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VOLUME TWELVE. NUMBER TWENTY-FIVE.

LONDON, FRIDAY, JUNE 21st, 1878.

SPIRITUALISM AND THE CHURCHES.

IN these days, when the governing and the scientific classes have no religion and incline strongly to materialism, there is no doubt that *The Christian World* did its duty to its readers by telling them the truth about Spiritualism, thereby bringing to their knowledge a power which is competent to put new life into the churches, and to enable them to retain their ground against those who deny the fact of man's immortality. The New York *Catholic World* displays similar good sense in the following paragraph:—

"There is no difficulty in understanding the bitterness with which modern science regards Spiritualism. That science had been, for so long a time, carrying everything before it; it had weighed so many things on earth and in the heavens, that all idea of the supernatural (spiritual) was fairly relegated to the obscure past or the obscurer future. The philosophy of the nineteenth century was being fast reduced to a mere statement of the contents of sensation; and the philosophers of the day were looking for an easy victory over the most respectable of dogmatic traditions, . . . when lo! up starts a mass of phenomena, not merely inexplicable by any known law, but in popular estimation at least, incompatible with any hypothesis but that of supernatural (spiritual) agency."

It is worthy of note that the bigotry, intolerance, and persecution displayed against Spiritualism have, in this country, come chiefly from reputed men of science and not from theologians. The Royal Society, and not ecclesiastical authorities, tabooed Mr. Crookes' clear record of psychic facts, and it was a Fellow of the Royal Society who tried to get a medium shut up in a prison.

SPIRITUALISM NECESSARY TO THE CHURCHES.*

BY EUGENE CROWELL, M.D.

SINCE the invention of the art of printing the world has been rapidly advancing in true knowledge, and more especially has this advance been witnessed within the present century; and while all the sciences and all the branches of human knowledge have teemed with discoveries and inventions, spiritual knowledge, that which most vitally concerns us, has until recently not only not advanced, but the proportion of those who reject all belief in the soul's continued existence is greater to-day than at any former period.

If at the time of Christ the world had progressed sufficiently to enable it to receive and comprehend, to the extent it did, the doctrines he taught, is it not certain that the world to-day is able to comprehend a larger measure of knowledge relating to man's spiritual nature and condition, and do we not find that in every age knowledge has flowed in upon the minds of men to the full extent of their capacity for its reception? Whatever may be said to the contrary, I contend that the diffusion of knowledge has not tended to make men less regardful of those questions which relate to their spiritual life and welfare. The increase of knowledge has simply compelled them to demand proof of that which heretofore has been accepted upon faith alone, and to-day men are just as desirous of learning that which relates to their future existence as they ever have been, but unfortunately theology is unable to furnish the evidence required, and millions of earnest minds stand aloof, waiting and hoping that with the showers of knowledge now descending upon the world, that a few drops at least may crystallize into satisfactory evidence which will settle this long-vexed question. This is the attitude of many, and this is the reason why they occupy the position they do to-day; and amid all this influx of knowledge, are they alone to meet with disappointment—to have their earnest desires un-

gratified? I do not think this, neither do I think I err when I affirm that Modern Spiritualism has been sent to furnish this evidence, and that elsewhere it does not exist; and further, if Spiritualism fail to make good its pretensions in this respect, then it is a delusion and a snare, and even worse, it is a huge deception. Either it is all we claim, or it is unworthy any man's attention, and we urge it upon the attention of all with the understanding that it shall furnish proofs of its claims, as well substantiated as those which lie at the basis of all true philosophy, or in the event of failure we will acknowledge error and defeat.

The ancient Hebrews, through whom came the books of the Old Testament, believed in and practised spirit communion. Jesus, with His disciples, through whom came the truths of the New Testament, believed in and taught it. The early Christians believed in it, and their successors in the Catholic Church believed in it, and believe in it now. The Church of England affirms belief in the communion of saints. Calvin, Luther, and Wesley, the founders of the most important of the Protestant sects, with Knox, believed in it, and their immediate followers all, or nearly all, had faith in it. The Quakers, Swedenborgians, Moravians, Shakers, and in fact all Christian sects originally believed in it, and some believe in it to-day.

Thus the testimony of the Christian fathers, and those who preceded them, to the truth of spiritual intercourse, has been perpetuated in an unbroken line from their times to the present; and while their opinions as to what they believed are authoritatively referred to and quoted by modern Christians, their evidence as to what they had seen, or otherwise known, and upon which knowledge perhaps these very opinions were founded, is rejected as delusion and superstition.

Was the faith of all these in this element of religious belief an error? If so, what is left for their successors in the Church which may not be swept away to-morrow? They reject all that is vital and satisfying in that belief, and we cannot think it strange that so many should be dwarfed and cramped in their spiritual natures.

It is often declared that the volume of revelation was long since closed. It is admitted that revelation was once an open volume. By what authority is it now sealed? It is certain that Jesus Himself said nothing to countenance this opinion, and we have no evidence that any of His disciples did, if we except John, and as to him, the only passages which have been cited as authority for this belief are the eighteenth and nineteenth verses of the last chapter of Revelation, written by him, and these bear internal evidence that the curse there pronounced was simply against anyone who should add to or subtract from the words of that particular book, the intention plainly being to prevent any mutilation of, or tampering with, what is there written; and what should establish this view beyond question is, that at least one other book—the Gospel of John—is generally acknowledged to have been written subsequently to the book of Revelation, while at least one of his epistles is supposed to have been.

The prophets and the apostles were endowed with heavenly gifts, but I presume no one will contend that the spirits or angels who manifested through them were also endowed with any special gifts above those which good angels now generally possess. If this be correct, it is only necessary for spirits to possess the powers they then possessed, and for certain individuals in earth-life to be similarly organised and endowed with the gifts which the prophets and apostles then exercised, for spirit manifestations to be as much of a reality to-day as they were then.

That many persons now living have these endowments, I believe to be as susceptible of proof as any other fact of common occurrence, and this is in perfect accordance with

* From Dr. Crowell's *Primitive Christianity and Modern Spiritualism*.

what Christ Himself taught, when He promised similar gifts to all that believed. We simply contend for the fulfilment of this promise, and it is passing strange that the great body of the Protestant successors of His apostles—the clergy—should be found arrayed against the validity of the promise, while we, the unorthodox, should be united in proclaiming its fulfilment, literally battling on the side of the fathers of the Christian religion, while the professed defenders of its doctrines are hurling their shafts against us both. We are in the apostolic camp, armed with evidence and proof, and using these weapons to defend and vindicate apostolic rights, and every day our forces are augmenting, our position is being strengthened, and our means of disseminating the truths which are committed to our keeping are extending.

It is repudiation of their most sacred things for theologians to reject spirit intervention, in the face of the fact that the very inauguration of Christ's appearance on earth was through the announcement by an angel to Mary: "Hail! thou art highly favoured: the Lord is with thee."

If an angel announced His first coming, the promise of His second coming is fulfilled in modern Spiritualism—coming with legions of angels, or spirits, as He promised to come. When He first came unto His own, His own received Him not; and now, upon His second coming, the Church rejects Him as it did then; and now, as then, He turns to publicans and sinners, who receive Him gladly.

It is equally inconsistent for them to deny, as many do, the verity of the appearance of Samuel to Saul through the mediumship of the woman of Endor. Within the lids of the Bible there is no stronger evidence of a life hereafter than that founded upon this apparition, and it is strange that theologians do not perceive the disadvantage at which they place themselves by the doubts they cast upon this narration.

The first in order of the books of the Bible, Genesis, abounds with narratives of spirit intervention, and of the last of these books, Revelation, it is declared by John, to whom it was given, that he received it through the agency of angels, or spirits. If the reader will accompany me in a brief review of some of the passages in this book which cast light upon this question, I think he will endorse the above remarks.

In the first verse of first chapter it is declared to be "the revelation of Jesus Christ, which God gave unto Him (Jesus) to show unto His servants things which must shortly come to pass; and He (Jesus) sent and signified it by His angel (or spirit) unto His servant John."

The words included in parentheses are mine. Here it is declared that God gave this revelation to the ascended Jesus, and that He (Jesus) sent and signified, or communicated, it by His angel (or spirit) unto His servant John. This passage, at the very outset, places it beyond dispute that, so far from the revelation being direct by God to John, it was not even made directly by the spirit of Jesus, but by another spirit, authorised by Him to give it.

In the succeeding verse it is said that John "bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that He saw."

Here, notwithstanding John only communicated with an angel (or spirit), he declares the revelation to be "the Word of God." I leave it for others to decide how he could possibly have known this to be the case, as the only evidence he had was the declaration of the angel (or spirit). And as we proceed it will be seen that all that was told John by an angel (or spirit), and all otherwise said, and not directly addressed to him, was said by spirits.

Mr. E. W. WALLIS, trance medium, writes from Belper, June 17th:—"I return to town on June 20th, and shall be glad to receive calls to attend private *séances* or deliver public or semi-public addresses in London until July 12th, when I again leave for the provinces. I am engaged to speak at Ladbrooke Hall on Sunday next, in the morning at 11, evening at 7; subjects to be chosen by the audiences.

It is understood that the Postal Congress held the other day at Paris has agreed on an amended treaty to come in force on the 1st of April next, by which the limit of weight of books, to be carried by the Postal Union Mails, is raised from 2lbs. to 4lbs. Nothing appears to have been agreed upon that will hamper the free delivery by post, in America, of English books. This will probably lead, sooner or later, to the abolition of the duty levied by the United States on books.—*Athenæum*,

PRIVATE *SÉANCES* AND CERTAIN CONDITIONS INFLUENCING THE PHENOMENA.

BY CHARLES BLACKBURN.

IT may interest your readers to know some recent experiences with Miss Kate S. Cook at my house, therefore away from her own home.

For many years past the Davenport Brothers have been considered by nine-tenths of inexperienced society as impostors, which I never yet could admit; so to make certain that all mediums having the same kind of power were not tricksters, I engaged Miss Florrie Cook five years ago as a private medium, and submitted her *séances* first to the charge of Mr. W. H. Harrison, next to Mr. Luxmoore, and finally to Mr. Wm. Crookes, F.R.S., for test scrutiny, and they each have asserted over and over again that her powers at dark *séances* were absolutely genuine, although of the same character as the Davenports. The same persons have also testified to the genuineness of her materialisation "Katie King" *séances*, so long notorious. Since that time, however, she was married to Captain Corner, and went and returned from abroad. But her sister, Katie S. Cook, at seventeen became a strong medium, and to shield her from that harm and abuse which public mediums are liable to, I arranged terms for further investigations by myself and friends, by trying to develop her powers under the guidance of Signor Rondi, an experienced man in London, to see if "Spiritism" is, or is not, "a great scientific truth," and nothing whatever to do with theology.

Since Miss Katie S. Cook has been here, say a fortnight, myself and friends have had a few sittings of very favourable character, but I have no authority to state names. Upon evenings when no visitors called, myself and daughter and Miss Cook have sat in the dark in the library round a small table, when suddenly the musical box has been wound up by a rough hand, the table jumping up and floating for several minutes, say, nine or ten inches, off all four legs, and we three all fast holding each other's hands, and standing up; then the intelligent force went and played several airs on the piano at the medium's back, whilst myself and daughter held her; then took a small bell high up in the air ringing around the room, also a tin musical box. Next, tapes and string were used by warm, rough hands, which tied us together round our necks, and nearly choked us. We three never let go our hands from the first; the spirit "Lilian" kept talking to us nearly all the time, and said that her "helps" did most of it, and she guided them.

Now, let me ask all scientific men, why if the above be true (and plenty here can verify the same from similar experiences), why are they afraid of investigating these facts? I have no assistants or mechanism, nor has the medium; therefore, I ask, Whence this force, and what is it?

My friend Mr. B., of Eccles, enjoyed a materialisation *séance* a few evenings ago; he went into the cabinet with the medium, and held her until a form in pure white rose up and spoke to him in the identical voice, in twilight, which has always spoken to him at "dark *séances*;" the medium's dress was worsted, and the spirit-form's dress was white calico, both of which he at the same time handled and saw, whilst the medium was conscious, and not in the trance state.

The medium tells me that dark *séances* affect her afterwards with headache only, but after materialisations it takes long to recuperate her, as her very life seems "to flow out of her," also her memory and other powers; but she takes no part in them by her will; she merely sits passively in her chair whilst the spirit comes, and talks, and forms itself; it can vanish instantly, and comes nearly as quickly. In dark *séances*, Miss Cook says that when spirit hands touch the sitters she frequently knows it, owing to a slight electrical-like shock; and if a positive septic or disagreeable person is touched, the shock is much stronger. "Materialisations" being of a far higher character than dark *séances*, cause the medium to feel drowsy and grow thin, and the form produced has difficulty in solidifying, especially if thunder is about, or an uncongenial atmosphere exists, especially when she is in a conscious state; but if in deep trance, she becomes much thinner, and the form becomes quite solid. Still, all the white raiment, with the form, vanishes *in a moment*, and the

form, just before vanishing, calls us to come and see her medium, who is found in trance, with earrings, necktie, dress, &c., just as at first when placed in her chair.

I give free sittings to my friends, nor is the medium allowed to receive one farthing; and I have no interest whatever, except in investigating a new and great fact. I merely write this, showing my present advancement of knowledge on this subject. The weighing apparatus will be ready shortly for the British National Association of Spiritualists.

Parkfield, Didsbury, near Manchester, 16th June, 1878.

MRS. LOWE'S INCARCERATION IN A LUNATIC ASYLUM FOR WRITING MEDIUMSHIP.

(From *The Truthseeker*, June 1st, 1878.)

IN order to justify my detention, it was necessary to take my belief out of the pure spiritualistic sphere and bring it into that of Theomania, or irrational belief in exceptional union with or absorption in Deity. That this was done to the satisfaction of the Parliamentary Committee may be inferred from their subsequent treatment of me; though whether they gave equal consideration to the rebutting evidence is open to doubt. That rebutting evidence was as follows. It had been in the hands of every member of the Committee for some weeks previous to the hearing of the medical witnesses against me.

"To the Commissioners in Lunacy. The Lawn, Hanwell, June 13th, 1871. Gentlemen, . . . As to my belief that some unknown motive power is occasionally brought to bear on material objects by intelligence or intelligences extraneous to man, I share it with thousands in all countries. *Certainly an indiscriminate compliance with all commands so given would be insanity, but I deny having ever complied with any that were not wise or perfectly trivial, and submit that you have neither sought nor obtained one particle of proof to the contrary.*"

Ibid. "The Lawn, Hanwell, Sept. 28th, 1871. Gentlemen, as you have my medial writings for inspection, I think it fair to express unequivocally my conviction that no so-called spirit writings have any weight or value as such, any more than human communications. You will observe that my addresses are to the Great Father of all, and may therefore gather that I consider the replies as certainly divine. *I do not*; I simply consider that all spirits are God's subjects, and flee to Him for protection, as I would complain to an earthly master of the misconduct of his servants. I emphatically deny that I ever but once acted on medial communications to the possible detriment of any one, and that I bitterly regretted at the time, as my diary would show. In matters only concerning my personal comfort, I felt at liberty to experimentise concerning the truth of statements within reasonable limits. . . . Granted the reality of medial writing, I do not see how I am responsible for what is written. Had I been unmolested, all bad pages would have been destroyed."

About this time, steps were being taken for an inquisition, and though of course I preferred that to incarceration, and urged it on, I was extremely anxious, on account of my children, to induce the Commissioners to release me at once, and so prevent publicity. I therefore, on the 6th of October, 1871, proffered the expenses of a travelling commission, if they would send one, to collect evidence of my sanity in the places I had last dwelt in before capture, which offer was met by "silent contempt." Therefore, on the 27th of October, 1871, I wrote to the Commissioners as follows:—

"Gentlemen, . . . I assume that your non-acceptance of my offer of the 6th inst. is an admission you are satisfied my actions are and have been sane, and conclude you still condemn me on the ground that so-called mediumship is a chimera, an insane delusion. I, on the contrary, assert that it is a reality, and maintain that a careful inspection of all the books abstracted from my desk will prove it to be such. I believe those manuscripts are now at Dr. Maudsley's, 9, Hanover-square. They consist of dialogues in various hands, one of which I assert to be mine, and expressive of my thoughts; the others produced by extraneous intelligence or intelligences, using my hand through what some call the psychic force, to express their thoughts. *Of the nature of this intelligence I say nothing, for I know nothing*; nor does its quality at all affect its reality, which is all that concerns the Board. I petition that these books, after being shown me for identification, may be submitted to two umpires, one chosen by the Board, and another, a Spiritualist, chosen by me, who shall decide whether their origin is what I assert, or a fraudulent forgery—the only other alternative. For such forgery, it must be borne in mind, there was no conceivable motive; and I have already endured for thirteen months the most horrible moral torture that can be inflicted on a rational and cultivated woman rather than acknowledge it to be such. It would, of course, also be right to ascertain my character and principles through life by application to referees.*"

* It is not contended that in passive writing there is no trace of the medium's normal calligraphy, but that in some cases, and notably in mine, there are modifications which must either be caused in the manner here stated, that is, by extraneous influence on the medium's hand, or be designedly made by him. On the latter supposition, arguments derived from character should, of course, have great weight. As the Commissioners did not accede to

Such were my views on this important subject as expressed throughout my incarceration; and lest the reader suspect them of being got up for the nonce, I will add an extract from the introduction to a Passive Writing dialogue written and published long after release, and put in evidence before the Select Committee on Lunacy Law on the 17th May, 1877.

In giving the following pages to the world, the writer desires again to repudiate all claim to what is called "Divine Inspiration," or to any communication with the Saviour of mankind otherwise "direct" than is obtainable by all the sons of men, and is distinctly claimed by our church in her Litany and other formularies. That, through some atmospheric change or modification of man's temperament, that intercommunication with ethereal races which, according to Christian dogma, has always existed, is now become of daily and most general occurrence, appears to the writer the only material superficial innovation made by modern Spiritualism on received opinion. It is impossible to look around and not see that the old faiths are dying out; man has outgrown his Bible. Far from the writer be the pretension or desire to inaugurate a new one. Among all the doctrines taught her, she has accepted none more heartily than that revelation to man can only be relatively not absolutely divine or true, and that for a pigmy race like ours to imagine itself, even at its best, capable of entering into intellectual sympathetic union with that from which sprung the stupendous universe, is the very *acme* of folly and arrogance!*

Should the charge of Theomania still seem unrefuted, I can only beg my readers to believe that, if I knew how to disclaim the impeachment more strongly, I would gladly do so.

And now for the evidence on the other side. We had first a few extracts from the private note books of doctors who said that they had copied them from mine; then we had a few disjointed sentences from dialogues, to be deemed mediumistic or purely imaginary at will, said to have been written by me, but of which there was no proof that I had ever even seen them, and of the obtaining of which one witness at least gave an untrue account. Then there were quotations from memory of conversations six or seven years old, and, worst of all, *horribile dictu!* there was actually strong presumption that I had, at Passive Writing's bidding, performed sundry perfectly trivial and legitimate acts, as, for instance, moving a banker's balance from a place I had left to another I was going to! With any more serious charges than these, accusing me of attacking characters which it is alike my duty and my desire to respect, I do not deign to deal, for I have already denied them in my affidavit, and till convicted of perjury I claim absolute credence.

THE BISHOP OF WINCHESTER ON SCEPTICISM.—Dr. Harold Browne, in his visitation charge to the clergy and laity of the Southampton Deanery, pointed out that the scepticism so prevalent among the upper classes had now permeated to the lower, and presented to his hearers a gigantic enemy. He dwelt at length on the teachings of sceptical criticism, and said that neither that, nor science, nor philosophy, could rob Christians of the historical evidence of the truth of their faith. If the sons of the English Church would but act up to her principles, and not endanger her existence by internal dissensions, they might, like the early Christians, defy the world.

AMERICAN SPIRITUALISTS.—Mr. Epes Sargent writes from Boston, June 3rd:—Mrs. Louisa Andrews, of Springfield, Mass., who leaves tomorrow for England with her son and sister, has been known these many years as an earnest and discreet investigator into the phenomena of Spiritualism, and has written on the subject with much ability, clearness, and good taste. Her articles in the *London Spiritual Magazine* some ten years ago on the Slade manifestations, entitle her to recognition as one of the best writers in our ranks. Lancelot Andrews, who accompanies his mother, graduated recently at Yale College with the highest honours of his class in all scientific studies. He is an accomplished chemist. It may not be amiss to add that he is a lineal descendant of that Lancelot Andrews (born 1565; died 1626) who was bishop of Chichester, Ely, and Winchester, and one of the authors of the common translation of the Bible, the same whom Milton celebrated in one of his Latin elegies, bewailing his death in language of the most impassioned regret and admiration. Mrs. Andrews will, we hope, send us for publication accurate accounts of the present state of Spiritualism in England, and I hope that English Spiritualists will supply her with all the information they think may be useful. Her address for some time will be, "To the care of Miss C. Barnard, 6, York-road, Western-road, Brighton, England." She ought to be there about the 17th of June instant. Her sister, Miss Emily G. Jones, is also a studious Spiritualist, a thinker, and a writer of marked ability. They expect to make considerable stay in England—long enough, at least, for Mr. Andrews to complete his studies in Germany.

my proposal, and allow me to identify the MSS. Dr. Maudsley professed to have in 1871, I cannot, of course, tell whether any of those produced to the Committee in 1877 were mine or not. I can only assert, on the alleged donor's own authority, that he had never even seen what it is alleged he gave to the doctors. But, in addition to the want of evidence concerning the MSS. quoted by Dr. Maudsley, the idea of a gentleman and a father giving such papers up is so preposterous that one cannot but be astounded at members of the House of Commons swallowing such a statement.

* *How an Old Woman obtained Passive Writing, and the Outcome Thereof*, page 6

ZSCHOKKE AND DESCHAMPS' SPIRITUAL PERCEPTION.*

(Translated by Epes Sargent.)

HEINRICH ZSCHOKKE, the celebrated German writer, instinctively a Spiritualist from his youth up, was well acquainted with the phenomena of rhabdomancy (divination by a rod or wand), which, he says, presented him with a new phase of nature, and which was, moreover, of considerable use to him in his mining operations. From personal experience, he believed in spiritual impressions and presentiments, especially as conveyed in dreams. But this most remarkable faculty was what he describes as a singular kind of prophetic gift he called his inward sight, but which was always an enigma to him. The following is his detailed account of it:—

“It is well known that the judgment we not seldom form at the first glance of persons hitherto unknown, is more correct than that which is the result of longer acquaintance. The first impression, that through some instinct of the soul attracts or repels us with strangers, is afterwards weakened or destroyed by custom, or by different appearances. We speak in such cases of sympathies or antipathies, and perceive these effects frequently among children, to whom experience in human character is wholly wanting. Others are incredulous on this point, and have recourse rather to the art of physiognomy. Now, for my own case: It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct before me. During this time, I usually feel so entirely absorbed in the contemplation of the stranger life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features.

“For a long time I held such visions as delusions of the fancy, and the more so, as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of jest, I once in a familiar family circle at Kirchberg related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life: people were astonished and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke; for what I had uttered was the *literal* truth. I, on my part, was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and, when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. ‘What demon inspires you? Must I again believe in possession?’ exclaimed the *spirituel* Johann von Riga, when, in the first hour of our acquaintance, I related his past life to him, with the avowed object of learning whether or no I deceived myself. We speculated long on the enigma, but even his penetration could not solve it. I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer, ‘It was not so.’ I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many, I will mention one example, which pre-eminently astounded me.

“One fair day in the city of Waldshut, I entered an inn (the Vine) in company with two young student-foresters; we were tired with rambling through the woods. We supped with a numerous society at the *table d’hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer’s psychology, Lavater’s physiognomy, &c. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite us, and who had allowed himself extraordinary license. This man’s former life was at that moment presented to my mind. I turned to him and asked whether he

would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me? That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant; his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, &c. A dead silence prevailed during the whole narration, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candour, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably living still!

“I can well explain to myself how a person of lively imagination may form, as in a romance, a correct picture of the actions and passions of another person, of a certain character, under certain circumstances. But whence came those trifling accessories which *nowise concern me*, and in relation to people for the most part indifferent to me, with whom I neither had, nor desired to have, any connection? Or, was the whole matter a constantly recurring *accident*? Or, had my auditor, perhaps, when I related the particulars of his former life, very different views to give of the whole, although in his first surprise, and misled by some resemblances, he had mistaken them for the same? And yet, impelled by this very doubt, I had several times given myself trouble to speak of the most insignificant things which my waking dream had revealed to me. I shall not say another word on this singular gift of vision, of which I cannot say it was ever of the slightest service; it manifested itself rarely, quite independently of my will, and several times in reference to persons whom I cared little to look through. Neither am I the only person in possession of this power. On an excursion I once made with two of my sons, I met with an old Tyrolese, who carried oranges and lemons about the country, in a house of public entertainment, in Lower Hanenstein, one of the passes of the Jura. He fixed his eyes on me for some time, then mingled in the conversation, and said that he knew me, although he knew me not, and went to relate what I had done and striven to do in former time, to the consternation of the country people present, and the great admiration of my children, who were diverted to find another person gifted like their father. How the old lemon merchant came by his knowledge, he could not explain either to me or to himself; he seemed, nevertheless, to value himself somewhat upon his mysterious wisdom.”

Emile Deschamps communicates to *Le Monde Musical*, of Brussels (1868), the following account of his own experience in psychometry: “If a man believed only what he could comprehend, he would believe neither in God, in himself, in the stars which roll above his head, nor in the herbage which is crushed beneath his feet. . . .

“In the month of February, 1846, I travelled in France. I arrived in a rich and great city, and I took a walk in front of the beautiful shops which abound in it. The rain began to fall; I entered an elegant gallery. All at once I stood motionless; I could not withdraw my eyes from the figure of a lovely young woman, who was all alone behind an array of articles of ornament for sale. This young woman was very handsome; but it was not at all her beauty which enchained me. I know not what mysterious interest, what inexplicable bond held and mastered my whole being. It was a sympathy subtle and profound, free from any sensual alloy, but of irresistible force, as the unknown is in all things. I was pushed forward into the shop by a supernatural power. I purchased several little things, and, as I paid for them, said, ‘Thank you, Mademoiselle Sara.’ The young girl looked at me with an air of surprise. ‘It astonishes you,’ I continued, ‘that a stranger knows your name, and one of your baptismal names; but, if you will think for a moment of all your names, I will repeat them all

* Extracted from *Planchette*, by Epes Sargent. Trübner and Co., 1869.

to you. Do you think of them?' 'Yes, Monsieur,' she replied, half smiling, and half trembling. 'Very well,' I added, looking fixedly in her face, 'you are called Sara Adele Benjamin N——.' 'It is true,' she replied; and after some minutes of surprise she began all at once to laugh; and I saw that she thought that I had obtained this information in the neighbourhood, in order to amuse myself with it. But I knew very well that I had not till this moment known a word of it, and I was terrified at my own instantaneous divination.

"The next and the next day I hastened to the handsome shop; my divination was renewed at every instant. I begged of Sara to think of something without letting me know what it was; and, immediately, I read on her countenance her thought not yet expressed. I requested her to write with a pencil some words, which she should keep carefully concealed from me; and, after having looked at her for a minute, I, on my part, wrote down the same words in the same order. I had her thoughts as in an open book, but she could not in the slightest degree read mine, such was my superiority; but, at the same time, she imposed on me her ideas and her emotions. Let her think seriously on any subject, or let her repeat in her own mind the words of any writing, and instantly I was aware of the whole. The mystery lay betwixt her brain and mine, not betwixt my faculties of intuition and things material. Whatever it might be, there existed a *rapport* between us as intimate as it was pure.

"One night I heard in my ear a loud voice crying to me, 'Sara is very ill, very ill!' I hastened to her: a medical man was watching over her and expecting a crisis. That evening Sara had entered her lodgings in a burning fever; she continued in delirium all night. The doctor took me aside, and told me that he feared the worst result. From that apartment I saw the countenance of Sara clearly, and, my intuition rising above my distress, I said, in a low voice, 'Doctor, do you know with what images her fevered sleep is occupied? She believes that she is at this moment at the grand opera at Paris, where she indeed has never been, and a *danseuse* gathers, amongst other buds, some hemlock, and, throwing it to her, cries, 'That is for you.'

"The physician thought I was delirious too; but some minutes afterwards the patient awoke heavily, and her first words were, 'Oh! how beautiful is the opera! but why did that handsome girl throw to me that hemlock?' The doctor was stupefied with astonishment. A medicine containing hemlock was administered, and in some days Sara was well."

MR. RUSKIN ON "HONESTY."

OF "making and selling bad goods," Mr. Ruskin says:—

"No form of theft is so criminal as this, none so deadly to the state. If you break into a man's house, and steal a hundred pounds' worth of plate, he knows his loss, and there is an end; besides that, you take your risk of punishment for your gain like a man. And if you do it bravely and openly, and habitually live by such inroad, you may retain nearly every moral and manly virtue, and become a heroic rider, and reiver, and hero of song. But if you swindle me out of twenty shillings' worth of quality on each of a hundred bargains, I lose my hundred pounds, and get a hundred untrustworthy articles besides—which will fail me when I least expect it, perhaps at my utmost need; and you, having done your thieving basely, are corrupted by the guilt of it to the very heart's core.

"This is the first thing, therefore, which your general laws must be set to punish, fiercely, unmitigably—to the utter prevention and extinction of—or there is no hope for you. No religion that ever was preached on this earth of God's rounding, ever proclaimed any salvation to sellers of bad goods. If the ghost that is in you, whatever the essence of it, leaves your hand a juggler's and your heart a cheat's, it is not a Holy Ghost—be assured of that. And for the rest, all political economy, as well as every higher virtue, depends first on sound work."

In like manner, and stating the eternal distinction between right and wrong—

"It becomes, therefore, for me, and for all who believe anything I say, a great primal question on what this presumably attainable honesty is to be based.

"Is it to be based on religion?' you may ask. 'Are we to be honest for fear of losing heaven if we are dishonest, or (to put it as generously as we may) for fear of displeasing God? Or, are we to be honest on speculation, because honesty is the best policy; and to invest in virtue as in an undepreciable stock?'

"And my answer is—not in any hesitating or diffident way (and you

know, my friend, that whatever people may say of me, I often do speak diffidently; though, when I am diffident of things, I try to avoid them, if it may be; but here I say with no shadow of doubt)—your honesty is *not* to be based either on religion or policy. Both your religion and policy must be based on *it*. Your honesty must be based, as the sun is, in vacant heaven; poised, as the lights in the firmament, which have rule over the day and over the night. If you ask why you are to be honest—you are, in the question itself, dishonoured. 'Because you are a man,' is the only answer; and therefore I said in a former letter that to make your children *capable of honesty* is the beginning of education. Make them men first, and religious men afterwards, and all will be sound; but a knave's religion is always the rottenest thing about him."

EMIGRATION.

THE following is the beginning of an article in *Social Notes*, by Sir Julius Vogel, on emigration to the colonies in general, and New Zealand in particular. Those Spiritualists who sometimes write to this journal on the subject of emigration would do well to give attention to the whole article:—

To properly understand the position of an English colony, it must be remembered that it offers most of the advantages with few of the disadvantages of an old established country. With the machinery of government and possession of laws carefully modelled after those of the parent country, it does not possess the national debt arising from expensive wars, and it is not burthened with the support of a large section of the population whose unhappy heritage is crime and poverty. To some extent every country must have such a heritage. It is not contended that in course of time the colonies will be without it, but we are dealing with the present and the coming generation; and, besides, the point of departure for such a heritage is not the dark ages, but an age in which the discoveries of science and the general spread of education will do much to retard the progress of the melancholy fact that side by side with progress and prosperity there must be a proportion of adversity and crime. Excepting in rare instances, where some money has been expended in troubles connected with native races, the public debts of colonies represent expenditure on useful works, the results of which remain for the benefit of those who pay the interest. These public debts are not comparable with the English national debt; their counterparts are much more nearly to be found in the debts of local trustees for public works of utility and in the capital of railway and water companies. The laws in force in the colonies are, as has been said, modelled on those of this country. In many cases they are improvements, because they have not been burdened with the difficulty of disposing of the claims of vested interests which more or less interfere with the amendment of any law, however unjust or obsolete it may be. There has in this country of necessity grown up a large amount of personal government, arising from the imperfectly educated condition of a considerable portion of the community. Hence, notwithstanding all the theories of representative and free institutions, there is a great deal of irresponsible government by nominees in matters which most nearly affect the daily wants and domestic concerns of the people. But in the colonies the institutions are free and representation a reality, not a mere name. The machinery of local government is far in advance of anything that has been effected in the United Kingdom. The acquirement of land is not hedged round with difficulties. A piece of land may be disposed of and transferred as readily as a share in a joint-stock company. Criminal prosecutions are not made the instruments for recovering civil claims. Here, where prosecutions are privately conducted, they are frequently initiated, and more frequently still threatened, to bring a pressure to bear in the recovery of a private debt. In the colonies criminal prosecutions are conducted by public prosecutors, and there is an absence of that shameful system of prostituting the power of the law which unhappily is so often to be observed in England. The means of education are open to all, and the humblest member of the community may rise by his own ability to high position. As a matter of course, in sparingly peopled countries labour takes much higher rank in relation to capital than it possibly can do in countries where the population is excessive. Hence there are rarely struggles between capital and labour, and when they do occur they are easily adjusted. Although, as must be the case in any community, there are persons always ready to constitute cliques, and to claim for themselves the rights of caste and social position, there is little disposition to bow down before any idol which is not supported by personal merit. A clique may be happy in its own impenetrable reserve. But those outside of it are not unhappy because of their exclusion, nor on account of that exclusion do they suffer any material loss. The cost of living in the colonies is less than at home. There is not so eager a disposition for display, and, in short, the same amount of comfort may be attained for a less sum. On the other hand, labour is more highly compensated, and capital is more largely remunerated. The farm labourer who has good stuff in him may be certain that if he is industrious and frugal he may arrive at the position of having a farm of his own. The capitalist who can procure money at English rates may be assured of large profits in the increased interest he can obtain in the colonies. The security is at the least equal, and many think better.

And the latter view may be supported on logical grounds. A country which enjoys only a fraction of the population it is capable of supporting and destined to possess, must find its lands enhanced in value as its population increases. It would be rash to assert that the maintenance of the value of property, to say nothing of its increase, in countries fully peopled, depends on so secure a basis.

Poetry.

"MON PERE."

Given by Spirit influence through the hand of a young lady aged thirteen.

I cannot rest to-night! I know thou'rt near;—
Thou' thou art gone, I feel thee by my side.
Death could not rob me of thy love, and thou
Art yet, as erst, my father and my guide.

When sorrow clouds my brow I seem to hear
Thy well-loved voice that makes my cares to cease;
And then I long to tell thee all my grief;
The thought thou lov'st me still gives perfect peace.

I feel thou sharest in my joys! My mirth
Thou lov'st to hear; and to a realm more bright
Thou try'st to guide my steps. May we once more
Meet—in the joyful sphere of endless light!

M. I. G.

April, 1878.

RETROSPECT OF THE SESSION OF FORTNIGHTLY
SPIRITUALISTIC DISCUSSION MEETINGS, 1877-78.*

BY THE REV. W. STAINTON-MOSES, M.A.

It is a useful habit to take stock at stated times, and to see how we stand. It is interesting, too, to look back from a halting place, and to see what ground we have traversed, and what knowledge we have gained during a recent journey.

We have arrived at such a halting place, and we may usefully review the session now drawing to its close, and see what ground we have covered.

No one who has attended our fortnightly discussions will be disposed to grumble at the variety, or, I think, at the quality of the mental food presented to him. Subjects of the greatest interest have been discussed, and it has been open to any one interested in the broad questions with which Spiritualism deals—and with what subjects on which the spirit of man engages does it not deal?—to ventilate his theory, if he has one, or to listen to other people, if he is fortunate enough to be destitute of baggage, and to amuse himself by exploding the word-balloon of his instructor.

We have believed that the fullest and frankest expression of opinion, the widest range of speculation, and the most audacious attempts to explore the most recondite mysteries are compatible with that decorous divergence of thought and language which should characterise a public meeting. Nay, more. We have believed that we do well to ventilate every phase of thought; to encourage all to bring their theories, opinions, observations, speculations to that best of all possible touchstones—open and unreserved discussion.

We have observed, in the page of history, that a fallacy is long lived in proportion to the care with which it is secluded from public discussion. We see, in the course of our own daily experience, that there is nothing so good as the free air of open discussion for blowing away fogs. And so we have desired to let this blessed air of heaven have free course.

Mysteries there are, we do not doubt, which are all unsuited to the diffuse and necessarily shallow discussion which is all they can expect here. But, then, they can afford to wait, and the student will approach them at an advantage when they have had their preliminary sifting in public.

And for the most of those questions which are being increasingly forced on our attention day by day, we entertain no doubt whatever that to encourage observers who have had various means of observation, and who bring to the investigation various types of mind to record their facts and opinions, can be productive of nothing but good.

In this belief we have not only encouraged the fullest range of discussion, but we have even striven to find advocates, or, if not such, then critics, of views which are not universally received and believed amongst us. We have not always succeeded; but we may at any rate boast that we have covered a wide area during our past session.

FORM MANIFESTATIONS

have engaged a considerable share of our attention, as indeed is most deserving. Nothing more astounding has been recorded within the whole range of phenomena, no one of which lacks its element of the marvellous, than those phenomena which were recorded by Mr. Colley, after a long course of personal investigation, at our meeting on November 12, 1877. The new departure here was the production of the

forms under the eye of the observer without the perplexing conditions usually insisted on—a cabinet and total darkness, or the still more deceptive glimmer of light which so frequently makes observation impossible. Mr. Colley's experience I was able to confirm in a far inferior degree in a subsequent paper read November 30th, 1877. In a very much inferior degree, because I had not had his facilities for repeated observation, though I had seen what I recorded under circumstances which were to me satisfactory.

I had already (May 18, 1877) read a paper on the same subject before this Association, and had ventured to specify some *desideranda*. Most of these have now become accomplished facts, and the phenomena, testified to by Mr. Colley and myself, have since been repeated on several occasions, and in the presence of other observers, especially Mr. Adshhead, Mr. Wedgwood, and Mr. Cranstoun.

Not only this; but similar phenomena, differing in degree only and not in kind, have been obtained with other mediums, and in the presence of other observers. I would especially instance the records which have been printed in *The Spiritualist* during the past year of phenomena observed in the presence of Mr. Eglinton, and the conclusive evidence published by Mr. Wedgwood (May 31st ult.) respecting Mr. Haxby. There we have a case, squaring with many others recorded both in this country and in America, of the production in a private house of forms robed in abundant white drapery after the medium had been entirely clothed in dark material. These cases, again and again recorded by observers above suspicion, and of proved competence, in various places, and in the presence of various mediums, both in this and in other countries, lift the phenomenon of form manifestation into the region of proven truth.

No doubt remains possible as to the fact; but as to the explanation of that fact, as to the methods by which these astonishing results are produced, there is a very large scope for speculation: so vast, indeed, that the imagination is paralysed, and those who think deepest feel that they have least to say. It is easy to promulgate theories, to weave ingenious explanations which do duty until some fact unluckily explodes them. But, when all this has been done, the explanation still remains to seek.

WEIGHING THE MEDIUM.

It has been reserved for the committee under whose auspices these meetings are held, to take the first practical step towards the scientific solution of the problem.

They have demonstrated, by a series of experiments with a medium seated in a suspended cabinet which was connected with a weighing machine, that the body of the medium loses weight when the form is manifested, and regains it when the manifestations cease. Many of us no doubt have heard the explanations given as to the emanations from the body of the medium being used, and have questioned the manifesting spirits without any particular access of light to the mind on these problems. Many, like myself, must have been unable to comprehend how a medium could be deprived of a portion of his material substance, and restored, after such disintegration, to his normal condition.

That some such process is carried out is, however, apparent from the experiments alluded to by Mr. Harrison in his paper read on the occasion of our last meeting (June 3). These experiments are published at length in *The Spiritualist* of May 3rd, where also may be found a complete account of the methods adopted and results obtained. The broad result elaborated by Mr. W. H. Harrison shows that when the most powerful form manifestations are in process the medium is reduced in weight to about five-and-thirty pounds from more than a hundred and fifty pounds; and further, that this borrowed materiality is restored in one observed case, by instalments of about 40 pounds each, at the end of the *séance*, when the forms disappear. It will, of course, be necessary to repeat these experiments over and over again before it is safe to draw minute deductions from them. The new, and far more accurate, apparatus which the generosity of Mr. Blackburn is furnishing us with, renders that a possible achievement in the future. For the present we may claim to have demonstrated that a process to which the term materialisation may properly be applied takes place in certain observed cases, and that the appearances which have so puzzled us are, in

* A paper read last Monday night before the British National Association of Spiritualists.

some cases, what they pretend to be—viz., bodies structured from the medium, at least in part: intimately connected with his physical organism, and mysteriously dependent on it for their existence on the plane of matter.

This is no light gain: for surely, what with evidence making for transformation or transfiguration of the medium, what with illusory conditions, and bewildering statements, and insufficient observations, and generalisations of the hop-skip-and-jump character, never was any subject so beset with difficulty as this.

Is it too much to hope that for the time to come we may have only exact facts recorded, and that our friends will distinguish between them and deductions from them?

So much for the light thrown on these form manifestations. It remains for us in our next session to push on the exploration still further into the border-land of the unknown, and to endeavour to solve the pressing problem of presenting these phenomena under circumstances which render observation easy and scientifically accurate. At present there is much difficulty in securing opportunity for observation; and, when it is secured, in getting fair means for careful investigation. I hope that some of our friends who devote themselves to this work, with facilities which all do not possess, will investigate with a view to recording their facts precisely in the form of a paper for our next session.

STIGMATISATION.

On the 11th of February of this year Dr. Carter Blake gave us an elaborate description of the phenomena which are observed in the case of Louise Lateau, and a very careful summary of the investigations made by four scientific experts. It seems pretty clear that Louise is one of those abnormal creatures whom doctors call hysterical, and that, whether a self-deceiver or an impostor, her claim to having supported a three years and a-half fast is quite unworthy of consideration. No care has been taken to prevent her from having access to food; and there is little doubt that if such access were prevented, we should have a repetition of the case of the Welsh fasting girl, who was killed, as Dr. C. Blake well puts it, "to demonstrate the fact that all living beings receive nutriment."

The stigmatisation remains, however, on a different basis. She bleeds every Friday, and a careful testing in one detailed case proved that the stigmata occur "spontaneously, and without the intervention of external violence." I do not know whether any of the experimenters had an adequate acquaintance with the phenomena of Psychology. If not, their attention might usefully be directed to the potency of that unknown factor in all such matters, *the human will*. I may say, also, that I know at least one case in which the stigmata have repeatedly occurred, and always (I believe) as the result of an ecstatic condition following on a state of rapt and earnest prayer.

At the time of the discussion on this paper I mentioned also a case in which the appearance of a spirit, who had met his death by accident, was accompanied by the production on the brow of the medium of the stigma of the wound received at the time of death. This occurred on two separate occasions, and the stigma remained visible as a dark purple mark, gradually fading out, during a period of more than fifty hours on the first occasion, and of about twenty-six on the next. There was no abrasion of the skin, and no loss of blood.

CRYSTALLOMANCY.

On the 25th of March, Dr. Kenneth Mackenzie read a curious paper on that curious subject, Crystallomancy, or crystal-seeing. He had made some experiments at home, of which he had preserved some very copious and exact records, as I know from having been permitted to see them, and from these he was kind enough to give us some extracts. He gave us a curious glimpse of that "new and peculiar world," as he called it, opened to the crystallomancer. He hinted that this world is peopled by beings of a different order to ourselves—possibly the sub-human spirits of which the Occultists tell us—and he correlated his own results with those arrived at by Dr. Dee (preserved in eight MS. volumes in the British Museum), and the unknown crystallomancer of the time of William III.

The curious must be referred to Dr. Mackenzie's able and

elaborate paper (*Spiritualist*, March 29th) for further information. And while they see how much curious information he gives about mirror-spirits, they will be able to note at the same time that his experience in the wide range of Spiritualism proper has not been such as to enable him to grasp its significance.

PSYCHOGRAPHY.

The subject of psychography in one of its branches has received the attention it deserves in a paper read on March 1st by Miss Kislingbury. The discussion has a direct bearing on the question of identity, several instances of which are given, as well as some remarkable experiments as to the nature of the communicating intelligence made by Mr. Hornung from 1853 downwards. He submitted identical questions to mediums of various ages, conditions of life, and religious beliefs, and the results he tabulates very carefully, concluding that the chief factor in the manifestations is "the echo of our own soul, our higher spirituality, the divine unknown, the hidden prophet, the universal spirit." With this my experience, at any rate, does not coincide. I believe in the identity of spirits in very many demonstrable cases, though I subscribe heartily to the wisdom of the words with which Miss Kislingbury closes her paper: "Is it not more ennobling to judge of these communications by their intrinsic merit, according to their tone and influence, than to be perpetually seeking for tests of the personal identity of our friends; to accept the teacher for the sake of his teaching, no matter what his name or insignia?" as I do to the platform which she erects in her opening sentences.

"For myself I consider it of such supreme importance that we should arrive at right conclusions in these matters that I shall not allow myself to be driven back or frightened away from due examination of every theory, new and old. . . . I intend to go on exercising full freedom of inquiry, looking carefully all round both facts and theories, turning them over and handling them familiarly, until I get right into the heart of things, and learn something of their true nature, instead of being satisfied with that which *appears* only."

These seem to me to be noble sentiments, worthy of utterance from this platform of free and unrestricted inquiry, and fit to be the motto of every searcher after truth.

CLAIRVOYANCE.

Mr. Gray, C.E., gave us on May 6 some extremely striking cases of clairvoyant description of spirits under circumstances which go far to prove identity of the communicating spirit, and which work in and square with so many other similar experiences. His arguments on this head, directed chiefly against those who would deny the existence of any communication with the spirits of departed human beings, are very cogent and complete. He separates between fact and speculation in a way that should commend itself to the heart of Mr. Newton, who, on the evening of April 8, gave us a much needed exhortation on the necessity of distinguishing between *faith and knowledge*: as well as to the scientific mind of Mr. Desmond Fitz-Gerald, who showed, on the 20th of May, that some speculative views that have been advanced were, in his opinion, and as they presented themselves to his comprehension, inconsistent with the proven and universally accepted fact of the *conservatism of energy*.

Mr. Gray's recorded cases are very parallel to one which I mentioned as within my own experience in a paper on *Some Difficulties of an Enquirer*, which I read at a late *soirée* here, and which is published in *The Spiritualist* of May 3. Very many of the same nature are within my personal knowledge. Indeed, for some two-and-a-half years I lived in the midst of evidence that those who have gone before can and do return to us under certain carefully-guarded conditions. And I believe further that it is the lack of those conditions, the difficulty of securing them, and our own state of nervous anxiety when the affections are strongly excited that puts the most frequent barrier to the realisation of our wishes in this respect. As it is I am familiar with cases of proven identity of communicating spirits which no destructive theory in the least disposes of, and which are as clearly demonstrated to me as any fact within my knowledge.

SPECULATIONS

There remain three papers contributed to our discussions which deal not so much with facts as with explanations,

speculations, and theories. These are Mr. Green's dissertation on *The Evolution Theory in its relation to Psychology* (*Spiritualist*, March 15); Dr. Wyld's vindication of the potency of the human spirit (*Spiritualist*, December 14, 1877); and Mr. C. C. Massey's most able attempt to illustrate some of our difficulties by expounding metaphysical conceptions of space, and by showing us that our views of what is called matter are not such as can be justly maintained—since matter is, in effect, only "a manifestation of powers and agencies that lie behind it;" and, consequently, that what so mystifies and perplexes us in the phenomena which show us the power of spirit over matter "is simply the power of spirit over itself" exemplified in action.

The attempt of all these gentlemen to elucidate the difficulties which grow upon the thoughtful mind are valuable, and will, I think, be of increasing value, in proportion as the number of those who dive below the surface increases amongst us. That this will be the case I entertain no doubt. There are signs all round us that men are spending time and pains on investigation who will not be content with mere surface explanations. And though the time will not come soon when astonishment at the marvellous will be so far diminished by recurrent experience as to eliminate the element of wonder-hunting, there is no doubt that intelligent Spiritualists will require, with increasing severity, that recitals and records should be independent of exaggeration due to that cause. And though, moreover, the number of those whose antecedent training qualifies them to follow such a close analysis as Mr. Massey's is small as yet, I hope that the number will steadily increase; for if the metaphysicians are in any degree right, their domain of inquiry is closely connected with our own, and we may borrow from them some needed light.

"We have facts," said Mr. Massey in a passage of singular beauty with which he closed his paper, "which, not ignorance, however dense; not prejudice, however illiberal; not contempt, however arrogant, can in the least disturb. But this is not enough. Reason must descend upon these facts, and philosophy must embrace experience. Then shall truth triumph in the world be whose will the honour, and whose must the shame."

HINTS FOR NEXT SESSION.

Such is the record of our past session; one, I confidently submit, that we have no cause to be ashamed of. Among the many good works accomplished by this Association I know none the fruits of which are more manifest. I very much regret that no permanent record of the discussions which have followed the several papers, has been preserved. We are indebted to the Editor of *The Spiritualist* for printing the papers themselves, and they have been not the least interesting portion of the matter which is laid before the readers of that journal. There are many difficulties in the way of reporting the discussion, but I hope they are not insuperable. In the course of another session some means may, I trust, be devised for preserving some record of the criticisms and opinions expressed. One obvious reason among many is this:—A paper, containing sometimes views which are put forward for the purpose of eliciting discussion, goes forth without any record of the criticism passed upon it, and so appears in a false light, unchallenged and, as it were, with the *imprimatur* of approval stamped upon it. This leads to misconception, and should be avoided. Moreover, some most valuable hints and suggestions thrown out in discussion are lost, and those who are not present at the reading of the paper lose much of its value, even if they do not carry away an erroneous notion of the feeling of the meeting.

I hope that a still more completely organised plan may be carried out in our next session, and that it may be arranged to prepare a list of subjects, with the names of persons who will promise to give us the benefit of their experience upon them, so that a programme may be published at the beginning of the session. This is the plan adopted at the Royal Institution, and it has obvious advantages. Instead of desultory papers, we should then be able to secure an exhaustive treatment of the questions with which we are concerned: members would be attracted by an orderly plan such as we could put forward, and would know what to look

forward to. If the results could be collected and published in a cheap form at the close of the session another great boon would be secured for the intelligent and inquiring Spiritualist.

The complete list of papers read during the session is as follows:—

No.	Date.	Title.	Author.	Reference to Date of Appearance in <i>Spiritualist</i> .
1	Nov. 12, 1877	Recent Form Manifestations	Rev. T. Colley	Nov. 16, p. 236
2	" 20 "	Form Manifestations	Rev. W. Stainton-Moses	" 30, p. 254
3	Dec. 10 "	Man as a Spirit	Dr. George Wyld	Dec. 14, p. 233
4	Jan. 14, 1878	Are Form Manifestations the Result of Embodied or Disembodied Spirits?	Mr. T. Shorter	Not reported
5	" 28 "	Space and Time	Mr. C. C. Massey	Feb. 1, p. 55
6	Feb. 11 "	Stigmatisation	Dr. Carter Blake	" 15, p. 74
7	" 25 "	Writing Mediumship in Relation to Spirit Identity	Miss Kisingbury	March 1, p. 99
8	March 11 "	Evolution Theory, and its Relation to Psychology	Mr. G. F. Green	" 15, p. 131
9	" 25 "	The Spirit World as Seen through Crystals, Mirrors, and Vessels of Water	Dr. Kenneth Mackenzie	" 29, p. 151
10	April 8 "	Faith versus Knowledge	W. Newton, Esq.	April 19, p. 181
11	May 6 "	Some Personal Experiences and Thoughts Thereon	Mr. J. W. Gray	May 10, p. 220
12	" 20 "	The Conservation of Energy	" D. G. FitzGerald	" 24, p. 249
13	June 3 "	Weighing Mediums during <i>séances</i>	" W. H. Harrison	June 7, p. 268
14	" 17 "	Retrospect of the Session	" Stainton-Moses	" 17, p. 294

CLAIRVOYANCE.

The *Independent Age* of Alliance, Ohio, publishes the following:—

Mrs. Andrus, the entranced and painting medium (of Cleveland), together with her husband, have been guests for some days past in the families of J. R. Haines and C. C. Manfull, of our city. Mrs. Andrus has given a great number of test sittings.

Mrs. Andrus, while heavily blindfolded, and when entranced (or controlled, as she claims, by a spirit), will read anything, answers readily any questions, discourses on any subject better than when not under control, and replies to questions that none of her listeners or questioners could possibly answer were they put to them. When under this spirit control she describes the spirit friends of the person she is talking to, tells how long they have been in spirit-life, when and where they died, what disease they died of, and describes their complexion, hair, eyes, and so on, as perfectly as could their most intimate earthly friend.

Last Thursday it was noised abroad that a prominent member of the Catholic Church, and a worthy citizen of our town, Mr. Thomas McKeniry, had said that he knew that this medium could not read one of the saint books after the priest had blessed it, and passed his hands over it. Mr. McKeniry being anxious to put the medium to the test, was invited by Mr. Manfull to his house, in company with a large number of gentlemen, where, he was assured, the test would at least be attempted. None of the company, so far as we know, which gathered to witness the test were Spiritualists. The medium was under bad conditions, having been thrown from a sleigh and considerably injured. But upon hearing that a crowd had gathered to see her read a certain book, and satisfactorily answer questions, after being blindfolded by a committee of their own selection, she expressed herself not only willing, but anxious to be put to the test, stating that it mattered not to the spirits what kind of a book they selected. She was blindfolded by a committee selected by the Catholic gentlemen, and approved by the crowd. A pad of linen of twelve thicknesses, together with two pieces of harness leather, were placed over each eye, reaching from above the eyebrows down to the opening of the nose, then a heavy linen bandage covering the pads bound them tight to the flesh. In a few minutes she was entranced, and a strange voice, speaking through the medium, called for any one to ask questions, and to produce anything they wanted read. Letter after letter, paper after paper was produced, and everything most accurately read, to the wonder and satisfaction of everybody. Mr. McKeniry then came forward with his book—and all breathlessly awaited the struggle between supposed infallibility, on the one hand, and Spiritualism on the other. As quick as a flash the spirit-voice read aloud from each page of the open book, and pointed to the Latin sentences. Mr. McKeniry expressed himself perfectly satisfied that she could read his book as well as he could. The voice then asked any one dissatisfied to blindfold her—the medium—in any way they liked. They all answered that they were thoroughly satisfied. She then invited Mr. McKeniry to bring all the priests that they might move their hands over her and do as they pleased, but that she would read their books just the same. Watches were then produced; she then instantly described the watches and told the time. Old photographs were produced, pictures of individuals present, but taken in their youth many years ago; instantly she would say whose they were and when they were taken. All expressed themselves satisfied, and all questions were answered till no one would ask any more. The *séance* then closed. Mrs. Andrus is a thorough lady, and has made many friends among the more orthodox church members, who once thought the Spiritualists were different from other people. The subject of Spiritualism is interesting hundreds in our community.

"As for spirits, I am so far from denying their existence that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels. . . . This serves as an hypothesis to solve many doubts whereof common philosophy affordeth no solution."—*Sir T. Browne*.

SPIRITUALISM IN AUSTRALIA.

The *Melbourne Age*, an exceedingly well-edited and instructive daily paper, superior to several of those of London, contains in its issue of March 23rd, 1878, the following report:—

CHRISTIANITY AND SPIRITUALISM.

The ninth and closing night of the debate on this subject, which has excited unusual interest amongst a certain portion of the community, came off on Thursday evening, when the Temperance Hall was crowded by the friends and partisans of the opponents, to listen to their final arguments. The grounds of the debate were, an affirmation on the part of Mr. Walker, a young trance speaker, that "the Bible supports and parallels modern Spiritualism and its phenomena," Mr. Green taking the negative of this position. In the first opening of their intellectual contest it had been arranged that from three to five nights should be devoted to the subject; but the unusual interest manifested by the audiences, and the remarkable ability with which each party maintained his ground, impelled the extension of the debate from night to night, and even when the ninth session was reached the contenders, and their enthusiastic admirers on either side, seemed to relinquish their game of logic with the utmost reluctance. It would be useless to attempt any reiteration of the arguments adduced by either disputant. On the side of the minister they were not only advanced in the most unqualified defence of the Bible, its divine inspiration and the infallibility of all its utterances, the truth, purity, and value of all its narratives, and the utter impossibility of paralleling its "miracles" by any example of modern phenomena, but the reverend gentleman also followed out the offensive line of warfare, attacking in the most merciless manner the *morale* of his adversary's belief, the dignity of the Spiritualistic phenomena, the reliability of the spirits, and the possibility of drawing any parallel between their phenomenal exhibitions and the miracles of the Bible. Without proving very clearly how such a line of attack bore on the subject of debate, Mr. Green armed himself with an immense number of quotations from the literature of the Spiritualists, on the authority of which he relied for proof that their doctrines were contradictory, immoral, and subversive of the best interests of society. The reverend gentleman read extracts from the writings of Randolph, Moses Hull, Dr. Hatch, Jamieson, and others, of the same stamp, but, as his antagonist shrewdly alleged, never alluded to the existence of such authors as William and Mary Howitt, Mr. and Mrs. S. C. Hall, Professors Alfred Wallace, Hare, Stainton-Moses, Serjeant Cox, Robert Dale Owen, Epes Sargent, Rev. Adin Ballou, Drs. Eugene Crowell, A. B. Child, Wm. Hitchman, Viscount Amberley, Lord Adare, the Countess of Caithness, and hosts of other European and American writers, whose talents and high social position entitle them to be regarded as better representatives of Spiritualism than those from whose writings the minister made his selection. Randolph, Mr. Walker alleged, was a poor half-witted opium-eater, whose public recantations and subsequent adoption of the spiritual philosophy had procured for him all the notoriety he enjoyed. Moses Hull and Jamieson had been openly repudiated by the great body of the American Spiritualists for their atrociously immoral conduct, whilst Dr. Hatch was tabooed still more determinately as a representative Spiritualist by a letter from Mrs. Emma Hardinge Britten, in which she pointed out that the witness cited had long since been scouted by and driven forth from the ranks of American Spiritualists on account of his criminal practices and "shameless immoralities." Several other spiritualistic authorities were cited by Mr. Green in proof of what he declared to be their loose estimate of the marriage tie, and their disregard of law and order. Amongst such writings the reverend gentleman treated his listeners to certain quotations from a volume entitled *Holy Truth*, the work of our fellow townsman, Mr. H. J. Browne, and it must be confessed, whatever the audience may have deemed of the subject before this reading, few listeners could fail to recognise the logic of the argument and purity of the ideas put forth by the author; in fact, a few more such quotations would in all probability have served Mr. Walker's purpose better than that of his reverend opponent. On the other hand, Mr. Walker, in rebutting the wholesale charge of immorality brought against the literature of Spiritualism by selections from its least accredited authors, called upon his chairman to read a multitude of Biblical passages, the nature of which may be easily divined when the avowed object was to show the immoral tendency and impure character of some at least of those writings, when interpreted in a human sense only, on which Mr. Green based his claims of unapproachable excellence and divine inspiration. The arguments on both sides were pungent, well-sustained, and sufficiently powerful to render the debate a drawn game, in which the friends of both parties claimed the palm of victory. Some of the most unprejudiced of the listeners thought Mr. Green's case by far the hardest to manage, and his arguments savouring more of dogmatic assertion than calm reasoning, but none could deny him the credit of remarkable fluency of speech, earnestness of manner, and an indomitable purpose to break his adversary down by picking out and massing together all the weak or salient points which could be brought to bear on his cause. On Mr. Walker's side the display of extraordinary readiness and quick-witted argument with which he conducted his case only served to strengthen the favourable impression which his "trance lectures," recently delivered in this city, produced upon his admirers. Admitting their claim that he is a youth of scarcely twenty, wholly uneducated, and destitute of any natural resources to account for his remarkable powers of oratory, he presented throughout this debate an evidence of phenomenal ability more strikingly interesting than any of the other marvels he cited. Both the disputants were enthusiastically cheered by their several partisans. The interest never flagged throughout the entire of the long-protracted sessions. The attendance was always numerous and respectable, and the proceeds accruing from the entrance fees are to be placed in the

hands of a committee, to aid in defraying the expenses of publishing the debate in pamphlet form, neither of the gentlemen deriving any other benefit from their intellectual labours than such honour as may accrue to the "isms" they represented. After a cordial vote of thanks and complimentary resolutions addressed to the chairman, Mr. Ross, for his able management of the debate, and the honourable impartiality with which he—a pronounced Spiritualist—sustained it, the meeting separated, and the friends of Spiritualism bore off their champion, Mr. Thomas Walker, apparently quite satisfied that he had made more converts to their belief amongst the ranks of his adversary than they had carried with them into the debate.

Matchmaking mothers, who drive their daughters to the matrimonial market and sell them irrespective of their affections for the greatest price they will fetch in the shape of material advantages, infest society in Australia as at home, and are the causes of tens of thousands of wasted lives and miserable homes. Here is a good story from the *Melbourne Age* of the doings of some of these women:—

The proud and happy mother of a young lady, who had somewhat unexpectedly become engaged in marriage to a *parti* highly eligible in all essential particulars, set off on a round of morning calls to circulate the delightful intelligence, and excite the envy and hatred of all other mothers with marriageable daughters still on hand. Her mission was entirely successful, and she had every reason to felicitate herself upon the jealousy and malice to which she was privileged to give rise in the course of the day. But at length she happened upon a lady friend possessed of a particularly acerbic tongue, and whose temper had been slightly aggravated by the circumstance that her own daughters did not go off with alacrity. "Is it not rather sudden?" she asked, when she heard the news. "It seems only the other day that he (the intended) was in constant attendance upon Miss So-and-so, and every one said it was to be a match. If he is to marry your girl it can scarcely be a case of affection." "A case of affection!" echoed the other, "Why he worships the very ground she stands on." "Lucky, that," quoth the interlocutrix, "and he will never have any occasion to complain that his feelings are cramped for want of space, for your Jemima, dear girl, stands upon a deal of ground." Needless to say, when this *mot* spread abroad, the delights of that wedding suffered some diminution.

While people at home are debating as to the existence of the sea serpent, Mr. A. R. Wallace and Aquarium proprietors may be interested in the following statement of Mr. Edgar H. Minton, correspondent of the *Melbourne Age* in the South Sea Islands:—

When the breeze sprang up the following morning we sailed for the island of Sum, and anchored in nine fathoms in an open roadstead, opposite a shell station occupied by a white man. The island of Sum is a perfect little garden. I went ashore, and was informed by the man, who was an American, that there were several stations on other parts of the island. While here there were several sea serpents seen, of the average length of 12, 20, and 40 feet; they were a sort of grey colour, with yellow bands. They had immense flat heads, and from the top of the nose down the shoulders were covered with a kind of coarse bristles. There were also a number of sword fish.

MRS. HARDINGE BRITTEN'S OPENING ADDRESS TO MELBOURNE SPIRITUALISTS.

The *Harbinger of Light* (Melbourne) says that Mrs. Hardinge Britten arrived at Melbourne from Sydney by the *Wotonga*, on Thursday evening, the 14th April, and was met on board by a deputation of ladies and gentlemen representing the Victorian Association of Spiritualists. A number of Spiritualists and others assembled at the Masonic Hall, Lonsdale-street, on the following evening, and held a *conversazione*, at which Dr. and Mrs. Britten were present, and received a most cordial welcome and greeting. After an address of welcome had been read Mrs. Britten came forward and spoke as follows:—

Ladies and Gentlemen,—I am bound to make a speech, though I had no anticipation of doing so. I am about to do so for *myself*, and as I have not the advantages which result from the Inspirational state, you must take the will for the deed. Need I say how earnestly I respond to the loving words of the address—you can hardly imagine the feelings of one coming amongst you from such a vast distance, with nothing to guide, prompt, assist, and kneel upon except the invisible world, a comparatively unknown people, whom the natural world call *dead*, whose voices I hear, and with whom I often hold communion; I have not only come 7,000 miles to visit you, who are all strangers, but I have come to a land which is neither my own, nor does it bear any similarity to any land previously visited by me; and beyond this I have taken steps to urge my kind companion to accompany me to this new world. When I look back I feel no regret. The kind faces and voices around me have already done much to make me feel reconciled to the change. I am obliged continually to remember the wonderful impressions which I have experienced, the strange countries through which I have been led, and the strange perils with which I have met—of which many of you have little knowledge. The journals of the day give us no place, and our own busy pursuits and engagements prevent us keeping those records which belong to our movement; you would, therefore, be surprised (as many have already been) were I to detail to you some of those passages of spiritual support wherein unknown voices have guided me safely. Never have I been without their presence and help. Their voices are always speaking to me. The air has been full of illumined faces, and the void has been filled with the faces of those who are called "dead." I saw, then, how these spiritual facts were interwoven, and at last came the perfectly well understood telegram. It was only then I began my girlhood, and singular knowledge—only then that the spirits of those I saw vanish from my side I felt from my soul were not dead. The gates were ajar; one after another telegraphed to me from the shore of the great unknown; and, in my great enthusiasm of feeling

that they were *not* dead, I proposed to dedicate myself to their service. I had previously shrunk from their presence, and my whole career had been one of perverseness; but my spirit friends, who were in constant attendance upon me, at last gained the victory, and called upon me to devote myself as a public medium. For eighteen months in the city of New York I filled that post, giving all the means I could command to the services of the spirits; for eighteen I sat *free* for the public as a medium. During that period I became the minister of much that was marvellous, but so wonderful was the idea of communicating with the mysterious dead that many would not believe, and attributed it to psychology and somnambulism, saying that psychology was a force—a wonderful force—and that it was while I was subject to that somnambulism that my best speeches had been made. The time came when those periods of lucidity called somnambulism were cleared away, and my experiences in New York would make many a volume. I have seen so many criminal ones sent away from my circle-room with a depth of resolute purpose in their eyes—I have seen so many eyes opened and grateful ones clasping hands, as if I had been an angel sent from heaven. The result is that I have found myself travelling over fields and mountains, over lakes and long roads, and for thousands of miles across the broad prairies, and always amongst strangers, always alone, save the presence of the invisible host. I have had over 2000 applications for lectures, and from those have only made a selection of twelve, and was always guided by this invisible power, was always sent to the right persons, and with the right directions. I was selected—not with unkindness (I never dare say that)—but certainly with some speciality of purpose. What seemed to me the hardest work was when I first commenced to speak in the city of Glasgow to over 2,000 dark faces. On this occasion the spirits insisted I should speak when 2,000 savage men—many with iron physiognomies—met with their heads covered, and eyes glaring, reminding me of the danger of daring to speak of Spiritualism to that fierce-looking crowd; the spirits bade me go, and, armed as I was with such power, I never felt any fear; for had I not had the Red Indian's lighted torch flashed before my eyes, and the well-known hatchet, the sign of war; but the spirits always gave me the assurance that I had nothing to fear. When, also, I was entering the city of Montreal two strangers met me and asked me to turn back, and said I would only be insulted if I persisted in my determination to stay; and again, when in San Francisco thirteen years ago, a party of gentlemen who had heard me speak, said they would do anything to help me out of the city: they said the people intended to "steamboat" me, and when I asked what was meant by that, they said it was to put me out of the country. But I was resolute, and when I asked their advice, they said if I would lecture on *scientific* matters they would accord me their help, carry my advertisements to the papers, and *pay* for me. I came with only a few "greenbacks" in my pocket. Those who had invited me failed and feared to stand by me; but I had the heart of a true friend by my side. When the strangers who had promised to take my advertisements had gone, the spirits said there seemed to be some misapprehension on the part of the public as to the nature of my visit, and that it was necessary to clear that away; and I then declared that I spoke by the aid of disembodied spirits, and that if they did not like to hear me they need not come again; and I expected that they would extend to me that fair-play of which Americans were so proud; and when they met me again they said they were sorry, and declined to interfere. The spirits then came to my help, and a good quaker (who has now passed over to the other shore)—good old soul!—said the spirits visited him in the night, and requested him to send "six golden coach-wheels"—which made me smile at the time. I then had the advertisements inserted, and commenced my career in San Francisco. I was no more than what you see me now—perhaps somewhat more effective—but still the same impulsive woman. I need not, however, dwell on these matters. Suffice it to say the people did not "steamboat" me. I spoke for ten months, and after I had been to Nevada, amongst the mining companies—passing through the wildest and rudest scenes—and returned to San Francisco, I met with such a reception that they came to me with one accord, and besought me to become their orator, and I spoke to 10,000 persons in churches where they had torn down portions to allow room for the multitude; but, as the spirit had said, there was not a voice, or a sign of disturbing me, though I spoke from thirty-three to thirty-seven consecutive days. Everywhere they gave me *carte blanche*, and asked me my "pay." I asked for the re-installment of President Lincoln. I have told you this not for the purpose of egotism. I have told you this simply to point out to you how and why I am amongst you to-night. It never seemed to my opinion that the time had arrived for me to come. Sometimes there came gleams of the future—of elimes where I was going—and whenever these came unsought, they were invariably true; but not so fortunes. I came not to tell fortunes, friends. It was that strange form of speech which falls on one like a "baptism of fire." I was enabled to look down the golden corridors, and see the mountain climbed. So I have seen this wonderful gem of the ocean. From time to time I have seen glimmerings of it, and now stand beneath its burning skies, and amongst its coves. I know I have seen that cove, and the bays of Sydney, with their laughing waters. I know it was in the future for me, but I could not tell when. Twelve months ago I was tied and fettered—was bound hand and foot by duties which it seemed impossible to break—duties which bound me to my friends in Massachusetts, and all seemed laid down in one groove, and I ran in that groove to the end; but all at once the road changed, and new panoramas opened before me, and I said—was it to be that I was again to be lashed on those vast and illimitable spaces? It could not be; but it was strange. My husband and myself saw that all was tending to one point, and leading onward to that future till California loomed away in the far distance; and notwithstanding the many places I have visited, I must say I almost dreaded Australia. At

last, however, all seemed cleared away, and my mother, though eighty-six years of age, accompanied my husband across the ocean. I never would sever the ties of father, children, and mother, but she severed them herself. It was to be. I and my husband saw the spirit hands and feet mapping out the roads for us. There was little left to do. We sped back. We took her, without a ripple on the water, and she was borne up by a power she never manifested before. Between all our troubles we could see the wire-pullers behind. The car of destiny was prepared for us, and it seemed as if the voices sounded in our ears, and we obeyed the voice. Travelling far, far across the prairies and the west, we two exiles proceeded on. We found many warm hearts and hands to welcome us, telling us we must stay 'midst lovely California, and make it our home. The way seemed made so smooth, and the prospects so cheering. You hardly know what a mighty contest has gone on between the qualities of good and evil for the past ten years; it is something more than we can tell; and when you learn what a wonderful providence has been over all, you will know how much these spirits mean it, and how much I have struggled in the cause, and defended its principles. I have had all this to go through, like the pioneers of old. I have had to root out the ground in which has been planted the most noisome weeds. When we entered California Spiritualism stank in the nostrils of the people; the powers of darkness had exerted such sway that our work had to be done over again; and again I was on the pedestal of power, and had the largest hall in that great city. I spoke to poor and rich. Thousands of these knew nothing of that aflatus of the angels knocking at the door. It was a strong temptation to be the priest and minister of the people. If you could know the unrest of these weary feet when out of harness, you will feel sympathy when I say I sit down among friends, and comparatively in the last place in their service. The same voice has spoken to me for the last 20 years—always in monition.

I felt little temptation to come—so many voices were urging me to stay. But my erratic movements were *guided*, and I saw that I and my husband must cross 7,000 miles of ocean to test the friendship and opinion of strangers. I had nothing but the same whispers in silent monition, and the pleadings of the unseen world to urge me on, and all that remains to memory is the irresistible potency of the masters whom I have served and tested, and by their voice and command I am among you to-night. For their sakes I have risked all possibilities to be here. The result I cannot predict, but from my spiritual experiences of the past, I know—I feel that good will follow my steps if I sow the seed faithfully. I know I must pluck up that seed to see how fast it is growing, but I shall distribute it broadcast, and look confidently for a good harvest; and whenever I find myself standing alone—whether I find a host to help me or not—my duty will be the same; and as a faithful servant—devoted only to those whose purpose it is to call to the light the great masses—I stand before you to-night, and gladly clasp hands; but in my resolution to do the work *only* of my master, none can help or hinder me. But I ask you to do your best to help me, as one of that band of pioneers who need so much help in the direction in which they are labouring. You can scarcely guess what a task it is—how stupendous a work it seems going before the masses without a *creed* to offer them. Nine-tenths of our fellow-creatures do not believe at all in the existence of the unseen world, and yet that it *does* exist is a demonstrable fact. My life has been dotted over with many strange events which have never come before the world, I have experiences of most marvellous escapes, in some of which I have almost stood on the verge of the grave. There is a process of lynching in America, which you will know as "tar and feathers;" but I have had Judge Lynch at my feet, and I am now here because I have trod in spiritual paths, and yielded to spiritual guidance. When I have looked back I have felt strange imaginings, and have wished that I was back with loving friends in San Francisco and the United States. When this darkness and imagery comes over me I feel ashamed to own it, but I dare to own it, and disown it; and in weal or woe I am here to work amongst you; and when the field is open, be sure I shall be ready to do your and their work as far as the spirits and Spiritualism is concerned.

Mrs. Britten then sat down amidst applause, and the company were invited by Mr. Terry to adjourn to the anteroom for refreshment, and a most social and pleasant hour was passed amongst the friends assembled. The proceedings closed about eleven o'clock.

DR. J. M. PEEBLES visited Newfoundland on his way back to the United States, and says that so far as he could ascertain there are at present no Spiritualists in the island.

THE SPIRIT WORLD.—Not the least among the many reasons for holding by our faith in the spirit-world as the world of causes is this—that it supplies the key to some of the darkest problems that ever disturbed the heart or mind. It gives unity and direction to all forms of being; it explains the "stream of tendency" that works for "righteousness" by working for perfection through personal or structural development; it explains those mysterious exceptional pulsations or overflows of vitality that have resulted in what are called *miracles*, and that looked so unaccountable or absurd as lawless interferences; it suggests that nothing is high or low, great or small, to the infinite Power in whom all things live and move and have their being; it makes for ever antiquated the distinction between natural and supernatural, and presents the inspiration of the ever-living Spirit as a permanent means of intercourse between the human and the divine; it shows us all things as moving on to vaster, completer, diviner life; it interprets all the religions of the world, and reveals their source in the struggling soul, in its yearnings after the infinite and eternal; it gives the key to the history of the world, justifies the martyr's sacrifice and the confessor's warfare, and enthrones justice to every living thing as the supreme law of the universe.—*J. Page Hopps.*

A HAUNTED HOUSE IN DUBLIN.

MISS E. OWENS BLACKBURNE some time since wrote a ghost story, which was published in *The Argosy*, about a haunted house in Dublin. She says that the main facts are perfectly true. The narrative sets forth that the house was taken by Colonel Comyers, and one night when nobody was in it but his wife and her infant children, the doors between the drawing-room and the nursery, two flights higher up, were left open, so that Mrs. Comyers could hear every sound. The evening was fast closing in, and she experienced a strange feeling of loneliness, and began to regret her sudden impulse to allow both servants to go out. She laid down the book she had been reading, and presently one of the children gave a cry.

The mother started from the couch where she was reclining, and was about to go up to the nursery, when hurried footsteps on the stairs struck upon her ear.

"Oh, I need not go," she said to herself; "I suppose cook has stayed at home after all;" and having by this time reached the door, she indeed saw by the waning light the figure of an elderly woman turning the landing of the flight opposite to her. Mrs. Comyers returned to her sofa; but the child's crying did not cease, and as she listened it increased from a whining cry to a wail of terror. In alarm she started up and ran to the nursery. The eldest boy, a child of three years old, was sitting up in bed, shrieking; but the cook was nowhere to be seen.

In vain Mrs. Comyers tried to pacify the child. "Freddy," she asked, "did not cook come up to you?"

But the child only sobbed the more convulsively, so much so that the mother refrained from asking any further questions. Softly singing to him, he was soon asleep again, and she stole quietly from the room. It was almost dark, yet she distinctly saw, walking a few steps before her, the figure of the woman which she yet believed to be the cook.

"Why, cook, I thought you had gone out with the nurse."

The figure had just reached the bottom of the flight of stairs; it turned slowly round, revealing the face of an old woman with a white cap-border closely crimped around her puckered-up, leering face. A gruesome, weird light seemed to surround her, so that Mrs. Comyers distinctly saw the shrivelled lips move, the bleared eyes gleam; and the shaky, skinny hand, which was raised and shaken menacingly at her. The figure then turned and ran swiftly down the stairs.

For a moment Mrs. Comyers was frightened; but, girding up her courage, she blamed herself for giving way to nervousness—persuading herself that it must be some person engaged by the cook. She walked slowly down the stairs, her heart beating violently, and called out, courageously—

"My good woman, who are you, and what is your business here?"

For answer, a chuckling laugh resounded throughout the echoing old house. The clatter of many feet was heard upon the stairs; still, the brave little woman hardly quailed. But what was she to do? She was too terrified to venture after the figure. Just then, there was a knock at the hall door, and, with a sense of relief she hastened down to open it. The two women-servants entered.

"Cook," said Mrs. Comyers, "did you leave any one in the house during your absence?"

"No, madam."

"Well, you had better go and look in the kitchen, for some woman went down the stairs just now."

Lights were speedily procured, and every inch of the basement storey was unavailingly searched. The doors were then secured, and as Mrs. Comyers saw the servants were rather frightened, she wisely refrained from entering into any particulars concerning either the manner of the figure, or the strange noises which she had heard.

The next day she related the circumstance to her husband, who laughed at her nervous fancies, and practically suggested that a close eye be kept on the area gate. The weeks flew by, and the affair seemed to be almost forgotten, until one evening, as Colonel and Mrs. Comyers sat alone in the dining-room, the sound of many footsteps was heard in the drawing-room overhead, and a plaintive air was played upon the old spinnet. They listened, amazed for a minute, and at length Mrs. Comyers said:—

"Henry, I am sure it is that—that thing!"

"You little goose!" he exclaimed, laughing. "Stay where you are, and I'll go and see."

He bounded up the stairs—there was a hurried shuffling of feet; the music ceased, and he soon returned. The scene he had witnessed he could not relate to his nervous, delicate wife. Therefore, to avoid being questioned, he said, with an assumption of gaiety—

"Mabel, congratulate me! I have at last seen your mythical old woman!"

Mrs. Comyers shivered, and nestled into her husband's sheltering arms, as she whispered, faintly, "Yes, I know you have seen her, for I saw her go before you out of the room."

They could not account for the phenomenon, and naturally were diffident about mentioning it to anyone. Thus the time passed on until Christmas.

The narrative in *The Argosy* (May 5, 1875), goes on to state that about five o'clock one afternoon, a nephew of Colonel Comyers followed the same apparition upstairs, and into the drawing-room, where the following scene met his eye:—

On the polished oaken floor near the fireplace lay the body of a young and beautiful foreign-looking woman, richly dressed. There were wounds about her neck, half concealed by her long raven-black hair. A tall, dark-complexioned man stood near, holding a long, thin Venetian stiletto, whilst beside him stood the old woman, who laughed a fearful laugh, as she spurned the body with her foot.

As she laughed the vision faded, and Val Wycherley left the drawing-room, uneasy for his brain. At the door he was met by Mrs. Comyers, who insisted upon his coming down to see her pretty dinner table. Colonel Comyers was also one of the privileged, and the proud young housekeeper unlocked the dining-room door, when lo! all the exquisite old china and glass lay in fragments upon the floor! The tablecloth was pulled away, and all the pretty decorations ruthlessly destroyed! In a recess near the fireplace stood a dark, foreign-looking man and the old woman, both of whom laughed devilishly, and then vanished! The scene was witnessed by the three. Mrs. Comyers fainted in her husband's arms. A serious nervous illness followed, and as soon as it was practicable she was removed from the house.

Val Wycherley recounted his experiences in the drawing-room, and Colonel Comyers admitted that he had witnessed the same scene. Of course they left the house, but refrained from making the reason public, beyond telling the proprietors, who, naturally, did not credit it.

The main facts of the preceding story are perfectly true, and were related to the writer by Mrs. Nugent's daughter, the present proprietress of the ill-fated house.

E. OWENS BLACKBURNE.

A NEW BOOK ON SPIRITUALISM.

BY WILLIAM H. HARRISON.

AFTER ten years unceasing investigation of Spiritualism, by close examination of its facts, and the subsequent drawing of deductions from them, as well as by collecting information for *The Spiritualist* from its best writers all over the world, I have resolved to bring out a book on the subject. Since Mr. Varley first drew my attention to Spiritualism until about two years ago, I usually attended two, or three, or sometimes four *séances* per week, perhaps 1,000 or 1,500 in all, in order to gain practical knowledge, but within the last two years more of my attention has been given to improving the literature of Spiritualism. The object of the present notice of the forthcoming book is to make known that I wish to bring it out sufficiently supported by subscription to at least clear its expenses directly it is published. It will be in two volumes at ten shillings each; the first volume I expect to issue at the beginning of next winter, and the second volume some time in the course of the year 1879. I wish friends to enter their names for from one to ten or even twenty copies of each volume, to be paid for on delivery, and all who order five or more shall be supplied with them at seven shillings each. If I know beforehand that the work will be well supported, it will necessarily be an encouragement not to spare expense in bringing it out, and it is of advantage to the movement that its books shall be of as high a quality as possible. I wish it to be understood that all support extended to the first volume is intended also to be given to the second, that there need be no repetition of this notice, nor of the drawing up of a second list of names. The book will contain the best certificates as to the reality of each class of manifestations dealt with, so in this respect will be of special value for placing in public libraries and in the hands of disbelievers.

38, Great Russell-street, London, June 19th, 1878.

THERE has been some response to the suggestion of Mr. C. C. Massey, of The Temple, as to the circulation of *Psychography*, because of the public advantages to be derived therefrom. Others who desire to take part in the work should say so at once.

By an advertisement in another column it will be seen that the friends of Mr. Eglinton, the medium, are getting up a testimonial to him before he leaves for South Africa, and many of those who have had good test *séances* with him will no doubt subscribe.

EAST RIDING ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—A new society with the foregoing title has been formed in Hull, under the presidency of Mr. Thomas Thelwall. Mr. George E. Harrison is the secretary. Its chief object, as its name denotes, is to give facilities to inquirers into Spiritualism, but it will also take active steps to make known some of the religious aspects of Spiritualism. The nucleus of a library has been formed, chiefly owing to the energy of Mr. J. Bland. Communications intended for the secretary should be addressed to him at 2, Caroline-street, Hull.

OPENING OF A NEW HALL FOR SPIRITUALISTIC SERVICES IN MACCLESFIELD.—On Wednesday, June 12th, a newly built hall was opened in Great King-street, Macclesfield, and the edifice is to be devoted to the use of the local Spiritualists' Society. The hall is capable of accommodating upwards of two hundred people; it is neatly and substantially built, and is in every way adapted to its purpose. The opening services commenced with a tea party, at the close of which a public meeting was held. Mr. E. Rogers, the president of the society, occupied the chair. Addresses were delivered by the chairman; Messrs. Colville, Morse, and Wallis, trance mediums; and by Mr. J. Lamont, of Liverpool; Mr. J. Hartley, of Hyde; and Mr. Bancroft, of Oldham. Several ladies and gentlemen contributed vocal and instrumental music during the evening. The hall has been erected at the sole cost of Mr. E. Hammond, a prominent and active worker in Macclesfield, to whose zeal much credit is due.

"PROOF PALPABLE OF IMMORTALITY."

BELOW are extracts from the work by Mr. Epes Sargent, entitled *The Proof Palpable of Immortality*:-

The soul which has had enough divine intelligence to prepare for itself a body in this world may be trusted to have ready a fitting substitute when death loosens the physical tie.

Should science do what Strauss wildly supposes it may yet do—achieve the creation of a man—it would still be utterly impotent to explain the origin and nature of mind and matter, and to answer the questions why and whence?

"Is it not in the most rarified gas, in the most imponderable fluids," asks Kardec, "that industry finds its most powerful motors?" What is there, then, strange in admitting that a spirit, by the aid of his spirit-body, can raise a table?

Mozart was probably a musical medium. His aptitude is inexplicable except on the spiritual hypothesis. He himself has said of his musical ideas, "Whence and how they came, I know not, nor can I force them. Those ideas that please me I retain in my memory."

The contradictory character of the communications from spirits is a stumbling-block to many. "Why do spirits talk common-place and tell fibs?" we are asked; and the reply is, "Perhaps to show us that they carry with them their mortal traits, and that the transition to a spiritual state leaves their individuality intact."

The same motive that would keep us from studying the infinite ought to deter us from studying the finite, since the infinite is everywhere involved in it, and both are, in themselves, inscrutable. In every bud there is a mystery. Nothing, in its essence, can be known. The growth of a blade of grass is as unintelligible to us as the existence of a Supreme Being.

To refuse to look into the strange and incredible is to neglect oftentimes the most precious opportunities of discovery. Hypotheses that have been jeered at as wild and monstrous by practical men have been a clue to the grandest results. It has frequently needed a large amount of credulity to persist in experiments which, in their success, have contributed largely to human welfare.

If, as Liebig, Dumas, and other chemists have asserted, all plants and animals are solidified air, why may not all matter be the product of solidified forces, having their origin in the essence and ultimate reason of things—in that force and necessity which derive all their virtue from the Divine Idea? This is no fanciful inquiry; its practical interest and importance are brought nearer to us every day by the advance of science.

If a materialised spirit—by which I mean a spirit animating a visible, tangible body—can make the matter thus embodied dissolve and then at once reappear by an effort of the will, it is not difficult to conceive that the universe itself may be a concretion of forces, the trunk-force of which is in the Divine Idea.

Melancthon says:—"I have myself seen spirits, and I know many trustworthy persons who affirm that they have not only seen them, but carried on conversations with them." Luther bears testimony equally strong to the existence of the departed in spiritual forms; so do Calvin, Knox, Wesley, Oberlin. St. Augustine mentions saints by whom he was visited, and states that he himself had appeared to two persons who had known him only by reputation. At another time he appeared to a famous teacher of eloquence in Carthage, and explained to him several most difficult passages in Cicero's writings.

The science that rejects the alliance which modern Spiritualism offers is superficial and incomplete, and must continue to grope in darkness whenever it would approach those questions which relate to a future life and the divine spirituality of the cosmic principle.

Spiritualism must exercise an unflinching influence for good through the affections. Let a man or a child be thoroughly convinced that the deceased mother or father he reverently loves is living a more intense life than ever, and can read his every thought and scan his every act, and such a conviction must have a restraining influence upon him, when tempted to evil; an encouragement for him, when incited to some act of self-sacrifice or generous daring. The knowledge that we think and act in the presence of a cloud of witnesses, to whom our very thoughts are as legible as our deeds, must have an influence upon us for good.

Being a demonstration of the continuous life of man through the association of a spirit body, perfect in all its parts, with the material body, Spiritualism has manifestly as intimate a relation as any fact of our mortal existence can have to natural morality; for it is as much related to the present as manhood is related to youth, or old age to manhood. It illustrates the laws that govern the relations of human life, because it explains innumerable occult facts in human history, throws a flood of light on psychological questions, and has a most direct practical bearing on our habits of thought, our affections, and our hopes. A moral science, in no wise based on spiritual facts, would be as imperfect as a science of physiology that did not recognise the brain and the nervous system.

It is not true that the intelligence exhibited by the supposed spirit is always measured by that of the medium. The instances to the contrary are innumerable. Witness the case of Mrs. Fox-Jenken's infant boy, less than six months old. Among the Camisard prophets (1686—1707) were many infant-trance mediums, who spoke in language altogether above their capacities. We hear of a boy, fifteen months old, who spoke in good French, "as though God were speaking through his mouth." Jacques Dubois says he has seen more than sixty children between three and twelve years of age who exhibited similar powers. "I knew at Tyes," says Pierre Charman, "a man whose little boy, only five years old, prophesied, predicted disturbance in the church, exhorted to repentance, and always spoke in good French." The annals of witchcraft are crowded with similar phenomena, perfectly well authenticated.

Thoroughly acquainted with the spiritual phenomena of his day, and

of antecedent times, Bacon teaches unequivocally the doctrine of the spiritual body and of the threefold nature of terrestrial man. He says: "But how the compressions, dilatations, and agitations of the spirit, which, doubtless, is the spring of motion, should guide and rule the corporeal and gross mass of the parts, has not yet been diligently searched into and treated." "And no wonder," he adds, "since the sensitive soul itself," by which he means the spirit-body, "has been hitherto taken for a principle of motion, and a function, rather than a substance. But as it is now known to be material, it becomes necessary to inquire by what efforts so subtle and minute a breath can put such gross and solid bodies in motion." "The spirit of which we speak," continues Bacon, "is plainly a body, rare and invisible, quantitative, real, notwithstanding it is circumscribed by space."

THE PASSAGE OF NEEDLES THROUGH THE HUMAN BODY.

THE vagaries of needles which have been introduced in the body and have escaped immediate removal, have in all ages, remarks the *Lancet*, attracted the attention of collectors of the marvellous in medicine. Hildanus related an instance of a woman who swallowed several pins, and passed them six years afterwards; but a more remarkable instance of prolonged detention was lately recorded by Dr. Stephenson, of Detroit—that of a lady, aged seventy-five, who last year passed, after some months' symptoms of vesical irritation, a pin which she had swallowed while picking her teeth with it in the year 1835, forty-two years previously. This curious tolerance of such foreign bodies exhibited by the tissues is often observed in lunatic asylums. Mr. Silvey recorded some years ago the case of a woman who had a *penchant* for pins and needles so strong that she made them, in effect, part of her daily diet, and after her death fourteen or fifteen hundred were removed from various parts of the body. Another case, almost as striking, has been recorded by Dr. Gillette, that of a girl in whom from time to time needles were found beneath the skin, which they perforated, and were removed by the fingers or forceps. Concerning the way in which they had got into her system no information could be extracted from her. She was carefully watched, and in the course of eighteen months no less than 320 needles were extracted, all being of the same size. Most were black and oxidised, but some had retained their polish. The majority were unbroken. They passed out of various parts of the body above the diaphragm at regular intervals, but in a sort of series, and always in the same direction. Most escaped in the region of the left nipple, and a few escaped in the arm, axilla, thigh, temple, and cheek. Sometimes several passed out of the same opening. The largest number which escaped in a single day was sixty-one. A curious phenomenon preceded the escape of each needle. For some hours the pain was severe, and there was considerable fever. She then felt a sharp pain, like lightning, in the tissues, and on looking at the place at which this pain had been felt, the head of the needle was generally found projecting. The needles invariably came out head foremost. No bleeding was occasioned, and not the least trace of inflammation followed. The doctor in attendance extracted 318. They were sometimes held firmly, and seemed to be contained in a sort of indurated canal. It was conjectured that they had been swallowed with suicidal intentions; but, on the other hand, the way in which the needles escaped in series, and their direction with the head outwards, suggested that they had been introduced through the skin. That little weight is to be attached to the place at which the needles escape as proof of their mode of introduction is evident from a case recorded by Villars of a girl who swallowed a large number of pins and needles, and two years afterwards, during a period of nine months, 200 passed out of the hand, arm, axilla, side of thorax, abdomen, and thigh, all on the left side. The pins, curiously, escaped more readily and with less pain than the needles. Many years ago a case was recorded by Dr. Otto, of Copenhagen, and mentioned at the time in the *Lancet*, in which 395 needles passed through the skin of a hysterical girl, who had probably swallowed them during an hysterical paroxysm; but these all emerged in the lower regions, below the level of the diaphragm, and were collected in groups, which gave rise to inflammatory swellings of some size. One of these contained 100 needles. Quite recently Dr. Bigger described before the Society of Surgery of Dublin a case in which more than 300 needles were removed from the body of a woman who had died in consequence of their presence.

A DEVOTED wife will always speak plainly but kindly to her husband. Here is a case in point: "When I die," said a married road-cleaner, "I want to go where there is no snow to shovel." His wife said that she presumed he would.

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."—*Emerson*.

"THERE are three things to which man is born—labour, and sorrow, and joy. Each of these three things has its baseness and its nobleness. There is base labour, and noble labour. There is base sorrow and noble sorrow. There is base joy, and noble joy. But you must not think to avoid the corruption of these things by doing without the things themselves. Nor can any life be right that has not all three. Labour without sorrow is base. Sorrow without labour is base. Joy without labour is base."—*Ruskin*.

ANSWERS TO CORRESPONDENTS.

J.—The National Association of Spiritualists and *The Spiritualist* newspaper are not connected with each other, beyond our inserting advertisements of the Association at very moderate rates, and taking out nearly all the sum due annually for advertising, by renting the two smallest rooms on the premises. See the notice printed regularly at the top of next advertisement page.

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