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# The Spiritualist Newspaper

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LONDON, FRIDAY, SEPTEMBER 27th, 1878.

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

MUCH interest has been excited among American Spiritualists by "The Watseka Wonder," fully authenticated particulars in relation to which were published last month in successive numbers of the *Religio-Philosophical Journal*, for which the facts had been collected by Mr. E. W. Stevens. The narrative contains the names and addresses of everybody concerned, accompanied in some cases by certificates of character. The following is the narrative of Dr. Stevens, of Janesville, Wisconsin, slightly abridged:—

### THE VENNUM FAMILY OF WATSEKA.

The city of Watseka, a town of humble pretensions, on the Eastern Illinois, and Toledo, Peoria, and Warsaw Railroads, is eighty-six miles south of Chicago, on the Iroquois river. Its ruling classes are aristocratic and respectable, noted for their intelligence and literary attainments. This town has been swept by a tidal wave of excitement, on account of the presumed insanity of one Lurancy Vennum, a young girl belonging to an unpretentious family in the suburbs of the city. Her insanity, as it was thought to be, dates from July 11th, 1877, and remarkable phenomena continued until her perfect restoration through the aid of friendly Spiritualists and spirits, on the 21st of May, 1878.

Thus, for ten months and ten days, did these phenomena continue to excite and agitate the people. The following is a true narrative, and as full as the facts collected from the parents and relatives of the parties named herein, and observations made by the writer, will warrant.

Thomas J. Vennum was born May 7th, 1832, in Washington Co., Penn.; Lurinda J. Smith (his wife) was born October 14th, 1837, in St. Joseph Co., Ind. They were married in Fayette Co., Iowa, December 2nd, 1855. Mary Lurancy Vennum, daughter of the above-named Thomas J. and Lurinda J. Vennum, was born on the 16th day of April, 1864, in Milford township, seven miles south of Watseka. The family moved to Iowa July 12th, 1864, and returned to the vicinity, eight miles from Watseka, in October, 1865. In August, 1866, they removed to Milford, twelve miles south of Watseka, and remained there till March 1st, 1870, then went out two and one-half miles from Milford until April 1st, 1871, when they moved into Watseka, settling about forty rods from the residence of A. B. Roff, the spirit daughter of whom, according to all the facts and representations, in every way tested, is the principal character in this remarkable narrative. The family remained at this place during the summer. The only acquaintance ever existing between the two families during the season was simply one brief call of Mrs. Roff for a few minutes on Mrs. Vennum, which call was never returned, and a formal speaking acquaintance between the two gentlemen. Since 1871 the Vennum family have lived entirely away from the vicinity of Mr. Roff's, and never nearer than now, at extreme opposite limits of the city.

### THE MEDIUMSHIP OF MISS VENNUM.

"Rancy," as she is familiarly called, had never been sick, save a light attack of measles in 1873. A few days before the following incidents took place, she said to her family: "There were persons in my room last night, and they called 'Rancy! Rancy!' and I felt their breath on my face." The very next night she arose from her bed, saying that she could not sleep; that every time she tried to sleep, persons came and called "Rancy! Rancy!" to her. Her mother went to bed with her, after which she rested and slept the rest of the night.

On the 11th day of July, 1877, Lurancy had been sewing a part of the afternoon, when, at about six o'clock she laid

by her work, as her mother said: "Lurancy, you had better commence getting supper." The girl replied: "Ma, I feel bad; I feel so queer;" and, placing her hand to her left breast, she immediately went into what seemed a fit, falling heavily on the floor, lying apparently dead, every muscle becoming suddenly rigid. Thus she lay five hours. On returning to consciousness she said she felt "very strange and queer." The remainder of the night she rested well. The next day the rigid state returned, and passing beyond the rigidity, her mind took cognisance of two states of being at the same time. Lying as if dead, she spoke freely, telling the family what persons and spirits she could see, describing them, and calling some of them by name. Among those mentioned were her sister and brother, for she exclaimed, "Oh, mother! can't you see little Laura and Bertie? They are so beautiful!" Bertie died when Lurancy was but three years old.

She had many of these trances, describing Heaven and the spirits, or the angels, as she called them. Sometime in September she became free from them, and seemed to the family to be quite well again.

On the 27th day of November, 1877, she was attacked with a most violent pain in her stomach some five or six times a day; for two weeks she had the most excruciating pains. In these painful paroxysms she would double herself back until her head and feet actually touched. At the end of two weeks, or about the 11th of December, in these distressing attacks, she became unconscious, passed into a quiet trance, and, as at former times, would describe heaven and spirits, often calling them angels.

From this time until the 1st of February, 1878, she had these trances, and sometimes a seemingly real obsession, from three to eight and sometimes as many as twelve times a day, lasting from one to eight hours, and occasionally passing into that state of ecstasy, when, as Lurancy, she claimed to be in Heaven.

During the time recorded, up to about the middle of January, 1878, she had been under the care of Dr. L. N. Pitwood in the summer, and Dr. Jewett in the winter. These M.D.'s are both eminent allopathic practitioners, and residents at Watseka. Mrs. Allison, Mrs. Jolly, and other relatives and friends believed her insane. The Rev. B. M. Baker, the Methodist minister in charge at Watseka, wrote to the insane asylum to ascertain if the girl could be received there. It seemed to be the general feeling among all the friends, save the parents and a few who were sympathetic observers and thinkers, that the girl should go to the asylum.

### THE SPIRITUAL THEORY PRACTICALLY APPLIED TO THE TREATMENT OF SUPPOSED INSANITY.

There were in the city of Watseka at this time, persons who believed in the language of Bishop A. Beals, that "disease has a dynamic or spiritual origin;" persons claiming to understand something of the occult forces and phenomena of mind. Among this class were Asa B. Roff and his wife, who, with others, became thoroughly aroused to the importance of arresting the movement to take a lovely child from the bosom of an affectionate family, to imprison her among maniacs. These good people ventured in the most gentle and Christian spirit to advise other treatment.

Mr. Roff, after much persuasion, obtained the consent of the girl's father to visit her and bring with him Dr. E. W. Stevens, of Janesville, Wis., to investigate the case.

On the afternoon of January 31st, 1878, the two gentlemen repaired to Mr. Vennum's residence. Dr. Stevens, an entire stranger to the family, was introduced by Mr. Roff at four o'clock p.m.; no other person present but the family. The girl sat near the stove in a common chair, her elbows on her knees, her hands under her chin, feet



curled up on the chair, eyes staring, looking every way like an "old hag." She sat for a time in silence, until Dr. Stevens moved his chair, when she savagely warned him not to come nearer. She appeared sullen and crabbed, calling her father "Old Black Dick," and her mother "Old Granny." She refused to be touched even to shake hands, and was reticent and sullen to all save the doctor, with whom she entered freely into conversation, giving her reasons for doing so; she said he was a spiritual doctor and would understand her.

When he asked her name she quickly replied:—

"Katrina Hogan."

"How old?"

"Sixty-three years."

"Where from?"

"Germany."

"How long ago?"

"Three days."

"How did you come?"

"Through the air."

"How long will you stay?"

"Three weeks."

After this kind of conversation had proceeded for some time, she modified her manners, appearing to be a little penitent and confidential, and said she would be honest and tell the doctor her real name. She was not a woman; and her real name was Willie. On being asked what was her father's name, replied, "Peter Canning," and her own name was Willie Canning, a young man who ran away from home, got into difficulty, changed his name several times, and finally lost his life, and was now here because he wanted to be. She grew weary with answering questions and giving details. Then she turned upon the doctor with a perfect shower of questions, such as, "What is your name? Where do you live? Are you married? How many children? How many boys? How many girls? What is your occupation? What kind of a doctor? What did you come to Watseka for? Have you ever been at the South Pole? North Pole? Europe? Australia? Egypt? Ceylon? Benares? Sandwich Islands?" and by a long series of questions evinced knowledge of geography. She next inquired after the doctor's habits and morals by questions like the following: "Do you lie? get drunk? steal? swear? use tobacco? tea? coffee? Do you go to church? pray?" She then asked to have the same questions put to Mr. Roff. She declined to ask them direct herself, but through the doctor.

When, at about half-past five o'clock p.m., the visitors arose to depart, she also arose, flung up her hands, and fell upon the floor, straight, stiff, and rigid, as I have often seen sensitives fall with the "power" in Methodist revival meetings, and believing it to be of the same nature, the doctor took occasion to prove it, as he has done on those smitten with the "power," by controlling body and mind, and restoring them to a normal and rational state.

The visitors being again seated, he took her hands as they were held straight upwards, like iron bars, and by mesmeric action soon had the body under perfect control, and was in full and free communication with the sane and happy mind of Lurancy Vennum herself, who conversed with the grace and sweetness of an angel, declaring herself to be in heaven.

In this condition she answered the doctor's questions with reference to herself, her seemingly insane condition, and the influences that controlled her, with great rationality and understanding. She regretted to have such evil controls about her. She said she knew the evil spirit calling itself Katrina and Willie, and others. The doctor asked her if she must be controlled if it would not be better, if it were possible, to have a higher, purer, happier, and more intelligent control. She said she would prefer it if it could be so. Then on being advised, she looked about and inquired of those she saw, and described, and named, to find someone who would prevent the cruel and insane ones from returning to annoy her and the family. She said, "There are a great many spirits here who would be glad to come," and she again proceeded to give names and descriptions of persons long since deceased; some that she had never known, but who were known to older persons present. "But," she said, "there is one the angels desire should come, and she wants to come." On being asked if she knew who it was, she said,

"Her name is Mary Roff." Mr. Roff being present, said, "That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come." Mr. Roff assured Lurancy that Mary was good and intelligent and would help her all she could; stating further that Mary used to be subject to conditions like herself. Lurancy, after due deliberation and counsel with spirits, said that Mary would take the place of the former wild and unreasonable influence. Mr. Roff said to her, "Let your mother bring you to my house, and Mary will be likely to come, and mutual benefit may be derived from our former experience with Mary." Thus by reaching the sane mind of the girl, and through her the sane minds of a better class of spirits, a contract or agreement was made, to be kept sacred by the angels in heaven and heaven's agents in the flesh, by which a mortal body was to be restored to health; a spirit, unfortunate in earth-life, with twelve years' experience in spirit-life to have an amended earthly experience, a child to be spiritualised and moulded into a fine medium, an unbelieving and scoffing city to be confounded, and the greatest truth the world has ever sought established beyond doubt or cavil. How far the contract has been kept by the spirits and their faithful co-labourers here, the sequel will show.

The object of the visit now being attained, Dr. Stevens asked, "How long do you want to stay in this heaven?"

She answered, "Always, sir."

"But you will come back for the sake of your friends?"

"Yes, sir."

"When will you come back?"

"At twelve o'clock."

"But the family will want rest. Can't you come sooner?"

"Yes, sir, I can."

"How soon can you come?"

"At nine o'clock, sir."

"Will you come at nine?"

"I will."

And so she did.

After nearly three hours of careful conversation, Mr. Roff and the doctor retired, leaving the family satisfied that a new fountain of light, and source of help had been reached.

On the following morning, Friday, February 1st, Mr. Vennum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff and wanted to return home. To use Mr. Vennum's words—"She seems like a child real homesick, wanting to see her pa and ma and her brothers."

#### THE LIFE HISTORY OF MARY ROFF.

It now becomes necessary to give a brief sketch of the life of Mary Roff, the daughter of Asa B. and Ann Roff. She was born on the 8th day of October, 1846, in Warren Co., Ind. The family moved in November of the same year to Williamsport, Ind., thence in September, 1847, to Middleport, Ill., where they resided till June, 1857, when they removed to Victoria, Texas, in search of relief for a sick child. In March, 1858, they returned to Gilman, and remained there and at Onarga, Ill., till the building of the Toledo, Peoria, and Warsaw Railroad, when they returned to Middleport, November 8th, 1859, and built the first house in the new town of South Middleport, which is now a part of the city of Watseka, where they still reside.

In the spring of 1847, when about six months old, Mary was taken sick and had a fit, in which she remained several hours. After the fit, she became conscious and lay several days without the family having much hope of her recovery. In two or three weeks she seemed to have entirely recovered. A few weeks later she acted, on one occasion, like a child going into a fit. The pupils of her eyes dilated, the muscles slightly twitched, but this lasted but a few moments. From the age of about six months, she had these spells as described, once in from three to five weeks, all the time increasing in violence, until her tenth year, when they proved to be real fits. She had from one to three and sometimes four or five of them within a period of three or four days, when they would cease, and she would enjoy good health until the next period approached. At these times, she for a few days would seem sad and despondent, in which mood she would sing and play the most solemn music (for with all the rest of her studies, in which she was considered



well advanced, she had learned music), and almost always would sing the beautiful song, "We are coming, Sister Mary," which was a favourite song with her.

When she was fifteen years old, and the violence of the fits had increased, the parents say they could see that her mind was affected during the melancholy periods prior to the fits. Dr. Jesse Bennett, now residing at Sparta, Wis., and Dr. Franklin Blades, now Judge of the Eleventh Judicial Circuit of Illinois, and a resident in Watseka, were employed to attend her. Dr. N. S. Davis, of Chicago, Illinois, and several other prominent physicians had examined her. They kept her in the water cure establishment at Peoria, Illinois, under the care of Dr. Nevins, for eighteen months, but all to no purpose.

In the summer of 1864 she seemed to have almost a mania for bleeding herself for the relief, as she said, "of the lump of pain in the head." Drs. Fowler, Secrest, and Pitwood were called and applied leeches. She would apply them herself to her temples, and liked them, treating them like little pets, until she again seemed sound and well.

On Saturday morning, July 16th, 1864, in one of her desponding moods, she secretly took a knife with her to the back yard, and cut her arm terribly; after bleeding excessively, she fainted. This occurred about nine o'clock a.m. She remained unconscious till two o'clock p.m., when she became a raving maniac of the most violent kind, in which condition she remained five days and nights, requiring almost constantly the services of five of the most able-bodied men to hold her on the bed, although her weight was only about one hundred pounds, and she had lost nearly all her blood. When she ceased raving, she looked and acted quite naturally and well, and could do everything she desired as readily and properly as at any time in her life. Yet she seemed to know no one, and could not recognise the presence of persons at all, although the house was nearly filled with people night and day.

#### THE CLAIRVOYANCE OF MARY ROFF.

She had no sense whatever of sight, feeling, or hearing in a natural way, as was proved by every test that could be applied. She could read blindfolded, and do everything as readily as by her natural sight when in health. She would dress, stand before the glass, open and search drawers, pick up loose pins, or do any and all things readily under heavy blindfoldings.

Near the time, in 1864, when she cut her arm, while blindfolded, she took Dr. Hall's *Encyclopedia*, turned to the index, traced the column till she came to the word "blood," then turned to the page indicated and read the subject through. On another occasion she took a box of her letters received from her friends, and sat down, heavily blindfolded by critical, intelligent, investigating gentlemen, examined and read them without error or hesitation. When the Rev. J. H. Rhea, Editor A. J. Smith, Mr. Roff, and others, misplaced and promiscuously arranged some of their own letters with Mary's, she at once proceeded to correctly draw out the intruded letters and examine them. If wrong side up, she would quickly turn them, and read aloud the address thereon, and throw violently away every letter not her own; she re-arranged twenty or thirty letters in the order she desired to have them. The Rev. J. H. Rhea was the Methodist minister in charge at that time; Mr. A. G. Smith was editor of the Iroquois county *Republican*, now editor of the Danville (Ill.) *Times*. Her case was also investigated by all the prominent citizens of Watseka at that time.

With the physicians her peculiar condition was called catalepsy. With the clergy it was one of the mysteries of God's providence, with which we should have little to do. With editors, who are obliged to be wise or silent, it was "fits," or some unaccountable phenomenon. The editor of the Danville *Times*, in a recent issue, writes:—

"Now as to Mary Roff, it was our fortune to know the sweet girl, who was herself a cataleptic, and who died twelve years ago. Disease dethroned her reason and maddened her brain, until she sought her own and others' lives, and the modest young lady was transformed into a screaming maniac. She had periods of exemption from raving, and thus her aberrant mind conceived fancies of the queerest hue, creating the most impossible beings for associates, and conversing with them, she maintained her own side of the conversation in a usual tone of voice, while imagination supplied her created associates with language and

intelligence. When in this condition, her father and mother ascertained the discovery that Mary could read a book with its lids closed, and they desired us to test the correctness of what they claimed. We therefore took from our side pocket a letter enclosed in an envelope, and holding it before her bandaged eyes, said to her, 'Mary, read the signature to that letter.' Immediately the proper name was pronounced.

"After remaining in the clairvoyant state above related for three or four days, she came again to her normal condition and in good health as she usually was, except the fits. From this time she continued as she had been prior to cutting her arm. Her fits increased, and her parents were advised to place her in the insane asylum.

"On July 5th, 1865, while her parents were at Peoria, Illinois, on a three days' visit, she ate a hearty breakfast, and soon thereafter lay down on her bed, and in her usual health went to sleep. In a few minutes she was heard to scream, as was usual on taking a fit. On approaching her bedside, they found her in a fit, and in a few moments she expired."

#### THE RETURN TO EARTH OF A RISEN SPIRIT.

We now return and take up the original narrative where we left it, dating February 1st, 1878, when it was first seen that Mary Roff had control of Lurancy's body, and teased to go home. Could it be possible the gulf of death had bridged? the gates of heaven left open?

From the wild, angry, ungovernable girl, to be kept only under lock and key, or the more distressing watch of almost frantic parents, the girl had now become mild, docile, polite, and timid, knowing none of the Vennum family, but constantly pleading to go home. The family tried to convince her that she was at home, and must remain. Weeping, she would not be pacified, and only found contentment in going back to heaven, as she said, for short visits.

About a week after she took control of the body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary, looking out of the window, exclaimed exultingly, "There comes my ma and sister Nervie!" the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house, she caught them around their necks, wept and cried for joy, and seemed very happy to meet them. From this time she seemed more homesick than before. At times she was almost frantic to go home. Finally some friends of the family insisted on their sending her to Mr. Roff, which they reluctantly consented to do.

Mr. and Mrs. Roff, with their hearts full of the milk of human kindness, opened their doors and hearts to receive the unfortunate girl.

On the 11th day of February, 1878, the girl reached Mr. Roff's, where she met her "pa and ma," and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said, "The angels will let me stay till some time in May;" and she made it her home there till May 21st, three months and ten days, a happy, contented daughter and sister in a borrowed body.

After the girl was at Mr. Roff's, the Rev. Baker said to Mr. Vennum, "I think you will see the time, when you will wish you had sent her to the asylum." Mrs. Jolly said, if she ever came home she would be more trouble than ever. Another relative, more religious than humane, said, "I would sooner follow a girl of mine to the grave than have her go to Roff's and be made a Spiritualist." Dr. Jewett called it catalepsy No. 2.

The girl, now in her new home, seemed perfectly happy, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago; recognising and calling by name those who were friends and neighbours of the family from 1852 to 1865, when Mary died, and calling attention to scores, yes hundreds, of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognise any of Mr. Vennum's family, their friends or neighbours, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favourably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times. From day to day she appeared natural, affable and industrious, attending diligently and faithfully to her household duties, assisting in the general work as the faithful, prudent daughter might be supposed to do, singing, reading, or conversing as opportunity



offered upon all matters of private or general interest to the family.

Three days after she came to Mr. Roff's while looking at him and seeming to be in a sort of retrospective reverie, she asked, "Pa, who was it used to say 'confound it?'" and laughed very heartily when she saw that he understood it to be himself, that being a common expression of his in the time of her girlhood, twelve to twenty years ago.

One day she met an old friend and neighbour of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a Mr. Wagoner, with whom she yet lives. But when she met Mrs. Wagoner, she clasped her around the neck, and said, "O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back." Mrs. Lord was in some way related to the Vennum family, and lived close by them, but Mary could only call her by the name by which she knew her fifteen years ago, and could not seem to realise that she was married. Mrs. Lord lived just across the street from Mr. Roff's, for several years prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were very intimate.

Some days after Mary had settled in her new home, Mrs. Parker, who lived as a neighbour to the Roff's in Middleport, in 1852, and next door to them in Watseka in 1860, came in with her daughter-in-law, Nellie Parker. Mary immediately recognised both of the ladies, calling Mrs. Parker, "Auntie Parker," and the other "Nellie," as in the acquaintanceship of eighteen years ago. In conversation with Mrs. Parker, Mary asked, "Do you remember how Nervie and I used to come to your home and sing?" Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerva used to come to their house and sit and sing, "Mary had a little lamb," &c. Mrs. Alter (Minerva) says she remembers it well. This was when Mr. Roff kept the post-office, and could not have been later than 1852, and twelve years before Lurancy was born.

One evening in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet headdress that Mary used to wear the last year before she died; if so, to lay it on the stand and say nothing about it, to see if Mary would recognise it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand: "O, there is my head-dress I wore when my hair was short!" She then asked, "Ma, where is my box of letters? Have you got them yet?" Mrs. Roff replied, "Yes, Mary, I have some of them." She at once got the box with many letters in it. As Mary began to examine them she said, "O, ma, here is a collar I tatted! Ma, why did you not show to me my letters and things before?" The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognised every little thing and remembered every little incident of her girlhood.

It will be remembered that the family moved to Texas in 1857. Mr. Roff asked Mary if she remembered moving to Texas or anything about it. "Yes, pa, and I remember crossing Red River and seeing a great many Indians, and I remember Mrs. Reeder's girls, who were in our company." And thus she from time to time made first mention of things which transpired thirteen to twenty-five years ago.

On Feb. 19 Mr. Roff addressed the writer as follows:—

"You know how we took the poor, dear girl Lurancy (Mary). Some appreciate our motives, but the many, without investigation and without a knowledge of the facts, cry out against us and against that angel girl. Some say she pretends; others that she is crazy; and we hear that some say it is the devil. . . . Mary is perfectly happy; she recognises everybody and everything that she knew when in her body twelve or more years ago. She knows nobody nor anything whatever that is known by Lurancy. . . . Mrs. Vennum has been to see her, and also her brother Henry, at different times, but she don't know anything about them. Mr. Vennum is still unable to come and see her daughter. She has been nothing but Mary since she has been here, and knows nothing but what Mary knew. She has entered the trance once every other day for some days. She is perfectly happy. . . . You don't know how much comfort we take with the dear angel."

The child has often said she likes Dr. Stevens next to her pa, because he opened the gate for her to come in, and because he has done so much for her pa and ma, and her brothers, and for Lurancy's body, and feeling that gratitude she wrote him a letter by permission of the parents, on the 20th of February, in which she said:—

"I am yet here. . . . Frank is better. . . . Nervie is here for dinner; Allie Alter is going to stay all night; Mrs. Marsh was here to-day, and read a beautiful letter to us. I wish you could spend the evening with us. . . . I would like to have your picture to look at. . . . Please write to pa when you get time. . . . We all send our love to you. . . . I like it here very much, and am going to stay all the time. . . . I went to heaven and stayed about an hour. . . . It seems a long time since I saw you. . . . Forget me not. Good night. MARY ROFF."

She wrote to the doctor again on February 1st:

"I have just finished a letter to brother Frank. He went back to his store feeling quite well. The boys have gone out to play for a dance. . . . In the evening I went to heaven, and I saw some of the beautiful things, and talked with the angels. . . . and be sure I don't forget when I go to heaven and come back. . . . Fear the Lord and depart from evil.—Prov. iii. 7. MARY ROFF."

It may here be said that it was frequently the case that when Mary went to heaven, as she called it, other spirits sometimes, by permission, would come and present themselves, and speak freely their own language and sentiments.

Mrs. Alter, under date of April 16th, 1878, writes of Mary as follows:—

"My angel sister says she is going away from us again soon, but says she will be often with us. She says Lurancy is a beautiful girl; says she sees her nearly every day, and we do know she is getting better every day. Oh, the lessons that are being taught us are worth treasures of rare diamonds; they are stamped upon the mind so firmly that heaven and earth shall pass away before one jot or one tittle shall be forgotten. . . . I have learned so much that is grand and beautiful, I cannot express it; I am dumb. . . . A few days ago Mary was caressing her father and mother, and they became a little tired of it, and asked why she hugged and kissed them. She sorrowfully looked at them and said, 'Oh, pa and ma! I want to kiss you while I have lips to kiss you with, and hug you while I have arms to hug you with, for I am going back to heaven before long, and then I can only be with you in spirit, and you will not always know when I come, and I cannot love you as I can now. Oh, how much I love you all!'"

(To be continued.)

#### PROFESSOR ZÖLLNER'S EXPERIMENTS WITH DR. SLADE—(continued).

ON Slade's return to Leipzig, Professor Zöllner's first experiments were with objects such as hand-bells and a harmonica placed under the table, where they were made to ring and play while Slade's hands and feet were visible to the sitters. On one occasion a metal ball was suspended by a silken cord within a glass globe; this was placed under the table, a good light was thrown upon it by candles arranged for the purpose, and while Professors Weber and Scheibner, as well as Professor Zöllner, watched, with their chairs drawn back four feet from the table, the ball began to oscillate and to strike at regular intervals against the inner surface of the glass globe.

As a test that the writing on the slates was not prepared beforehand, Slade one evening took a slate at haphazard, and asked Mr. Zöllner to wish for certain words to be written. Mr. Zöllner said, after the slate was in position, "*Littron, Astronomer.*" A sound of writing was heard, Slade's hand being watched during the process. On turning up the slate, the desired words were found written in distinct letters.

An experiment with magnetic needles is of special interest. Two needles, a large and a small one, each enclosed in glass, were placed in front of Mr. Weber. Slade's hands interlinked with those of the Professors on the table, at about one foot distant from the needles. The smaller one began suddenly to swing, until a constant motion was set up, whereas the larger needle showed only slight oscillations. Perceiving that some kind of force was at work, Mr. Zöllner suggested to Slade to try whether he could produce any effect upon an unmagnetised needle. He brought a number of knitting-needles, from which he and Mr. Weber selected one, which they tested by the compass, and found to be totally unmagnetised. Slade laid the needle on a slate, and held it against the under side of the table, as if for writing. After about four minutes he placed it again on the table, when one end of the needle was found to be sufficiently magnetic to attract steel shavings and sewing-



needles, and to turn the compass-needle. The magnetised end was a south pole. The needle is in Professor Zöllner's possession, and can be seen and tested by any one desiring it.

The next experiment was with a jar of flour, in which the impression of a hand was found, with all the marks of the cuticle distinctly discernible. At the same time a portion of the flour, also bearing the marks of a large, powerful hand, was left on Mr. Zöllner's trousers at the knee, where he had a minute before felt the grasp. Slade's hands were on the table throughout, and on examination were found to have no trace of flour upon them. The impression was, besides, that of a larger hand than Slade's. The jar of flour is preserved by Mr. Zöllner, though, as he says, the skin-marks are becoming gradually obliterated by the falling together of the particles of meal.

Later on they obtained a more permanent impression with paper blackened over a petroleum lamp, and fastened on to a board. On this the mark of a bare left foot appeared. In obedience to the request of the Professor, Slade rose immediately afterwards from his chair, showed both his feet, and took off his shoes, but no trace of lamp-black was visible. His foot was then measured, and a difference of four centimetres in size was found to exist between it and the impression on the paper. A similar experiment was related by Mr. H. D. Jencken, in this journal last week. Slade and Zöllner afterwards repeated the experiment, using a slate in place of the board, and the impression thus received was afterwards photographed, and is reproduced among the plates appended to Zöllner's second volume. The Professor calls attention to the fact that the impression is evidently that of a foot which has been compressed by tight-fitting boots, one toe being so completely covered by the other as not to be visible at all, as is shown in the photograph. He also enters in detail into the reasons why this impression could not have been produced by Slade's foot, even on the theory of certain "men of science" in Leipzig, that Slade had pieces cut out of the soles of his stockings for this express purpose.

Some experiments concerning the inter-action of acids and polarised light, also with the relation of Slade's clairvoyant sight to prisms, by which Professor Zöllner sets great store, will have an especial interest for those versed in chemistry and optics, but are somewhat too technical for ordinary readers. Professor Zöllner is, however, not the first who has experimented in this direction, Dr. J. Purdon having for some years past made observations on the peculiarities of vision in mediums, which he hopes some day to give to the world.

A further attempt to get footmarks met with the most successful results. In Slade's absence Mr. Zöllner pasted two sheets of paper, prepared with lamp-black, to the inner sides of a folding slate. He remarked to Slade that, if his theory of the existence of four-dimensional beings were correct, such beings must be able to produce footmarks in a closed slate as well as on an open one. Slade said he thought it was impossible, but he consented to try, and even allowed Mr. Zöllner to have the slate on his lap during the experiment, in order that he might keep it fully in view. After sitting about five minutes in a well-lighted room, all hands being on the table, Mr. Zöllner remarked that he had twice felt a pressure on the slate in his lap, but that he had seen nothing. Three raps on the table announced that all was finished; on opening the slate, two impressions were found—one of a *right*, the other of a *left* foot—on the prepared paper on either side of the slate.

Professor Zöllner says: "My readers may judge for themselves how far it is possible for me, after witnessing these facts, to consider Slade either an impostor or a conjuror. Slade's own astonishment at this last result was even greater than my own. Whatever may be thought of the correctness of my theory with regard to the existence of intelligent beings in four-dimensional space, at all events it cannot be said to be useless as a clue to research in the mazes of Spiritualistic phenomena."

Passing over the Professor's strictures on the position of such men of science as Helmholtz and Virchow towards these phenomena, we will proceed to the experiments related in the third volume of the *Abhandlungen*, which took place

during a subsequent visit of Slade to Leipzig, in May, 1878. We quote from the text:—

"The experiments formerly described (17th Dec.\*) with the knotted cord suggests two explanations, according as one supposes a space of three or of four dimensions. In the first case, there must have been a so-called passage of matter through matter; or, in other words, the molecules of which the cord consists must have been separated in certain places, and then, after the other portion of cord had been passed through, again united in the same position as at first. In the second case, the manipulation of the flexible cord being, according to my theory, subject to the laws of a four-dimensional region of space, such a separation and re-union of molecules would not be necessary. The cord would, however, certainly undergo during the process an amount of twisting which would be discernible after the knots were tied. I had not paid attention to this circumstance in December last year, and had not examined the cords with regard to the size and direction of the twist. The following experiment, however, which took place on the 8th May this year, in a sitting of a quarter of an hour's duration, with Mr. Slade in a well-lighted room, furnishes an answer to the above question in favour of the four-dimensional theory without separation of material particles.

The experiment was as follows:—"I took two bands cut out of soft leather, 44 centimetres long, and from 5 to 10 millimetres broad, and fastened the end of each together, as formerly described with the cords, and sealed them with my own seal. The two leather bands were laid separately on the card table at which we sat; the seats were placed opposite to one another, and I held my hands over the bands. Slade sat at my left side, and placed his right hand gently over mine, I being able to feel the leather underneath all the time. Slade asserted that he saw lights emanating from my hands, and could feel a cool wind over them. I felt the latter, but could not see the lights. Presently, while I still distinctly felt the cool breeze, and Slade's hands were not touching mine, but were removed from them about two or three decimetres, I felt a movement of the leather bands under my hands. Then came three raps in the table, and on removing my hands the two leather bands were knotted together. The twisting of the leather is distinctly seen in the photographic illustration at the end of Vol. III. The time that the bands were under my hands was at most three minutes."

Several instances are related of *apports*, or of objects being brought in an abnormal manner to those sitting with the medium. Pieces of wood and coal were observed to descend from the ceiling, and on one occasion a book was removed from its position on a slate held under the flap of the table, and about five minutes afterwards was seen to fall from the ceiling in a slanting direction on to the table.

The most striking case of this kind was that in which a small round table, which stood beyond that at which Slade and Zöllner were sitting, one day moved gradually towards them, and laid itself sideways on the floor at their feet. It then vanished, and a few minutes later descended from the ceiling on to the larger table at which they sat. For a full account of this remarkable phenomenon, we refer our readers to the *Wiss. Abh.*, Vol. III., p. 917, while we hasten to relate the last crowning event of Zöllner's experiences with Slade.

The Professor procured two wooden rings, one of oak, the other of alder, each turned in one entire piece. The outer diameter of the rings was 105 millimetres, the inner 74 millimetres. He further procured a long strip of bladder, cut in one entire piece without break or join, forming a kind of endless cord or band.

Professor Zöllner says: "On the 9th May, at seven o'clock in the evening, I was alone with Slade in our usual sitting-room. A fresh wind having blown all the afternoon, the sky was remarkably clear, and the room, which has a westerly aspect, was brilliantly lighted by the setting sun. The two wooden rings and the above-mentioned entire bladder band were strung on to a piece of catgut one millimetre in thickness, and 1.05 metre in length. The two ends of the catgut were tied together by myself in a knot, and

\* See *The Spiritualist* for February 15th, 1878, p. 78.



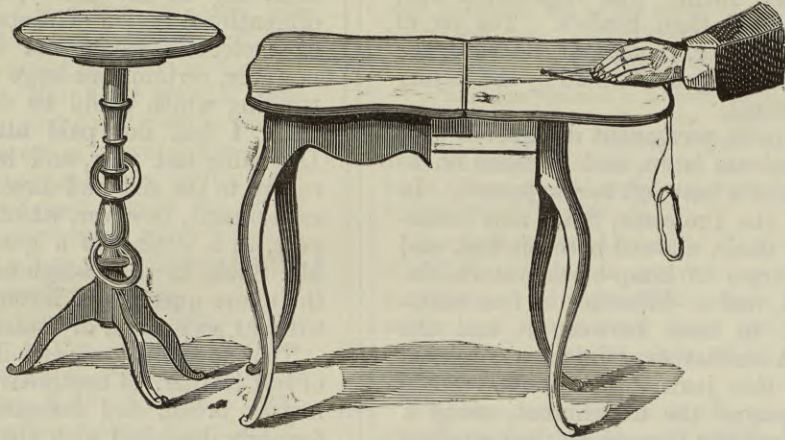
then, as formerly in the case of the string, secured with my own seal.

"When Slade and I were seated at the table in the usual manner, I placed my two hands over the upper end of the sealed cat-gut, as shown in the plate, photographed from life.\* The small round table, already referred to, was placed shortly after our entry into the room, in the position shown in the picture.

"After a few minutes had elapsed, and Slade had asserted,

repeated tricks. The same rule holds good as in all other scientific work. The impartial and cool observer, who continues patiently watching the operations of nature, is more likely to be rewarded than he who disturbs them by trying to impose his own conditions. As Goethe says:—

'Mysteriously in garish day,  
Does Nature hide herself, her beauty veiling,  
And when she wills not secrets to betray,  
Nor screws nor levers will be found availing.'"



as usual during physical manifestations, that he saw lights, a slight smell of burning was apparent in the room; it seemed to come from under the table, and somewhat recalled the smell of sulphuric acid. Shortly afterwards we heard a rattling sound, at the small round table opposite, as of pieces of wood knocking together. When I asked whether we should close the sitting, the rattling was repeated three times consecutively. We then left our seats, in order that we might ascertain the cause of the rattling at the round table. To our great astonishment we found the two wooden rings, which about six minutes previously were strung on the catgut, in complete preservation, encircling the leg of the small table. The catgut was tied in two loose knots, through which the endless bladder band was hanging uninjured.

"Immediately after the sitting . . . Slade fell into one of his usual trances, and informed us that the invisible beings surrounding him had endeavoured, according to my wish, to tie some knots in the endless band, but had been obliged to abandon their intention, as the band was in danger of 'melting' during the operation under the great increase of temperature, and that we should perceive this by the whiteness of a spot on the band.

"Having taken the band into my own hands immediately after the sitting, and held it up to the moment of Slade's communication, I felt great interest in testing the correctness of this assertion. There was, in fact, a white spot as indicated, and when we took another piece of exactly the same material and held it over a lighted candle, the effect of the increased temperature was to produce precisely such another white spot. This fact, in connection with the burning smell perceived during the sitting, as well as the increase in temperature in a former experiment (related on p. 925, *Wiss. Abh.*), will be worth bearing in mind in further experiments with four-dimensional movements of bodies. . . .

"From the foregoing it may be seen that my prepared experiments did not succeed in the manner expected by me. For example, the two wooden rings were not linked together, but instead were transferred from the sealed cat-gut to the leg of the round birchen table. The seal was not loosened, nor was the top of the table at any time removed; and it still remains tightly fastened."

Professor Zöllner concludes with some remarks on the necessity of complete passivity on the part of the observer as regards the conditions under which these manifestations occur, and points out that their unexpected variety, and the fact that the same things are not repeated at will, even when most desired by the sitters, are additional arguments why Slade cannot be credited with doing them himself, since a conjuror has always the greatest success with oft-

#### THE GHOST OF A DOG.

BY THE BARONESS ADELMA VON VAY (COUNTESS WURMBRAND).

I HAVE an interesting story to tell you. A lady of my connection has written to me such a curious story about a dog's ghost, and as you have already mentioned in *The Spiritualist* journal occurrences of spectral appearances of animals, I will tell you this one too. The lady writes to me from Kempten, in Bavaria; she says:

"In my vicinity dwells a very respectable and wealthy family, Mr. and Mrs. X. When newly married they dwelt at Munich, in the second floor of a house. Mr. X. had a Pomeranian dog, who seemed to be very jealous of the young wife; he often tried to bite her, and growled continually at her, especially in the absence of her husband. Once, as she lay in bed, when her husband was away, the dog sprang at her throat; she had only time and presence of mind enough to cry aloud, 'The master comes!' at which words the dog crawled growling away. After this, Mr. X. resolved to give away the dog. From that moment the Pomeranian pined away, fell sick, howled dreadfully, and one morning, at four o'clock, was found dead. Beginning from that day, Mr. and Mrs. X. regularly heard, at four o'clock every morning, a jumping about and a howling just in the same way that the dog used to do. The other people who dwelt in the house began to complain about the noise on the premises, and begged Mr. X. to leave the lodgings. After a time Mrs. X. dreamed she saw the horrid dog on the stairs showing her his teeth in bitter wrath. Another day Mr. and Mrs. X. made a little excursion into the country, when a heavy thunderstorm and rain set in; so they drove homewards, and on reaching their house a loud crash of thunder took place, accompanied by a blaze of lightning; they thought the house was nearly on fire. On reaching the stairs the lightning had fallen just in the place where Mrs. X. had seen the dog seated in her dream. Mrs. X. was so terrified that they immediately gave up their lodgings in that house. They were never more disturbed in their new dwelling."

Before closing I may mention that the President of the Spiritist Society of Pest, Dr. Adolf Grünhut and his noble wife, Mrs. Johanna Grünhut, had on the 30th August their, as we call it, "silver wedding," the twenty-fifth anniversary of their marriage day. The society of Pest presented them with a beautiful silver drinking cup. They had a *séance* in Dr. Grünhut's rooms that evening, and listened to beautiful trance addresses through three of their mediums. The whole was a very touching scene; the deep religious feeling of all gave a truly heavenly hue to that *soirée*.

Gonobitz, Austria.

SIGNOR RONDÌ has gone to Paris. Mr. and Mrs. Fletcher have returned to London, and will receive their friends as usual on Monday next.

\* The annexed woodcut is an exact copy.



## SPIRITUALISM IN PARIS.

(From our Special Correspondent.)

PARIS, TUESDAY.

DURING the past fortnight I have spent a considerable portion of my time in seeing and hearing all I could of Spiritualism and Spiritualists in Paris, and facilities for so doing have been liberally offered me by various friends, including the Count de Bullet, M. Leymarie, the Baron Dupotet, and Dr. Locander.

Last Friday night some public experiments in mesmerism were given at the Salle Philippe Herz by M. Donato, with his psychical sensitive Mdle. Lucie. The elegant and richly-decorated hall presented a strong contrast to the great majority of buildings used for public purposes in London; it was tolerably well filled on the occasion. I attended with Mrs. Makdougall Gregory, the Baron Dupotet, and nine or ten new acquaintances, in whose minds an interest in psychic subjects had been awakened by Mrs. Gregory in the course of conversations at a *table d'hôte*. Some doctors and some members of the French press took seats, at the invitation of "Le Magnétiseur Donato," upon seats at the back of the platform, after which he invited the veteran Spiritualist, the Baron Dupotet, to take the chair, and give a short address to the listeners. At the conclusion of the speech from the chair, which seemed to awaken a lively interest among those present, M. Donato introduced Mdle. Lucie, a remarkably handsome young woman of perhaps twenty years of age, dressed in a simple white robe, with a white girdle round the waist, and with loose hanging sleeves. She was exceedingly sensitive to the mesmeric influence, for M. Donato could send her into a somnambule sleep by merely gazing into her eyes for one minute from any distance. When he made mesmeric passes behind her back she evidently felt them, each motion of the hand making her shake from head to foot.

The first experiment was of a repulsive nature, displeasing to many of the observers, however interesting it may have been to the French doctors. The mesmerist made the arm of Mdle. Lucie rigid, and made her stretch it out horizontally while she was in the mesmeric sleep. A long gold shawl pin was then borrowed, and by invitation of M. Donato, who assured them that Mdle. Lucie was then insensitive to pain, the doctors ran the pin several times into her arm just below the elbow, to the depth perhaps of half an inch; but finally they ran it right through the arm; the distance between the place it entered and the place it came out again was not less than three inches; the centre of the pin was then about one inch below the surface of the skin of the arm. All this time the sensitive was rigid and immovable; not a muscle of her face moved. The mesmerist then caused her to walk slowly up and down the hall, with her bare arm extended, and the pin sticking through it, that all might clearly see that the fact was beyond question, after which he withdrew the pin, all covered with blood, from the arm, and this repulsive part of the performance came to a close. Fortunately there is not so very much pain in such an operation even to persons in a waking state, for it is a schoolboy freak to sometimes run a common pin, as far as it will go, into the fleshy part of the arm; and one day I was present when Sir John Lubbock hammered a pin into the fleshy part of his leg, to show that certain acts which appeared to be painful were not necessarily so. But not a muscle of Mdle. Lucie's face moved during the whole of the operations just described, her rigid and extended arm never trembled, and the long shawl pin right through the arm was an experiment on a larger scale than the others just mentioned with short common pins.

He next made her open her eyes while in the mesmeric sleep, but there was "no speculation" in them, and he rivetted her gaze upon the eyes of a gentleman in the audience, who was endowed with a comical face and somewhat large organs of vision. She followed him up and down the hall, twisting round him when he turned his head, in order not to lose sight of his fascinating eyes, and when he put his hand before his face the somnambulist knocked it down with a sharp slap. He then proceeded to make hideous grimaces at Mdle. Lucie, who, however, gazed at him fixedly with as sad an expression of countenance as a penitent gazing at a statue of the Virgin. The observers

were roaring with laughter, but the gravity of the sensitive was undisturbed.

The mesmerist next made her so deaf that on shouting close to her ear, almost loud enough to split the drum of it, she moved not a muscle. Next he either abnormally exalted her powers of hearing, or rendered her truly clairaudient—probably the latter. Some doctors stuffed her ears with plenty of cotton wool, after which a handkerchief was tied tightly over both her ears. Then when the mesmerist, at the distance of two or three feet from her, whispered sentences (given to him by the audience) in so low a tone that those close to his mouth could scarcely hear all he said, she heard them, and repeated them verbatim. Two doctors suggested that there might be collusion, so they were allowed to choose their own sentence, and one of them to do the whispering himself. Nevertheless Mdle. Lucie repeated all he said, and the doctor candidly admitted his satisfaction. Had the body of the doctor been "dead," and himself out of the body instead of in it, he might possibly have performed the same experiment, and through the mediumship of Mdle. Lucie given utterances from the land of spirits to a disbelieving world.

Last Saturday I called upon Mdle. Huet, at 173, Rue St. Honoré. She bears the reputation of being a good rapping medium, but no raps were heard at the *séance* which then took place. The other sitters present were Dr. Kennedy, an American Spiritualist, and Mr. Lacroix, a Spiritualist from Canada. By tiltings of the table the following message was given:—"I am an old friend of Cogman's. Cogman and his wife are with me." I remarked that there appeared to be some mistake, for Mrs. Cogman was still living in the body. Another influence then came, and on the name of the communicant being asked, the following answer was given: "Cogman. I was a medium. The sister of Mrs. Williams is with me; she is a victim of the "Princess Alice." Her husband also is a victim; his name is Smith." I knew nothing of the facts stated in this message, and did not know that Mr. and Mrs. Williams had relatives of the name of Smith. All present, including the medium, testified that they had been in equal ignorance, and at the time that I send this to press I do not know whether the statements in the message are true or false. Mdle. Huet has a feeble smattering of the English language, and the message is in far better English than she can put together. It was given with some determination, that is to say, no attention was paid by the communicating intelligence to various questions put in English and French during the signalling of the message, but at the close of such interruptions, the communication began again at the point at which it had been broken off. Mdle. Huet seemed not to know what the message was or to feel any interest in what was coming, but directly a message began to come in French through her mediumship she was all attention and animation.

In reply to leading questions, whereby the trustworthiness of the communication must be lessened, it was asserted:—"Mr. Williams is in the spirit world. Spirits are using his body without his consent, and he often does not like what they are doing with it; yet they are good spirits."

Mr. Alexander Calder, President of the British National Association of Spiritualists, is here, and has made the personal acquaintance of M. Leymarie, whom he once tried to aid when unjustly attacked at law by people ignorant of psychic subjects. Mr. Calder has strong claims upon the attention of the French Government, because he once relieved and entertained all the officers and men of a shipwrecked French line-of-battle ship in China, and sent them back safely to their native country. For this he received the Cross of the Legion of Honour.

Mr. F. A. Binney, solicitor, of 24, St. Ann's-square, Manchester, one of the members of the Council of the British National Association of Spiritualists, has sent me a prospectus of his proposed "English Peasant Farm Association, Limited." Of the commercial aspects of his scheme I know nothing, and am not competent to express an opinion, but of the merit of its religious and social aspect I am certain. Spiritualism teaches that the body and soul are connected by processes governed by natural law, that they act and react upon each other, hence that the proper cultivation of the body exercises a beneficial influence on the



spirit; and that although man brought nothing into this world, he can take a very great deal out of it in the shape of accumulated spiritual and intellectual experiences, gained inside a body not so subjected to material disadvantages, that time and opportunity were not at command for the cultivation of the intellect. On these principles political economy is an essential branch of true religion, and Mr. Binney's prospectus is one enunciating principles at the very root of national laws which so overwork vast masses of Englishmen, that uncultured and degraded spirits are launched in abnormal numbers into the land beyond the grave.

Here are some extracts from the said prospectus:—

It is intended to purchase large farming estates; to divide them into ten or fifteen acre farms; erect cottages and suitable out-houses, and sell them off to peasant proprietors at a small profit, the purchase money being secured by mortgage of the farm at an annual interest of say four per cent., and payable by annual instalments extending over a period of twenty-five or thirty years.

It is calculated that a company, having the foregoing objects in view, will be a great boon to the English agricultural labouring classes, who at present are, from want of capital, utterly unable ever to raise themselves in the social scale. Their interest at present is to do as little as possible, and get the largest wages they can. They have no other interest in the land they till, and are devoid of all stimulus to thrift, industry, and independence. By giving them small farms of their own, these men will be encouraged to labour untiringly upon the land that belongs to them; they will increase its productiveness.

In a measure, the proposed scheme would be an application of the principles of the building society to the agricultural labourer and the land. The success of building societies in large towns like Manchester (which has almost been entirely built by their agency) seems to suggest that the same principle would be applicable to the creation of small peasant farms.

It is an admitted fact amongst all the authorities on this subject that more can be got out of the land by a small proprietor tilling his own soil than by a large farmer employing hired labour. This being so, it is obvious that the land so purchased and laid out will *ipso facto* increase in value, and a higher price can be realised per acre for such small farms than for large ones. A writer in the *World* for December 12, 1877, states that "the late Duke of Rutland has largely benefited the labouring population on his estates by sub-dividing his farms into small allotments, and that at the present time there are no fewer than 700 allotments, varying from a sixth to a quarter of an acre, at Belvoir alone. The results of the system are, I believe, even commercially a success, the land being brought into a high state of cultivation, and the rent regularly paid."

Again, it might be found desirable to encourage a still poorer class of men to engage in farming on their own account—namely, the day labourers, without even sufficient capital to support themselves until the land began to yield produce in return for labour expended on it. For these men it might not be worth while to build farm-houses and farm-buildings, and in their case a neat row of cottages overlooking the land allotted to them might be erected for their accommodation, at weekly rents. They might continue in their regular employment as day labourers, either for some of the small peasant farmers or for their usual employers, and maintain themselves by the wages so earned. . . . These small transactions would doubtless involve more trouble than the returns would compensate for; yet these men are precisely those who most need the assistance, so necessary for a first step towards raising them above this hand-to-mouth life of the day labourer. At present they are too poor to take any farm, however small, so long as it involves their working several months without weekly wages, since even the smallest of farmers must be something of a capitalist.

Independently of the commercial aspects of the question, it cannot be doubted that it would be a great blessing to the poorer classes in the country districts. It would raise up a class of yeomen, check the emigration of some of the best blood of the country, diminish poor rates, and cover the land with smiling happy homesteads, surrounded by thriving orchards, and inhabited by industrious, contented people. Where money can be so usefully employed in doing a real good (and that without risk to principal or interest), it is confidently expected that, in these days of low bank rates and unemployed capital, there is sufficient *raison d'être* for the proposed undertaking.

Mr. J. S. Mill, in his *Principles of Political Economy*, treats very exhaustively of the question of peasant proprietorship, and adduces overwhelming proofs, from the writings of acute observers, of the culture in France, Belgium, Switzerland, Germany, Norway, and the Channel Isles, to prove that the division of the land into small farms, tilled by the owner, is an immense advantage, both to the peasantry and to the country. All his authorities cannot here be quoted; but the following conclusions (p. 189) may be cited:—

"As the result of this inquiry into the direct operation and indirect influences of peasant properties, I conceive it to be established that there is no necessary connection between this form of landed property and an imperfect state of the arts of production; that it is favourable in quite as many respects as it is unfavourable to the most effective use of the powers of the soil; that no other existing state of agricultural economy has so beneficial an effect on the industry, the intelligence, the frugality, and prudence of the population, nor tends, on the whole, so much to discourage an improvident increase of their numbers; and that no existing state therefore is on the whole so favourable, both to their moral and their physical welfare. Compared with the English system of cultivation by hired labour, it must be regarded as eminently beneficial to the labouring classes."

In the foregoing quotations, Mr. Binney's prospectus has been grievously cut down; but apart from its commercial aspects, it drives more at the root of all English social evils than any document I have seen for a long time, and I hope that he will enlist in his support men who have given attention to various aspects of the question, such as Mr. Ruskin, Messrs. Lawes and Gilbert, of St. Albans, Mr. Alderman Mechi, of Tiptree Hall, and Professor Thorold Rogers.

I write this in the middle of a country of peasant proprietors, where there is free trade in land, and land is bought and sold like other property. The majority of the working classes and small shopkeepers are consequently much better off than in England, notwithstanding a few comparative disadvantages, such as the fettering of the liberty of the press, and prohibition to some extent of free public meetings. The happy

"Cottage homes of England"

now scarcely exist; but in France the agriculturist usually owns his own land, looks erect as a free man at everybody, has a little property of his own, and a home, from which he cannot be dismissed, buried in surroundings of fruits and flowers. As the produce of his industry has not been regularly pumped away from him by the raising of rents, he has been able to empty old stockings, filled with his savings, to pay off the enormous German ransom, and to refill the stockings once more. Germany has been made poorer by the money, because it has spent it on unproductive labour, such as salaries to generals, captains, and so on. The people in France are happy and contented; they have smiling faces; the haggard look of care seen on nearly every face in English towns is not here. I have never seen a French subject dressed in rags, and have met only two beggars since I have been in Paris; even these had a neat, comfortable look, and one was relieved at once in my sight by some of the French working classes. In the Paris Exhibition, a few days ago, I saw a crowd with open eyes round the picture of an English workhouse, with a ragged crowd outside, waiting admission. The picture was a purely natural one, not overdrawn, and the scene such as anybody can see in reality in all parts of England; but to the French people gazing at it, it must have been a representation of the ugly dream of an unhealthy painter devoted to tragedy. I have spoken with French, Americans, and Swedes on this subject; I have also read the utterances of French thinkers, such as Jules Michelet, about it; I have studied the ideas of John Stuart Mill; and I have on the spot listened to the grievances of poor Irish agriculturists when complaining of their sufferings due to land in Great Britain not being bought and sold like other property, without legal delays, impediments, and expenses. All are agreed that the evil is of a vital nature, carrying misery into nearly every home; that this inbred sin is sinking Great Britain in the scale of nations; that retribution of some kind must of necessity be in the future, for the laws of nature cannot be broken by men or by nations without the results following in due course.

To turn to another social subject, a lady here remarked to me that the French women were much better off than the English women in not being cut off from the great body of society while the husband was engaged during the day, and was at his club in the evening. I suggested that she had not gone deeply enough into the question, because if affection existed, the husband would certainly not often be at his club during the evening. The real point usually was that a matchmaking mother had sold her daughter (probably with her willing consent) for social position and material advantages, consequently the wife had no right to claim her husband's attention or affection, and she was but paying the well-deserved penalty for her own sins, in accordance with the irrevocable laws of nature—which are just and honest.

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SPIRIT DRAPERY.—In reference to the Williams-Rita matter, the Count de Bullet informs us that the spirits at Mr. Firman's *séances* often carry in drapery for the forms, but as this exhausts a portion of the power, he sometimes provides them with drapery, and thereby strengthens the manifestations. If a medium told him that he (the medium) had brought drapery for the purpose, he should think nothing of it, but if he brought it surreptitiously, it would be a different matter.



## MESSRS. WILLIAMS AND RITA AT AMSTERDAM.

We have received the following letters:—

To the Editor of "The Spiritualist."

SIR,—Having seen the report in *The Spiritualist* of Thursday last, entitled "An Exposure of Imposture," I request that you will publish the following statement, so that I may have an opportunity of refuting the charges made against me in that article. As you are aware, I went to Holland on the 28th of last month, making my seventh visit to that country. This year I was accompanied by Mr. Rita. We gave several *séances* at The Hague, which received a glowing report from Mr. Riko. Afterwards, on going to Amsterdam, we gave three *séances* at that place, the last of which was the one where the feigned exposure of imposture was made. It is evident from subsequent circumstances that a plan was made out whereby the members of that *séance* endeavoured to lay a trap for our destruction.

I will now give you my version of the occurrence. I may state that I felt very unwell on entering the room, and Mr. Rita remarked that he did also. We sat under ordinary test conditions during the first part of the *séance*. We then retired behind a threefold screen, which, placed before a couch, formed the cabinet. After we had been sitting a few minutes, I was aroused from a semi-entranced state by a loud outcry, and by the screen falling in upon us. Then I felt myself roughly handled. A light was struck, and a general tumult ensued. I was then dragged into the midst of at least a dozen apparently infuriated men, and, as near as I could judge from their imperfect ejaculations (one or two of them only speaking English, and that very imperfectly), we were accused of cheating. I was in a state of the greatest amazement, and naturally very indignant, for it was Mr. Rita who had been engaged to give the *séances*. For some reason the room door was opened, and I made my way to the hall, followed by half-a-dozen men. I found the street door locked, and was told I should not leave until I was searched. I was seized by several men, one of whom searched my dress and all my pockets; at length, putting his hand behind me, he produced what appeared to be a roll of white stuff, apparently taken from my tail-coat pocket. This I was not allowed to examine. After some little delay we left the house, two or three of the men offering to show us the way. The next morning we proceeded to The Hague, and went to Mr. Riko, who advised us to return to England, which we did accordingly.

I must admit that appearances assume a strange aspect, but that I am innocent of the charges brought against me. I declare most solemnly that the people at Amsterdam have misstated in a great measure what took place on that occasion. The hand-bag they spoke of remained at my hotel, and was interfered with, as the hotelkeeper can prove.

I do not consider it worth my while to reply to the personal abuse of Mr. Riko and others, as it would cause another phase of the matter to come to light.

In conclusion, I beg of all those who know me whether it is at all feasible that I, who have stood the test of public mediumship, including stringent tests of scientific men, for the space of at least eight years, should have occasion to play the part of a trickster. I am sure that did I find it necessary I should retire from the immediate position of a public medium.

Trusting that you will insert the whole of this letter, I am, sir, yours, &c.,

CHARLES E. WILLIAMS.

To the Editor of "The Spiritualist."

SIR,—Permit me to make a few remarks about Mr. Riko's and others' statements concerning the affair at Amsterdam. In the first place the ordinary manifestations at the table took place under test conditions. Mr. Williams and I then took seats on a couch, which, with a screen in front, formed the cabinet. After sitting for a few minutes we heard a great noise, and felt some individuals "on" us, and a light being struck we found ourselves sat upon by people evidently excited, one shouting out, "We got hold of the medium," as far as we could gather from one who spoke indifferent English.

I offered to give another sitting on the spot, which they refused. There was no disposition on our part to run away. As to the statements about fighting, foaming, and broken furniture, we simply contradict them; the darkness, however, excuses mistakes in personal identity. With some reluctance we, therefore, refuse the compliment about our pugilistic gifts. Concerning things being found on our persons, I have not the remotest idea how they came there, but believe there was a conspiracy. The returning to me of two pocket handkerchiefs is a mistake, as none were returned to me. They took my bag to be searched in the presence (so they said) of four policemen. About the rest of this search I know nothing, not having been present.

At Mr. Riko's the next day, at The Hague, Mr. Williams asked, "What do you think of this affair?" (alluding to roughs is incorrect), to which Mr. Riko replied, "I don't know until I hear more." Mr. Williams asked whether we ought to go or stay, to which he gave the advice to leave Holland at once, for what reasons I don't know. The priestly advice about becoming an honest workman is superfluous.

A. RITA.

To the Editor of "The Spiritualist."

Amsterdam, September 18th, 1878.

SIR,—We feel compelled to communicate to you the following facts, for we are convinced that it is in the interest of all investigators to know the truth, and the genuineness of those who claim to be mediums.

Messrs. A. Rita and Ch. E. Williams, both from London, who have enjoyed till now a reputation beyond all doubt, and were renowned as

genuine and honest mediums, came to our place to give a series of six *séances* on the 8th instant and following days.

The first sitting took place on the evening of Sunday, the 8th September, the circle consisting of eight sitters. The usual dark *séance* manifestations at the table occurred, and after a pause of a quarter of an hour, we proceeded to see the cabinet manifestations, *viz.*, materialisations. The so-called spirits of John King and Charlie presented themselves, and showed their faces with the spirit lamps. After that the so-called spirit Peter, at the request of one of the gentlemen, brought in from an adjoining room an object which was laid down there for that purpose. After the close of the sitting, the landlady, who did not join the circle, but was busy in the room below the *séance* room, made the observation that she had heard footsteps distinctly, and the creaking noise of boots in the room from which the object had been brought, and assured us that nobody else but one of the mediums could have entered the above-mentioned room. These circumstances, added to the fact that the mediums had not been bound in the cabinet, and that the cabinet itself (which fitted in the opening of the door between the two rooms) could be removed, raised the suspicions of some of us, who resolved to try to detect any possible fraud at the next sitting at which they would be present.

On the 10th September a *séance* took place at the house of one of the undersigned. After the usual table manifestations, the cabinet was made, and Messrs. Rita and Williams placed in it. Some minutes elapsed, and all sat waiting patiently. The musical box played very loudly, and made it impossible to hear any noise in the cabinet.

The spirit form of John King showed himself, lighted by his lamp; then came the form of Charlie, also with his light. The gentleman next to the cabinet, Mr. C. Ferpstra, jumped up and made a grasp at the spirit (?) and . . . seized the medium, A. Rita, by the collar of his coat. A struggle in the dark ensued; blows were given and received; some pieces of furniture were broken, a lady fainted, and the musical box continued to play its merry tunes; it was a scene of indescribable confusion. At length a light was struck, and we saw Mr. Ferpstra rising from the ground, and the mediums (who in the struggle had found time to hide their apparatus) sitting on the sofa with faces deadly pale, and much disturbed. They pretended not to know at all what was the matter, and refused to give any explanation; neither did they accept the offer of Mr. Ferpstra to give a new sitting after being searched. On the contrary, they tried to escape through the front door, but were brought back into the room by some of the gentlemen.

In short, after some fruitless defence on their part, their persons and clothes were searched (*ad forcem majorum*), and the following objects found hidden between their dresses and in their pockets.

On Mr. Rita: A reddish grey *postiche* beard; a large cotton handkerchief; a ditto of muslin; a smaller ditto; a flat round bottle of phosphoric oil (he kept two ordinary handkerchiefs for his private use with him). In his hand-bag: A large bottle of phosphoric oil; a bottle of scent; and a tube containing small pieces of slate pencil (for the purpose of procuring direct writing between two sealed slates).

On Mr. Williams: A very dirty worn-out (?) black *postiche* beard; about six or seven yards of very thin and worn-out, dirty, and soiled muslin, in three pieces; and a round flat bottle of phosphoric oil. All these objects to be seen and examined at the house of the first undersigned.

We only give facts, and our opinion that genuine mediums do not carry such apparatus with them. Every sane man will conceive the fraudulent purpose of the described objects, and no longer believe that Mr. Williams and Mr. Rita are mediums, but come to the conclusion that a lot of people have been already too long the victims of their imposture.

C. FERPSTRA, Amsterdam, Damrak 49.  
M. KRABBÉ, Amsterdam, Rapenberg 31.  
JUSTUS VAN MAURIK, Amsterdam, Damrak 49.  
A. J. DANIELS, Amsterdam, Droogbak 5.  
C. ADMIRAAL, Amsterdam, Plant. Badlaam 12.  
T. F. ROOSEFINK, Amsterdam, Droogbak 5.  
H. DRAIJER, Amsterdam, H. Houutuinen 23.  
J. J. ZAALBERG v. ZELST, Opticus, Amsterdam, Singel 189.

Mr. Williams having borne a good name for eight years, and commonly obtained very powerful manifestations while he was held hand and foot in strange houses, which he visited alone, the investigation of this matter, and what should be done in relation to it, had better be decided by the National Association of Spiritualists, as a representative body. The writers at Amsterdam say:—"The usual dark *séance* manifestations at the table occurred," which to the English means that they witnessed strong manifestations while they held the medium's hand and foot all the time. If so, it proves that those mediums were under some strong control outside their own bodies on the night of the eventful *séance* at Amsterdam, consequently what do the writers mean by afterwards saying that they "no longer believe that Mr. Williams and Mr. Rita are mediums?" The two statements contradict each other, yet are both signed as accurate.

The whole matter forms a strong argument in favour of abolishing cabinet *séances*, and publishing only those materialisation phenomena which are obtained while mediums are held hand and foot.

M. LEON FAVRE-CLAVAIROZ, late Consul at Trieste, has returned to France, and will spend some time with Monsieur Piérart in his retreat at St. Maur. M. Favre-Clavairoz is brother to M. Jules Favre, the celebrated French jurist and statesman.



## 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.]

## WHAT IS THE GOOD OF SPIRITUALISM?

SIR,—The question has been sometimes asked, "What good has Spiritualism done?" The following account of some of the spiritual manifestations which occurred in my presence at the popular summer seaside resort of Old Orchard, State of Maine, United States of America, may perhaps help to answer the query.

Mrs. Robert J. Hull (the well-known medium for form materialisation), was residing with her husband at Dr. Wentworth's cottage, which stands amidst the unique grove of pines lining the back of the sand-hills bounding the ocean beach at that place. The family circle also included Dr. Wentworth (the owner of the cottage) and Mr. Walter O'Hara, an invalid gentleman from Providence, Rhode Island, whose life had been more than once despaired of recently. I arrived at the cottage on Friday, the 16th of August, 1878, and remained until Monday, the 26th. It was not until after my arrival that Mrs. Hull gave any *séances* for form materialisations. The day after I came to the cottage Mr. M. F. Milliken, a distant neighbour, chanced to call on the Hull's, of whose interesting history I then and subsequently learned the following particulars. Mr. Milliken had emigrated to the State of Illinois some twelve years ago, where he married. Engaging in an unfortunate speculation, he lost his own property and most of his wife's. After his pecuniary losses he returned with his wife and five children, and settled near Old Orchard, where he now lives. As he himself told me, his misfortunes pressed so heavily that his spirit broke beneath the burden, and in despair he gave himself up to drink, and more than once meditated self-destruction, from which he was only preserved by the loving ministrations and sympathy of his devoted wife, who, from what I could learn, was a lady of culture and of rare qualifications, including medial gifts, which latter, however, she did not publicly exhibit, her husband being strongly opposed to all relating to modern Spiritualism.

Last April Mrs. Milliken was taken sick and died. Finding her end drawing near, she entreated her husband not to give way to any violent demonstrations of grief on her departure in the presence of the children, as she did not wish them to associate anything gloomy or distressful with the event. As the final crisis approached, she had her three eldest children brought to the bed-side (several of the neighbours being also present), and in bidding them a last farewell, she told them not to sorrow after their mother had gone, for she would still be with and watch over them in spirit, as she had hitherto done in her earth-life, and that as an earnest of this, whilst "passing away," she would look upon them with a "loving smile." Shortly after these last words the face of the dying mother was lit up with a seraphic smile as her failing sight rested on her children, whilst a mellow, unearthly light dispelled the gloom of the room, and remained some moments so distinctly obvious, that all present were struck with the beauty of the remarkable phenomenon, including the children, who were overheard by their father the next day conversing about it.

Mr. Milliken told me that what he had witnessed in connection with the last moments of his wife had the effect of working a complete change in his sentiments in relation to modern Spiritualism, and that henceforward the only solace he derived from human sources was from the sympathy and comforting assurances of a few of his wife's Spiritualistic friends in the neighbourhood, whose society he now sought even more sedulously than he had hitherto shunned it. From the strength he derived from the counsels and sympathy of these friends, Mr. Milliken said that he was enabled to resist all temptation to fly to the intoxicating cup, or a suicide's grave, for relief.

A few weeks after the death of his wife the bereaved husband, when on a visit to the adjacent city of Portland, called to see a Mrs. Cole, a trance medium, in whose presence the spirit of his wife manifested, and, among many affectionate words and tender admonitions, she entreated him to restrain his besetting weakness, and exert himself to take good care of their children, assuring him that she would ever be present in spirit to assist in his endeavours. She also told him that if he would visit some materialising medium, she thought she might be able to show herself to him, clothed as when in earth-life, and that, as an assurance of her identity, she would try to give him a kiss whilst one of her hands rested on his head and the other on his shoulder.

Most of the foregoing facts were related to me by Mr. Milliken and others after the spiritual manifestations I am about to narrate occurred.

After Mr. Milliken's return from Portland, he called to see if Mrs. Hull would permit him to attend a *séance* at her home. Mrs. Hull told him she had not given any *séances* since her arrival at Old Orchard, but that they were daily expecting me to arrive, when she would probably hold a few private ones, especially for me and a few other congenial friends. The visit of Mr. Milliken to the Hulls chanced to fall on the day, or the day before, the first of these proposed *séances*. I was so impressed with the sincerity and spiritual receptivity of the man, that I told the Hulls I thought his presence in the circle would prove an advantage rather than a hindrance to the manifestations, and I united with them in extending to him an invitation to attend the first *séance*, which he gratefully accepted.

Before proceeding to relate what occurred especially germane to the caption of this article, I will say that whilst I was at Old Orchard Mrs. Hull gave four *séances*, the first, second, and fourth of which were what are called private *séances*, at which but a few attended, and those all in strict mental harmony with the spirits and medium, consequently the manifestations were very vivid and satisfactory. The attendance at the third *séance* was of a more promiscuous character, and the manifestations were not so good as at the other three, the controlling guides of the medium appearing at times to be distressed on account (as she said) of

some unfavourable conditions present. There were, however, some exhibitions that were of a fair character.

A greater or less number of my own family connections and friends in spirit life manifested their presence at all of the four *séances*, the details of which would require much space to relate. I shall, therefore, attempt nothing in that direction, but confine myself mostly to the class germane to the subject I have named, after adverting very slightly to a few other incidents which occurred during the four *séances*.

In one instance, at the first *séance*, two little spirit girls, clothed in white, presented themselves together to Mrs. Staples, whose husband keeps the "Old Orchard House," the largest hotel in the place. They came out of the curtained cabinet several times. Some present thought they saw three children in the group. I saw but two. "Molly," the Indian guide, who controls the organism of the medium at the *séances*, said there were three children present, one standing behind the other two. Mrs. Staples now for the first time told us that a short time previously, when sitting with a trance medium who was staying at the hotel, she was told that when she next sat with a materialising medium two or three child-spirits would come to her, all at the same time.

The spirit brother of Mr. Philip Pellerin, a Catholic gentleman, who was present, came from behind the curtain very distinctly, and conversed some time with him in French. Mr. Pellerin said this brother had conversed in like manner with him several times previously, and that nothing could make him doubt his identity, his form, features, and clothing being unmistakably his.

"Dewdrop," a familiar cabinet spirit, came out plainly, clothed in a picturesque Indian party-coloured costume. I asked her to dematerialise one of her moccasins, as I had seen her do in one or more instances at previous *séances*. She thereupon placed herself before us, outside the curtain, in a light sufficiently strong for all practical purposes; and holding up one foot with her left hand, in full view of all present, she commenced manipulating it with her right hand, when it gradually faded entirely from sight, apparently in sections as each was severally operated upon by the hand. I took the foot in my hand, and closely inspected it, and am sure there was nothing but a stocking upon it, which felt and looked like cotton or linen. At my request Dewdrop in like manner proceeded to manipulate the same foot, when it became again gradually encased in a dark-coloured moccasin, which looked and felt to my hand as if it were made of very coarse wool.

During the first *séance* the spirit wife of Mr. Milliken came from behind the curtain of the temporary cabinet several times so fully materialised that he at once recognised her. After a time she succeeded in walking to where he sat in the circle, and placing her left hand on his right shoulder, and her right on his head, she stooped forward and kissed him. It was not until after this manifestation occurred that Mr. Milliken related what his spirit wife had told him in the presence of the trance mediums at Portland.

By invitation Mr. Milliken attended the second *séance*, bringing with him, at my request, his eldest child, a little girl of nine years. This was an additional attraction, and no tongue or pen can describe the beautiful and affecting scenes that followed the meeting of the spirit mother and daughter. At first the child manifested a little timidity, but this was soon dispelled by the affectionate caresses of the mother, the child clasping its arms about her mother's neck, as she pressed it to her bosom, as fondly and as naturally as any mother of earth could have done when meeting an idolised child supposed to be lost, but found again. The little girl wore a dress that had been made by its mother but a short time before her death, and this the latter now inspected very closely with both eyes and hands, dwelling particularly on some parts that Mr. Milliken told us had been added since his wife's departure. She tenderly beguiled the child with her into the cabinet, where she could converse more readily with her, although the company could understand much that was said by the fond parent to her little one in whisper, and the child's answers whilst the spirit was outside the curtain. When the spirit retired, Mr. Milliken remarked that he was not more sure of his wife's identity on their wedding day than he then was that the spirit form just present was hers. I forgot to say that before leaving the spirit wife and mother drew to her by her hands her husband and child, and made them kneel with her in offering up seemingly a silent prayer of thanksgiving and praise to God for the great blessing that had been extended to them.

At the third *séance* I think that Mrs. Milliken again came to her husband and child, but not in so striking a manner as at the fourth *séance*, when most that had been done before was re-enacted with increased fervour and emphasis, the fond mother clasping her child again and again to her bosom as she pressed unnumbered kisses on her lips, and in whispered accents breathed words of tender admonition and love into her ear.

During the progress of these *séances* I saw and conversed with Mr. Milliken a number of times. He expressed unbounded thankfulness for having been allowed to attend them, and said that in consequence he had been made a new man; that he had not the remotest desire to partake of ardent spirits; and that instead of being the most unhappy man conceivable, he now felt buoyant and joyous, and able to combat any difficulties he might be called upon to contend with, being sure that, with the assistance of his angel wife, he would be able to surmount them all.

Surely here is one instance in which Spiritualism seems to have done some good.

I was witness to some other manifestations of spirit power whilst at Old Orchard, attending Mr. Hull's *séances*.

As before stated, Mr. Walter O'Hara, who attended most of the *séances* I have referred to, was very much out of health, being afflicted with a complicated malady partaking of dyspepsia, jaundice, and liver complaint. At the first *séance* a beautiful female spirit, whom he had never known in earth-life, but who claimed to be his guardian angel, came from behind the curtain plainly. She had manifested herself to



him at different *séances* several times before, and was distinguished by a brilliant star on her breast, whence she came to be called "Bright Star." I will here remark that Mr. O'Hara was an accomplished player on the violin, and that his performances seemed to be highly and equally appreciated by both spirits and mortals. During the first *séance* "Bright Star," after going to Mr. O'Hara (who sat at one end of the semi-circle), gave several striking manifestations, and offered him one end of a small shred of fine lace to hold in his hand, whilst she, walking backwards, proceeded to manufacture the like material, simply (apparently) by manipulation with her fingers, until a piece some two feet wide, extending about twelve feet in length, was completed, which she gathered up and took with her into the cabinet.

At the second *séance* "Bright Star" presented herself again, and, after several striking demonstrations—including one wherein she multiplied the stars in her breast, seemingly indefinitely, simply by passing her hand downward over that part of her person—she walked around and outside the circle, a distance of about twenty-four feet, to where the lamp was placed partly behind a door. After adjusting the lamp with her hand so as to reflect a stronger light on the wall of the room, she placed herself in such a position that brought her face immediately within the focus of the beams of the light, where she stood for one or two minutes, at the same time lifting the veil from her face, so that we all could see her features sufficiently plain for all practical purposes. She then readjusted the position of the door, and retraced her steps to the cabinet.

Before finally retiring "Bright Star" again came out of the cabinet, her garments enveloped in a superabundance of fleecy lace, and passing to Mr. O'Hara, commenced manipulating his head with her hands, in connection with portions of the lace, which operation she continued until most of the material that had enveloped her was absorbed, or had otherwise disappeared. From several manipulations of this kind I have witnessed before different mediums I have been led to the conclusion that spirits use the lace-like material they so often bring with them, or manufacture in the presence of the company, as a healing or strengthening element both for themselves and mortals.

Generally, after *séances* are over, "Molly," the Indian guide of the medium, continues for some time to hold control over her speaking organs, and enters freely into conversation with those present. It was also usual for her to manifest her presence in the cottage at other times, especially during meals, by rapping or otherwise.

On Sunday morning (the day before I left Old Orchard), "Molly," after conversing with us through the raps at the breakfast table, entranced the medium, and told us that she and "Bright Star" were going to make Mr. O'Hara well. It was so common a thing for "Molly" to talk lightly and bandy words with us on such occasions, that we had come to regard her observations as of but little consequence, and no one at the table (including Mr. O'Hara) appeared to attach the slightest significance to her assertion.

Mr. O'Hara had been unusually indisposed for the last few days, and had kept his bed a large portion of the time. He was, however, in his customary seat at the fourth *séance*, in the evening, though not strong enough to perform on the violin, and complaining of a severe pain in the region of his liver, especially on the right side, besides other disqualifying symptoms of indisposition.

My wife (as was usual) was the first to come out of the cabinet. After she had retired "Bright Star" came out with an elastic step, and proceeding to where Mr. O'Hara sat, commenced manipulating his head and chest with her hands, especially the latter, passing her hand diagonally from opposite the right armpit, directly over the spot where the pain was most severe. This ministrations was continued for some twenty or more minutes, during which time Mr. O'Hara repeatedly remarked how much he was relieved, and when the spirit left him and retired he told us that he felt (to use his expression) five hundred per cent. better, and that, in fact, every vestige of the pain and oppression he had been suffering under was gone. After this "Molly" spoke through the organs of the entranced medium, and told Mr. O'Hara that if he wanted to keep well he must in future be more careful of his diet, and smoke cigarettes only until he could conquer his craving for tobacco, and give up altogether the smoking of cigars, to which practice he was greatly addicted. This he promised the spirits he would faithfully do. I have not heard from Mr. O'Hara since I left the cottage early the next morning, and do not know whether he has suffered a relapse since or not. But he was then up and at the breakfast table, apparently a healthy man, jubilant in spirit, and hopeful of the future. If the relief brought about by spirit power should indeed have proved but temporary, enough was done to show at least that Spiritualism in his case may have done some good.

THOMAS R. HAZARD.

Newport, Rhode Island, United States of America,  
Sept 1st, 1878.

In the physical world, cold and heat are terms used to express the various degrees of atmospheric temperature. So in the moral world, good and evil, constituting as they do the whole of human conduct, but indicate the extent of individual spiritual development. The entire necessity of their existence must be admitted.—*Leander*.

HORACE GREELEY ON SPIRITUAL PHENOMENA.—I have sat with three others around a small table, with every one of our right hands lying plainly, palpably on the table, and heard rapid writing with a pencil on paper which, perfectly white, we had just previously placed under the table; and have the next minute picked up the paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. I do not say by whom, or by what, said message was written; yet I am quite confident that none of the persons present, who were visible to mortal eyes, wrote it.

#### FOREIGN NOTES.

THE *Revue Spirite* for September contains a long and interesting article, by M. Ch. Hue, on his "Psychological Experiences;" also a letter from a correspondent at Livourne (Italy), relating the cure of a case of epilepsy of long standing, given over by the doctors as hopeless. There is a congress of women now meeting in Paris to discuss various needed reforms in female education. Several of the ladies taking part in it are Spiritualists, such as Mdme. Van Calcar, and others.

The *Revue Belge*, of Liège, consists chiefly of articles on the position which Spiritualism should hold in relation to the various other religious beliefs of the world. There is a paper on two well-known authors—Jacque Cazotte and Saint-Martin—who, it appears, were both in early life students and *illuminati* of a Theosophical School at Lyons, founded by Martinez Pasqualis. According to the Brussels *Moniteur*, Spiritualism is gaining a strong hold in Mexico, and societies for the study of its philosophy are being formed there.

*Le Bénédictin de Saint Maur* gives the programme of an Esseno-Druidic Retreat about to be founded by M. Piérart, who hopes to attract Spiritualists as inmates of his establishment.

The *Messageur*, of Liège, contains a letter from M. Jésupret, of Douai, who is forming a Psychological Society there, and beginning to obtain good results.

The *Devoir*, a journal devoted to social reforms, gives a new version of the "Marseillaise" rendered as a hymn of peace.

The *De Rots*, of Ostende, contains a number of spirit communications on the subject of "Re-incarnation," and various instances in which it has taken place for the good of individuals or for the guidance of society at large.

*Psychic Studies*.—In an article on "The Value of Modern Spiritualism," Immanuel Hermann von Fichte points out the importance of the results arrived at by Professor Zöllner in his experiments with Slade. This is followed by a review of a publication by Ernst Häckel, in which he deplores the gullibility of certain German men of science who have fallen into Slade's trap. The writer points out that Slade's manifestations belong to the domain of physics, and are, therefore, quite safe in the hands of such men as Zöllner, Weber, and Fechner.

The death is announced of Count Adolf von Poninski, a nobleman of Bohemian descent, but born in Prussian Silesia, and for many years a resident in Leipzig. Count Poninski was a staunch defender of the Spiritual cause.

On Tuesday evening last, Dr. Carter Blake read a paper before the Marylebone Association of Enquirers into Spiritualism on "Experimental Spiritualism." In the course of the discussion which ensued the Rev. W. Stainton-Moses said he thought that all Spiritualists should unite in thanking Mr. Charles Blackburn for his liberality towards the cause in providing the means for carrying out scientific research. His was not a gift to one body or society in particular, but to the movement at large, as the results worked out by the committee to whom the apparatus was entrusted would interest the whole Spiritualist public, and help to establish the reality of a certain class of phenomena in a manner that no scepticism or ridicule from the outside world could controvert. He did not mean to imply that phenomenal Spiritualism was the most important or always the most interesting part of the subject, but it was of the highest importance that all published observations therein should be exact. Therefore all Spiritualists owed a debt of gratitude to Mr. Blackburn.

UNFOUNDED PRETENSIONS.—Some persons claim to be mediums whose pretensions find no sanction except in their own disordered imaginations, or in some abnormal action of their self-esteem. Such persons usually presume that their messages emanate from the most exalted sources, no matter how much internal evidence to the contrary others may be able to discover. We have several examples of this class before us, or present to our mind. We hardly know whether they are cases of honest delusion, or of insufferable egotism. Of this, however, we are certain, that, whether their conceptions are born of vanity or hypocrisy, the elements necessary to their support do not exist in this quarter. We cannot be instrumental in fostering claims which have no solid foundation, either in fact or reason. We sincerely advise those who claim to be *en rapport* with the highest spirits in the Universe—while they are accustomed to talk and write with the most miserable dilutions of small ideas and bad English—to remember that those who humble themselves shall be exalted. Henceforth let them be content to remain among the multitude of ordinary thinkers until the intrinsic character of their thoughts shall prompt others to assign them another place.—*Dr. S. B. Brittan, in "Spiritual Telegraph."*



### OPENING OF THE NEW SPIRITUALISTIC HALL IN LIVERPOOL.

In accordance with the announcement made in *The Spiritualist*, the Liverpool Psychological Society, formally opened their new place of meeting, the Perth-street Hall, on Sunday last, when Mr. J. J. Morse delivered one trance inspirational lecture at 11 a.m., and another at 6.30 p.m. Both lectures were well received by appreciative audiences, principally composed of Spiritualists. The new hall is a simple structure, intended for temporary use previous to the building of a more substantial edifice by the society. The appointments are unpretending, intended more for use than ornament. At the east end of the hall is the platform, which is movable, and can be enlarged for entertainment purposes when not required for lecturing. On Sunday it was covered with a green carpet, and had on it a small stand, upon which was placed a handsome bouquet of flowers; green damask curtains filled up the background. The hall is well lighted with four skylights, six windows, and two six-light gaseliers, hanging from the roof, and two gas pendants, one on each side of the platform. The sitting accommodation is provided for in the shape of 200 substantial wooden chairs. To the right of the entrance to the hall is a large, heavy cupboard, containing the society's library; in front of this stands the bookstall, well provided with books, pamphlets, and the periodicals of the movement, also with some works on vegetarianism and anti-vaccination. The library and bookstall are, I understand, the society's property, and its interests are well looked after by the society's librarian, Mr. Scott. Everything has a fresh and clean look, suggestive of a new departure. For the hall the society is indebted to the single-handed energy of Mr. John Chapman, whose name has been so long connected with the movement in Liverpool.

### THE ONEIDA COMMUNITY.

SOME agitation has been occasioned among American Spiritualists in consequence of some members and friends of the Oneida community having connected themselves with Spiritualism, so the following particulars about the community, given by *The Chicago Times*, may be of interest:—

The little band at Oneida, with its practical communism, again comes into public view through reports that it is about to be dissolved voluntarily. The members are free to admit that internecine dissensions have disturbed the harmony that was wont to prevail in the community, but claim that they were never so prosperous, and never more intent on pursuing the line of life they have marked out. Scepticism has crept into their councils, and some, comparatively few, withdrawals have occurred, but otherwise the community flourishes.

The peculiar sect, founded upon interpretations of the Bible, which is susceptible of so many constructions by men of different minds, call their little community the kingdom of heaven. Following the teachings of the primitive church, they hold their goods in common. Marriages are prohibited, but in a community numbering three hundred and sixty souls there are sixty children. Where celibacy is the rule, and no exceptions are admitted, even to prove it, whence come the little ones? Marriage in form only is prohibited. A system of stirpiculture prevails, and it is designed to rear the human family on the principles which govern the breeding of fancy stock. Parents have been selected, not with a view to union for life, but for the purpose of raising a superior race of men and women. The experiment has not been rigidly tried, for the physician of the community admits that little further has been attempted than "laying a veto on combinations for parentage which were obviously unfit." Statistics of results, it is claimed, are favourable to the experiment. Of fifty-five children born in the community in nine years five died at birth. The rest have lived entirely free from serious illness, and have not been assailed by measles, whooping-cough, and such other contagious diseases as are supposed to be the common lot of childhood. The five deaths are attributed to imperfect selections for parentage.

The community is increasing and multiplying its worldly store. Commencing their peculiar life under disadvantageous circumstances, the Oneidas are now proprietors and employers. They own a section of land upon which they reside, and obtain large profits for horse and cattle raising and butter-making. They have a silk factory, a steel-trap factory, and, as any patron of a grocery store must know, can fruits and vegetables extensively. The value of the property is estimated at half a million, and every member of the community is assured a comfortable livelihood. If any member, urged by the possessory principle which leads to personal accumulation, or by a desire to see and mix with the world, wishes to leave the community, he may withdraw any capital he brought it; if he brought nothing, he is presented his clothing and one hundred dollars in money.

All the neighbourhood objection to the community, which once was rife and threatened its expulsion, has died away. It is peaceful and well disposed, offending in nothing but its method of propagating the species; and it gives considerable employment, with the reputation of being a generous taskmaster. The people of the county in which it is located no longer think of disturbing it. While they condemn one peculiarity of the system glaringly at variance with common practice and belief, they acknowledge that its ways are the ways of gentleness, and all its paths are peace. If it expire, the fatal blow will probably come from within; and it is questioned whether it will survive the death of John Humphrey Noyes, the present leader, who interprets the Scriptures for the community, and, while disavowing chieftaincy, gives the little community laws.

Mr. W. J. COLVILLE will leave Liverpool for Boston, United States, on the 10th October next.

THE Baroness von Vay writes that she and some friends have established a temporary hospital for twelve wounded soldiers, and that they are fully employed in tending the sick, making bandages, and supplying other necessities.

DEMONS ACCORDING TO SPIRITISM.—According to Spiritist doctrine, neither "angels" nor "devils" are beings apart from the rest of the creation; all the intelligent beings of the universe are of one and the same nature. United to material bodies, they constitute the human race which peoples the earth and the other inhabited worlds of the universe; freed from those bodies, they constitute the spirit-world, or the spirits who people space. God has created them *perfectible*; He has given them an aim, viz., the attainment of perfection and of the happiness which is the consequence of perfection; *but He has not given them perfection*; He has willed that they should owe it to their own personal efforts, so that they might have all the merit of its acquisition. From the first moment of their creation, they progress incessantly, either in the state of incarnation, or in the life of the spirit-world; arrived at the culminating point of their purification they become *pure spirits*, or *angels*, according to the common expression; so that, from the embryo of the intelligent being to the angel, there is an uninterrupted chain, each link of which marks a degree in the scale of progress. It follows, therefore, that there are spirits at every degree of moral and intellectual advancement, according as they are at the top, the bottom, or the middle, of the ladder; and that, consequently, there are, among them, spirits of every degree of knowledge and of ignorance, of goodness and of badness. In the lower ranks of spirits there are some who are still deeply imbued with the love of evil, and who take pleasure in doing wrong; spirits who may perfectly well be called *demons*, for they are capable of all the misdeeds attributed to the latter. If Spiritism abstains from giving them that name, it is because the world has attached to it the idea of beings distinct from the human race, of a nature essentially bad, doomed to evil for all eternity, and incapable of progressing in goodness. According to the doctrine of the Church, the demons were created good, and have become bad through their disobedience; they are "fallen angels;" they were placed by God at the top of the ladder, and they have fallen from that elevation. According to Spiritism, they are imperfect spirits who will grow better in course of time; they are still at the foot of the ladder, but they will reach the top sooner or later. Those who, through their carelessness, their obstinacy, or their perversity, remain longer in the lower ranks, incur the penalty of their persistence in evil, for the habit of wrong doing renders their return to goodness all the more difficult; but there comes a time when they grow weary of the misery of such an existence and of the sufferings which are its consequence; they begin to compare their own existence with that of the good spirits, they understand that it is for their own interest to return to the path of rectitude, and they endeavour to become better; but this they do of their own free will, and without being constrained to do so. *They are placed under the law of progress by the fact of their being capable of progressing, but they are not compelled to progress in spite of themselves.* God furnishes them, incessantly, with the means of progressing; but they are free to use, or not to use, the means thus furnished. If progress were obligatory, there would be no merit in progressing, and God wills that each should have the merit of his action; He does not place any one of them in the front rank as a matter of privilege, but that highest rank is open to all, and no one reaches it otherwise than through his own efforts. The highest angels have won their grade, like all others, and have travelled up to their present elevation by the same road.—*Kardec's "Heaven and Hell," Blackwell's translation.*

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