essex.  
Lowe, Mrs. J., 64, Berners-street, W.  
Maltby, Mrs. J., 61, Gower-street, W.C.  
March, R. A., 14, Wilton-road, Dalston.  
Miall, Rev. W., 71, Richmond-road, Dalston.  
Morse, J. J., Elm Tree-terrace, Uxotter-road, Derby.  
Moses, Rev. W., Stalton, M.A., University College, N.W.  
Neworthy, Mrs. J., Gower-street, New Leeds, Leeds.  
Newbold, Rev. W., 118, Albany-street, Regent's-park, N.W.  
Newton, W. D., Mifflin-court, Temple, E.C.  
Pearce, Richard, 8, Fasset-road, Dalston, E.  
Pearson, C., 15, Harper-street, Bloomsbury, W.C.  
Pickersgill, W. C., 3, Blandford-square, N.W.  
Reimers, Christian, 6, Manor-villas, Manor-road, Richmond.  
Strachbridge, Geo. Nelson, 84, Redcliffe-gardens, West Brompton, S.W.  
Strawbridge, Mrs. G. N., 84, Redcliffe-gardens, West Brompton.  
Stoek, St. George, M.A., 8, Mark-lane, E.C.  
Theobald, Morell, 30, Mark-lane, E.C.  
Theobald, Mrs. M., 62, Granville-park, Blackheath, S.E.  
Tredwen, R. Pomeroy, 40, Claverton-street, Pimlico, S.W.  
Turner, J. P., Avenue-road, Leamington.  
Walhouse, M. J., 9, Randolph-crescent, Maida-vale, W.  
Wedgwood, Hensleigh, 31, Queen Anne-st., Cavendish-square, W.  
White, J., Meadow Grange, Leeds.  
Wilson, D. H., M.A., LL.M., care of A. Calder, Esq., 1, Hereford-square, West Brompton, S.W.  
Wiseman, Mrs. J., Orme-square, Bayswater, W.  
Withall, Miss H., 1, The Elms, St. John's-road, Brixton, S.W.  
Withall, H., 1, The Elms, St. John's-road, Brixton, S.W.

## Honorary Treasurer.

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

## Auditors.

J. W. Gray, Esq. G. H. Potts, Esq. Morell Theobald, Esq.

## Honorary Secretary.

Algernon Joy, Esq., Junior United Service Club, S.W.

## Resident Secretary.

Miss Kinslingbury, 38, Great Russell-street, Bloomsbury, London, W.C.

## Honorary or Corresponding Members.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.  
Prince Emil de Sayn Wittgenstein, Lieutenant-General, Aide-de-camp General de S.M.I. de l'Empereur Russie, Vevey, Switzerland.  
Ahmed Rassim Pacha, Khan de Rassim Pacha a Bahdjé Capoussou, Constantinople.  
The Baron von Vay, President of the Spiritual Society at Pesth.  
The Baroness Adelmia Von Vay, Gonobitz, bei Poteschach, Styria, via Graz, Austria.  
The Baroness Guldenshtube, 29, Rue de Trevis, Paris.  
Colonel Don Santiago Bassols y Polcuera, Madrid.  
El Visconde de Torres-Solanot, Madrid.  
The Hon. Alexandre Aksakof, Russian Imperial Councillor, Nevsky Prospekt, 6, St. Petersburg.  
The Baron von Direkinck-Holmfeld, Pinneberg, Holstein.  
M. Gustave de Voh, 1, Reich Strasse, Dresden, Germany.  
Ame. de Voh, 1, Reich Strasse, Dresden, Germany.  
Signor Sebastiano Fenzi, Firenze, Italy.  
Gerr Constantin Delhez, Wien, Austria.  
J. M. Peckles, Esq., Hammondon, Atlantic Co., New Jersey, U.S.A.  
Mrs. Cora L. V. Richmond, New York, U.S.A.  
Miss Anna Blackwell, La Tresorerie, Wimille, Boulogne-sur-Mer.  
Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.  
James Myrle, Esq., Beheea, East Indian Railway, Bengal.  
Mrs. Emma Harding-Britton, San Francisco, U.S.A.  
A. J. Riko, Esq., Oude Molstraat, The Hague, Holland.  
The Rev. J. Tyerman, 45, Drummond-street, Carlton, Melbourne.  
M. C. Constant, Smyrna, Turkey in Asia.  
Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland.  
Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany.  
W. Lindesay Richardson, M.D., care of Mr. W. H. Terry, 84, Russell-street, Melbourne, Victoria, Australia.  
Gregor, C. Wittig, Esq., Komerstrasse, 2b, Leipzig, Germany.  
W. H. Terry, Esq., 84, Russell-street South, Melbourne, Victoria, Australia.  
M. Leymarie, 5, Rue Neuve des Petits Champs, Palais-Royal, Paris.  
Epes Sargent, Esq., Box 2955, Boston, U.S.A.  
H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A.  
E. Crowell, Esq., M.D., 196, Clinton-avenue, Brooklyn, New York, U.S.A.  
M. Leon Favre Clavallroz, Consul-General de France, Villa Bourrieres, St. Maur les Fosses, près Paris.  
G. L. Dixon, Esq., M.D., Albany, New York, U.S.A.  
W. L. Sammons, Esq., Cape Town, South Africa.  
J. Murray Spear, Esq., 2210, Mount Vernon-street, Philadelphia, U.S.A.  
Mrs. J. M. Spear, 2210, Mount Vernon-street, Philadelphia, U.S.A.  
J. H. Gladstones, Esq., Merignac, Bordeaux, France.  
Samuel Chinnery, Esq., 11, Rue Andrieux, Quartier de l'Europe, Paris.  
Rev. Samuel Watson, Memphis, Tennessee, U.S.A.

Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.  
M. de Bassompierre, 285, Chaussee St. Pierre, Etterbeek, Brussels.  
M. A. Anthelme Fritz, Rue des Palais 137, Schaerbeek, Lez-Bruxelles.

Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.  
Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A.  
Comte Le de Bullet, Hotel de l'Athenae, Rue Serbe, Paris.  
J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W.

Captain R. F. Burton, F.R.G.S., H. M. Consul, Trieste, Austria.  
A. R. Wallace, Esq., F.R.G.S., Waldron Edge, Duppas-hill, Croydon.  
Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.  
Mlle. Huot, 173, Rue St. Honore, Paris.

W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.  
Dr. Grunhut, Waitzner Boulevard, 57, Buda-Pesth, Hungary.  
Dr. A. E. Nehrer, Eperjes, Hungary.

J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.  
Mrs. Hailock, 54, Denbigh-street, Belgrave-road, S.W.  
Dr. R. Hailock, 54, Denbigh-street, Belgrave-road, S.W.  
Signor Damiani, 2, Vico del Vasto, Palazzo del Vasto, Chiaja, Naples.

Dr. Puel, 73, Boulevard Beaumarchais, Paris.  
Herr J. H. Stratil, Modling, 18, Brühler-strasse, near Vienna.  
M. Cochet, Rue Tanger, Algiers.

Berks T. Hutchinson, Esq., 2, New-street, Cape Town, South Africa.  
Miss Lizzie Doten, The Pavilion, Tremont-street, Boston.

H. J. Newton, Esq., 128, West 43rd-street, New York.  
T. Blyton, Esq., 53, Sigdon-road, Dalston, E.

**Allied Societies.**  
The Liverpool Psychological Society. Secretary—Mr. George Wharmby, 45 Kensington, Liverpool.  
L'Union Spirite et Magnétique. Secretary—M. Charles Fritz, 121, Rue de Louvain, Brussels.

The Brixton Psychological Society. Hon. Sec.—H. E. Frances, Esq., 22, Cowley-road, Brixton, S.W.  
The Splitter-Forscher Society, Buda-Pesth. Secretary, M. Anton Prochazka, Josefstadt Erzerhaz Alexander-gasse, 23, Buda-Pesth, Hungary.

Dalston Association of Enquirers into Spiritualism. Hon. Secretary, T. Blyton, Esq., 53, Sigdon-road, Dalston-lane, Dalston, London, E.

Cardiff Spiritual Society. Hon. Sec., Mr. A. J. Smart, 3, Guildford-street, Cardiff.

Sociedad Espiritista Espanola, Cervantes 34, 28, Madrid. President—El Visconde de Torres-Solanot.

Sociedad Espiritista Central de la Republica Mexicana. President—Senor Refugio T. Gonzalez, 7, Calle de Alameda, Mexico.

Sociedad Espiritista de Bogota, Colombia, South America. President, Senor Manuel Jose Angarita.

THE BRITISH NATIONAL ASSOCIATION  
OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary in attendance to receive visitors and answer inquiries. *Seances* can be attended by recommendation from a member. Terms, for use of library and reading-room, one guinea per annum.

THE HOLBORN RESTAURANT,  
218, HIGH HOLBORN.

One of the Sights and one of the Comforts of London.  
Attractions of the Chief Parisian Establishments, with the quiet and order essential to English Customs.

THE TRIUMPH OF LOVE,  
A Mystical Poem, in Songs, Sonnets, and Verse, by  
ELLA DIETZ.

"Now will I go and walk the wide earth round.  
And tell to every soul that I do meet,  
The only way that true love may be found,  
And how, when found, of all things good and sweet  
It is most best, most holy, most divine."

Cloth, small 8vo, price 3s. 6d. London, W.C. *Spiritualist Newspaper Branch Office.*

WORKS BY THE COUNTESS OF CAITHNESS.  
SERIOUS LETTERS TO SERIOUS FRIENDS,  
Price 7s. 6d.

OLD TRUTHS IN A NEW LIGHT.  
Price 15s.

*The Spiritualist Newspaper Branch Office, London, W.C.*

POEMS OF PROGRESS, given through  
the Mediumship of Lizzie Doten. A companion book to  
*Poems of the Inner Life*; 7s. 6d. *Spiritualist Newspaper Branch Office, London.*

Price 5s. 6d.  
Inspirational Poetry.

"POEMS FROM THE INNER LIFE."  
BY LIZZIE DOTEN.

With a Preface describing the spiritual state of trance during which some of the poems were given.

Price 5s. 6d.  
Inspirational Poetry.

## CONTENTS.

PART I.  
I. The Prayer of the Sorrowing.—II. The Song of Truth.—III. The Embarcation.—IV. Kepler's Vision.—V. Love and Latin.—VI. The Song of the North.—VII. The Burial of Webster.—VIII. The Parting of Sigurd and Gurda.—IX. The Meeting of Sigurd and Gurda.

PART II.  
X. The Spirit Child.—XI. Reconciliation.—XII. Hope for the Sorrowing.—XIII. Compensation.—XIV. The Eagle of Freedom.—XV. Mistress Glenare.—XVI. Little Johnny.—XVII. "Birdie's Spirit Song."—XVIII. My Spirit Home.—XIX. "I still Live."—XX. Life.—XXI. Love.—XXII. "For a' that."—XXIII. Words of Cheer.—XXIV. Resurrexi.—XXV. The Prophecy of Vala.—XXVI. The Kingdom.—XXVII. The Cradle or Coffin.—XXVIII. The Streets of Baltimore.—XXIX. The Mysteries of Godliness.—XXX. Farewell to Earth.

Also, by the same Authoress, a companion volume, price 5s. 6d.

POEMS OF PROGRESS.  
London, W.C. *Spiritualist Newspaper Branch Office.*THE BANNER OF LIGHT: The oldest  
journal devoted to the Spiritual Philosophy in the  
world! Issued weekly, at No. 9, Montgomery-place, Boston,  
Mass. Colby and Rich, publishers and proprietors. Isaac B.  
Rich, business manager; Luther Colby, editor: aided by a  
large corps of able writers. *The Banner* is a first-class, eight-  
paged family paper, containing forty columns of interesting  
and instructive reading, embracing a literary department,  
reports of spiritual lectures, original essays—upon spiritual  
philosophical and scientific subjects; editorial department;  
spirit-massage department; contributions by the most talented  
writers in the world, &c., &c. Terms of subscription, in  
advance, 15s. per annum; *Spiritualist Newspaper Branch Office, London, W.C.*
BRIGHTON.—*The Spiritualist* may be ob-  
tained in Brighton of Messrs. Beal, East-street; Mr.  
Elmer, St. James's-street; and Mr. Boughton, St. George's-road.

MR. J. W. FLETCHER,  
TEST MEDIUM AND CLAIRVOYANT,  
4, BLOOMSBURY PLACE, BLOOMSBURY SQUARE,  
LONDON.

Hours—Twelve till Five.  
MRS. S. W. FLETCHER,  
THE MESMERIC HEALER,  
4, BLOOMSBURY PLACE, BLOOMSBURY SQUARE,  
LONDON.

Hours, 12 to 5. Patients attended at their homes by appoint-  
ment. Nervous diseases a specialty.

MR. F. OMERIN,  
Having made many rapid and permanent cures of Gout,  
Rheumatism, and other painful maladies, is prepared to visit  
patients. Address,  
MR. OMERIN,  
5, NORTHUMBERLAND STREET, STRAND, LONDON.

MR. J. J. MORSE, INSPIRATIONAL  
TRANCE SPEAKER. For terms and dates address  
—Elm Tree-terrace, Uxotter-road, Derby.  
Agent for all kinds of Spiritual literature.

Mlle. HUET, good Medium for Raps.  
At home from 12 to 5 o'clock. 173, Rue St. Honore,  
Paris.

E. W. WALLIS, Trance Medium, desires  
engagements to deliver public or private addresses, in  
London or the provinces. Address, 1, Englefield-road, Kings-  
land, N.

W. J. COLVILLE, Inspirational Lecturer,  
is open to Engagements to deliver Orations, &c., in  
London or the Provinces (subjects may be chosen by the  
audience, if desired).—Address, 429, Oxford-street, London, W.

MISS MANCELL, Spiritual Clairvoyant  
and Medical Mesmerist, 99, Great Suffolk-street,  
Borough. Diseases given up by the faculty are not unfrequently  
cured by Mesmerism and receive Miss Mancell's special atten-  
tion. Patients attended at their homes, and clairvoyant sittings  
given by appointment.

MRS. WOODFORDE, Developing and Heal-  
ing. Medical advice to ladies and children. Terms  
modified to suit circumstances. Days and hours of business—  
Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m.  
to 5 p.m. 90, Great Russell-street, Bloomsbury, W.C.

THE CELEBRATED VOCALIST AND  
ORATOR, MRS. M. G. PARKER, of Dublin, St. Cloud  
Hotel, Broadway, and Forty-second-street, New York, will  
accept engagements to lecture through the States and give  
musical entertainments on her way to Texas.—See press  
notices.

MRS. ANNIE LOOMIS, the American  
Healing Clairvoyante. No. 2, Vernon place, Blooms-  
bury-square, London. Office hours, 10 a.m. to 4 p.m. Private  
sittings by appointment.

CHARACTERS FAITHFULLY DELINE-  
ATED from Hand-Writing, Photos, or Blank Paper  
Magnified by the Breath. Fee, 2s. 6d. Address, Miss Ross,  
care of Mrs. Nichols, 32, Fopstone-road, Earl's-court, S.W.

CURATIVE MESMERISM AND CLAIR-  
VOYANCE.—Professor Adolphe Didier (33 years estab-  
lished) attends Patients and may be consulted at his residence  
from 2 to 5.—10, Berkeley-gardens, Campden-hill, Kensington.  
Consultations by letter.

MESMERIC HEALER.  
MRS. ANNIE LOOMIS, the American Mes-  
meric Healing Clairvoyante, examines and treats the  
sick while in a mesmeric sleep.—No. 2, Vernon-place, Blooms-  
bury-square, London. Hours 10 to 5.

NOTICE.—M. FOX KANE receives friends  
at 14, Southampton-row, London, Mondays, Wednes-  
days, and Fridays, from 2 to 5 p.m. A circle on reduced terms  
on Tuesday and Thursday evenings, from 8 to 10.

ANNALI DELLO SPIRITISMO IN  
ITALIA—Rivista Psicologica di Nicoford Filalete.  
Published on the 15th of every month, at Turin, Tip.  
Baglione, via Bogino, No. 23.

WHERE ARE THE DEAD? or, SPIRIT  
UALISM EXPLAINED. By Fredk. A. Binney.  
Third Edition. Price 8s.  
LONDON:—SIMPKIN, MARSHALL & CO.

HEAVEN OPENED; OR, MESSAGES  
FOR THE BEREAVED FROM OUR LITTLE ONES  
IN GLORY. Given through the mediumship of F. J. THEO-  
BALD. Part 1, price 6d., paper cover, "Heaven Opened," being  
more advanced spirit messages. Part 2, price 6d., paper  
cover, "Heaven Opened." The two parts bound in one volume,  
Cloth 1s. *The Spiritualist Newspaper Branch Office*

PRIMITIVE CHRISTIANITY AND MODERN  
SPIRITUALISM.  
By EUGENE CROWELL, M.D.

One of the best books published in connection with Modern  
Spiritualism for many years, and a standard work on the  
subject. The author has studied the facts and phenomena for  
a lengthened period, and deals in an intelligent manner with  
the problems and difficulties presented.

In two vols, price 10s. 6d. each; postage 8d. per volume.  
London: *Spiritualist Newspaper Branch Office.*

THE MAGIC STAFF, by A. J. DAVIS,  
describes the early life of the author, and his experiences  
both as a mesmeric sensitive and fully developed seer. An  
interesting autobiographical record differing in kind from all  
the other works by the same author; 7s. 6d. *The Spiritualist Newspaper Branch Office, London.*



# The Spiritualist Newspaper.

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

No. 319.—VOLUME THIRTEEN; NUMBER FOURTEEN.

LONDON, FRIDAY, OCTOBER 4th, 1878.

## HOW A "DEAD" GIRL RETURNED TO EARTH AND LIVED AGAIN FOR THREE MONTHS.\*

(Concluded.)

ON May 7th, 1878, Mary called Mrs. Roff to a private room, and there in tears told her that Lurancy Vennum was coming back. She seemed very sad, and said she could not tell whether Lurancy was coming to stay or not; that if she thought she was coming to stay, she would want to see Nervie and Dr. Alter and Allie, and bid them good-bye. She sat down, closed her eyes, and in a few moments the change took place and Lurancy had control of her own body. Looking wildly around the room she anxiously asked: "Where am I? I was never here before."

Mrs. Roff replied: "You are at Mrs. Roff's, brought here by Mary to cure your body."

She cried and said: "I want to go home."

Mrs. Roff asked her if she could stay till her folks were sent for.

She replied: "No."

She was then asked if she felt any pain in her breast. (This was during the period that Mary was suffering from pain in the left breast.)

She replied: "No, but Mary did."

In about five minutes the change was again made, and Mary came overjoyed to find herself permitted to return.

The child seemed possessed of all the natural affection for the family that a daughter and sister of fine feelings and cultivated tastes might be supposed to possess after an absence of twelve years, and she often took occasion to demonstrate that affection by endearing names and kindly words. When walking with Mrs. Alter, her sister "Nervie" as she called her, she would say, "Nervie, my only sister, put your arm around me." Or, "Come, Nervie, put your arm around me and we will take a little walk in the garden or the grove, for I cannot be with you much longer, and I want to be with you every minute I can." When Mrs. Alter would ask her when or where she was going, she would say, "The angels tell me I am going to heaven, but I don't know just when. O, how I wish you could live here at home with us as you used to when I was here before." She thought a great deal of Dr. Alter, the husband of her sister, but hardly seemed to realise that Nervie was married and had a family. She said that when she got into that body she felt much as she did when she was born here twelve years ago. The new body seemed as natural to her as though she had been born with it, yet she could not do with it as she would like to. She did not seem to realise at first but that this was her own original, physical body, until the angels explained it to her, and she had received information and instruction from her parents, sister, brother, and friends about it. So natural did it seem to her, after knowing all the facts, that she could hardly feel it was not her original body born nearly thirty years ago.

In conversation with the writer about her former life, she spoke of cutting her arm, as heretofore stated, and asked if he ever saw where she did it. On receiving a negative answer, she proceeded to slip up her sleeve, as if to exhibit the scar, but suddenly arrested the movement, as if by a sudden thought, and quickly said, "Oh! this is not the arm; that one is in the ground," and proceeded to tell where it was buried, how she saw it done, who stood around, and how they felt, but she did not then feel bad. I heard her tell Mr. Roff and the friends present how she wrote to him a message some years ago through the hand of a medium, giving name, time, and place; also of rapping and of spelling out a message by another medium, giving time, name, and place, which the parents admitted to be all true. I heard

her relate a story of her going into the country with the men, some twenty odd years ago, after a load of hay, naming incidents that occurred on the road, which two of the gentlemen distinctly remembered.

In one of those beautiful trances which rendered her entirely oblivious to all physical surroundings, but in a state of happy ecstasy, and, so far as manners and movements were concerned, perfectly normal and graceful, with visions and senses fully open, she went to heaven, as she called it, in company with another young lady in like condition, whose name must be reserved until the wonderful history she is making shall be made public by the consent of all. They saw and conversed about the beautiful scenes before them, pointing out individuals, giving names, relationship, histories, facts, and describing places and things. Mary pointed out and described some with titles of royalty, such as Mary Queen of Scots, Henry IV., King of France, and others of equal note, showing either rich biographical and historical reading or experience and acquaintance in spirit-life. Then bowing low, and kneeling with hands folded and heads together, as if in the most devout and solemn devotion, they remained in listening silence for some time, then rising, the unnamed girl said—"He came to bless, didn't he, Mary? a bright, beautiful angel."

After talking of the different classes they were observing, and the "lovely children," Mary seemed to take in her arms a very little, tender infant, and said—"This is sister Nervie's baby; how sweet and beautiful it is; don't you think it is a sweet little angel?" The other, in softest accents, said—"Yes, but it seems to me they are all too pure to be touched by such as we," and after some time the babe was carefully handed back to the care of the angels. Mrs. Alter, who was present, had recently lost by death a beautiful babe, and had scarcely recovered from her confinement. The whole scene was one of uncommon interest, affecting and impressive beyond description.

For the discovery of facts unknown to others, Mary seemed remarkably developed. One afternoon she, with much concern, declared that her brother Frank must be carefully watched the coming night, for he would be taken sick, and would die if not properly cared for. At the time of this announcement he was in his usual health, and engaged with the Roff Brothers' band of music up town. The same evening Dr. Stevens had been in to see the family, and on leaving was to go directly to Mrs. Hawks, far off in the Old Town, and the family so understood it. But about nine and a half o'clock the same evening Dr. Stevens returned unannounced to Mr. Marsh's, Mr. Roff's next neighbour, for the night. At two o'clock in the morning Frank was attacked with something like a spasm and congestive chill, which almost destroyed his consciousness. Mary at once saw the situation, as predicted, and said, "Send to Mrs. Marsh's for Dr. Stevens." "No. Dr. Stevens is at Old Town," said the family. "No," said Mary, "he is at Mr. Marsh's; go quick for him, pa." Mr. Roff called, and the doctor, as Mary said, was at Mr. Marsh's. On his arrival at the sick bed, Mary had entire control of the case. She had made Mrs. Roff sit down, had provided hot water and cloths and other necessities, and was doing all that could be done for Frank. The doctor seconded her efforts, and allowed her to continue. She saved her brother, but never made a move after the doctor's arrival without his co-operation and advice.

Mary often spoke of seeing the children of Dr. Stevens in heaven. She said she was with them much, and went to his home with him. She correctly described his home, the rooms, furniture, gave names and ages of his children, and as evidence of her truthfulness, told of a remarkable experience of Mrs. E. M. Wood, one of the doctor's married daughters, which, on account of its peculiar features, and

\* Slightly abridged from recent numbers of the *Religio-Philosophical Journal*, of Chicago.



the faith of some of the relatives, is not for the public, yet was a beautiful evidence of angel guardianship. She stated the story minutely, saying where and when she obtained Mrs. Wood's name, for she was present with others she named.

The doctor's daughter, Emma Angelia, who had been in spirit-life since March 10th, 1849, sought through Mary to take the body she was controlling and go home with her father to Wisconsin, to visit the family for a week, and Mary was disposed to let her do it; she asked Mr. and Mrs. Roff if she should let Emma Stevens have the body for a week to go with her father to see and be with her mother, sisters, and brother, so they could realise it to be Emma. But no one thought it advisable.

To show the ease with which Mary controls, or goes in and out, as it is said, and the perfect medium the body of Lurancy is, a single instance will suffice. On the 21st day of April, in the parlours of Mrs. Roff, in the presence of Mr. and Mrs. Roff, their hired woman Charlotte, Doctor Steel and wife, Mrs. Twing, of Oregon, Mrs. Alter, Mr. and Mrs. M——, and the writer, manifestations of a peculiar character occurred. Mary being the last one to join the company in the parlour, took the only vacant seat, next a gentleman friend. Dr. Steel became influenced by a brother of one of the persons present, and made a striking address. On his becoming disentranced and entering into the general conversation, Mary voluntarily disembodied her controlling power, and leaving the girl's form like a corpse, with the head resting against the shoulder of her friend, immediately took control of Dr. Steel, and in every possible way required, proved it to be herself; she then, through that manly form, turned in a jovial way and laughed at the position of the seemingly untenanted body and its limp condition, with a pleasant jest at the friend who supported it. She soon, however, returned to her own proper control, and seemed to enjoy the trick she had played, in the control of the gentleman.

After a few moments she called to the hired woman to follow her, and they left the room. Soon she returned clad in an old-fashioned way, with gown, cap, cape, and spectacles, leaning on the arm of Charlotte as if bowed down with many years. Not one trace of the girl could be seen save in the youthful skin of the face. Taking a seat in the old arm chair, she began to talk as an old lady of olden times might be supposed to do, representing herself to be the grandmother of Charlotte, giving her name, inquiring after all the relatives, old and young, asking by name for those belonging to families the girl could have known nothing about. She said she died of a cancer near the right eye and temple; called for tepid water and soft cloth, which being furnished, proceeded in the most natural manner to bathe and dress the cancer. She called for food and ate it, apparently without teeth, smoked after it, as she used to do, because her food always hurt her if she did not. She asked for knitting work, and she found fault because the knitter did not know how to knit. She next asked for mending and other things to do, looked at the fabric of the ladies' dresses, asking the prices. She looked out at the windows, remarked how pleasant a place it was, and so continued for a full hour, never for a moment showing any sign of deception, but appearing to be a veritable, honest, experienced domestic old lady. Numerous other personations might be described, but this is sufficient.

During her stay at Mrs. Roff's her physical condition continually improved, under the care and treatment of her supposed parents and the advice and help of her physician. She was obedient to the government and rules of the family, and, like a careful and wise child, always kept in the company of some of the family, unless when visiting the nearest neighbours across the street. She was often invited and went with Mrs. Roff to visit the first families in the city, who soon became satisfied that the girl was not crazy, but a fine, well-mannered child.

The manner in which she acted for a considerable time after coming into Mr. Roff's family was very strange to many. Sitting down to the tea-table on one occasion, Mrs. Roff asked: "Now, Mary, what shall I help you to?"

She answered: "Oh, nothing, I thank you, ma, I'll go to heaven for my tea."

Suiting the action to the word, off she went into a quiet trance, or "to heaven," as she termed it, and so remained till the family had eaten, when she returned to her normal state. Being again asked she said she had been to tea, and the question was put: "Mary, what do you eat, and how do you eat it?"

Her answer was: "Oh, ma, if I could tell, you could not understand it."

And thus for some time she only ate in that way, except a very little occasionally, to pacify the anxious family. As her system became in better condition she ate more freely, and for many weeks toward the last she ate, drank, and slept as a healthy person should.

As the time drew near for the restoration of Lurancy to her parents and home, Mary would sometimes seem to recede into the memory and manner of Lurancy for a little time, yet not enough to lose her identity or permit the manifestation of Lurancy's mind, but enough to show she was impressing her presence upon her own body.

On being asked, "Where is Lurancy?" she would say, "Gone out somewhere," or, "She is in heaven taking lessons, and I am here taking lessons too."

On Sunday, May 19th, at about half-past four o'clock p.m., Mr. Roff and Mary were sitting in the parlour, and Henry Vennum, Lurancy's brother, was in the sitting room, with another room and hall between. Mary left control, and Lurancy took full possession of her own body. Henry was called in and she caught him around his neck, kissed and wept over him, causing all present to weep. At this juncture Mr. Roff was called and asked Lurancy if she could stay till Henry could go and bring her mother (she had expressed a desire to go and see her father and mother). She said "No," but if Henry would go and bring her, she would come again and talk with her. She immediately left and Mary came again. When Mary was asked where she had been, she replied, "I have seen Doctor Stevens, and he looks as well as ever again."

Mrs. Vennum was brought within an hour, and on her arrival, Lurancy came into full control, when one of the most affecting scenes ever witnessed took place. Mother and daughter embraced and kissed each other, and wept until all present shed tears of sympathy.

On the morning of May 21st, Mr. Roff wrote as follows: "Mary is to leave the body to-day, about eleven o'clock, so she says. She is bidding neighbours and friends good-bye. Rancy is to return home all right to-day. Mary came from her room upstairs, where she was sleeping with Lottie, at ten o'clock last night, lay down by us, hugged and kissed us, and cried because she must bid us good-bye, telling us to give all her pictures, marbles, and cards, and twenty-five cents Mrs. Vennum had given her, to Rancy, and made us promise to visit Rancy often. She tells me to write to Dr. Stevens as follows: 'Tell him I am going to heaven, and Rancy is coming home well. She says she will see his dear children in spirit-life; says she saw him on Sunday last.' . . . She said last night, weeping, 'Oh, pa, I am going to heaven to-morrow, at eleven o'clock, and Rancy is coming back cured, and going home all right.' She talked most lovingly about the separation, and most beautiful was her talk about heaven and her home."

Mrs. Alter writes: "When the day came, and the angels told Mary that Lurancy was coming to take full possession of her own body, it seemed to make her feel very sad. She went to the residences of Mr. L. C. Marsh and Mr. M. Hooper to say good-bye, telling them the angels had said the body was cured, and Lurancy was coming to go home and live with her parents again all well. She said: 'I feel sad at parting with you all, for you have treated me so kindly; you have helped by your sympathy to cure this body, and Rancy can come and inhabit it.'"

This shows that the angels can help the children of earth. Mr. M. Hooper, a pious Christian gentleman, who loved Mary for her sweet influence in his family, came into the room and asked if she would like to sing with him and his good wife? She said: "Yes, I am so sad; but when I go to heaven all tears will be wiped away, and I shall be happy."

After singing, they all knelt down, and Mr. Hooper made an affecting prayer, saying, "If it can be that an angel is



in our midst, and about to leave us and go and join her own in spirit-life, will God in his goodness allow her to bear a message of love to my own angel father and loved ones, who may, for all we can see, be hovering around our household at this moment."

When eleven o'clock came she seemed loth to go or to let Rancy come back. Mrs. Alter started to go home, and Mary started with her. When in the yard, Mrs. Alter said, "Mary, you have always done as you said you would, but as I don't understand these things, will you please let Lurancy come back just now, and then you can come again if you want to." Mary said, "Yes, I will," and she kissed mother and sister good-by.

A voice said, "Why, Mrs. Alter, where are you going?" Then, in a breath, "Oh, yes, I know; Mary told me!"

On the way they met Mrs. Marsh and Mrs. Hooper, who were the nearest neighbours, and Mary's favourite friends; Lurancy did not seem to know them, but remarked, "Mary thinks so much of these neighbours." Then, turning to Mrs. Alter, with whom Lurancy had been but slightly acquainted two years ago, she said, "Mrs. Alter, Mary can come and talk to you nearly all the way home, if you want her to, and then I will come back."

The change was again made, and Mary said, "I love to be with you so much."

The final change now took place at the time predicted, and Lurancy stated that she felt as though she had been asleep, yet she knew she had not. On reaching Mr. Roff's office, she addressed him as Mr. Roff, and asked if he would take her home, which he did.

May 22nd, Mr. Roff wrote to me as follows: "Thank God and the good angels, the dead is alive and the lost is found. I mailed you a letter yesterday at half-past ten o'clock a.m., stating that Mary had told us she would go away and Rancy return at eleven o'clock the 21st of May. At half-past eleven o'clock a.m., Minerva called at my office with Rancy Vennum, and wanted me to take her home, which I did. She called me Roff, and talked with me as a young girl would, not being acquainted. I asked her how things appeared to her—if they seemed natural? She said it seemed like a dream to her. She met her parents and brothers in an affectionate manner, hugging and kissing each one with tears of gladness. She clasped her arms around her father's neck a long time, fairly smothering him with kisses. I saw her father just now (eleven o'clock). He says she has been perfectly natural, and seems entirely well. You see my faith in writing to you yesterday morning instead of waiting till she came."

The *Watseka Republican* says:—

The meeting with her parents at the home was very affecting, and now she seems to be a healthy, happy little girl, going about noting things she saw before she was stricken, and recognises changes that have since taken place. This is a remarkable case, and the fact that we cannot understand such things does not do away with the existence of these unaccountable manifestations.

The *Danville (Ill.) Times*, in speaking of this case says:—

Mr. and Mrs. Roff are Spiritualists, and stoutly maintain that their daughter's ability to penetrate closed books and letters in the manner indicated was imparted by the inhabitants of an unseen world. We have no fixed opinion as to whether Spiritualism is false or true. Certain it is that occurrences are upon record which are hard to explain upon any natural hypothesis but those attributable to spirits' aid. Let those say who know, for we do not. In spite of all opposition, Spiritualists have increased in numbers; nor are they confined to the illiterate classes, but embrace poets, scholars, and statesmen. Let us hope the unharmed truth will early assert a glorious reign, and illuminate the darkened understanding of men.

The *Iroquois County (Ill.) Times*, under the head of "Mesmeric Mysteries," and in reference to Lurancy Vennum, says:—

Mr. and Mrs. Roff kindly offered to take charge of her until her mind should change, and she should become well again. She went there in February, and remained till about three weeks ago. Since then she has been Lurancy Vennum, and is healthy and full of intelligence. . . . It was hard for even the most sceptical not to believe there was something supernatural about her. If she was not prompted by the spirit of Mary Roff, how could she know so much about the family, people with whom she was not acquainted, and whom she had never visited? . . . No stranger would have suspected her of being the victim of disease, though her eyes were unusually bright. . . . There are yet numberless mysteries in this world, though science has dissipated many wonders, and philosophy has made plain many marvels. There is much that is unaccountable in the action of Spiritualistic mediums, and they do many

things that puzzle the greatest philosophers. Sceptical and unbelieving as we are, and slight as our experience has been, we have seen enough to convince us that Spiritualism is not all humbug. The case of Lurancy Vennum, a bright young girl of fourteen years, has been the subject of much discussion in Watseka during the past year, and there is a good deal in it beyond human comprehension.

On the 25th of June she wrote a letter to me by the consent of her friends saying among other things:—

DEAR DOCTOR,—I am feeling quite well to-day. I was up to Mrs. Alter's to-day; she is very well at present. This afternoon I called at Mr. Roff's office, and had quite a long talk with him, but of course it was about the loving angels that you and I love so well. Let them twine around your neck their arms, and press upon your brow their kiss. . . . Well, Doctor, you have many dear friends in this city who love you much. I saw Mrs. M——. She said she would have died if it had not been for you, and you know about Mrs. I——. We know you saved her life. . . . Kiss your loving wife for me, and tell her we shall all meet in heaven if not on earth. . . . I shall visit Mrs. Roff to-morrow. . . . I shall have my picture taken, and send it to you in my next letter. I get up early and take the morning air. I should like to have you write a line to me.—Your friend, LURANCY VENNUM.

This letter, written in pencil, is very different in its make-up and penmanship from those written by the same hand, signed by Mary Roff, and gives evidence of another mind.

Since penning the foregoing article, the writer has received the following letter from the mother of Lurancy, through the politeness of Mr. Roff:—

Watseka, Ill., July 9th, 1878.

DEAR FRIEND,—Mary L. Vennum is perfectly and entirely well, and perfectly natural. For two or three weeks after her return home she seemed a little strange to what she had been before she was taken sick last summer, but only, perhaps, the natural change that had taken place with the girl. Lurancy has been smarter, more intelligent, more industrious, more womanly, and more polite than before. We give the credit of her complete cure to her family, to Dr. E. W. Stevens, and Mr. and Mrs. Roff, by their obtaining her removal to Mr. Roff's, where her cure was perfected. We firmly believe that had she remained at home she would have died, or we would have been obliged to send her to the insane asylum, and if so, that she would have died there. Several of the relatives of Mary Lurancy, including ourselves, now believe she was cured by spirit power, and that Mary Roff controlled the girl.—Mrs. LURINDA VENNUM.

On the 10th of July Mr. Roff writes:—

DEAR DOCTOR,—Mr. Vennum is out of town, but I have often talked with him, and I know his opinion, often expressed, that Lurancy and her mother would both have died if we had not taken the girl; he gives all credit to yourself and us for it. He believes it was spirit agency that did the work. Lurancy is in perfect health, and "much more womanly than before" (so her mother says). She says she used to romp and play with her brothers, and with the horses. Now she is steady; you can hardly imagine how the dear girl loves those who saved her. She sends you a letter to-day, but thinks it a little strange you have not answered her last letter.—Yours, &c., A. B. ROFF.

On the evening of the 16th of July, 1878, in the parlours of Asa B. Roff and his wife, we, the undersigned, met and listened to the careful reading and consideration of the foregoing narrative, and declare it to be entirely true and correct in every respect; and further, that now after eight weeks of home life, Lurancy Vennum remains well and sound in body and mind.

ASA B. ROFF,  
ANN ROFF,

THOMAS J. VENNUM,  
LURINDA VENNUM.

Watseka, Iroquois Co., Ill., July 8th, 1878.

Mrs. Roff writes to the *Religio-Philosophical Journal* (Chicago):—

I furnished Dr. Stevens with all the material facts in the case, except such as were within his own knowledge. The history of the Vennum family (and Lurancy's condition up to the time he and I went to see her, June 31st), I obtained from the members thereof and the neighbours intimately acquainted with them. The narrative, as written by Dr. Stevens, is substantially true in every part and particular, yet the half has not been told, and never can be; it is impossible for pen to describe or language portray the wonderful events of that memorable fourteen weeks the girl was at our house. The material facts of the case can be substantiated by disinterested witnesses, whose veracity cannot be questioned, and whose evidence would settle any case in a court of law. I refer you to Robert Doyle, Chas. Shermau, S. R. Hawks, Lile Marsh, J. M. Hooper, and their wives, and to Mrs. Mary Wagner, formerly Mary Lord, all residents of Watseka. As to "collusion," "arrangement," or "ourselves being deceived," that is simply impossible, as you will see if you carefully read the whole narrative over again. Let those who doubt or disbelieve the "strange, mysterious, and wonderful story," call to mind Lurancy's condition at her home last January, surrounded with all the kind care of parents, friends, and physicians, everything done to alleviate her suffering and perform a cure that human minds and hands could possibly do, yet growing continually worse (if that were possible), given up by her physicians, her friends, without a ray of hope, the insane asylum ready to receive her, a condition terrible to behold! Then view her condition from May 21st until



to-day, over three months, a bright, beautiful, happy, healthy girl, and then tell me what produced the change. The narrative furnishes the facts; account for them if you can on any other hypothesis than power exercised through or by the spirit of Mary Roff having control of Lurancy's body.

I am now sixty years old; have resided in Iroquois county thirty years, and would not now sacrifice what reputation I may have by being a party to the publication of such a narrative, if it were not perfectly true. If any should desire testimonials of my standing, Col. Bundy has some to use as he deems best.

Watseka, Ill., Aug. 23rd, 1878.

#### EPILEPSY AND SPIRIT INFLUENCE.

BY S. B. BRITTAN, M.D.

I WILL briefly define the nature of *cataplexis*, or catalepsy. In this disease sensation and all the voluntary faculties and functions of mind and body are suddenly arrested. The organs of involuntary motion usually continue their functions; the heart and lungs moving in ordinary cases, the former with an accelerated action and diminished power. It is also characterised by unusual rigidity of the muscles. The body and limbs, though stiff and statue-like, may be moved by the effort of another, and they retain the posture in which they are left, however unnatural and uneasy the position. The particular expression on the face at the moment of the attack is liable to remain. The paroxysm varies in the degrees of intensity in different patients; and the time that may transpire before the restoration to the normal condition is altogether uncertain. In profound states of *cataplexis* all outward signs of life sometimes disappear; the processes of the animal chemistry cease, and the trance may continue for weeks. In this state of suspended animation many persons have been buried alive, or before the spirit had severed its connection with the body.

I have neither the time nor space to attempt an exhaustive treatment of the subject, much as society needs a complete philosophy of its material facts and essential laws. My exposition of the causes and aspects of these forms of disease must be general. I do not propose a critical classification of the symptomatic phenomena, whether physical or psychological; nor is it my purpose to consider the means and methods to be employed in the treatment of the same. It is rather my present design to call attention to a profound but much neglected subject, which, however, most deeply concerns the public welfare. Beyond this, I desire to show that the abnormal conditions and startling phenomena under consideration may and do result from causes resident in both the material and spiritual worlds. Even when an attack of either epilepsy or catalepsy is precipitated by purely organic conditions and physical causes, the subsequent state and its phenomenal aspects are very likely to be complicated by the play of psychological forces and the interposition of spiritual visitors.

It is natural that the spirits whose lives on earth were cut short by either acts of violence or the supervention of disease should have a desire to continue the career that terminated prematurely. In like manner, all who are conscious of having neglected their opportunities in this world must desire to finish up the incomplete work of this rudimental life. Those who have committed great wrongs on earth may be forced back by a law of the moral constitution, or from an irresistible impulse to undo the mischief of their hands—to the scenes of the ruin they have made. Such spirits—reviewing the records of their lives, imperishable for ever in the memory—earnestly seeking relief from ignorance and unhappiness, may seize on any poor, helpless mortal in the hope of deriving some satisfaction from a temporary renewal of the former relations. Filled with recollections of time wasted—a life madly sacrificed, or at best disorderly and profitless—they are liable to derange the body and mind of any delicate subject who may willingly or otherwise yield to their influence. In all this we are not, as a rule, authorised to infer that the spirits are maliciously disposed. It may suffice that they are ignorant and clumsy, to account for the disorderly results of their influence. Should a common tinker attempt to manipulate a fine chronometer, he would be sure to derange its action. The man

who has never handled anything more delicate than chain cables could never tune my lady's harp. An ignorant mesmerist, with strong passions, an unsuitable temperament, and unbalanced brain, might derange and upset the nervous system of a sensitive girl, and so may an ignorant spirit, who has not yet recovered from the similar imperfections of the life on earth.

The careful reader of the New Testament will have observed, not only cases of vital and mental derangement—corresponding in all their essential features to the foregoing analysis of epilepsy and catalepsy—were of frequent occurrence, but, also, that they were invariably ascribed to the agency of demons or spirits. Among the Greeks a demon was not always regarded as an evil spirit. The word was not understood to either express or imply anything in respect to his moral qualities. The ancients believed in both good and evil demons, or spirits of men. When, therefore, we translate the word into English, and call the Demon of the Greek Scripture a *devil*, we neither change his nature nor acquire a right to defame his character. We cannot make a good spirit evil by giving him a bad name. Those only who produced unhappy effects were characterised as “unclean spirits;” by which we may understand spirits wanting intelligence and a high moral purpose. It was an important part of the business of the early Evangelical teachers, under the apostolic commission, to cast out the spirits whose influence was detrimental.

The fact cannot be disputed that the different classes of demons referred to by the early Greeks embraced “the disembodied spirits of the dead, without respect to their moral qualities,” and they appear to have been “the favourite sources of information.” The distinction between two general classes is clearly made in the following passage by a learned author:—

“There is also a second class of demons, namely: the souls of those who having lived meritoriously have departed from the body. Such a soul I find called in the ancient Latin tongue *Lemur*. Of these Lemures, he, who having obtained by lot the guardianship of his posterity, presides over the house with a quiet and placable superintendence, is called the household Lar. But those who, on account of a vicious life, having obtained no happy seats, are a sort of vagabonds, or are punished by a kind of exile, and who inflict idle terrors upon good men, but more real evils upon the wicked—this kind is commonly called *Larvæ*.”—*Apo-catastasis*, p. 89.

The narratives of the Evangelists contain many references to the agency of spirits in the transfiguration of mortals, and in modifying human feeling, thought, and conduct. For the time being, and as long as the spirit maintained the ascendancy over the medium, the former often governed the volition and action of the latter. As I am treating the subject in its relation to certain forms of disease, I shall make my citations from the Christian Scriptures with a special view to the illustration of that relation, and the power of spirits to damage the organic action of mind and body. I will here introduce examples which will exhibit their demeanour and show the manner in which they handled their subjects. It is related that while Jesus was teaching in a synagogue in Capernaum, that there was a man present who had “an unclean spirit.” The medium while under this influence was inclined to be noisy. He discovered the name and character of the Teacher, and in a declamatory style insisted on being let alone.

“And Jesus rebuked him saying, ‘Hold thy peace and come out of him.’ And when the unclean spirit had torn him, and cried out in a loud voice, he came out of him.” (Mark, chap. i., 25, 26.)

When Jesus was coming out of a ship in which He had just crossed the sea of Galilee:—

“Immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. . . . He had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.”

This spirit was rather boisterous in his recognition of the



man who was about to exorcise him. While the man was under the influence of this spirit, Jesus asked for his name, whereupon the spirit "answered, saying, 'My name is Legion; for we are many.'" (Mark, chap. v. 2-9.)

It is recorded that as Jesus descended from the mountain, after His transfiguration, a man brought his only child to Him, whose case is thus described:—

"And, lo a spirit taketh him, and he suddenly cried out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. . . . And as he was yet coming the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and healed the child." (Luke, chap. ix. 38-41.)

The following is a very accurate description of the general phenomena which accompany an attack of the disease known as epilepsy:—

"And one of the multitude said, 'Master, I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him he teareth him, and he foameth, and gnasheth with his teeth, and pineth away'. . . . And when he saw Him, straightway the spirit tore him; and he fell to the ground and wallowed, foaming. . . . 'And oftentimes it hath cast him into the fire, and into the waters to destroy him'. . . . Jesus rebuked the foul spirit, saying unto him, 'Dumb and deaf spirit, I charge thee come out of him, and enter no more into him.' And the spirit cried and rent him sore, and came out of him; and he was as one dead; insomuch that many said, 'He is dead.'" (Mark, chap. ix. 17-26.)

It would seem from this description that the paroxysm was followed by a state of suspended animation. It is to be observed that this is not usually the case in epilepsy. The convulsion is followed by great general prostration—clearly enough indicated in the Evangelical description by the words, "and pineth away." In all ordinary cases the respiratory movement continues, and the process of the aeration of the blood goes on with only partial interruption. During the continuance of the paroxysm, as a rule the respiration is heavy and difficult, while the heart's action is quick and strong, but not rhythmical; the systole and diastole occurring at irregular intervals.—*Religio-Philosophical Journal*.

#### BILLY'S ROSE.

THE following lines by "Dagonet" are quoted from *The Referee* newspaper by permission of the proprietors of that journal:—

Billy's dead and gone to glory—so is Billy's sister Nell;  
There's a tale I know about them were I poet I would tell;  
Soft it comes, with perfume laden, like a breath of country air  
Wafted down the filthy alley, bringing fragrant odours there.

In that vile and filthy alley, long ago one winter's day,  
Dying quick of want and fever, hapless, patient Billy lay,  
While beside him sat his sister, in the garret's dismal gloom,  
Cheering with her gentle presence Billy's pathway to the tomb.

Many a tale of elf and fairy did she tell the dying child,  
Till his eyes lost half their anguish, and her worn, wan features smiled;  
Tales herself had heard haphazard, caught amid the Babel roar,  
Lisp'd about by tiny gossips playing at their mothers' door.

Then she felt his wasted fingers tighten feebly as she told  
How beyond this dismal alley lay a land of shining gold,  
Where, when all the pain was over—where, when all the tears were shed—  
He would be a white-frocked angel, with a gold thing on his head.

Then she told some garbled story of a kind-eyed Saviour's love,  
How He'd built for little children great big playgrounds up above,  
Where they sang and played at hop-scotch and at horses all the day,  
And where beadles and policemen never frightened them away.

This was Nell's idea of heaven—just a bit of what she'd heard,  
With a little bit invented, and a little bit inferred;  
But her brother lay and listened, and he seemed to understand,  
For he closed his eyes and murmured he could see the Promised Land.

"Yes," he whispered, "I can see it—I can see it, sister Nell;  
Oh, the children look so happy, and they're all so strong and well;  
I can see them there with Jesus—He is playing with them, too!  
Let us run away and join them, if there's room for me and you."

She was eight, this little maiden, and her life had all been spent  
In the garret and the alley, where they starved to pay the rent;  
Where a drunken father's curses and a drunken mother's blows  
Drove her forth into the gutter from the day's dawn to its close.

But she knew enough, this outcast, just to tell the sinking boy,  
"You must die before you're able all these blessings to enjoy.  
You must die," she whispered, "Billy, and I am not even ill;  
But I'll come to you, dear brother—yes, I promise that I will."

"You are dying little brother—you are dying, oh, so fast;  
I heard father say to mother that he knew you couldn't last.  
They will put you in a coffin, then you'll wake and be up there,  
While I'm left alone to suffer in this garret bleak and bare."

"Yes, I know it," answered Billy. "Ah, but sister, I don't mind,  
Gentle Jesus will not beat me: He's not cruel or unkind.  
But I can't help thinking, Nelly, I should like to take away  
Something, sister, that you gave me, I might look at every day."

"In the summer you remember how the mission took us out  
To a great green lovely meadow, where we played and ran about,  
And the van that took us halted by a sweet white patch of land,  
Where the fine red blossoms grew, dear, half as big as mother's hand."

"Nell, I asked the good kind teacher what they call such flowers as  
those,  
And he told me, I remember, that the pretty name was rose.  
I have never seen them since, dear—how I wish that I had one!  
Just to keep and think of you, Nell, when I'm up beyond the sun."

Not a word said little Nelly; but at night when Billy slept,  
On she flung her scanty garments, and then down the stairs she crept.  
Through the silent streets of London she ran nimbly as a fawn,  
Running on and running ever till the night had changed to dawn.

When the foggy sun had risen, and the mist had cleared away,  
All around her, rapt in snowdrift, there the open country lay!  
She was tired, her limbs were frozen, and the roads had cut her feet,  
But there came no flowery gardens her keen hungry eyes to greet.

She had traced the road by asking—she had learnt the way to go;  
She had found the famous meadow—it was wrapped in cruel snow;  
Not a buttercup or daisy, not a single verdant blade  
Showed its head above its prison. Then she knelt her down and prayed.

With her eyes upcast to heaven, down she sank upon the ground,  
And she prayed to God to tell her where the roses might be found.  
Then the cold blast numbed her senses, and her sight grew strangely  
dim;  
And a sudden, awful tremor seemed to rack her every limb.

"Oh, a rose!" she moaned, "Good Jesus—just a rose to take to Bill!"  
And as she prayed a chariot came thundering down the hill;  
And a lady sat there, toying with a red rose, rare and sweet;  
As she paused she flung it from her, and it fell at Nelly's feet.

Just a word her lord had spoken caused her ladyship to fret,  
And the rose had been his present, so she flung it in a pet;  
But the poor half-blinded Nelly thought it fallen from the skies,  
And she murmured, "Thank you, Jesus!" as she clasped the dainty  
prize.

Lo that night from out the alley did a child's soul pass away;  
From dirt and sin and misery to where God's children play.  
Lo that night a wild, fierce snowstorm burst in fury o'er the land,  
And at morn they found Nell frozen, with the red rose in her hand.

Billy's dead, and gone to glory—so is Billy's sister Nell;  
Am I bold to say this happened in the land where angel's dwell:—  
That the children met in heaven, after all their earthly woes,  
And that Nelly kissed her brother, and said, "Billy, here's your rose?"

FIRST SCOT—"Fat sort o' minister hae ye gotten, Geordie?"  
Second ditto—"Oh! Weel, he's no muckle worth. We seldom get a  
glint o' him. Sax days o' the week he's enveeseble, and on the seventh  
he's encomprensible."—*Punch*.

EMOTIONAL ECCENTRICITIES.—The London correspondent of the *Cambridge Express* says:—"The latest sensation is the expected arrival in town of the Shakers. I say 'in town,' for Hendon is essentially a London place of amusement. The ignorant fanatics, who imagine Mrs. Girdling to be a prophetess, are probably quite unaware that they are coming to Kingsbury Common to be made a public spectacle. They probably see in the proprietor of the Welsh Harp a miraculous deliverer. However, they will probably entertain no religious scruples against getting a living by being looked at; and no doubt if Mrs. Girdling does not take the precaution to limit the numbers of her followers, she will receive a large increase of proselytes, who are quite willing to indulge a native propensity to laziness on the same terms. No doubt thousands upon thousands will turn out to see this exhibition of religious mania upon a grand scale. This kind of thing is growing popular. Is there not already a settlement of heathen with a grand 'joss house' of their own, which forms one of the great features of a more favourite resort than Hendon? and has not London lately been swarming to see a Negro 'Revival' exhibited upon the stage? Religious dissipation is no longer satisfied by rushing from the Tabernacle to St. Alban's, Brook-street, or from Westminster Abbey to the Hall of Science. Something more pungent is required to suit the taste of the age. Any enterprising person who would import a few Mormons with a large number of wives would ensure vast profits."



## THE SPIRITUAL POSITION OF MISERS.\*

BY EUGENE CROWELL, M.D.

WEALTH may be made a great blessing, but its possession very often proves a great curse. It may be legitimately used to promote the comfort and happiness of its possessor, and of others, and it may be employed in ministering alone to selfish and sensual gratification. By others again it is hoarded for its own sake, and becomes a weight upon the soul which sinks it to the very lowest depths of degradation. Of these—misers—the most pitiable of men, Professor Robert Hare, in a lecture on Spiritualism delivered in New York many years since, said:—

“Prudent, thoughtful, honest men, who do not choose to live houseless, without clothes, nor upon the sweat of other men’s brows, turn from the paths of amusement, of sensual enjoyment, from the love of literature or science, or from the observation and investigation of nature’s beauties and miracles in order to get, through wealth, the power and honest right to indulge. But while pursuing this great object, in the first instance only as a means of attaining other objects, good or bad, they grow old in the chase, their passions burn out, while avarice originates as it were from their ashes, not, phoenix-like, to replace one parental being, but a horrid monster, having nothing in common with a plurality of progenitors but the selfish, ardent love of money, unmitigated by any redeeming aspiration. A being so actuated, or in other words a miser, would certainly find it as difficult to reach a higher sphere in the spirit-world as it would be for a camel to get through the needle’s eye. Asswne accumulate fat to bequeath to those to whom they leave their carcasses, so the avaricious accumulate wealth to hoard until it can no longer be retained. They die with an immense amount of negative sin, since all their omissions to do good which is within their power are carried to their debit in the spirit-world. Their poverty in the spirit-world will be proportioned to their ill-used wealth in this temporal abode. When this is well brought home to mankind there will be less avarice, and fewer of those crimes which arise from selfish cupidity or ambition.”

There is something so grovelling in the social and moral habits of a miser that he is generally shunned by all excepting those whose interest or duty connect them with him. The late Duke of Brunswick was an illustration of this fact. Though possessing great wealth and a royal lineage, he was, through the miserly propensities and practices which seemed to constitute and represent his very life, universally despised and generally shunned by the nobility of Europe. After attaining old age death at last overtook him—we may here well say, the enemy death—and the scene presented during his last moments was as hideous as his life had been unlovely. From an account in a public journal of the circumstances attending his death I extract the following: “That picture from Geneva is dreadful which shows him gasping for breath, with starting eyes, and his wig pushed back from his forehead. The death-sweat furrowed his painted cheeks, and the colours smeared his pillow as he struggled for air. By his side, indifferent to his anguish, and eager for the relief from unspeakable humiliation which his death alone could afford, sat his mistress—young, reckless, and beautiful. His attorney, a blunt Englishman of substantial figure and inexpressive face, played with his watch chain, and busied himself, while the old wretch lay dying, with calculating the extent of his responsibility. It was in this way that the diamond Duke finished his reckoning with the world, which had long been indifferent to his existence.”

The miseries of this unfortunate man commenced with his earliest cravings for wealth, followed him through life, attended him in death, and where is he now? We know where his heart is—that it is with his lost earthly treasure: “For where your treasure is, there will be your heart also.” This truism applies equally to embodied and disembodied spirits.

How is it possible for any reflecting mind for a moment to entertain the idea that by the magic process of churchly absolution, or of an hour’s repentance, the very nature of this man could have been changed, so that he would be

fitted for the pure and holy enjoyments of heaven equally with the loving and blessed soul who had followed the example of Jesus, and devoted the energies and strength of his life to the cause of charity and benevolence? Even if the miracle could be wrought, it would only raise doubts in our minds of the justice of God.

Spiritualism disposes of cases like this more rationally. It teaches that under all this load of sin and darkness there existed a divine element, a spark of Deity that a whole life of sin and error could not extinguish, and that when he passed the portals of death he gravitated to a place where the conditions surrounding him would sooner or later permit and assist him to view himself as he is, and as he has been; and with this knowledge acquired will come the desire for improvement, and from this desire earnest efforts, and through these, with the assistance of sympathising angels, he will surely emerge from the evil that overshadows him, and will then rise to a higher plane, where he will acquire further strength and light and be enabled to ascend, step by step, the ladder of progression.

The sinner not only violates the commands of God, but he transgresses the laws of his own being—“But he that sinneth against Me wrongeth his own soul. All they that hate Me love death. . . . His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.”

His own sins do hold him. He is not followed by the vengeance of an angry God, but is in the toils of his own iniquity, and it is only by escaping from these that he can rise through better resolve and better conditions to a state of happiness.

The unhappy condition of a spirit who in this life passed with superficial observers as a prosperous, contented man, was made evident to me in a *séance* with Mr. Foster, Sept. 10th, 1870. Besides myself there were present three ladies, relatives of mine. One of the ladies inquired of the spirit of her uncle, Charles —, whether his will was as he desired it to be, and the answer was “No.” I then inquired who was concerned in defeating his intentions, and the reply came—“The one you have in your mind.” The person I had in my mind was Henry —. Without alluding to the correctness of this answer, I asked if the spirits present would request the presence of Henry —, and after the delay of a minute or two it was announced by raps that he was there; but the medium said he was impressed to say that the other spirits did not like his presence, and the medium himself showed signs of uneasiness. I inquired if he was happy? The answer was, “No; very unhappy,” and an urgent request from the other spirits that I would ask him no more questions.

Charles — deferred making his will until his last illness, and selected as his executors two old acquaintances. One of these, Henry —, wrote his will from his dictation, but from one of its provisions being so directly contrary to what was known to have been his declared intentions during that same illness, it was thought by some that it was not written as he directed. What confirmed this suspicion was that the other executor, who had no part in the transaction, declined to act, and even declined any further recognition of this executor as an acquaintance. Both executors are deceased, and evidence of fraud in the management of the estate has since come to light. Thus it is literally true that “there is no darkness nor shadow of death where the workers of iniquity may hide themselves.”

~~~~~  
OH, the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring nought but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, without feeling a compunctious throb that he should have warred with the poor handful of dust that lies mouldering beneath him?—*Washington Irving*.

TO SAY that the reflective mind is not lifted to a higher plane of thought and aspiration by an assured sense of continuous life is an absurdity. As well might it be said that a man who expected to live only a week, would make the same provisions for his life that he would if he expected to live a century. Spiritualism regards man not only from the side of his limitations, but of his possibilities. “Why dost thou wonder, oh, man,” says Isidore, “at the height of the stars, or the depth of the sea? Enter into thine own soul, and wonder then!”—*Sargent*.

\* Extracted from Crowell’s *Primitive Christianity and Modern Spiritualism*.



## EXPERIMENTAL SPIRITUALISM.\*

BY C. CARTER BLAKE, DOCT. SCI.

I PRESUME that every one present is more or less a Spiritualist, that is to say that he believes that sensation, on certain occasions, may take place without the ordinary channels of perception. I presume, also, that some feel an interest in the manner in which the scientific examination of form-manifestations, or what are called materialisations, may take place. If there be such inquirers, and the fact of our assemblage here to-night is a sufficient *raison d'être* for my theory that there is a numerous body of them, it behoves us to inquire what are the forms which have been so often seen, and so much more often described by various observers.

I may, in the first place, for all convenience of argument, presuppose that some of the forms which have appeared on so many occasions are genuine. All the numerous cases of fraud which have existed will be passed over by me. That such cases have been more or less frequent is within the scope of our experience; but the probability that their number is on the decrease is a fact on which every one may now congratulate himself. I have not, therefore, to give you any descriptions of the future life (if such there be for all souls), but rather to give you a description of a spring-balance; I have no messages from any brighter land, past, present, or future, to give you, but rather information (I trust exact) respecting the management of a weighing machine; and while I disclaim any idea that the facts which I shall bring to your notice have any moral bearing whatever, I merely claim that they are apparently exact. Experiment in Spiritualism has often been passed over in favour of the emotional part of the subject. If I have nothing particularly sensational or remarkable to bring before you—

"Non de vi, neque cæde, nec veneno  
Sed lis est mihi de tribus capellis,  
Vicini queror has abesse furto."

(Martial, Ep. vi. 19.)—

I trust that the precision of some of the facts may be an excuse for their common and simple nature. What has been termed by one of the most eloquent masters of the science, "a central dogma of our faith," is perfectly unaffected by the purely dynamical results which I shall notice. The "egotism of the affections" has little to do with these experiments, and they have small relation with the "demand that our dead should be given back to us, not that we should go to them, but that they should come to us." We have not, therefore, to consider such results; and any interest which any person may feel in his own dead, or if his sympathies extend over humanity, any one else's dead, may be gratified according to his own volition. No desire to communicate with, or honour the memory of our ancestors appears to have the slightest appreciable effect on a pencil attached to a spring balance. Still less can any person who watches the experiments I am about to describe in detail derive any conceptions of the state of the soul after death from what appears to me to be a very elaborate weighing machine. No less "fear of death," which appears to be a condition through which all mankind must and will pass, can be possessed by the person who pursues the weighing machine experiment with care, than by he who may be the follower of any creed as to the destination of the soul whose body may be weighed at the price of one penny at the adjacent railway station. Yet, as the man who has ascertained his weight takes his ticket away with the consciousness that one (at least) physical fact is true, to the extent of the veracity of the scales, so the preservation of records like the present may tend to serve as factors on which some future person may make a probable theory as to the transcorporeal action of the human body. I will now, as briefly as I can, describe the machines which have been used by the committee of the British National Association of Spiritualists. I make especial reference to the columns of the *Spiritualist* for May 3rd, June 7th, and September 6th for the present year.

[The lecturer here described the apparatus in detail.]

Such, therefore, was the apparatus on which a number of successful experiments have been worked out, and of such

nature will be the improved apparatus with which the liberality of Mr. Charles Blackburn, of Parksfield, Didsbury, Manchester, has provided the Research Committee. The psychic who has been employed in all cases is Mr. C. E. Williams, and I am (at this time especially) bound to record the honesty with which he aided the members of the committee in their search after facts, and to place also in evidence the proofs that even if he had been in any way inclined to deception, it would have been physically impossible for him to have produced some of the results which have been recorded. Experiments were, prior to the great experiment with Mr. C. E. Williams on the 5th April last, made by Mr. W. H. Harrison, to see what records were produced by making various sprawling and violent motions on the machine; also by moving about with one leg off the machine and another on it. Mr. Harrison "did not find it practicable to artificially produce Mr. Williams's manifestation of April 5th, 1878, at 8.52½ p.m., when the spirit gave a heavy musical box to an observer, who was seated 12 ft. 3 in. from the front of the cabinet; while this was done there was a quivering weight on the machine of never less than 28 lbs." The fact that when this experiment took place there was a weight at all in the cabinet is sufficient to dispel the theory that it was possible for Mr. Williams, in the guise of "Peter," to be lifting bells and moving boxes of some weight at a distance of 12 ft. 3 in. from the spot where his body recorded a weight of 28 lbs., which weight is greater than that which could have been produced by any portable article which the "psychic" could have secreted and placed in the cabinet whilst he himself was capering about the room. This theory, therefore, involves that of a creation of weight to the extent of 28 lbs., *quod erat absurdum*. Further, on the assumption that Mr. Williams's normal height is somewhat less than six feet, it would be impossible for him to elongate his person to a length of 12 ft. 3 in. With a view, however, that we shall be able precisely to estimate the value of this experiment, I shall read you Mr. Harrison's notes of the *séance*, from the *Spiritualist* of May 3rd last:—

Mr. Williams took his seat on the weighing machine at 8.7½ p.m., the self-registering apparatus gave the diagram shown in Fig 5, and the following is from my record:—

- 8.7½—Medium entered cabinet.
- 8.9½—Strong shudderings of medium.
- 8.10—Light put out.
- 8.15—Peter's voice heard.
- 8.17—Medium sighing and moaning.
- 8.17½—Peter entered into conversation.
- 8.18½—Thread holding cabinet doors broken.
- 8.19—Peter said he didn't do it.
- 8.19½—Peter talked till 8.22½.
- 8.23—Medium made shivering noise.
- 8.24—Peter asked for remnants of fire in the grate to be raked out. Done by Dr. Carter Blake.
- 8.24½—Peter talking till 8.25.
- 8.28—Medium shuddered. Peter talked.
- 8.29½—Medium shuddered.
- 8.30½—Peter drew open curtains of his cabinet.
- 8.32—Peter said he was outside.
- 8.33—Medium shuddered.
- 8.33½—Peter: "Can you see me?" Answer: "No."
- 8.34—Peter talking.
- 8.35½—Musical box set going by Peter's order.
- 8.37—Mr. Barrett: "Peter says he is outside the cabinet."
- 8.37½—Peter: "Does any one intimate I'm not outside!" Mr. Harrison: "No. Only known facts are stated." Peter: "That's right. Be scientific."
- [8.38—Light seen, and a head eighteen inches from cabinet.
- 8.39—Peter outside cabinet, touching Mr. Barrett.
- 8.40—Peter said he was still outside.
- 8.41—Peter talking. Light seen.
- 8.42—Illuminated head three feet from cabinet.
- 8.44—Peter talking, and gave a bell to Mr. Newbould near the other cabinet. Gave it into his hand in the dark.
- 8.45½—Light one foot from cabinet.
- 8.46—Illuminated face seen one foot from cabinet. Peter talked till 8.49—Peter said that he was out of the cabinet, and that he had put the musical box on the floor of the cabinet. [Immediately before this he had seized the musical box with both hands and had carried it away. The box had previously rested on Mr. Barrett's knees.]
- 8.51—Peter said that the box was outside the cabinet.
- 8.52—Musical box floating outside cabinet, as usual in a dark *séance*.
- 8.52½—The sitters said that Peter was "right outside." He gave the musical box to Miss Kislingbury.]
- 8.54—A light seen one foot from cabinet. A face seen twice by Dr. Carter Blake and others.
- 8.56—Peter talking.

\* Read at the meeting of the Marylebone Society of Inquirers into Spiritualism, Sept. 24th, 1878.



- 9.0—Peter said he was outside cabinet.  
 9.3—Peter said he was gradually subsiding. Medium shuddered.  
 9.4—Peter said "Good night" to everybody in turn.  
 9.4½—Threw out paper tube.  
 9.5—Medium coughed.  
 9.5½—Medium spoke.  
 9.7—Medium left the cabinet.

On this *séance*, one fact may be noted which is rather of interest to those who are students of Theosophy than to the others. Certain persons who do not claim to be "mediums" or psychics are occasionally able, either voluntarily or (perhaps) involuntarily, to produce manifestations, which some call "spiritual," on their own account. The method used is known to themselves, and has been known to "adepts" for several thousands of years. It is very curious that at 8.38, during this *séance*, such an experiment was commenced by one person, and carried on without intermission till 8.52½, precisely the time when the greatest manifestations took place. Similar experiments have been often repeated, and agree in showing that the action which brought forth "Peter," and made him perform his unseemly gambols, was not at that moment an action merely proceeding from the medium himself, who knew nothing of the experiment, and that one person, at least, in the circle had control over this fourteen minutes and a half of experiment. It may, of course, be a mere coincidence; but it is curious that the lines observable on the diagram during the period which I have marked with a bracket should be so different from those of any other part of the *séance*. The vehement vibratory motion of the pencil, coupled with the extraordinary diminution of the weight of the "psychic," seem to indicate that some other force was at action than that which was evolving some "spirit" from the body of Mr. Williams, or in any way according to his volition. Mr. Harrison, whose careful description and philosophical interpretation of the nature of these phenomena, leaves nothing to be desired in its purely scientific and exact method, has admitted that during this time, "from 8.39 to 8.56, the weight of the medium was constantly altering; sometimes he weighed about 30 lbs., at other times about 60 lbs., but his weight was constantly changing, as if some vibrating force were acting upon him all the time." Possibly the nature of this force is that for which we seek. Some attention should be paid to the nature of the long thin lines in this diagram, which appear prior to 8.38 to have been frequent, but which undoubtedly merely represent jolts, or oscillations in the apparatus. The new machine will doubtless make these lines a little less frequent. I must again call your attention to the time 8.52½, when a box was given to a person present at the *séance*, as at that precise moment there was a pull on the weight of the psychic, which has drawn a vertically straight line, which, however, does not come down to zero by 28 or 30 lbs. It is evident, by this registry, that something at that moment was inside the cabinet.

The termination of this *séance* is not the less remarkable. Although the experiment of which I had made mention terminated at 8.52½, the "vibratory force" exercised continued its action until 8.56. Of this I venture to offer no explanation, as the apparent discrepancy between the appearance of the contour lines in the diagram and those towards the termination of the experiment is to me inexplicable, except on the theory that the "loose forces" generated during the experiment, which had come into action precisely at 8.38, when Peter's light had come out, required three minutes and a half to settle down.

I next proceed to notice the *séance* which was held by Mr. G. C. Joad and Mr. Harrison with Mr. C. E. Williams alone, and quote Mr. Harrison's record of it, at the same time that I hand round diagram No. 6.

[Extract read.]

The value of this experiment chiefly consists in the recorded fact that while a body which appeared, to use the words of Mr. Joad, to be moving about "clad in ordinary dark male costume," a weight existed in the cabinet of 35 lbs. on the machine, being 7 lbs. greater than that in the experiment of the 5th of April. The nature of the weight so left requires some examination, and those who have had far greater experience of form-manifestations than the past twenty-two years have afforded me suggest that some

examination should be made by critical observers, at the moment when the so-called "spirit" is about, of the psychic's body. Let me here protest against the thoroughly unscientific and brutal habit of seizing the "spirit" and solving a dynamical question by a game at fisticuffs. Nothing has ever occurred from such a method of procedure (except in the Liverpool cases) but confusion. It is not the "Dasyu," or temporarily vitalised, imitation form, that requires in such circumstances to be examined and its position recorded, but the medium or "psychic" himself. Ordinary eyes and ears aided, if necessary, by scales and weights, will be sufficient to watch the course of another human being, and the "spirit" may be left to follow its own devices. It may be safely averred that, between this world and the next, room enough can be found both for ourselves and for any materialised "spirit" form to pursue our respective careers unchecked by interruption.

The great advantage, and it is one on which I cannot insist to you too strongly, of experiments carried on in the method of the present, is that we are free from the complications which often arise through the conduct of enthusiastic advocates of any theory whatever. There can be no preconceived opinion, no fixed idea, no *arrière pensée* in a weighing machine. A machine of itself has no prejudice, and can only record the variations which its own unbiased pencil can note. The value, therefore, of a series of deliberate records like the present can be estimated by its probable effect on those persons who are outside the ranks of Spiritualism. When reasonable men (and I would fain hope that many of those who are opposed to us in personal feeling may possess habits of thought not on the whole inferior to those of the London costermonger, who has the habit of weighing his goods, whether truly or falsely, at least with precision) perceive that Spiritualists exist, whom no tediousness of experiment, no weary watching and waiting in the dark, no repeated failures, can daunt in the careful pursuit of an investigation which may prove of interest to the lovers of truth. The habitual scientific man is perhaps slow to express his ideas, and his habits of thought are not such as may conduce to readiness in didactic utterance. Still those men, who

Among the wicked, have dared to stand at bay;  
 Who alone have borne the heat and the burden of the day;  
 By an evil generation for a scorn and bye-word named,  
 They have set their faces like a flint, and will not be ashamed,

have some reason why they should bear testimony to others. There is no reason why any stranger, no matter how prejudiced or how ignorant, should not be able to examine the experiments we have made, and are making; no reason why he should not repeat those experiments by himself at his own cost. The results of themselves may attract investigators, if they are gifted with a patent scientific spirit. Above all, the advantage which such experiments as these possess above the loose test conditions which so often are given, ought to convince scientific observers of their purity as well as of their exactitude.

My time alone will preclude my allusion at length to another experiment, which appears to be of the highest value. If the wires of a deflecting galvanometer are attached round the wrists of a "medium" during a cabinet *séance*, an apparatus has been used by Mr. Harrison which projects two bright spots on the wall of the room, which spots, so long as they continue to be fixed, are of themselves proof that the psychic, to whose hands the wires are attached, cannot in any way move from his seat without the fact being noted on the wall. Such experiments have in past time been successful, and they may probably in the future lead to some good results.

These experiments, therefore, which have been recently carried on have had the effect of increasing our stock of knowledge, of making more certain the conclusions to which many have been led from other grounds, and of giving at least some certain facts which will show to the outside world that we at least have the consciousness that we do not "do our work negligently." If those minds who can only be convinced of the truth of an experiment by its constant repetition, and who are willing that the facts of Spiritualism should be taken out of the domain of the wonder-seeker, and rendered as simple as a telephone or a steam-engine, are in



any way disposed to admit that there is something in our science worth careful inquiry and scientific investigation, your time at least will not have been wasted in listening to some at least of the facts I have had the honour imperfectly to bring before you.

## Poetry.

### BIBLIOLATRY.

BY JAMES RUSSELL LOWELL.

BOWING thyself in dust before a book,  
And thinking the great God is thine alone,  
O rash iconoclast, thou wilt not brook  
What gods the heathen carves in wood and stone,  
As if the shepherd who from outer cold  
Leads all his shivering lambs to one sure fold  
Were careful for the fashion of his crook!

There is no broken reed so peer and base,  
No rush, the bending tilt of swamp-fly blue,  
But He therewith the ravening wolf can chase,  
And guide His flock to springs and pastures new;  
Through ways unlooked for, and through many lands,  
Far from the rich fields built with human hands,  
The gracious footprints of His love I trace.

And what art thou, own brother of the elod,  
That from his hand the crook wouldst snatch away  
And shake instead thy dry and sapless rod,  
To scare the sheep out of the wholesome day?  
Yea, what art thou, blind, unconverted Jew,  
That with thy idol volume's covers two  
Wouldst make a jail to coop the living God?

Thou hear'st not well the mountain organ-tones  
By prophet cars from Her and Sinai caught,  
Thinking the cistern of those Hebrew brains  
Drow dry the springs of the All-knewer's thought;  
Ner shall thy lips be touched with living fire,  
Who blew'st old altar-eals with sole desire  
To weld anew the spirit's broken chains.

God is not dumb that He should speak no more;  
If thou hast wanderings in the wilderness  
And find'st not Sinai, 'tis thy soul is peer;  
There towers the mountain of the Voice no loss,  
Which whoso seeks shall find, but he who bends,  
Intent on manna still and mortal ends,  
Sees it not, neither hears its thundered lore.

Slowly the Bible of the race is writ,  
And not on paper leaves nor leaves of stone;  
Each age, each kindred, adds a verse to it,  
Texts of despair or hope, of joy or moan;  
While swings the sea, while mists the mountain's shroud,  
While thunders' surges burst on cliffs of cloud,  
Still at the prophet's feet the nations sit.

—Religio-Philosophical Journal.

### JOHNSON AND BYRON ON SPIRITS.

THAT the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears.—Johnson.

I morely mean to say what Johnson said,  
That, in the course of some six thousand years,  
All nations have believed that from the dead  
A visitant at intervals appears;

And what is strangest upon this strange head  
Is, that, whatever bar the reason rears  
'Gainst such belief, there's something stronger still  
In its behalf, let those deny who will.

—Byron.

## Correspondence.

[Great freedom is offered 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.]

### THE LAW OF "THE PERSISTENCE OF VISION" VERIFIED.

SIR,—After reading Mr. Cogle's letter in *The Spiritualist* of September 20th, I hung up an old straw hat against the wall, and, as I fully expected, after gazing at it while I counted thirty or forty, and then looking at the light paper, or, better still, on the ceiling, there were floating before my eyes discs of light of different degrees of brilliancy; and such will be the case, I think, with almost any one who tries the experiment.

Now I, unlike Mr. Cogle, fully accept, and have long accepted, the spiritualistic theory, but I do not think it has anything to do with the question before us. The principle is, I think, explained in a book published about fourteen years ago by Griffith and Farran, St. Paul's Churchyard, called *Spectropia; or, Surprising Spectral Illusions, showing Ghosts Everywhere and of any Colour*, with illustrations by J. H. Brown.

As an easy illustration, let any one draw a death's head, for instance, on white paper, blacken all the bone parts, leaving the hollow of the eyes, nose, and mouth white, look fixedly at it while you count thirty, as described, and then look on the ceiling, and a death's head will appear on the ceiling. To quote Mr. Brown's book:—

"Turning the eye to the ceiling, the sky, or, better still, to a white sheet hung on the wall of a darkened room (not totally dark), and looking rather steadily at any one point, the spectre will soon begin to make its appearance, increasing in intensity, and then gradually vanishing, to reappear and again vanish; it will continue to do so several times in succession, each reappearance being fainter than the one preceding."

The writer further tells us:—

"The duration and vividness of these impressions on the retina vary greatly in different individuals, and can be procured from almost any object. A person may, after looking steadily, and, as often happens, unconsciously for a short time at printed or painted figures on paper, porcelain, &c., see, on turning the head in some other direction, a life-sized or colossal spectre (the spectre appears larger the greater the distance of the surface against which it is seen), and there can be little doubt but that many of the reputed ghosts originate in this manner.

"The retina is so admirably constructed that it is susceptible of different impressions of colour by these different vibrations, except in the case of a few individuals who are either blind to all colours, or who are blind to only one or two colours.

"When we look steadily at a red object for a few seconds, that part of the retina on which the image impinges begins to get less sensitive to vibrations producing red, but more sensitive to those producing blue and yellow; so that, on turning the eye away from the red object, and permitting a little white light to enter it, that part of the retina which received the red image will, in consequence of its diminished sensibility to that colour, and its exalted sensibility to blue and yellow, be able to perceive the two latter colours best, and by their mixture will give rise to a green image of the red object. The same thing will be observed with all the other colours, the secondary image or spectre always appearing of the complementary colour to the object from which the impression is obtained." In the figures illustrating this book, as they would in all other cases, a black figure, when turned from, and fixing the eyes on the ceiling, looks light in colour; white appears dark; orange, light purple; light purple, orange; and, as has been shewn, red becomes green, &c., &c.

W. R. TOMLINSON.

### ERRATA.

SIR,—I find that either your printers or myself have made some errors in my letter of last week, which materially alters the sense. After the words "charges brought against me" should be a comma, and after the words "I declare most solemnly" should be a full stop.

The words "was interfered with" should stand "was not interfered with." In the last line but one, instead of the word "immediate" should stand "unenviable." This, you see, alters the complexion of the case.

CHARLES E. WILLIAMS.

61, Lamb's Conduit-street, Sept. 27, 1878.

SIR,—My brother, whose mention of my case in last week's *Spiritualist* is my best introduction to you, tells me that more than one of the scientific men interested in psychological phenomena would like further details regarding the matter. These I shall be most pleased to furnish, either personally or by letter, both in the interests of truth and also out of gratitude for the great relief afforded me by Mrs. Loomis.

I am allowed to mention the experience of a friend of mine. Occupying, as she did for ten weeks, the bed next to mine in the hospital ward to which I was consigned, I was witness to her terrible suffering from an obscure internal complaint. She underwent in the hospital one of the most painful operations known to science, yet left it worse than when she entered it. Three weeks ago she wrote to me, in a most despairing mood, saying that after attending the hospital for some time as out-patient, her medical adviser, an eminent surgeon, told her that her life depended upon her undergoing another operation similar to that which had already so largely drawn upon her powers of endurance. I urged her, by my own experience of hospital treatment, and by my own conviction of Mrs. Loomis' power, to consult that medium first. Meantime, I mentioned casually to Mrs. Loomis, when she was mesmerically entranced, that I felt very deeply for a person who had been with me through a painful hospital experience. She made no particular reply at the time, but the next time I visited her, when I was under treatment, she, without any suggestion from me, or, so far as I am aware, any thought upon my part bearing upon the subject, quietly remarked, "I looked up your friend, she is suffering from"—(here followed the diagnosis corresponding in every respect with my friend's account of herself)—"but suffers more from the instruments used to examine her, and the powerful medicines and remedies employed than from the disease itself. She can be relieved by me, but perhaps not entirely cured." Armed with this report, I persuaded my friend, although she was in a most unbelieving and mocking frame of mind, to visit the medium, who, I should mention, hearing that her means were very limited, offered to treat her for nothing. Suffice it to say—not that my friend is cured as yet—but that she has written me a letter of most grateful thanks for the introduction to Mrs. Loomis, and rejoices, if not yet in entire restoration to health, in comparative freedom from pain, and in a firm conviction that Mrs. Loomis thoroughly understands her case. I fear to trespass upon your space, yet must add one word to those—and their name is legion—who ask for a sign. I myself, conscious that my mind might for the moment be so weakened by bodily suffering and many cares, that I might be unduly biased by any direct manifestation of supernatural knowledge (or of knowledge that might appear such), have carefully abstained from putting any test questions.



My husband, however, inclined to regard my recovery as somewhat imaginary, called upon Mrs. Loomis, resolved to test her. Abstracting his watch he substituted for it a silver medal, received by him after the Indian mutiny, and inquired of her what he had in his pocket. After some hesitation, she replied that she could not see at the moment, but would tell him later; and upon her awaking, as my husband jokingly told Mrs. Loomis that the test had failed, her husband said, "See if your control will tell it through your hand." She took up a pencil and wrote, "He has something like a medal, with writing on it, in place of his watch." I am quite aware that this experience may be explained upon the ground of thought-reading, but after all that (though more readily acknowledged than the spiritual hypothesis) is to inquirers like myself quite as difficult of comprehension.

I enclose my name and address for your use in the interests of truth, but not for publication. R.

#### THE INFLUENCE OF INANIMATE OBJECTS UPON CERTAIN MESMERIC SENSITIVES.

In astronomy, psychometry will do as much as in geology, or more. A first-class telescope cannot be had for less than ten thousand dollars. The labour of a working man's life-time would hardly buy one; and, when bought, he could but faintly discern the outlines of land and water on a planet as far distant as Mars. Tens of thousands possess telescopes as much better than that as sunshine is brighter than candle-light; all they need is a knowledge of their own powers, and a little instruction in the way to make use of them. With these telescopes they can not only see the outlines of land and water, but they can see water, rocks, plants, homes, and people, and watch those people as they follow their daily avocations. A telescope only enables us to see; but the spiritual faculties enable their possessors to hear, smell, taste, and feel, and become, for the time being, almost inhabitants of the planets they are examining. The secrets of our solar system that scientists have sought so earnestly to penetrate are soon to be revealed; and the process by which this is to be accomplished is such a simple one, it seems amazing that we had not previously discovered it.

It must not be imagined that all this can be done without close investigation and careful discrimination. It is quite interesting to watch the progress of a psychometer when getting at the history of a specimen which is familiar to the listener; to see theory after theory thrown down as more and more light is revealed by the psychometric vision. I have known a psychometer to remain in the dark in reference to some important point after even five or six examinations; and where the objects examined are such that we cannot check the statements of the psychometer, or only by the statements of other psychometers, the greatest caution is necessary. For some examinations it is best that the psychometer should know nothing about the history desired from the specimen; but, in most cases, the more highly cultured the psychometer is, the better and more reliable the results. Had Sherman the knowledge of comparative anatomy possessed by Owen of England, or of botany that Gray of America has, his description would be almost infinitely superior to what they are now, and carry conviction, by their harmony with known facts, to the minds of the most sceptical capable of appreciating them.

The parties experimenting need a good knowledge of the times to which the specimen is related, or they may think a psychometer very wide of the mark when his descriptions are the very truth. Many statements given in this volume I only discovered to be true after careful examination of authorities; and many things stated, that I regarded at the time as extremely improbable, proved to be in complete harmony with known facts.

Psychometry will enable us to appreciate a class of people who have never yet had justice done to them. I refer to the sensitives, the "odd people" of the world, who see what no one else can discern; who dislike persons and places, though their friends may be perfectly satisfied with them, and can give no reason for their dislike. Some of them feel uncomfortable in a railway carriage unless close to an open window, and are liable to faint in churches or crowded halls. Some cannot sleep well unless their heads are to the north; and copper or brass affects them unpleasantly. Such people are endowed by nature with a more active condition of the spiritual faculties; and they can, as a general thing, readily develop into good psychometrists, who will, before long, fill a very prominent place in the intellectual advancement of the race. The lunatic asylum has imprisoned some of the best of these, in consequence of their extreme sensitiveness, who, by judicious treatment, might have been the noblest pioneers of science.—*Prof William Denton, in the "Soul of Things."*

#### MRS. EMMA HARDINGE-BRITTEN.

THE following details of the career of Mrs. Hardinge-Britten are from the *Bendigo Advertiser* (Australia) of July 17th, 1878:—In a large and compendious work, entitled *The History of Modern American Spiritualism*, of which Mrs. Britten as the author may be justly proud, she claims that she was converted to the "new faith" some twenty-one years ago, and that although she yielded to conviction only, after a long and well-fought battle with the theological prejudices of her early education, she found in the phenomena of Spiritualism a clue to those mysteries of somnambulism, clairvoyance, and "ghost-seeing," to which she had all her life been subject. Destined as a child to the operatic profession, she acquired some reputation as a composer, but her chief successes were achieved in the "somnambulist condition," when she could play, sing, and compose, with a facility and power totally at variance with her ordinary state. Mrs. Britten being an enthusiast in the faith which she now professes, devoted herself exclusively to its propagandism from the time when she became con-

vinced of its reality, and some eighteen years ago gave her services free to the public of New York, in the capacity of what is generally termed "a test medium." During this period she assisted Professors Hare and Mapes and Judge Edmonds in their investigations, aided in the formation of several Spiritualistic societies, organised choirs, composed spiritual music, wrote numerous tracts and pamphlets on the new philosophy, edited weekly a periodical entitled *Christian Spiritualist*, and conducted what was claimed to be a very high-toned monthly journal entitled the *Western Star*. During the great American war, Mrs. Britten became a warm partisan of the Union cause, devoting so much of her time and service to the benefit of the Sanitary Fund that the *New York Herald* of 1865 credited her with the amount of 20,000 dollars, raised by her lectures alone, in behalf of the Union soldiers. During the last election of Abraham Lincoln, Mrs. Hardinge-Britten, at the earnest solicitation of the Union party of San Francisco, undertook to become its orator, and travelled throughout the State of California as the champion orator of the cause in favour of Lincoln. Her extraordinary powers of oratory and irresistible pleadings were then, and still are, acknowledged to have been mainly instrumental in procuring the large majority which that State accorded to the Republican cause, and there are many of the "old Californians" who still speak in terms of glowing enthusiasm of Emma Hardinge as the "California Heroine" of that stupendous struggle. Mrs. Hardinge-Britten has long devoted herself to the laudable effort to found country retreats for poor outcast women, and besides her absorbing attention to her "favourite heresy," she has found time to labour for many of the popular reforms of American and English civilisation. For the last few years Mrs. Britten has been honourably noteworthy for her open and determined opposition to the inroads of what are known in America as the "social freedom" doctrines, whose advocates claimed in some way to associate themselves with the cause of Spiritualism, and the San Francisco *Morning Call* gives Mrs. Britten high credit for redeeming it from the odium of any such association. Mrs. Britten comes to these colonies flushed with triumph from a series of brilliant successes achieved in her last San Francisco engagement. Being a member of the New York Theosophical Society, and an associate of divers other societies for the study and practice of what she terms "Spiritual Science," Mrs. Britten founded in San Francisco a select private society for the study of occultism, in which, as she alleges, she is sustained by many of the leading judges, lawyers, and scientists of the city. On her departure for Australia some two months since, her numerous friends and admirers presented her with a splendid jewel of emblematic significance, commemorative of the society she had founded, the exhibition of which in the shop of the manufacturer created much curious speculation and interest. To sum up, all that can be learned of Mrs. Britten's past career is as strange and phenomenal as the doctrine she professes, but of her intellectual powers, and her singular control over her audiences, the public of Sydney will now have an ample opportunity of judging for themselves. It is asserted by those who have attended the addresses she has already delivered in this city, that for eloquence and impressiveness they are unsurpassed by any utterances to which they have ever listened, and evince the highest tone of culture and oratory. Mrs. Britten has come to these colonies under a special engagement to lecture in Melbourne, where subscriptions were sometime since raised to bring her from America. She arrived with her husband, Dr. Britten, by the last San Francisco mail steamer, en route direct for Melbourne, but being interviewed on the day of her arrival in Sydney by a few gentlemen to whom she was known by fame, she has been induced to remain for a fortnight, and after the conclusion of her engagement in Melbourne, is pledged to return and fulfil an engagement of several weeks in Sydney.

#### THE FEAR OF DEATH.

(From "Heaven and Hell," Blackwell's Translation.)

MAN's real life is in the soul; but, while he remains attached to externals, he sees life only in the body; and, therefore, when the body is deprived of life, he fancies that all is over, and abandons himself to despair. If, instead of concentrating his thought on the outer garment of life, he directed his thought to the source of life, to the soul which is the real being, and which survives the change of its outer clothing, he would feel less regret at the idea of losing his body, instrument of so much annoyance and suffering; but, for this, man needs a moral strength which is only acquired by him gradually, and in proportion as his spirit advances towards maturity.

The fear of death, therefore, results from insufficient knowledge of the future life; but it also denotes aspiration after a continuance of existence and anxiety lest the destruction of the body should be the end of our career: it is, therefore, evidently due to a secret desire for survival that is really existing in the soul, although partially hidden under the veil of uncertainty.

The fear of death diminishes in proportion as we obtain a clearer anticipation of the future life; it disappears entirely when that anticipation has become a certainty.

The wisdom of Providence is seen in this progressive march of human convictions in regard to the continuance of our existence beyond the grave. If the certainty of a future life had been permitted to man before his mental vision was prepared for such a prospect, he would have been dazzled thereby, and the seductions of such a certainty, too clearly seen, would have led him to neglect the present life, his diligent use of which is the condition of his physical and moral advancement.

The fear of death is also kept up by merely human causes, which will disappear with the progress of the race. The first of these is the aspect under which the idea of the future life has hitherto been presented; an aspect which sufficed for minds of slight advancement, but which could not satisfy the mental requirements of intellects that had learned to reason on the subject. The presentation, as



absolute truth, of statements that are both irrational in themselves and opposed to the data of physical science, has necessarily led reflecting minds to the conclusion that such a presentation must be unfounded and erroneous. Hence have resulted, in the minds of many, utter scepticism in relation to the reality of a future existence that has been presented under an unacceptable aspect, and, in the minds of a yet greater number, a half-belief, so strongly tinged with doubt, as to differ but slightly from unbelief. For the latter, the idea of a future life is, at best, but a vague hypothesis, a probability, rather than a certainty; they wish that it may be so, and yet, notwithstanding that desire, they say to themselves, "But what if, after all, there should be nothing beyond the grave! We are sure of the present; let us busy ourselves with that. It will be time enough to take thought for a future life when we have found out whether that life really exists."

"And besides," say the doubters, "what, in fact, is the soul? Is it a mathematical point, an atom, a spark, a flame? How does the soul feel? how does it see? how, and what, does it perceive?" The soul, for most people, is not a positive and active reality, but a mere abstraction. Those whom they have loved, but from whom they have been separated by death, being reduced, in their thought, to the state of atoms, of a spark, or of gas, seem to be separated from them for ever, and to have lost all the qualities for which they formerly loved them. Most people find it difficult to consider "an atom," "a spark," or "a gas," as an object of affection; they fail to derive satisfaction from the prospect of being themselves converted into "monads," and seek to escape from contemplations so vague and cheerless, by restricting their thoughts to the interests, pursuits, and enjoyments of terrestrial life, which offers them, at least, the appearance of something real and substantial. The number of those who are swayed by considerations of this kind is very great.

#### HEALING MEDIUMSHIP.

The following certificates of cures effected by Mr. Omerin, the healing medium, have been handed to us for publication:—

SIR,—I must thank you very heartily for having quite relieved me from the great pain I suffered in my neck, which prevented any movement of the head. I am now quite cured of it. At the same time I think it a duty to state that the Polish lady whom I had the honour to introduce to you is, through your wonderful treatment, thoroughly cured of the headache from which she suffered so long. As I feel deeply indebted to you for having cured me and the lady, accept my best thanks, and believe me, sir, yours very truly,

COUNT CALCAGNI.

31, Wide Gate-street, London, E.C., September 5th, 1878.

A young girl in my employment for many years was often subjected to headache. On many occasions she was compelled to leave off work on account of her sudden illness. Just as she was taken ill last time Mr. Omerin came in to see me, and he said he could cure her of her complaint. I saw myself that he only passed his hands across her forehead a few times, and she was instantly cured. She has not suffered from that complaint since, and he treated her about eight months ago.

W. LEVY.

#### THE INSPIRATIONAL POWERS OF RAMA BAI.

COPIES of *The Behar Herald*, of August 13th and August 20th, sent us from Bankipore by the last Indian mail, contain some interesting particulars about one who is apparently an unrecognised medium. The editor says: "The more we learn of Rama Bai, the more wonderful appear to us her attainments in Sanscrit and her power and readiness in composing Sanscrit verses. We learn from the *Brahmo Public Opinion* that on Friday last she paid a visit to the Roy's of Hatkhola, at their residence in Shovabazar-street. All the Pundits of Calcutta and its suburbs were invited on the occasion. The lady was accompanied by Pundit Mahesh Chundra Nayayaratna. On taking her seat she was asked by Pundit Tara Nath Tarkavachaspati to explain a *sloka* from Bhagbut, which she did satisfactorily. Then Pundit Ajit Nath Smritiratna, the celebrated logician of Nuddia, asked her to compose a *sloka*, of which he gave her the latter half of the last line." She then composed some lines of poetry in Sanscrit in seven minutes to include it. After this Pundit Sharoda Churn in the same way asked her to compose a *sloka*, giving her, in Sanscrit, the last half of the last line, viz., "This is not the business of a woman;" and a Sanscrit verse was composed in five minutes, setting forth—"My speaking much in an assembly of Pundits who are very learned may be considered as the delirious ravings of a shameless woman, and people may say, 'this is not the business of a woman.' Then she recited some passages from *Bhagbut*, and some verses from *Sruti Adhya*. The recital of these difficult passages, coupled with the sweetness of her intonation and elegance of her pronunciation, filled the crowded audience with admiration." The editor further says, in another article:—"Rama Bai, the fair Maharatta scholar, is the heroine of the hour. Her rare attainments in Sanscrit have taken the Calcutta public by surprise. In recognition of her merits substantial rewards are now being given to her

by several gentlemen of the metropolis. She lately paid a visit to the Rev. Dr. K. M. Banerjee, and had the honour of meeting the Honourable the Chief Justice in his company. Sir Richard Garth was so much pleased with her performance that he gave her a *muzzur* of Rs. 20. She paid a visit to the Paikpara Rajas on Sunday, the 11th instant. They gave her a donation of Rs. 125." To those who know how severely women are kept down in India, these facts will seem very remarkable.

#### THE ABNORMAL CALCULATING POWERS OF THE LATE MR. BIDDER.

THE funeral of Mr. George Parker Bidder, C.E., the celebrated calculator, took place on Wednesday in last week, and was attended by Sir Jas. Elliott, M.P., Mr. Froude, the officers of H.M.S. *Britannia*, and numerous other gentlemen. Commenting on the deceased the *Globe* remarks:—

Mr. Bidder was born in 1806, and consequently he had completed his 72nd year. He attributed the first stimulus given to his genius to passing the door of a blacksmith's shop which stood opposite to his father's, in which, when old enough, he was, in his own words, "raised to the dignity of being allowed to blow the bellows." In his address to the Institute of Civil Engineers in 1860, he tells how he answered some questions in arithmetic put by the old blacksmith, the answers to which were checked by the old gentleman's nephew, who chalked them up to see if he was right. "As a natural consequence," he says, "this increased my fame still more, and, what was better, it eventually caused halfpence to flow into my pocket, which, I need not say, attached me still more to the science of arithmetic." We all know how George Bidder, the calculating boy, was one of the wonders of the age when he publicly exhibited his wonderful talents, and many of us probably have read the story how old George III. and Queen Charlotte would have him at Court and listen in wonder to him. Eventually he was withdrawn from the public and educated at Edinburgh through the kindness of a friend, and afterwards embraced the science of engineering under Henry Robertson Palmer, who was the founder of the Institute of Civil Engineers. During the latter part of his life, he was consulted by the Government constantly on pressing and important matters, and had practically retired from everyday work. With him has gone one of the long memories which nothing escaped, and one of those counsellors and advisers from whom a valuable opinion could always be obtained. He lived to see his eldest son become one of the leading barristers of the day, and his second son a double first-class man at Oxford. In his address to the institution in 1860, in concluding his wonderful lecture on calculation, he accuses himself of irritability of temper, but those who knew him best will always bear in mind that, though somewhat brusque in manner occasionally, there never was a more staunch or true friend. During his connection with Stephenson, Mr. Bidder was sometimes required to give evidence as to railways before committees of the Houses of Parliament. "What is the share capital of such a railway company?" would be asked him, and he would reply to the question from memory. Then he would be asked for various results, involving generally half a page of figures, and he would have them ready without the use of a pencil. "How do you do it?" a friend once asked him. "I don't do it," he replied, "I see it."

MESSRS. WILLIAMS AND RITA AT AMSTERDAM.—Mr. A. J. Riko, of the Hague, says:—"The party who exposed Williams and Rita are respectable, trustworthy men, who only wished to obtain security against the mixing up of cheating with genuine phenomena by the mediums in question. The *séance* was held at the house of Mr. Daniels, who has been for some time convinced of the truth of Spiritualism, and who witnessed Slade's phenomena, and others. Mr. Ferpstra, who caught the mediums, is a gentleman who has also for years been acquainted with the subject, and has witnessed many interesting phenomena in the home circle. Mr. Krabbé is an upright truth-seeker in Spiritualism. I know him personally, and answer for him as for myself; his wife is highly mediumistic, and through her phenomena are very often obtained. Old Mr. Van Maurik is convinced of the phenomena fully, and his son, Justus, is also a Spiritualist. In short, all the persons connected with the matter are trustworthy and respectable folks, who would not be found ready to undersign falsehoods on any account."



## SPIRITUALISM IN PARIS.

(From our Special Correspondent.)

PARIS, TUESDAY.

A FEW nights ago the Baron Du Potet introduced me to the Mesmeric Society of Paris, 20, Rue Neuve des Petits Champs, where eighty or ninety people had assembled to witness some experiments. The method of procedure was more sensational than at similar meetings in England. Instead of merely giving counters to the sitters to gaze at, till some of them threw themselves into the somnambule sleep, a white disc, the size of a cheese plate, was chalked upon the centre of the oaken floor. A "magic" ring was then drawn with chalk round the disc, at about the distance of a yard, and outside the ring, in the direction of the four corners of the room, mysterious letters were chalked. The observers sat all round the room close to the four walls, and were told to gaze steadily at the white disc or "magic mirror," which was then mesmerised by the operator. Some of those who gazed at it gradually assumed a fixed expression of countenance, and were evidently passing into the somnambule state; the mesmerist then drew a straight chalk line from the feet of these sensitives to the white disc in the centre of the room. I was aware that in a few minutes some of these persons would have rushed to the disc, just as sensitives are drawn in England to the platform by a "biologist," as he calls himself, but on the occasion now under notice, the mesmerist and his assistants had a counter attraction in the shape of the presence of their honorary president, the Baron Du Potet, and they seemed to be much more desirous of listening to a speech from the lips of the man upon whom the mantle of Mesmer has fallen in the present generation, than to continue their usual experiments. Consequently the experiments were abruptly broken off, and the company then listened to a few remarks on mesmerism by the Baron Du Potet, who is now in his eighty-fourth year, but is as lively and active as a younger man.

This society of mesmerists in Paris was founded about six months ago, under the honorary presidency of the Baron Du Potet. The other officers are M. Angerville, acting president; M. Donato, secretary; and M. Métayer, manager. A journal called *La Revue Magnétique Internationale* reports its proceedings; it is published fortnightly, and is edited by M. Durville. I notice that it unfortunately misuses the words "electricity" and "magnetism," in applying them to psychic phenomena, for if anything is scientifically proved beyond doubt, it is that electricity and magnetism are not the forces at work in the production of the said observed effects.

The French newspaper *La Liberté* announces that the Countess d'Anvers, who died last week at Rome, had lost her reason in consequence of attending Spiritualistic *séances*, and taking up the idea that everybody wanted to poison her, consequently she starved herself. Is this true? Rumours to her disadvantage were some years since circulated against her which were proved to be false.

## PUBLIC MEDIUMS.

WE have received the following letter from J. G. Meugens, of Penge:—

"SIR,—Without wishing to express any opinion about the *séances* in Holland that have lately been discussed in your columns, I feel it incumbent on me to state that I have been at several *séances* at Mrs. Woodforde's circle, when Mr. Williams was the medium, and I am ready to affirm that the manifestations on those occasions were genuine beyond the shadow of a doubt. Whatever may be the case now, I am as certain of the absence of fraud then as I am of my own existence.

"I think it the duty of all who have held sittings with recognised mediums to say whether they have been satisfied with their experiences or not, and as I leave next week for India, I wish to testify before I go to the extreme pleasure and satisfaction I have experienced during my sittings with Mrs. Woodforde. The first time I sat with her she gave me an accurate description of my mother in the spirit-world, although she did not know that I had lost my mother, as I was speaking to her at the time of my mother as living, and she could have no idea that the one I spoke of as my mother was my *step*-mother. She further gave me particulars about a brother of mine in the spirit-world, who passed away in infancy before I was born, and also of one of my spiritual watches there, giving me a name I never heard of before. I confess that I did not receive this latter fact until on three separate subsequent occasions it was confirmed through different channels, and through mediums who could have had no knowledge of what Mrs. Woodforde had told me. I regret that time does not admit of my sitting with her for development as a medium, which is her speciality.

"I have also had *séances* with Mr. Fletcher and Mrs. Loomis, and received from both of them tests sufficient to convince any sane man of the truth of Spiritualism.

"I wish to put on record my indebtedness to Mrs. Woodforde, Mr. Fletcher, and Mrs. Loomis, for the uniform kindness, courtesy, and consideration I have received from them in pursuing my investigations."

September 28th, 1878.

## EMANATION.

(From Ella Dietz's "Triumph of Love.")

Out of the depths of the Infinite Being eternal,  
Out of the cloud more bright than the brightness of sun,  
Out of the inmost the essence of spirit supernal,  
We issued as one.

First essence electric, concentric, revolving, subduing,  
We throbbled through the ether, a part of the infinite germ,  
Dissolving, resolving, absorbing, reforming, renewing,  
The endless in term.

Through forms multifarious onward and ever advancing,  
Progressing through ether from molecule to planet and star,  
Forms infinitesimal revealed by the sunbeam while dancing,  
Controlled from afar.

Then part of the elements swayed by invisible forces,  
The spirit of flame interchangeably water and air,  
And matter more gross, still moulded by stars in their courses,  
To forms new and rare.

Part of the salt of the sea—of the fathomless ocean—  
Part of the growth of the earth, and the light hid within,  
The Boundless and Endless revealed in each varying motion  
Unknown yet to sin.

The breath of all life, harmonious, ductile, complying,  
Obedient lapsed in the force of the Infinite Will,  
Untiring, unresting, incessant, unknowing, undying,  
Love's law we fulfil.

Spirit of growth in the rocks, and the ferns, and the mosses,  
Spirit of growth in the trees, and the grasses, and flowers,  
Rejoicing in life, unconscious of changes or losses,  
Of days or of hours.

Spirit of growth in the bird and the bee, ever tending  
To form more complex its beauty and use thus combined,  
Adapted perfection, the finite and infinite blending,  
One gleam from One Mind.

Thus spirally upward we come from the depths of creation,  
The man and the woman—the garden of Eden have found,  
And joined by the Lord in an endless and holy relation  
Ensphered and made round.

The innermost law of their being fulfilling, obeying,  
The King and the Queen, perfected, companioned, are crowned,  
The Incomprehensible thus in expression conveying  
Its ultimate bound.

Obedience still is the law of each fresh emanation,  
The prayer to the Father, "Not my will, but Thy will be done,"  
Then deathless, immortal, we pass through all forms of creation,  
The twain lost in One.

## ANSWERS TO CORRESPONDENTS.

T. J.—Two of the interesting paragraphs you sent have not yet been printed, because you have not introduced the name of the journal from which you extracted them.

MR. W. H. HARRISON will have returned to London from France by next Monday, and letters for him may now be addressed to 38, Great Russell-street, London, as usual.

Price Two Shillings. Post Free. Cloth. Red Edges.

## SPIRITUALISM.

By P. P. ALEXANDER, M.A.;

Author of *Mill and Carlyle, Moral Causation*, etc.

This work contains among other items of interest a record of phenomena observed at *séances* by the author, and a close criticism of some of the writings of Professor Tyndall about Spiritualism.

"Mr. Alexander is unquestionably a very clever writer."—*Saturday Review*.  
The Spiritualist Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Post Free. Cloth. Crown 8vo.

## ANIMAL MAGNETISM AND SOMNAMBULISM.

By EDWIN LEE, M.D.,

Corresponding member of the Medical Academies of Paris, Berlin, Munich, Brussels, Madrid, Turin, and Florence. Author of the Prize Essay on "Mesmerism and Therapeutics," awarded by the Milan Society for the Promotion of Science, Arts, and Letters.

The Spiritualist Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Post Free. Cloth.

## A LYRIC OF THE GOLDEN AGE.

Given through the inspirational mediumship of Thomas Lake Harris. These poems, given while Mr. Harris was in a state of trance, are of rare literary excellence.

The Spiritualist Newspaper Branch Office, Bloomsbury, London.



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

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper Branch Office*, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business are not in any way connected with each other.]

**THE DEBATABLE LAND**, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

**FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD**, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

**REPORT ON SPIRITUALISM**, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

**RESEARCHES IN THE PHENOMENA OF SPIRITUALISM**, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 6s.

**MIRACLES AND MODERN SPIRITUALISM**, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

**PLANCHETTE; OR, THE DESPAIR OF SCIENCE**, by Eves Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

**CONCERNING SPIRITUALISM**, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

**THE SOUL OF THINGS**, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens—these sensitive thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitive as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select his clairvoyants who would therefore narrow itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent but little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

### WORKS BY ANDREW JACKSON DAVIS,

#### The "Poughkeepsie Seer."

|                                                     | s. | d. |
|-----------------------------------------------------|----|----|
| Nature's Divine Revelations                         | 15 | 0  |
| The Physician. Vol. I. Gt. Harmonia                 | 7  | 6  |
| The Teacher. "II. "                                 | 7  | 6  |
| The Seer. "III. "                                   | 7  | 6  |
| The Reformer. "IV. "                                | 7  | 6  |
| The Thinker. "V. "                                  | 7  | 6  |
| Magic Staff. An Autobiography of A. J. Davis        | 7  | 6  |
| Arabula, or Divine Guest                            | 7  | 6  |
| Approaching Crisis; or, Truth v. Theology.          | 7  | 6  |
| Answers to Ever-recurring Questions from the People | 2  | 0  |
| Children's Progressive Lyceum Manual                | 3  | 6  |
| Death and the After-Life                            | 3  | 6  |
| History and Philosophy of Evil                      | 3  | 6  |
| Harbinger of Health                                 | 3  | 6  |
| Harmonial Man; or, Thoughts for the Age             | 3  | 6  |
| Events in the Life of a Seer. (Memoranda)           | 2  | 6  |
| Philosophy of Special Providence                    | 3  | 6  |
| Free Thoughts Concerning Religion                   | 3  | 6  |
| Penitential; Containing Harmonial Answers           | 7  | 6  |
| Philosophy of Spiritual Intercourse                 | 6  | 0  |
| The Inner Life; or, Spirit Mysteries Explained      | 7  | 6  |
| The Temple—on Disease of Brain and Nerves           | 7  | 6  |
| The Fountain, with Jets of New Meanings             | 5  | 0  |
| Tale of a Physician; or, Seeds and Fruits of Crime  | 2  | 6  |
| The Diakia and their Family Victims                 | 3  | 0  |
| Conjugal Love; Truth v. Theology                    | 3  | 0  |
| Morning Lectures                                    | 7  | 6  |

### MISCELLANEOUS BOOKS

|                                                                                                                                                                                                                                                       |    |   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|---|
| Oriental Religions (Johnson)                                                                                                                                                                                                                          | 24 | 0 |
| Religions of the World (Leigh)—A well-written little book, recommended by THE SPIRITUALIST Newspaper                                                                                                                                                  | 2  | 6 |
| Keys of the Creeds                                                                                                                                                                                                                                    | 5  | 0 |
| The Wheel of the Law (Alabaster)—A book containing interesting particulars and legends relating to Buddhism                                                                                                                                           | 14 | 0 |
| History of American Socialisms (Noyes)                                                                                                                                                                                                                | 18 | 0 |
| The Romantic History of Buddha (Beal)                                                                                                                                                                                                                 | 12 | 6 |
| Catena of Buddhist Scriptures (Beal)                                                                                                                                                                                                                  | 15 | 0 |
| Threading my Way, an Autobiography, by Robert Dale Owen                                                                                                                                                                                               | 7  | 6 |
| Travels of Fah-Ilan and Sun-Yun, Buddhist Pilgrims, from China to India (400 A.D. and 518 A.D.). Translated from the Chinese by Samuel Beal, B.A., Trin. Coll., Cam.                                                                                  | 10 | 6 |
| The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts                                                                                                                                              | 10 | 0 |
| The Life and Teachings of Confucius. Translated into English, with Preliminary Essays and Explanatory Notes, by James Legge, D.D.                                                                                                                     | 10 | 6 |
| Myths and Myth-makers. Old Tales and Superstitions interpreted by Comparative Mythology, by John Fiske, M.A.                                                                                                                                          | 10 | 6 |
| Awah-I-Hind; or, A Voice from the Ganges, by an Indian Officer                                                                                                                                                                                        | 5  | 0 |
| The Life and Works of Mencius. Translated into English from the Chinese Classics, by James Legge, D.D., LL.D.                                                                                                                                         | 12 | 0 |
| On Exalted States of the Nervous System; an (alleged) Explanation of the Mysteries of Modern Spiritualism, Dreams, Trance, Somnambulism, Vital Photography, Faith Will, Origin of Life, Anesthesia, and Nervous Congestion by Robert H. Collyer, M.D. | 12 | 6 |
| The Derivatives; or, Oriental Spiritualism, by John P. Brown, Secretary of the Legation of the United States of America at Constantinople                                                                                                             | 1  | 0 |
| Mythology and Popular Traditions of Scandinavia, North Germany and the Netherlands, by Benjamin Thorpe. In three vols.                                                                                                                                | 15 | 6 |
| The Koran; commonly called the Alcoran of Mohammed. Translated into English immediately from the original Arabic, by George Sale                                                                                                                      | 10 | 6 |

## SPIRIT PEOPLE.

A scientifically accurate description of Manifestation recently produced by Spirits, and

SIMULTANEOUSLY WITNESSED BY THE AUTHOR AND OTHER OBSERVERS IN LONDON.

By WILLIAM H. HARRISON.

Limp Cloth, red edges. Price 1s.; post free 1s. 1d.

38, Great Russell Street, London, W.C.

Or of MESSRS. COLBY AND RICH, 9, Montgomery-street, Boston, U.S.

### OPINIONS OF THE PRESS.

"As a dispassionate scientific man, he appears to have investigated the subject without pre-conceived ideas, and the result of his examination has been to identify his opinions with those of Messrs. Varley, Crookes and Wallace, in favour not only of the absolute reality of the phenomena, but also of the genuineness of the communications alleged to be given by the spirits of the departed. Into the much vexed question of *a priori* objections to Mr. Harrison's opinions we shall not now enter. We will only say that his descriptions of facts are couched in a moderate and truly scientific spirit, that he appears to have exhausted every reasonable test which his experience led him to make, and that the whole tone of the book (which is singularly free from dogmatic pretension) is rigorously logical."—*Public Opinion*.

"At the outset of his booklet Mr. Harrison disclaims any intention of proselytising or forcing his opinion down non-Spiritualistic throats, and it is only fair to admit that the succeeding pages are remarkably free from argument and deduction, albeit bristling with assertions of the most dumbfounding nature."—*London Figure*.

"Although the author has taken some trouble to prove that table-turning and spiritual appearances are worthy of more attention than the public are disposed to give, yet we are so far from being impressed by the evidence he has brought forward, that we acquit the spirits of mortals of performing any of the nonsensical acts with which they are accredited."—*Morning Advertiser*.

"The unprejudiced and dispassionate temper in which Mr. Harrison seems to have approached the question, eminently fitted him to test the authenticity and the value of the phenomena he undertakes to chronicle, and after a careful perusal of his little booklet, we are bound to acknowledge that the statement in his preface is fairly sustained. He neither theorises nor dogmatizes, nor attempts to make converts to his views. He states occurrences and events, or what he believes did really happen, in a remarkably clear and narrative style, without any attempt at advocacy or argument. The mode in which Mr. Harrison has discharged his task is praiseworthy; but what of the task itself? To those who are acquainted with the pretensions of Spiritualism, and those so-called, and to the majority of the ordinary concomitants of the spirit world, which are the ordinary concomitants of the system, the revelations contained in *Spirit People* will appear startling and antecedently impossible."—*South Wales Daily News*.

Limp cloth, red edges. Price 1s. 1d., post free.

London, W.C. *Spiritualist Newspaper Branch Office*.

Post Free. Price Five Shillings Cloth.

(With a Frontispiece.)

## PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

### CONTENTS.

|                                                                                                                                                                                                                                                                                                                     |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| CHAPTER I.—The Materialisation of Spirits in the Past—Psychics—Mr. A. R. Wallace on Spirits—Tangible Apparitions—The Materialisation of Spirits through Kate Fox, J. Koons, the Davenport Brothers, D. D. Home, and Ferdinand Jencken—Spirit Forms, Drapery, and Flowers.                                           |  |
| CHAPTER II.—Phenomenal Proofs of Immortality—Scientific Theory of Spirit Materialisations—Kant—Emerson—Socrates—Genesis of the Belief in Immortality.                                                                                                                                                               |  |
| CHAPTER III.—Materialisation of Spirits at Moravia, N.Y., and Elsewhere—Testimony of Various Witnesses—Mediumship of Mrs. Andrews, Dr. Slade, and Mrs. Hollis Billings—Katie King—John King.                                                                                                                        |  |
| CHAPTER IV.—Materialisations in England—Mediumship of Mrs. Guppy, Miss Cook, Mr. Williams, Mr. Heme—Experiments—Testimony of Various Witnesses.                                                                                                                                                                     |  |
| CHAPTER V.—Scientific Investigation—Experiments by Mr. William Crookes, F.R.S.—Mr. Serjeant Cox—The Dialectical Society of London—Theory of Psychic Force.                                                                                                                                                          |  |
| CHAPTER VI.—Spirit and Matter—Are there Two Substances?—Immateriality—Ancient Belief in Spirits—Immortality in the Bible—Augustine—Descartes—Spinoza—Herbert Spencer—Swedenborg—Proofs of Spirit Power over Matter—Testimony of S. C. Hall—W. H. Harrison.                                                          |  |
| CHAPTER VII.—The Priority of Spirit—The Senses—Testimony of Seers—Spirit Photographs—Hegelian Doctrine of Nature—Ferrier's Abuse of Spiritualists.                                                                                                                                                                  |  |
| CHAPTER VIII.—Miss Cook's Mediumship—Her Own Account—Testimony of Mr. C. F. Varley, Mr. Wm. Crookes, Mr. W. H. Harrison, Mr. H. M. Dunphy, Mr. J. C. Luxmoore, Mrs. Ross—Church, Miss Kinsbury—Conclusive Experiments by Mr. Crookes.                                                                               |  |
| CHAPTER IX.—Phenomena in America—Testimony of Dr. C. Rane, Mr. R. Dale Owen, Mr. A. B. Crosby, Mrs. A. A. Andrews, Mr. Irvine, Revd. S. Watson, and Revd. R. S. Pope.                                                                                                                                               |  |
| CHAPTER X.—Materialisations Through the Mediumship of the Eddy Brothers—Amazing Phenomena.                                                                                                                                                                                                                          |  |
| CHAPTER XI.—The Spirit Body—Trustworthiness of Seership—Swedenborg—Karlce—Chasov—Cabanis—Coleridge—Bacon—Luther—Calvin—Plutarch—Charles Bonnet—Materialisation of Clothing and Ornaments.                                                                                                                           |  |
| CHAPTER XII.—The Power of Spirit over Matter.                                                                                                                                                                                                                                                                       |  |
| CHAPTER XIII.—Unity of Forces and Phenomena.                                                                                                                                                                                                                                                                        |  |
| CHAPTER XIV.—Relations of Spiritualism to Belief in God—Atheistic Spirits and Seers—Opinions of Mill, Spencer, Lewes, and Buchner—Design in Nature—Divine Personality.                                                                                                                                              |  |
| CHAPTER XV.—The Divine Nature Triune.                                                                                                                                                                                                                                                                               |  |
| CHAPTER XVI.—Relations of Spiritualism to Morality—The Direct Bearing of Spiritualism on Morality—Sin Punishes Itself—A Moral Creed—The Teachings of Spiritualism.                                                                                                                                                  |  |
| CHAPTER XVII.—The Message of Spiritualism—Old Revelations Made New—Notions of a Future Life—Humboldt—Newman—Kant—Strauss—Leon Case—Indifference to Life—Personal Experiences—The Mesmerists—Kerner—Objections to Spiritualism—The Satanic Theory—Guldenslabbe—James Martineau—Voysey—Sentiment Must Yield to Facts. |  |
| CHAPTER XVIII.—Further Proofs Palpable—Spirit Photographs and Materialisations—The Facts and Inferences—Concluding Reflections.                                                                                                                                                                                     |  |

London, W.C. *Spiritualist Newspaper Branch Office*.

## "THE SPIRITUALIST" NEWSPAPER.

Vols. 1 and 2 of *The Spiritualist Newspaper* (nearly the size of those of *The Engineer* newspaper) strongly and handsomely bound in one in half calf, red edges. They contain records relating to Spiritualism in Great Britain from the end of the year 1869 to the end of 1872, and articles and letters by Messrs. A. R. Wallace, W. Crookes, C. F. Varley, The Lord Lindsay, and other able writers. Also records of how the Royal Society and the British Association for the Advancement of Science committed themselves by rejecting Mr. Crookes's papers on the physical phenomena of Spiritualism, as the Royal Society did by rejecting Franklin's discovery of lightning conductors. *Very scarce*. These two volumes cannot be had separately. Price, carriage paid to any railway station in the United Kingdom, £1 10s.

London: W. H. HARRISON 38, Great Russell-street, W.C.

Price five shillings. Crown 8vo. Post free. Cloth, red edges.

The new book by

"M.A. (OXON)," ON

## PSYCHOGRAPHY,

Illustrated with Diagrams,

SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject.

Preface.

Introduction.

Psychography in the Past; Guldenslabbe—Crookes.

Personal Experiences in Private, and with Public Psychics.

### General Corroborative Evidence.

I.—That Attested by the Senses:—

1. *Of Sight*.—Evidence of—Mr. E. T. Bennett, Malvern Reporter, Mr. James Burns, Mr. H. D. Jencken.

2. *Of Hearing*.—Evidence of—Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Moulds, Baroness Von Vay, G. H. Adshad, W. P. Adshad, E. H. Valters, J. O'Sullivan, Epes Sargent, James Sargent, John Wetherbee, H. B. Storey, C. A. Greenleaf, Public Committee with Watkins.

II.—*From the Writing of Languages unknown to the Psychic*.—Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade); Dutch, German, French, Spanish, Portuguese (Slade); Russian—Evidence of Madame Blavatsky (Watkins); Romaic—Evidence of T. T. Timayenis (Watkins); Chinese (Watkins).

III.—*From Special Tests which Preclude Previous Preparation of the Writing*.—Psychics and Conjurers Contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Sci.; Evidence of—Rev. J. Page Hoppes, W. H. Harrison, and J. Seaman (Slade); Writing within Slates secretly secured together—Evidence of Mrs. Andrews and J. Mould; Dictation of Words at the Time of the Experiment—Evidence of—A. R. Wallace, F.R.G.S., Hensleigh Wedgwood, J.P.; Rev. Thomas Colley, W. Oxley, George Wyld, M.D., Miss Kinsbury; Writing in Answer to Questions Inside a Closed Box—Evidence of Messrs. Adshad; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Kew; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Letters addressed to *The Times*, on the Subject of the Prosecution of Henry Slade, by Messrs. Joy, Joad, and Professor Barrett, F.R.S.E.

Evidence of W. H. Harrison, Editor of *The Spiritualist*.

Summary of Facts Narrated.

Deductions, Explanations, and Theories.

The Nature of the Forces: Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C.E.

Detonating Noises in Connection with It—Evidence of Hensleigh Wedgwood, J. Page Hoppes, and Thomas Colley.

The Nature of the Intelligence—Dr. Collyer's Theory; Dr. George Wyld's Theory; The Occultist's Theory; The Spiritualist's Theory.

London, W.C. *Spiritualist Newspaper Branch Office*.

Price 5s. Imperial 8vo. Cloth, richly gilt. Post free.

## "RIFTS IN THE VEIL."

A collection of choice poems and prose essays given through mediumship, also of articles and poems written by Spiritualists. A useful book to place in public libraries, and to present or lend to those who are unacquainted with Spiritualism. It contains much about the religious aspects of Spiritualism (given through the writing-mediumship of "M.A. (Oxon)"), and is one of the most refined and elegant works ever printed in connection with the movement.

### CONTENTS.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Introduction: The Philosophy of Inspiration—"O! Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond—The Apparition of Senghreef. By Sophie Aksakof—The Translation of Shelley to the Higher Life. Given through the trance-mediumship of T. L. Harris—Gone Home. Given through the trance-mediumship of Lizzie Doten—The Birth of the Spirit. Given through the trance-mediumship of Cora L. V. Tappan-Richmond—Angel-Guarded—The Beyond Post-Mortem Work by Charles Dickens. How the writings were produced: The Magnificent Egotist, Sapea. Mr. Stollop Reveals a Secret: A Majestic Mind Severely Tried: Dwellers in Cloisterham: Mr. Peter Peckcraft and Miss Keep: Critical Comments—The Spider of the Period. By Georgina Weldon (Miss Treherne) and Mrs. C. Margery Miller. Given through the trance-mediumship of Lizzie Doten—Ode by "Adamant"—The Royal Men and Women. By William White, author of <i>The Life of Swedenborg</i> —Resurgam. By Caroline A. Burke—Abnormal Spectres of Wolves, Dogs, and other Animals. By Emile, Prince of Wittgenstein—To you who Loved Me. By Florence Marryat—Desolation. By Caroline A. Burke—Truth. Given through the mediumship of "M.A. (Oxon)".—Thy Love. By Florence Marryat—Haunting Spirits. By the Baroness Adeline Von Vay (Countess Wurm)—A Publican's Grief for the Departed—The Angel of Rainham. By Lucia C. Stone—A Vision of Death. By Caroline A. Burke—A Story of a Haunted House. By F. J. Theobald—"Love the Truth and Peace." By the Rev. C. Maurice Davies, D.D.—The Ends, Aims and Uses of Modern Spiritualism. By Louisa Lowe—De Profundis. By Anna Blackwell—Ancient Thought and Modern Spiritualism. By C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital—D. Schonsucht. Translated by Emily Kinsbury from the German of Schiller—The Relation of Spiritualism to Orthodox Christianity. Given through the mediumship of "M.A. (Oxon)".—A Seance in the Sunshine. By the Rev. C. Maurice Davies, D.D.—"My Saint." By Florence Marryat—The Death-beds of Spiritualists. By Epes Sargent—The Touch of a Vanished Hand. By the Rev. C. Maurice Davies, D.D.—Death. By Caroline A. Burke—The Spirit Circle. Through the mediumship of "M.A. (Oxon)".—The Angel of Silence. By W. H. Harrison—The Prediction. By Alice Worthington (Ennesfalle)—Longfellow's Position in Relation to Spiritualism—Spiritual Manifestations among the Fakirs in India. By Dr. Maximilian Perty, Professor of Natural Philosophy, Bern; translated from <i>Psychic Studies</i> (Leipzig); by Emily Kinsbury—The Poetry of Science. By W. H. Harrison—Meditation and the Senses of Conscience. By Alex. Calder—Direc. By Mrs. Eric Baker—Epigrams. By Gerald Massey—Some of the Difficulties of the Clergy in Relation to Spiritualism. By Lisette Maddougall Gregory—Immortality. By Alfred Russe, Wallace, F.R.G.S.—A Child's Prayer. By Gerald Massey. |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

London, W.C. *Spiritualist Newspaper Branch Office*.

## NEATLY PRINTED LEAFLETS

Containing instructions

HOW TO FORM SPIRIT CIRCLES AT HOME,

With no Spiritualist or Professional Medium present, may be obtained at *The Spiritualist Newspaper Branch Office*, price 300 for Sixpence, post free, or 500 for Ninepence, post free.

These leaflets are especially suitable FOR DISTRIBUTION AT PUBLIC MEETINGS, And in localities where mediums and spirit circles are not numerous.

*The Spiritualist* says:—"Contention about Spiritualism and mediums should be avoided, and action substituted. The real strength of Spiritualism lies far more in its facts than in clamouring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recognise as impostors or disreputably unsafe guides, those newspapers and individuals who state authoritatively that the facts are not true. If every Spiritualist makes it binding upon himself to "drop about" or distribute five hundred of the leaflets, containing instructions how to form spirit circles at home, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families, as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequently irreligious age."



## A NEW ERA.

## HOW TO PREVENT DISEASE AND PRE-MATURE DEATH BY NATURAL MEANS.

LORD BEACONSFIELD justly stated the other day that "the health of the people is really the foundation upon which all their happiness and power as a State depend." For the most practical mode of preventing disease and premature death see a large illustrated Sheet given with each bottle of ENO'S FRUIT SALT. The information is invaluable. As a HEALTH-GIVING, REFRESHING, COOLING, and INVIGORATING BEVERAGE, or as a gentle laxative and tonic in the various forms of indigestion, use ENO'S FRUIT SALT (prepared from sound ripe fruit). It is the best preventive and cure for Biliousness, Sick Headache, Skin Eruptions, Impure Blood, Pimples on the Face, Giddiness, Fevers, Feverishness, Feverish Colds, Mental Depression, Want of Appetite, Sourness of the Stomach, Constipation, Vomiting, Thirst, &c., and to remove the effects of errors of eating and drinking.

**ENO'S FRUIT SALT.**—"Amongst the many and varied medicinal discoveries of the nineteenth century none, perhaps, has advanced so rapidly into public notice as ENO'S FRUIT SALT. Comparatively unknown some years or so ago, this preparation, which is made from ripe sound fruit, is now met with in every quarter of the globe. The great merit which is claimed for it is that it keeps the blood pure and the system perfectly clear, and thus takes away the groundwork of malarious diseases so common to towns and districts which are ill-drained. There is little doubt but that the time will eventually come when fevers and diseases resulting from poisoned blood will be considered as offences against the well-being of communities at large; but we will, in all probability, be some while yet before it shall have arrived at such a pitch of sanitary perfection. Meanwhile, we cannot withhold a welcome to any specific which may prove a means of preserving or restoring health. The simpler the better, so long only as it is effectual. ENO'S FRUIT SALT has been found an excellent corrective to the digestive organs, and in the colonies, in India, and in South America, has a largely increasing sale. It is better by far than "nips," and amongst the Good Templars—a numerous community all over the world—it is recognised not only as a refreshing but also as a stimulating drink."—*European Mail*, Nov. 1, 1877.

## WHAT EVERYBODY WANTS TO KNOW.

**ENO'S FRUIT SALT.**—A Gentleman writes:—"Since I have used ENO'S FRUIT SALT night and morning, my headaches, &c., have left me, and this after suffering for above twenty years. You should make this fact well known."

**ENO'S FRUIT SALT.**—A Lady writes:—"Everything, medicine or food, ceased to act properly for at least three months before I commenced taking it; the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long."

## WHAT EVERY TRAVELLING TRUNK AND HOUSEHOLD IN THE WORLD OUGHT TO CONTAIN—A BOTTLE OF ENO'S FRUIT SALT,

AS A GENERAL LAXATIVE AND TONIC IN THE VARIOUS FORMS OF INDIGESTION. GUARANTEED TO BE PREPARED FROM SOUND RIPE FRUIT.

The Fruit Salt is one of Nature's own products. It contains all the valuable saline constituents of Ripe Fruit in a portable, agreeable, and simple form, and is in every respect as harmless as the juices of fruits from which it is obtained. In Pimples and Blisters on the Face, Sallowiness of the Skin, and Depression of Spirits, it is most useful, for not the least of its recommendations is its resemblance to fruit in the natural way in which it relieves the system of effects of poisonous matter, which, if retained, poisons the blood, and its advantages over fruit is that it can be always at hand when required. Its preparation has been truly styled one of the triumphs of modern chemistry. In hot or foreign climates it is invaluable. It allays nervous excitement, and restores the nervous system to its proper condition (by natural means). In the Nursery it is beyond praise.

## ENO'S FRUIT SALT

is particularly valuable. No traveller should leave home without a supply, for by its use the most dangerous forms of Fevers, Blood Poisons, &c., are Prevented and Cured. It is, in truth, a Family Medicine Chest in the simplest yet most potent form. Instead of being lowering to the system, this preparation is, in the highest degree, invigorating. Its effect in relieving the first, giving tone to the system, and aiding digestion is most striking.

**ENO'S FRUIT SALT** (one of Nature's own products) keeps the blood pure, and is thus of itself one of the most valuable means of keeping the blood free from fevers and blood poisons, liver complaints, &c., ever discovered. As a means of preserving and restoring health, it is unequalled; and it is, moreover, a pleasant, refreshing and invigorating beverage. After a patient and careful observation of its effects when used, I have no hesitation in stating that if its great value in keeping the body healthy were universally known, not a household in the land would be without it, nor a single travelling trunk or portmanteau but would contain it.—J. C. ENO.

**ENO'S FRUIT SALT.**—"I am very much pleased with your FRUIT SALT. I have fully proved its great efficacy by its having entirely cured me of indigestion."—T. WOOD, Jun., Tudor-road, Canterbury.

**WORTHY OF NOTICE.—PALPITATION OF THE HEART,** caused by Liver Derangement and Indigestion, frequently called (or mistaken for) Heart Disease:—"On April 14 I purchased a bottle of your FRUIT SALT, never feeling very well at the time, and it had an effect that I never anticipated when I bought it. I had suffered more or less, since the year 1841, from palpitation of the heart, out very badly during the last few years. The least thing would produce it during the day, and at night my sleep was very much disturbed. Strange to say, after the first dose of FRUIT SALT, the dangerous, annoying, and truly disagreeable symptoms of palpitation suddenly ceased, and have not since returned. Out of gratitude for the benefit which I have received, I have recommended it to all my friends, both in London and Yarmouth. At the same time, I feel it a duty to state the above facts, of which you can make whatever use you please.—I am, dear Sir, yours respectfully, "W. B. BECKETT." Aug. 30, 1877.—10, York-square, Commercial-road, London, E.

**CAUTION.**—Examine each Bottle and see the Capsule is marked "ENO'S FRUIT SALT." Without it you have been imposed on by a worthless imitation. TRADE MARK—ENO'S FRUIT SALT, FRUIT SALT, OR FRUIT POWDER. Sold by all Chemists. Price 2s. 9d. and 4s. 6d.

Sole Agent for Paris—PHARMACIE DE BERAL, 14, RUE DE LA PAIX.

Just Published,  
Price Seven Shillings and Sixpence, post free, Crown 8vo, richly gilt,  
**THE LAZY LAYS**  
AND PROSE IMAGININGS,

BY WILLIAM H. HARRISON.

An Elegant and Amusing Gift-Book of Poetical and Prose Writings, Grave and Gay.  
The gilt device on the cover designed by Florence Claxton and the Author.

## CONTENTS.

PART I.—Miscellaneous Poems and Prose Writings.  
1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—5. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji Al Shacabac was Photographed. (A letter from Hadji Al Shacabac, a gentleman who visited London on business connected with a Turkish Loan, to All Mustapha Ben Buekram, Chief of the College of Howling Dervishes at Constantinople).—8. The Lay of the Broad-Brimmed Hat.—9. St. Bride's Bay.—10. The Lay of the Market Gardener.—11. "Fast Falls the Eventide."—12. Our Raven.—13. Materialistic Religion.—14. The Lay of the Photographer.—14. How to Double the Utility of the Printing Press.—15. The Song of the Mother-in-Law.—16. *Wirbel-beuegung*.—17. "Poor Old Joe!"—18. The Human Hive.—19. The Lay of the Mace-Bearers.—20. A Love Song.—21. A Vision.—22. "Under the Limes."—23. The Angel of Silence.  
PART II.—The *Wobblejaw Ballads*, by Anthony Wobblejaws.  
24. The Public Analyst.—25. General Grant's Reception at Folkestone.—26. The Rifle Corps.—27. Tony's Lament.—28. The July Bug.—29. The Converted Carman.

## OPINIONS OF THE PRESS.

From *The Morning Post*.

The *Morning Post*, which strongly recommends the book in a review nearly a column long, says:—"Comic literature which honestly deserves the epithet seems to be rapidly becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine vein of humour, deserves the praise of all who are not too stupid to enjoy an innocent laugh. Not that his muse restricts herself only to such lighter utterances; on the contrary, some of his poems touch on the deepest and most sacred feelings of our common humanity. . . . The unfortunate Hadji's narrative of his adventures amongst the magicians of Whitechapel is quite one of the funniest things that has been published for years. . . . The book contains quite enough to ensure it a welcome from which its tasteful appearance will not detract." The *Morning Post* says of *The Wobblejaw Ballads*:—"No one can help laughing at them," and it says that the rhymes are pitched in "something like the same key" as *The Bon Gaultier Ballads* or *The Biglow Papers*, "with an appreciably successful result."

From *The Court Journal*.

"All are of marked ability. . . . Occasionally we find verse of great beauty, showing that the author possesses the pure poetic gift."

From *The Graphic*.

"Those who can appreciate genuine, unforced humour should not fail to read *The Lazy Lays and Prose Imaginings*. Written, printed, published and reviewed by William H. Harrison (38, Great Russell-street). Both the verses and the short essays are really funny, and in some of the latter there is a vein of genial satire which adds piquancy to the fun. *The Lay of the Newspaper Editor* is capital, if rather severe, and so is *The Lay of the Macebearers*; but one of the most laughable bits is the Turk's account of how he went to be photographed."

From *Public Opinion*.

"A volume of remarkably good verse. . . . Some of the metrical legends remind us of the wild chants that used to be sung at the meetings of the Cambril Club, some ten or fifteen years ago. Mr. Harrison, however, knows where to plant his fun, and an accurate scientific mind like his can make jokes with success. . . . To all who wish to read a pleasant volume magnificently got up as a gift-book, we commend *The Lazy Lays*."

From *The Bookseller*.

"An odd but most entertaining assortment of quaint and humorous fancies, some in verse and others in prose, and all written with a fluent and not ungraceful pen. The vein of humour which permeates them is genuine, rich, and original, and not at all ill-natured."

From *Nature*.

"Scientific men and matters are in one or two cases alluded to, and the imprint bears that the work is published 'A.D. 1877 (popular chronology); A.M. 5877 (Torquemada); A.M. 50,800,077 (Huxley)'. We believe that our readers may derive a little amusement from a perusal of the volume."

From *The British Journal of Photography*.

"The *Lazy Lays* include many admirable pieces, some of which are in verse and others in prose, some scientific, others social, but all of them excellent. . . . The *Lazy Lays* will make excellent and amusing reading for an occasional spare half-hour. . . . They contain nothing unrefined or in bad taste."

From *The Dublin University Magazine*.

"How Hadji Al Shacabac, an amiable Turk, was photographed, is well done. . . . Bound in a cover of somewhat powerful design."

From *The Photographic News*.

"Mr. W. H. Harrison, a gentleman whose name is familiar in connection with photographic and other scientific literature, has considerable facility of versification, and deals in pleasant and humorous mood, with many scientific follies which are better laughed down than gravely disputed."

From *The Scotsman*.

"In Mr. W. H. Harrison's *Lazy Lays and Prose Imaginings* there is a good deal of broad humour and satiric power, with a due foundation of solid sense."

From *The Bradford Daily Chronicle*.

"Good poetical diction is displayed. Mr. Harrison has produced a most welcome book. . . . How Hadji Al Shacabac was Photographed," will be sure to make every reader roar with laughter."

From *The Dundee Daily Advertiser*.

"With such a free and easy author it is naturally to be expected that his subjects should bear some trace of this peculiar idiosyncrasy, and indeed they are as free and easy as himself. . . . The poems are all characterised by smoothness and rhythmic swing. . . . The work is very elaborately bound in cloth and gilt. . . . A gorgeous design upon the cover. . . . If our readers wish to encourage laziness they have a most deserving object in a very clever and versatile member of the order."

From *The Liverpool Daily Courier*.

"In his handsomely bound and griffin-guarded *Lazy Lays*, Mr. William H. Harrison provides a gift-book elegant in its appearance and entertaining in its contents. . . . The author is imbued with the true spirit of humour, and amuses all while offending none."

From *The Western Daily Press (Bristol)*.

"A volume from the versatile pen of Mr. W. H. Harrison, a well-known contributor to the London and provincial press, and editor of *The Spiritualist*. . . . Many of the humorous poems remind us of the *Arabian Nights*. *The Lay of the Photographer*, *The Lay of the Macebearers*, and some of *The Wobblejaw Ballads* would not have been unworthy of Barham himself. Some of the shorter poems are exquisite, and there pervade the whole a religious sentiment and poetic feeling which will make them acceptable to most readers."

From the daily *Northern Whig* (Belfast).

"The finest thing in the book is 'How Hadji Al Shacabac was Photographed.' It is an admirable addition to our not too extensive comic literature. The story is one of which extracts would not give an adequate idea; it is intensely humorous. . . . Those who wish to obtain a handsome gift-book of an amusing nature, will find what they want in *The Lazy Lays*."

From *The Bristol Daily Post*.

"A curious collection of verses and prose essays of unequal merit. . . . The serious and sentimental verses belong to the type of Mrs. Hemans's or L. E. L.'s productions."

From *The Kensington News*.

It is "after the manner of Barham, Hood, Mark Twain, or any of those merry souls who do quite as much good in their day and generation as the authors of the most serious works. *The Lays* are always original, sometimes serious, generally comic, but never vulgar."

From *The Malvern News*.

"It is in itself a work of itself—original, and a cast of its author's mind. It is a work of great power and beauty; full of lively imaginings and bold outspoken thoughts, abounding in tenderness and pathos; sparkling with wit and humour; and one that may be read many times over. . . . The get-up of the book is very handsome."

From *The Folkestone News*.

"A number of clever sketches and poems, among the latter being a series of papers entitled *The Wobblejaw Ballads*, which appeared in the columns of this paper a short time ago, and which created such a *furor* at the time." [N.B. An irate member of the Town Council officially called the attention of the Mayor and Corporation of Folkestone to the burlesques in the "Wobblejaw Ballads," but the members assembled laughed at the matter, and proceeded to the next business. The Mayor said that he did not mind them.] "It contains some very choice poems and prose essays, is bound in cloth richly gilt, and has an original design of no ordinary merit on the cover."

Obtainable, price 7s. 6d., post free, at the Branch Office of the *Spiritualist Newspaper*, London, W.C.

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM,

By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

The second and slightly revised and abridged edition, for its quality and size the cheapest large work ever published in this country in connection with Spiritualism.

Just published, price 5s., or 5s. 6d. post free; or five copies post free for 21s. Copies may also be had bound in half calf, with marbled edges, price 8s. 6d. per volume, post free.

## CONTENTS.

CHAPTER I.—First Effects Produced by Mesmerism—Sensations—Process for Causing Mesmeric Sleep—The Sleep or Mesmeric State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of the Sleep—Divided Consciousness—Senses Affected—Insensibility to Pain.

CHAPTER II.—Control Exercised by the Operator over the Subject in Various Ways—Striking Expression of Feelings in the Look and Gesture—Effect of Music—Truthfulness of the Sleeper—Various Degrees of Susceptibility—Sleep Caused by Silent Will; and at a Distance—Attraction Towards the Operator—Effect in the Waking State of Commands Given in the Sleep.

CHAPTER III.—Sympathy—Community of Sensations: of Emotions—Danger of Rash Experiments—Public Exhibitions—Doubtful Advantage—Sympathy with the Bystanders—Thought-Reading—Sources of Error—Medial Intuition—Sympathetic Warnings—Sympathies and Antipathies—Existence of a Peculiar Force or Influence.

CHAPTER IV.—Direct Clairvoyance or Lucid Vision, without the Eyes—Vision of Near Objects: through Opaque Bodies: at a Distance—Sympathy and Clairvoyance in Regard to Absent Persons—Retrospection—Introspection.

CHAPTER V.—Lucid Prevision—Duration of Sleep, &c.—Predicted—Prediction of Changes in the Health or State of the Seer—Prediction of Accidents, and of Events Affecting Others—Spontaneous Clairvoyance—Striking Case of it—Spontaneous Retrospection and Prevision—Peculiarities of Speech and of Consciousness in Mesmerised Persons—Transference of Senses and of Pain.

CHAPTER VI.—Mesmerism, Electro-Biology, Electro-Psychology and Hypnotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Dr. Darling's Method and its Effects—Mr. Lewis's Method and its Results—The Improbable State—Control Exercised by the Operator—Gazing—Mr. Braid's Hypnotism—The Author's Experience—Importance of Perseverance—The Subject must be Studied.

CHAPTER VII.—France, Natural and Accidental: Mesmeric—Trance Produced by the Subjects—Col. Townend—Fakers—Extasis—Extasis not all Impositions—Luminous Emanations—Extasis often Predicted—M. Cahagnet's Extasies—Visions of the Spiritual World.

CHAPTER VIII.—Phreno-Mesmerism—Progress of Phrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestion—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Snail Telegraph Founded on It.

CHAPTER IX.—Action of Magnets, Crystals, &c., on the Human Frame—Researches of Reichenbach—His Odyle is identical with the Mesmeric Fluid of Mesmer, or with the Influence which Causes the Mesmeric Phenomena—Odyle or Mesmeric Light—Aurora Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerism—Physiological, Therapeutical, &c.—Treatment of Insanity, Magic, Divination, Witchcraft, &c., explained by Mesmerism, and Traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

CHAPTER X.—An Explanation of the Phenomena Attempted or Suggested—A Force (Odyle) Universally Diffused, Certainly Exists, and is Probably the Medium of Sympathy and Lucid Vision—Its Characters—Difficulty of the Subject—Effects of Odyle—Somnambulism—Suggestion, Sympathy—Thought-Reading—Lucid Vision—Odyle Emanations—Odyle Traces followed up by Lucid Subjects—Magic and Witchcraft—The Magic Crystal, and Mirror, &c., Induce Waking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

CHAPTER XI.—Interest Felt in Mesmerism by Men of Science—Due Limits of Scientific Caution—Practical Hints—Conditions of Success in Experiments—Cause of Failure—Mesmerism a Serious Thing—Cautions to be Studied—Opposition to be Expected.

CHAPTER XII.—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Improbable State—Mr. Lewis's Experiments With and Without Suggestion—Cases—Dr. Darling's Experiments—Cases—Conscious or Waking Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method—Cases—The Magic Crystal Induces Waking Lucidity, when Gazed at—Cases—Magic Mirror—Mesmerised Water—Egyptian Magic.

CHAPTER XIII.—Production of the Mesmeric Sleep—Cases—Eight out of Nine Persons Recently Tried by the Author Thrown into Mesmeric Sleep—Sleep Produced without the Knowledge of the Subject—Suggestion in the Sleep—Phreno-Mesmerism in the Sleep—Sympathetic Clairvoyance in the Sleep—Cases—Perception of Time—Cases—Sir J. Franklin's Major Buckley's Case of Retrospection.

CHAPTER XIV.—Direct Clairvoyance—Cases—Travelling Clairvoyance—Cases—Singular Visions of Mr. D.—Letters of Two Clergymen, with Cases—Clairvoyance of Alexis—Other Cases.

CHAPTER XV.—Trance—Extasis—Cases—Spontaneous Mesmeric Phenomena—Apparitions—Predictions.

CHAPTER XVI.—Curative Agency of Mesmerism—Concluding Remarks, and Summary.

London: W.C. *Spiritualist Newspaper* Branch Office.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fulwood's Rents, High Holborn, in the Parish of St. Andrew above Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.