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## "THE SPIRITUALIST" NEWSPAPER:

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Tuesday, 11th.—*Soiree* Committee, at 5.30 p.m. Finance Committee Meeting, at 6 p.m. COUNCIL MEETING, at 6.30 p.m.  
Friday, 14th.—Experimental Research Committee, at 6.30 p.m.  
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Monday, 17th.—FORTNIGHTLY DISCUSSION MEETING, at 7.45 p.m.  
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Friday 21st.—Library Committee, at 5.30 p.m.  
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# The Spiritualist Newspaper.

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

VOLUME TWELVE. NUMBER TWENTY-TWO.

LONDON, FRIDAY, MAY 31st, 1878.

## ENTHUSIASTIC AMERICAN ATTESTORS OF PHENOMENA.

THE American Spiritual periodicals have of late contained much about the public exposure of fraudulent mediums. The names of some of these mediums have been connected with the movement, chiefly by third-rate attestors of phenomena, who are so enthusiastic that they are unable to distinguish between what they believe and what they see at *séances*, so equally attest both as observed facts. The other witnesses who were present bear testimony in private that such reports are worthless, but, out of politeness and dislike to contention, say nothing publicly; consequently weak-minded enthusiasts have unintentionally established much fraud in the movement in the United States, and crash after crash has been the result, to the disgrace of Spiritualism. Miss Snyder, who acted as a ghost in different costumes at the Bliss *séances*, was fully recognised as the departed relative of this, that, and the other of the enthusiastic believers, who all cheerfully testified in public to having seen the dear departed, and appended their names and addresses, but afterwards had the mortification of hearing the young woman tell, in a court of justice, how they had recognised her as what an auctioneer would call "spirits, various," and what private and particular tests she had given to each. Spiritualism would gain if the more rational observers at *séances* "put the drag" upon these third-rate witnesses, who will certify as an observed fact any mortal thing the mediums or the spirits desire.

## A MEMENTO FROM THE GRAVE.

The *Banner of Light* of May 4th last republishes an article from *The Cincinnati Commercial*, signed "Viator," and states that this word is the *nom de plume* of "one of our notable men, in high standing here, and great reliance is placed upon his assertions:"—

Within the past few months I have had the opportunity of witnessing many of the phenomena given in the presence of a young lady, Mrs. Laura Mosser, of Newport, residing with her relations, and not a professional medium; in fact, she shunned the name as a synonym for charlatan, and often refused to exercise this power for fear of the contumely that would be heaped upon her. She first discovered that she had this gift about a year ago, while "playing" slate-writing, *à la Pratt*, with other young ladies. To her amazement and horror, independent writing came on the slate when she held it, and she dropped the slate and fled from the room, believing it to be the work of the devil, although it wrote her mother's name in her own handwriting.

Her relations and friends finally prevailed on her to try it again, when the names of friends and strangers were written in different ways by the professed controlling powers or spirits. Not only do these unseen intelligences write, but hands are materialised, and come out from under the table and shake hands with persons present. All the manifestations occur in the full light, where there is no opportunity for fraud, even should she desire to resort to it. Many remarkable tests of spirit identity have been given through her, and on four different occasions I have absolutely proved the writing to be independent by putting the slate under the table cover, while she held it outside, making it impossible for her to touch it. In each instance writing occurred while she thus held it. One evening we invited her to our residence to test her power in the presence of a few friends. She came, and we placed the table immediately under the full blaze of the gaslight. Seated in a rocking-chair, she would converse unconcernedly with the friends while the writing was being performed. Once the slate was brought out, and had written on it: "Viator, we have shown you

some wonderful things, but we will astonish you still more." Expressing a willingness to be astonished, after a few moments' delay there was written, "Keep this as a memento for me." As there was nothing on the slate but the writing, I asked, "Keep what?" The reply came: "The lock of hair that fell on the floor as the slate was withdrawn." We looked, and, sure enough, there was a lock of hair! I asked whose it was. The reply came: "Your mother's." "My mother's!" I exclaimed, "It cannot be. She has been dead nine years, and there is none in existence."

Again there was written: "My son, I tell thee it is a lock of my hair, just brought from my coffin in Spring Grove. Keep it as a memento for me;" signed in full with my mother's name. It certainly looked marvellously like hers; but what an impossibility! Spring Grove, seven miles distant, with the probability that there was nothing left of her mortal remains; yet here was the hair—a very dark brown, heavily streaked with grey—certainly the very image of that I knew so well. Whence came it? Why and how so close a resemblance if it was not what it purported to be? Thoroughly aroused, I determined to test the matter, and next day submitted it to a well-known physician and psychometrist, who immediately pronounced it to be my mother's hair, and gave an accurate delineation of her mental characteristics and person, and finally said, "She stands beside you."

Still dissatisfied, I called on Mrs. A. Coombs, the professional psychometrist, without telling any of the particulars. She gave me a description almost in the precise language of the doctor, and finally said, "The spirit shows me that it is your mother's hair!" I now immediately wrote to my sister in Indiana, inquiring if she had preserved any tresses, and by return mail I received a lock of hair that she had cut and kept unknown to me. On close comparison they proved to be the same. I now took both locks to one of our oldest, most prominent, and practical dealers and workers in human hair, and submitted them to him and his associates for examination, and after close inspection they pronounced them precisely the same, and thus confirmed the statement and fact that it was brought from the cemetery while we were quietly seated in the room. It is certainly the most remarkable and astounding phenomenon that ever came within the range of my experience, and can be attested by the ten persons present, proving psychometry to be true, that spirits often hover near us, and that their power is greater than e'er dreamed of in our philosophy.

MR. T. WILKES, of 21, Wingmore-road, White Hart-lane, Tottenham, wishes to take an active part in the promotion of Spiritualism in his neighbourhood, by the formation of spirit circles, or otherwise.

SPECTRAL HARES.—The arrangements of the Post Office are in some respects inimical to private enterprise. A short time since, a person residing some distance from Dantzic, having been requested by the proprietor of a menagerie in that town to forward two hares to his address, found himself confronted by a postal regulation forbidding the transmission of live animals by post. It then occurred to him to chloroform the hares, carefully calculating the dose, in order that they might remain in an insensible condition till delivered. But the train was late; the parcels were verified, and laid aside in the sorting-room to be sent out next morning. Accordingly, a sorter entered the room at dawn, went through the letters and parcels, and missed "108, 109, two hares." He looked for them high and low, but in vain. Their disappearance seemed inexplicable; the lock of the window was intact, the window barred, and the whole staff unanimously declared that the parcel of game was there the night before. As the bewildered sorter again looked round the apartment, one of the hares shot by him, followed by the other, on the back of which the post-office stamp at D— was plainly visible; both darted at the open door. This was too much for the nerves of the sorter, who almost fell to the ground in astonishment; and the thought of the two spectral hares would have long embittered his lonely hours had not the proprietor of the menagerie called to inquire after the expected consignment, and explained the circumstances. It is needless to add that "108" and his companion were never afterwards seen.—*Court Journal*.

## BELIEF IN SPIRITS.

OSSIAN, as rendered by Macpherson, pleads that the dead still exist, because their ghosts are seen. I know full well the senseless incredulity which will greet this argument. *It requires the audacity of conviction to pronounce it.* I never knowingly beheld an apparition, whether ghost, wraith, or doppel, and I have no expectation of ever seeing one. But I am sure that if beings exist in an ethereal or spiritual form, there are persons who are capable of perceiving them. I do not believe that all spectral appearances are produced by a deranged digestion or disturbed molecular adjustment of the brain. *I am totally incapable of such credulity.*

To illustrate this belief we will now cite two or three examples which it seems to us cannot be candidly questioned. M. Matter, a French gentleman, holding a position in the Department of Public Instruction at Paris, stated to a well-known American, in 1859, that he paid a visit to Friedrich Oberlin, the celebrated pastor of the Ban-de-la-Roche in Alsace. Oberlin submitted to his inspection a manuscript prepared by himself, entitled *Journal des Apparitions et Instructions par Reves*. He found it to contain, among other things, a narrative of a series of apparitions of his deceased wife, and of his interviews (*entretiens*) with her. "Oberlin was convinced," said M. Matter, "that the inhabitants of the invisible world can appear to us, and we to them when God wills; and that we are apparitions to them as they are to us."

Miss Anna Maria Porter, the author, relates that during her residence at Esher, in Surrey, England, an old gentleman was in the habit of visiting her house of evenings, reading the newspaper and drinking a cup of tea. One evening she saw him enter as usual, and seat himself at the table, but without speaking. She addressed some remark to him, but he made no reply. After a few seconds, she saw him rise and leave the room without uttering a word. Astonished and alarmed at this conduct, she immediately sent a servant to his house to make inquiries. The reply was brought back that the old gentleman had died suddenly about an hour before.

It is also related that a gentleman in London who was familiar with the late George Smith, the celebrated Assyriologist, heard his name called in Mr. Smith's natural tone of voice on the afternoon of the day that he died at Hierapolis, in Syria, August, 1876.

Indeed, so general is the belief of mankind, from all antiquity, upon this subject, that there is no people among whom apparitions of the dead are not related and believed. "This opinion," remarks Dr. Samuel Johnson, "which prevails as far as human nature is diffused, could become universal only by its truth; those who never heard one another would not have agreed in a tale which nothing but experience could make credible." Addison also declares: "Could not I give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of life."—A. Wilder, in "Evolution," U.S.A.

THERE seems to be some mistake in the annual report of the National Association of Spiritualists, in that the rent received by the Association for let-off rooms does not appear in the accounts.

NEXT Monday evening, at eight o'clock, at the ordinary fortnightly meeting of the members and friends of the British National Association of Spiritualists, at 38, Great Russell-street, London, Mr. W. H. Harrison will read a brief paper on "Recent Discoveries made by Weighing Mediums during Manifestations," to be followed by a discussion.

USEFUL PRINTED INFORMATION FOR DISTRIBUTION.—Some neatly printed four-page sheets, "Spiritualist" size, containing the results of the recent experiments in weighing mediums, the certificates of Mrs. Weldon's sanity, and particulars about the attempt to lock her up in a madhouse, may be had, post free, thirty for a shilling, from the branch office of *The Spiritualist* newspaper, in Bloomsbury.

ON Wednesday next, the National Association of Spiritualists will hold its last *soirée* for this season at 38, Great Russell-street, Bloomsbury, London. There will be an exhibition of pictures by artist members of the Association, several of whom have kindly promised to lend their works for the occasion. The names of Edwin Ellis, Florence Claxton, Cornelius Pearson, and Signor Rondi, are sufficient guarantee that the collection will be both excellent and interesting. Mr. J. W. Fletcher will read a short paper, entitled "A Spiritualist in Egypt," and the attractions of the evening will be added to by some high-class music and singing.

DR. SEXTON.—"To the Editor of 'The Rock' (May 24th):—Sir,—I have just returned to London after an absence of some weeks, and my attention has this morning been drawn to a statement in your issue of April 26th, to the effect that I presided during the previous week at a meeting of Spiritualists. Will you allow me a small space in your columns to say that the statement is utterly incorrect? I have taken no part in spiritualistic meetings for a long time past, nor have I the slightest sympathy with what is called Spiritualism. I left the movement because of its anti-Christian character, and in this respect it has, as far as I can judge, been gradually getting worse instead of better. I am not likely, therefore, again to have anything to do with it. Apologising for intruding on your valuable space, I am, &c., GEORGE SEXTON, Christian Evidence Society, 2, Duke-street, Adelphi, May 21." [We publish this letter with sincere pleasure. Dr. Sexton will find in another column an explanation of the mistake—which we much regret—as to the name of the chairman of the meeting in Grafton Hall.—Ed. of *The Rock*.]

CLERICAL MINSTRELS.—The *New York Times*, after alluding to the practice and the inconvenience of preachers introducing jokes and buffoonery into their sermons, proceeds:—There is, however, a plan which would enable a comic preacher to combine religion and humour, without at the same time "desecrating"—as stupid conservative people call it—the pulpit. It is odd that the idea of organising a troupe of clerical minstrels has never yet occurred to Mr. Talmage, or to any one of his professional rivals. Such a troupe could give an entertainment in which religion and humour would be beautifully combined, and which could not fail to be popular. It would not be necessary for all the members of the troupe to be ministers. If the middle-man—the grand and dignified "Mr. Johnsing" who propounds conundrums—and the two "end-men" who make the jokes were to be eminent comic preachers, their associates, whose chief business it would be to sing, need not even be theological students. The entertainment would, of course, consist exclusively of religious songs and jokes. Instead of propounding secular conundrums, as, for example, the familiar one as to the door which is not a door, the clerical "Mr. Johnsing" would confine himself strictly to Scriptural subjects. For instance, after the overture by the full band, "Mr. Johnsing" might remark, "Brother Talmage, who is the smallest man mentioned in the Scriptures?" Brother Talmage, gracefully laying his bones on the floor beside his chair, would then reply, "Who am de smallest man in de Scriptur?" and "Mr. Johnsing" would repeat, "Yes, sir; I asked who is the smallest man mentioned in the Scriptures?" Then Brother Talmage would give it up, whereupon Brother Beecher, with much eagerness, would suggest "Bidad the Shuhite," amid a chorus of "yah, yahs," from the rest of the troupe; after which, "Mr. Johnsing" would announce as the next thing on the programme, "Now, brethren, the 199th Psalm."

INDIAN JUGGLERS.—Mr. J. Nevil Maskelyne, of the conjuring firm of Maskelyne and Cooke, is writing a series of papers on "Oriental Jugglery" for the *Leisure Hour*. Here is an extract from his last article:—"During the Prince of Wales's tour in India most of the world-renowned feats of jugglery were produced before his Royal Highness. Dr. Russell describes them, in his own bright way, without any of the romancing usual in such narratives. Of course the mango-tree mystery was included in the royal programme, but in the strictly veracious chronicle of Dr. Russell it cuts a very poor figure compared with the ordinary reports of the marvel. He says the conjurer put the seed into the ground and covered the place with a 'dirty cloth.' Some time elapsed, and then 'the old fellow, in an interval of snake-charming, exposed a bright green tree, some eighteen inches high. The mango-tree, when next it was uncovered, appeared hung with tiny fruit.' This is a milder form of the trick than what we have been led to look for. The true 'traveller's story' rivals that told of a London conjurer, recorded in a ballad in Blomfield's *History of Norfolk*. It was about 1570. The wizard planted an acorn in the middle of the hall, and in a few moments it grew into a tree; acorns appeared upon it, ripened, and fell, and then the tree was felled by two sturdy woodcutters, who might have given Mr. Gladstone a start. The trunk and fragments were finally conveyed away by two goslings, who could not have been so much geese as they looked to perform such a feat. Doubtless that London conjurer 'of credit and renown' emigrated to India, and set up as a 'fakir to do you' in the mango-tree business. With regard to the latter mystery, Major Price many years ago hazarded a singularly happy guess. He wrote:—'I have, however, no conception of the means by which it was accomplished, unless the jugglers had the trees about them in every stage, from the seedling to the fruit.' The conjurers do carry the trees concealed, but not upon their persons, which are too scantily clothed for the purpose. The 'trees' are really slips hidden in the dirty cloth, which is specially made with pockets to hold them, and under this the juggler fumbles a long time ere he can get his tiny tree to stand upright in its little bed of earth. As we have seen, the mango-tree trick was performed before the Prince during an interval in the snake-charming. 'The juggler suddenly produced two cobras out of one of the baskets,' says Dr. Russell, 'which had been turned over, inside out, in our presence. A thrill went through the spectators as the reptiles, hissing fiercely, raised their flaming eyes and hooded crests, and reared on end as if to strike the garrulous charmer. It was not the drumming or the playing of his friend on the dry gourd which drew the reptiles out of cover. The snakes danced to the music of a gourd drum, but it was with rage and fear, not with pleasure. Dr. Fayrer opened the jaws of the larger one with a stick while the man held it, and showed the Prince where the fangs were not.' Dr. Fayrer, indeed, was a terrible enemy to humbug all through. Once, when a juggler professed to play upon a trumpet through a hole in his neck, the doctor proved the sound to be produced by ventriloquism; he held a feather at the mouth of the instrument but no wind moved it. As a matter of fact, all the cobras carried about for exhibition by these jugglers are fangless, and have the fang-tooth cauterised in addition, so that it shall never grow more."

## THE ESTABLISHMENT OF A PSYCHOLOGICAL SOCIETY IN PARIS.

(Translation of the Prospectus.)

A SCIENTIFIC SOCIETY FOR THE STUDY OF PSYCHOLOGY, AUTHORISED BY THE  
MINISTER OF THE INTERIOR.

### CONSTITUTION AND LAWS.

#### Articles.

1. A society has been formed at Paris under the title of "A Scientific Association for the Study of Psychological Subjects."
2. Its aim is the study of all sciences related to psychology.
3. It is open to all persons who may desire to take part in such studies, without distinction of nationality or religion. It belongs to no party, and takes no part in politics.
4. The resources of the society consist of:—  
Firstly.—The annual subscriptions of its members, of which the minimum is 25 francs.  
Secondly.—The donations which may be made to it.
5. Every person sending a subscription of not less than 500 francs becomes a life member of the society.
6. The society is governed by a president, and a committee of fifteen, elected by the members at the annual general meeting.
7. The president is elected for one year, and is always eligible for re-election; the committee is renewed every three years, and members going out are likewise eligible for re-election.
8. The committee appoints its staff, consisting of a president, two vice-presidents, two secretaries, and a treasurer. It makes its own rules, and is bound each year to make known the position of the association. It also appoints honorary members.
9. To become an acting member of the society, it is necessary to write to the president stating your desire to join the society, and to be elected unanimously by the members present at the sitting of the committee.
10. The rules can only be altered at the general meeting.
11. The central offices are at Paris, on the first floor of the *Passage des Deux Pavillons, 5, Rue Neuve des Petits Champs*. There is also an entrance to the "passage" at 6 and 8, Rue Beaujoulais (Palais Royal).

The following are the names of the founders of the society:—

- President—M. Bougueret, *formerly Deputy*.  
Vice-Presidents—M. Baroux, *Engineer*; and M. René-Caillé, *Engineer*.  
Secretaries—M. Ch. Loman, *Author*; and M. Camille Chaigneau, *Author*.  
Treasurer—M. Vautier, *Merchant*.  
Members—M. Fauvertz, *Author*; M. Eugène Nus, *Author*; Le Baron du Potêt, *Author*; Le Docteur Conan; Colonel Devoluet (*Retired*); M. Joly, *Worker in Marble*; M. Ch. de Rappard, *Manufacturer*; M. Caron, *Proprietor*; M. François Vincent, *Proprietor*; M. Hippolyte (fils), *Merchant*.

The founders of the society wish to attain the following purposes of the association:—

1. To have a central office with rooms which will hold a large audience, where conferences can be held for discussing questions concerning our life, the nature of the soul, and physical phenomena.
  2. To have meetings set apart for the study of moral laws and of spiritual phenomena; all investigations to be scientifically conducted. Competent observers, supported by men earnestly devoted to scientific research, alone to take part in the investigations and in the discussion of philosophical questions.
  3. There will be a library containing such works of science, ancient and modern, as belong to the questions under study. It will be placed in the lecture and reading room. This room will be always open to members of the society, and to visitors from the provinces or abroad.
  4. Ladies can be members of the society.
  5. During the Paris Exhibition the rooms will be open from one to ten p.m. The daily visits of students and thoughtful men of all nations will tend to destroy ignorant prejudices, and to bring to the Spiritualist cause open and candid investigators.
  6. The committee invite all believers, men and women, in sympathy with the work, to help to cover the expenses by subscriptions or donations.
  7. England, America, Holland, Hungary, Italy, Berlin, Madrid, Leipzig, St. Petersburg, &c., have all preceded us in this undertaking. In all these countries there are societies similar to the one which we are inaugurating at Paris on the occasion of our great Exhibition.
  8. All subscriptions and donations should be sent for the time being to "M. Vautier, *Treasurer, Manufacturer*" (47, Rue de Flandres), by post-office order or in stamps.
  9. The members who have founded the society have agreed to pay their subscriptions for three years, and they invite others to do the same, so that the society may start upon a firm basis.
- The society is also in alliance with the office of the *Revue Spirite*, directed by M. P. G. Leymarie, 7, Rue de Lille, Paris, to whom subscriptions may be sent.

A CHIEF feature of Madame Blavatsky's book, *Isis Unveiled*, is thorough hatred of the Roman Catholic religious system.

PROFESSOR TYNDALL thoroughly denounces the doctrine of spontaneous generation. He said, in a recent lecture on this subject:—"I here affirm that no shred of trustworthy experimental testimony exists to prove that life, in our day, has ever appeared independently of antecedent life."

THE Paris Psychological Society has opened rooms at 5, Rue Neuve des Petits Champs, and will be glad to see English visitors.

MR. W. EGLINTON, medium, leaves London for Cape Town, South Africa, early in July next. He contemplates visiting Australia and India, and returning *via* the Suez Canal.

THE SUNDAY SOCIETY.—This society appeals to all who, having at heart the improvement of the people, desire to see vexatious restrictions on the use of an inestimable privilege superseded by legislative enactments which shall represent the freedom and enlightenment of the age. It desires to secure the co-operation of every one who recognises the elevating influence of science, literature, and art, and wishes for the addition of an intellectual observance of Sunday to that which has hitherto exclusively obtained amongst us. The society deprecates any attempt either to make Sunday an ordinary working day, or to introduce any element that would tend to endanger the preservation of such a beneficent social institution: submitting that the objection often felt to the slightly increased Sunday labour required by the opening of places of mental culture and recreation will disappear when it is seen that the officers and attendants perform services analogous to those given by officials at places of worship; and, moreover, that by employing one-seventh more attendants than are now engaged, a weekly day of rest will be secured to every one. In order to unite all classes in a strenuous effort to effect changes so inseparable from true progress, and so important to the well-being of every individual, it has been resolved that a subscription of any amount from those agreeing with the society's objects shall constitute membership. These objects are to obtain the opening of museums, art galleries, libraries, and gardens, as such, on Sundays, and by a more equitable arrangement to extend to the whole of the community many advantages now only enjoyed by a section of it. So long ago as 1854 a Committee of the House of Commons adopted a resolution, which stated that "it is expedient that places of rational recreation and instruction, now closed [on Sundays], should be open to the public after the hour of 2 o'clock p.m.;" subsequently Sir William Molesworth opened Kew Gardens on Sundays; and it is noteworthy that the Government, in 1875, introduced a measure favouring legislation in the direction of the society's aims, which many of the Opposition members not only supported, but sought to extend. The Act then passed in Parliament; being a temporary one, the subject will necessarily have to be reconsidered, and everything favours the conclusion that an earnest expression of public opinion is alone needed to bring about legislative action worthy of a grave question and a free people. To elicit this opinion is of the first importance, and it is hoped that the most cordial support, irrespective of creed or party, will be given to this endeavour to effectively solve the Sunday question.—MARK H. JUDGE, *Hon. Sec.*, 19, Charing Cross, London.

PERSONALITIES IN SPIRITUAL LITERATURE.—Censorious personalities have, as a rule, been firmly kept out of these pages, and only in relation to acts of violent and unprovoked aggression, calculated to publicly injure the movement, may they be justifiable, as in the example in which Mr. William Howitt told the thousands of readers of the *Christian World* that the British National Association of Spiritualists called upon its members to renounce Christianity. In that highly prejudicial statement there was no truth whatever. When the National Association first raised its standard of friendly union among Spiritualists, Mr. Howitt wrote of it—"I, for one, declare that I will have nothing to do with any such a Noah's ark. There can be no real bond of union betwixt good and evil, wisdom and folly, between clean and unclean. . . . I, myself, have but one way, and that is the way of truth, righteousness, and sound sense, as they are taught in Jesus Christ. . . . With the murderer, the adulterer, the swindler, the blasphemer, or the drunkard, I have nothing to do." Beautiful sentences these to utter in an unprovoked attack upon the most refined and cultured Spiritualists in Great Britain! Last week another altogether unprovoked attack was made upon Spiritualists by Mr. Dawson Rogers, who published that the members of the Council of the National Association of Spiritualists have not the courage of their convictions: a foul charge to bring against such working members as Mr. C. C. Massey, Mrs. Makdougall Gregory, Dr. Wyld, Mr. A. Calder, Mr. Stainton-Moses, and others, whose unflinching public and private adherence to principle has often been well tested. The truth is, that in the general harmony and peace of the National Association Mr. Rogers is a solitary jarring string, and when his inefficient proposed measures are overwhelmingly outvoted at the Council, he commonly flies into a passion because he cannot have his own way; Mr. C. C. Massey has twice of late at Council meetings publicly called the attention of the chairman to his misconduct in this respect. At the farewell *soirée* of the National Association to Dr. Peebles, Mr. Dawson Rogers was in the chair, and refused to let more than himself and one other person speak in relation to Dr. Peebles, to the utter astonishment of the meeting and the disadvantage of the invited American guest. Mr. Rogers did not yield, even when it was evident that the feeling of the whole meeting was the other way. Thus at least some four or five friends of Dr. Peebles had their parting words quenched, and the National Association had to take the blame of the failure of the meeting, for we threw the mantle of charity over the individual incompetency by not publishing that Mr. Dawson Rogers was the cause of the breakdown. Neither have we hitherto published anything about his fits of passion when outvoted at Council meetings by intellectual majorities. It may be asked how he came to be appointed chairman of the farewell meeting to Dr. Peebles. It was done at a meeting of the *Soirée* Committee, at which only Mr. Dawson Rogers and two ladies were present; these three made the arrangements. He resigned his appointment on the Library Committee because the other members would not make him chairman of it. He is being raised at Council meetings by coming into contact with persons who have long outgrown the conditions he brings with him of strife and contention, but who then have to enter the inharmonious sphere.

THE BRITISH NATIONAL ASSOCIATION OF  
SPIRITUALISTS.

THE FOURTH ANNUAL REPORT OF THE COUNCIL.

To the Members of the British National Association of Spiritualists,  
May, 1878.

LADIES AND GENTLEMEN,—

In presenting you our report of the proceedings of the Association during the past and fourth year of its existence, your Council desire you to note that the present position of the Association is to be estimated, not according to its financial prosperity, but according to the usefulness and solidity of the work which it has accomplished.

This work, as we shall presently show, has been more particularly in three directions, each, as we believe you will all agree, of great importance to the end which the Association has in view—viz., the consolidation of the spiritual movement, by the establishment of a general rallying-point, of a centre for inquiry and scientific research, and of a dépôt or arsenal for the preservation of literary, artistic, and other matter of permanent value for present use and future reference.

We will first glance at some of the statistics of the Association:—

The number of our ordinary members is now 320, of honorary members, 69. Among the latter we have pleasure in noting the honoured name of Mr. Alfred R. Wallace, who has again during the past year given the prestige of his illustrious name and of his literary talent in defence of our cause, and by his tournament with Dr. Carpenter in *Fraser's Magazine*, the *Athenæum*, and *Nature* kept the subject of Spiritualism before the public during the space of several months. In Signor Sebastiano Fenzi, the great Florentine banker, Miss Lizzie Doten, the inspired poetess, and Mr. H. J. Newton, of New York, we recognise names known, and honoured by all in the spiritual movement. A new spiritual society, founded at Bogotà, in Colombia, South America, has sought and found in our Association that alliance which we are anxious and willing to enter into with all engaged in our particular work. Its representative, Senor Parga, spent some time in England last year, and was a frequent guest at the *séances* and meetings of the Association.

Among the English societies for the promotion of Spiritualism, the Dalston Association of Inquirers, the Liverpool and Brixton Psychological Societies, and the Cardiff Spiritual Society still remain in alliance with us, and are working actively in their several districts. At Dalston and Brixton frequent *séances* and discussion meetings are held, for admission to which facilities are given to investigators duly introduced by members of the respective societies. The Dalston Association possesses a considerable library of its own; and the other allied societies can be supplied with books from our own Association by a convenient and inexpensive arrangement.

We have to mention with regret the departure from among us of Mr. James Wason, who had been a member and a vice-president of our Association from its earliest days; of Mr. C. T. Hook, of Rochester; Mr. W. Hodgson, of London; and the Honourable Robert Dale Owen, of the United States, so well known to us by his valuable contributions to the literature of our movement.

On the whole, the past year has not been specially eventful for English Spiritualism. Since the departure of Dr. Slade for the Continent there has been no public prosecution of Spiritualism in the law courts; but there is reason to fear that private Spiritualists are liable to persecution under the lunacy laws. Spiritualism has, nevertheless, been quietly and steadily pursuing its way. Within this Association valuable work has been accomplished by the library, *séance*, and experimental research committees.

The library of the Association has considerably increased since our last report, and now contains 870 volumes, not including periodical literature, the bound volumes of which are about 160 in number, and the lending library, which consists of 140 volumes. Thus the sum total of volumes amounts now to 1,170. Of these rather less than 100 have been lent to the Association, the "David Wilson collection" alone comprising 79 volumes. With all deductions, the library numbers over 1,000 volumes. Of the entire collection a complete catalogue has been made, the books have

been classified and numbered, and each now stands in its allotted place on the shelves. A fund, amounting to £25, started at the beginning of this year by Mr. Peterson, and placed at the disposal of the Library Committee, has enabled them to make some useful additions, and to do some necessary work in binding periodicals, completing files, and acquiring some of the earlier literature of the movement, now only to be recovered with difficulty from oblivion. In this work the committee will persevere (not more than half the fund being yet expended), and they hope in time, their efforts being duly supplemented by their successors, to furnish the library of the Association with a complete collection of all the literature of Spiritualism. Much aid may be given to this work by friends sending in information to the committee of the whereabouts of the rarer works on the subject, especially newspapers and journals, which are often the less carefully preserved, and therefore more difficult to procure.

Great attention has been bestowed lately on correspondence with our foreign members, and on procuring the past and present literature, American and Continental, in relation to our subject. This work will be continued, and will probably receive some impetus from the proposal of the managers of the *Revue Spirite* to open a reading room for the accommodation of foreign Spiritualists in Paris, during the Exhibition there, and to supply it with books and journals in all languages, and from all countries.

Turning now to the work of the *Séance* Committee, we find that the inquirers' circles have been continued throughout the year with the desired results; that is to say, that under strict test conditions, subject to the scrutiny and expressed approval of the strangers present, and held in a moderate degree of light, certain simple physical manifestations have been produced, generally of the most satisfactory and convincing nature. The medium has been Mr. W. Eglinton, who has always shown the utmost willingness to submit to any test which has been proposed, and has, we believe, in all cases left the impression of his perfect good faith, and of the genuineness of the manifestations produced in his presence, on the mind of all witnesses. These *séances* have been attended by 135 strangers, besides about the same number of members. Each *séance* has been placed under the charge of a member of the committee, who has carried out its provisions, and furnished a report to *The Spiritualist* newspaper, in compliance with the wish of Mr. Chas. Blackburn, under whose auspices, in conjunction with those of Mr. Martin Smith, the *séances* were instituted; and the Association owes it in great measure to the amiability and vigilance of these gentlemen, that the inquirers' circles have been kept free from the scandals to which public *séances*, where strangers can attend without restriction, are occasionally exposed. The fund by means of which the Association has been enabled to give free tickets to all inquirers introduced by members, or otherwise proving their *bona fides*, being now exhausted, the *Séance* Committee have endeavoured to arrange for the admission of inquirers on a plan which shall not place the Association at a disadvantage before the law. The success of this remains to be proved.

Other *séances*, arranged for by members among themselves, have been occasionally held on the premises of the Association, at which very satisfactory form manifestations have taken place; but these not being necessarily held under test conditions, and its being no one's business in particular to report them, they have passed over unnoticed.

The work of the Experimental Research Committee, valuable as it is, must, from its nature, always proceed slowly. Experiments have to be repeated, and continually verified, before they can be pronounced complete. We must, therefore, wait the committee's own time for making special reports of their proceedings. In one department under the charge of the same committee, the results have been plainly evident and appreciable by all. The Monday evening fortnightly meetings have, under the able and energetic management of the Rev. W. Stainton-Moses, been raised to a level of literary and scientific excellence which leaves nothing to be desired. To the interest of the debates Mr. Stainton-Moses has himself contributed not a little, and to him, as well as to Mr. Desmond Fitz-Gerald, who has diligently attended on almost all occasions in his capacity of chairman, to Dr. Carter Blake, Mr. C. C. Massey, to Mr. G. R. Green,



## SEARCHING A MEDIUM.

BY HENSLEIGH WEDGWOOD, J.P.

FOR the purpose of testing the question whether the white drapery commonly worn by the materialised spirit may not be surreptitiously introduced by the medium into the cabinet, I appointed a sitting with Mr. Haxby last Monday. Without entering the room in which the cabinet was placed I took him, at his own request, into a dressing room, where he completely undressed before Captain James and me. We saw that he had nothing concealed in any of his clothes, unless it was in his pockets, which it was unnecessary to examine, because, when once the clothes were laid by, it was impossible for him to take anything from them without our seeing it. He then put on two dark dressing gowns and a pair of slippers of mine, and in that dress we led him to the cabinet in my study, without a particle of white about him. The only other sitters were Mr. and Mrs. Volckman and another lady. Almost immediately something white was displayed for a moment at the opening of the curtains, and after a while a figure in white drapery appeared for a short time. Then Abdullah came out dressed as usual in his long white night gown with short sleeves, turban, and jewel on his forehead, coming up and shaking hands with each of us. Afterwards a much smaller and slighter figure, about four feet four or five inches high, I should say, with the dark skin of an Indian, came to the opening, and let me look closely at him.

There was no possibility of the white drapery worn by all these figures being brought by the medium. Whether the body of the medium is used in the exhibition is a different question; but if it is, it is transfigured in such a manner as is clearly impossible for the medium himself to effect by any jugglery. The figures exhibited were of very different sizes, and in one of them the skin of the face was of so dark a colour as could not conceivably have been produced and removed in the course of a few minutes behind the curtain, always remembering that the medium had no opportunity of smuggling in any materials with him.

31, Queen Ann-street, Cavendish-square, London, May 24th, 1878.

## RARE MENTAL GIFTS.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

IN reply to "T. J.," I may say that I have the cast of the head of a woman who exhibited almost precisely the same phenomena as "Natty" in the case reported. The poor woman, in other respects, was quite an idiot, and was supported by the parish. The clergyman who gave me the particulars of the case, at my request had a cast taken of her head, because it is upon extraordinarily exceptional instances that phrenology principally rests. The celebrated calculating boy, George Bidder, afterwards the eminent engineer, could give no account of how he came by the results, which seemed, as it were, to flash into consciousness without any sensible sequence or process. All he could say was, "It is so and so; I see it, and am sure it is so." When the calculation was made he was always found to be right. Of course it is a form of clairvoyance, and one which cannot reasonably be denied. It is a new experience, though not based on experience.

There have been other instances since. To reverse the case, I have known a man highly educated, yet absurdly deficient in the calculating ability. Newton tells us that if there was any difference between himself and other men, it was that he turned his attention to a subject and simply waited for the ideas to come without further effort on his part. But how the thoughts or results came, or whence, he could not say. With a poet we should term it inspiration, as with my late friend Barry Cornwall, with whom fine thoughts would flow into his mind in verse without effort, even when he was on an omnibus or engaged in some way.

Psychology based on physiology is but in its infancy, and is a science for another age.

Boulogne-sur-Mer, May 29th.

THE *Religio-Philosophical Journal* has recently published the sensations of a man while being mesmerised by a snake. If the man himself will attest it to us by forwarding his name and address for publication, the facts are of permanent philosophical value.

## THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

ANNUAL GENERAL MEETING.

LAST Tuesday night the annual general meeting of the members of the British National Association of Spiritualists was held at 38, Great Russell-street, London, under the presidency of Mr. Alexander Calder.

The minutes of the last annual general meeting were read and confirmed.

Mr. E. T. Bennett moved, and Mr. Francis, of Brixton, seconded, that Mr. Jay and Mr. Dawson Rogers be appointed scrutineers of the votes for the election of members of Council. This was agreed to unanimously.

The Secretary then read the annual report, which is published in another column.

Mr. Frederick Collingwood moved its adoption, which was seconded by Mr. March, who condemned Mr. Howitt for "bearing false witness" against the Association in the *Christian World* newspaper.

Mr. C. C. Massey asked what became of the 135 persons who attended inquirers' *séances*, as mentioned in the report? Did they join the Association afterwards?

The Secretary said that some of them had been allowed to attend a *séance* once, some twice, and a very few thrice. A fair proportion of these inquirers afterwards became members.

The Chairman remarked that some of the public complained about the payment of mediums for their *séances*. Could not some of them be given regular salaries, that they might not have to make charges at other times? He knew one man who would give £50 in aid of this object.

Mr. E. T. Bennett remarked that Professors Tyndall and Huxley were paid for the exercise of their powers, so he saw no reason why a medium should not be paid for the exercise of his special faculties. (Hear, hear.)

Miss Houghton added that mediums went through years of trial and trouble in development; she knew that from personal experiments.

The Chairman remarked that mediums should not only be paid, but well paid.

The report was then adopted unanimously.

Two auditors for the ensuing year to represent the members of the Association, Mr. J. W. Gray and Mr. G. H. Potts, were proposed by Mr. Francis, seconded by Mr. March, and carried unanimously.

Some alterations in the rules were then authorised.

Mr. Desmond FitzGerald moved a vote of thanks to the President for the able and conscientious way in which he had performed his duties during the past year. He had earned the respect of Spiritualists in all parts of the world. (Applause.)

This was seconded by Mrs. Lowe and carried with acclamation.

Mr. Alexander Calder briefly returned thanks.

Mr. J. M. Walhouse moved a vote of thanks to the committees, which was seconded by Miss Houghton, and carried unanimously.

The Chairman moved a vote of thanks to the secretary for the efficient performance of her duties; several persons rose at once to second this. Mr. C. C. Massey and Mrs. Lowe strongly supported it, and it was passed with acclamation.

Miss Kislingbury expressed her gratitude, saying that she had always performed her duties *con amore*, and was thankful for the support she had received from the members at large.

A vote of thanks was passed to the assistant secretary, Miss Burke, who briefly replied.

Mr. Fitz-Gerald moved, and Mr. H. Cook seconded, that the position of Mr. R. Pearce, who, at the request of the secretary, had taken the place of Mr. Joy as a scrutineer, should be authorised, Mr. Joy having been obliged to leave in the middle of the work of counting the election votes. This was passed unanimously.

General conversation then took place for three-quarters of an hour, when the scrutineers returned from their work, and announced the following persons duly elected as members of the Council:—F. Barrett; Mrs. Beeby; E. T. Bennett; Chas. Blackburn; Carter Blake, Doc. Sci.; J. Bonwick, F.R.G.S.; J. Chapman; T. H. Edmands; Mrs. Ellis; J. C. Eno; R. Fitton; W. H. Harrison; Thos. Hayle, M.D.; Miss Houghton; Miss Hannah Hunt; G. C. Joad; Edward Maitland; R. A. March; Rev. W. Miall; J. J. Morse; W. C. Pickersgill; Captain Rolleston; S. T. Speer, M.D.; G. N. Strawbridge; Morell Theobald; J. P. Turner; D. H. Wilson, M.A.

The proceedings then closed.

A BISHOP OPPOSED TO MURDER.—It is interesting to learn from the following paragraph from the *Echo* that one ecclesiastic in the United Kingdom has spoken against war, against shooting our neighbours, and against cutting their throats:—"The Bishop of Manchester preached at Leigh yesterday, and made some weighty observations, worthy of being remembered, in reference to the existing crisis. The contingency in which the nation is at present was, he said, so vast, so infinite in its issues, so far above the mere idle course of partisan politics, that every Englishman should realise the actual position of peril in which the nation was. He contended that the interests of the world were so bound up that we could not sacrifice the interests of Russia without the interests of England suffering in some proportion. At the most, there had not been more than three righteous wars in which England had been engaged. This was not the time for people to sing war songs and go into a great war against Russia. British honour ought to be touched more than it had been, British interests ought to be yet more involved—unless we were going to lose the character of a wise and understanding people—before we trusted ourselves to the terrible chances of war."



### A "DEAD" WOMAN TELLING THE STORY OF HER MURDER.

QUESTIONS are not unfrequently asked why spirits do not do this, that, and the other thing—why they do not reveal secret crimes? The answer is that they often give such information, but as they sometimes do not tell the truth, and in other cases the receivers of the messages cannot prove that the truth has been told, because they cannot put the spirit in the witness box of a court of law, the revelations never come before the public.

The *Boston Herald* (Massachusetts) of April 8th last, and the *Religio-Philosophical Journal* of May 4th, narrate that a house in Washington-street, Somerville, Massachusetts, has long had the reputation of being haunted, and was let at a lower rent in consequence, to the present occupants, Mr. and Mrs. Marsh. To abridge the narrative given in *The Boston Herald*, the plastering was restored by the new tenants, walls were repaired, wood-work painted, seventy-eight panes of glass put in, and, with a good revolver, Mr. Marsh said that he felt that he could "make it warm" for any ghost who might appear. April rolled by, and he congratulated himself. May came, and with it noises; in June they increased, yet he said nothing, and quieted his wife's fears by asserting them to be imagination. In July a child was born in the house. From this time the disturbances increased. There were poundings overhead; tumbings down stairs; the lifting of a window; its fall; moans, a noise underneath, and then all was still again for a short time. One evening a crash, as of dishes breaking, so far deceived the head of the family that he rose, revolver in hand, and went down to shoot the cat which he thought might have got in. No cat and no broken dishes were seen. After this, when he heard the movement of dishes, he paid no attention to it, but a noise as of footsteps was often so natural that he could not resist going out. The result was always the same—nothing human, nothing tangible. It is probable that, if Mr. Marsh had not been disturbed in other ways, the present article would never have been written. He did not believe that the place was haunted, and attributed the noises to some peculiar construction of the house. His wife, a Roman Catholic, had managed to accustom herself to them. She had never given any attention to Spiritualism or read anything relating to it; he, however, having seen a Spiritualistic report in *The Boston Herald* lately, made some inquiries, and among his acquaintances were two young men who advised the holding of a circle in his house. The circle was held, and, as a result, his wife saw forms in her normal state. To her the visions were terrifying. Her husband, to relieve her, took the advice of his friends to have a medium there and "release the spirit." It was not satisfactory, and ended only in his wife seeing more freely than ever. The "ghost" was now a constant visitor. The wife had been controlled twice in his presence, but he said nothing concerning the details of the personations. To him the matter was becoming a mystery which he was determined to solve. He commenced to receive information through her which he thought she could not have become possessed of by natural means. One Friday morning, when he was down in a cellar of the house, he heard a voice call his name. He listened, and again it called. "Yes," he answered, thinking it came from upstairs. "Here," said a voice from the corner of the cellar. "There," whispered a voice in his ear, and before he could realise it he was under what he never had discovered before—a trap-door. The mystery was not only deepening, but becoming decidedly uncomfortable. To move would be a loss pecuniarily; to stay was to suffer these experiences.

#### A SEANCE IN THE HAUNTED HOUSE.

It was resolved to hold another *séance* in the house, with Mrs. C. H. Wildes, of 52, Oak-street, Boston, as medium. Three prominent members of the Somerville Local Government Board, and a reporter from *The Boston Herald* office, were among those present on the occasion.

Mrs. Wildes was entranced by a spirit; she started down stairs, closely followed by those present. A little room was reached on the way down; the medium paused in front of the window, and, while a shudder passed through her whole frame, she moaned, still clutching at her throat with one hand, and pointing to the window with the other. "There,

there, I tried to scream, but he shut the window down upon my head." At this stage of the proceedings the excitement of the medium became almost uncontrollable; she moaned incessantly, great beads of perspiration stood out upon her forehead, and, while continuing her efforts with one hand to remove the pressure of the imaginary hand upon her throat, she pointed slowly to the floor, all the time repeating the words, "There, there, I was dragged along there." Just at this time Mrs. Wildes, who had been trying hard to articulate a name, fell back helpless into the arms of one of the persons present. A private medium, however, who was present at the time, was suddenly controlled, and in a loud voice said: "My name is Bertha Stoughton." This seemed to relieve the medium somewhat, and, after nodding her head in assent, she walked into the room in which the *séance* had been commenced, passed out into the entry, down the front stairs, along the entry, and stopped deliberately in front of a closet built under the stairs, in which Mr. Marsh says he has frequently heard the dishes rattling violently. Opening the door, she went through the motions of mixing and swallowing powders, all the time sobbing, and moaning in a pitiful manner. Again was the march taken up, Mrs. Wildes leading the way. Stopping in front of the room which Mr. and Mrs. Marsh occupy as a chamber, she moaned: "There, there. He came from there and gave me the powder. Oh, I did not mean to do any wrong." After a little time had been spent here, she walked along the entry, out through the kitchen, and down the cellar steps, all the time giving utterance to the most blood-curdling moans, and repeating the words: "This way, this way; I came this way." Then, as if recollecting herself, she said: "Oh, not this way! Not this way! Please don't take me this way!" Leaning heavily against one of the gentlemen, with her eyeballs distended, and with every manifestation of extreme terror, she said, pointing toward a partition: "There, there! he did it in there; but please don't make me go in there again, will you?" The gentlemen assured her that no harm should come to her, and finally she consented to accompany the observers to the sub-cellar. Reascending the cellar steps, and passing through the kitchen and out into a lobby, the medium suddenly stopped in front of a dark hole, and trembling in every limb, said in a husky voice: "Please don't make me go there! Oh, please, don't, sir!" Nothing could induce her to go into the hole, and the reporter, accompanied by three gentlemen, one a strong medium, the other an enterprising newspaper man, and the third the master of the house, made the descent. It was, indeed, a gloomy place, about three feet high by twelve feet wide, and with that damp, uncomfortable smell always to be found in subterranean vaults. It was as dark as Erebus, and a place better adapted for a brutal murder could not be found. In one corner was a hole about two feet deep, which had been excavated by some tenant in his attempt to thaw the water-pipes, which had been at some time during the winter frozen up. In another corner was a pile of dirt, while around in all directions huge stones and rocks were scattered. Setting the kerosene lamp down upon the ground, the male medium previously spoken of became again controlled, and pointed out the exact spot where, as he claimed, the body of the murdered girl had been laid, and where the blows had been struck, and singularly enough it happened to be the very spot from which Mr. Marsh heard the voice calling him on the Friday morning, and also the spot to which his wife pointed when afterwards controlled. There could not have been any collusion between the three, as the private medium spoken of is a merchant of Boston, and knew nothing whatever of the matter until he was invited by the *Herald* reporter to accompany the party. He was not downstairs when Mrs. Wildes indicated the place; neither was the lady of the house present on either occasion. Yet she a few minutes afterward indicated the same spot. The different private mediums were soon controlled all over the house, and they indicated that a murder had been committed, that the spirit making the demonstrations was that of the murdered girl, who was unable to escape from her murderer, who is still living, and who enacts the crime over again in his mind every day. When the observers returned to the room in which the *séance* first commenced, and just as they had seated themselves, Mrs. Wildes said:—"I forbid my medium

saying or doing anything further in this matter to-day. She has done enough already." Just then the lady of the house, in spite of all the efforts of those present to prevent her, slipped from her chair, and, with one arm extended, and the fingers of her hands tightly clenched, fell to the floor in an insensible condition. Then Mrs. Wildes said:—"We will now give you a personation of how the murder was committed." Almost immediately the lady, who in the meantime had been lying on the floor, slowly raised her hand in the air, and struck four distinct blows on her forehead with one hand, saying at the same time:—"Oh! oh! please don't! I didn't mean any wrong." The *séance* lasted more than two hours, and was a constant flow of some item of information concerning the supposed murder.

By these means it was alleged that the murdered girl was named "Bertha Stoughton;" that she had been betrayed by the man who formerly occupied the house, but whose present address is known. His name was given, but for sufficient reasons it is withheld. He kept house there, and she, after he had betrayed her, came to the house when *enciente*. This was in the month of August. She was a trifle above the average height, rather stout, and of complexion neither light nor dark. She wore a dark brown dress. Her hair was not black, but rather dark. There was no possibility of collusion, and yet each of the four mediums gave precisely the same description of the young woman's appearance. Two of them gave the alleged murderer's name and particulars concerning him. From these sources came the further information that the girl, after remaining in the house but a short time, was given powders, and, while under their influence, dragged down stairs. It was an overdose, and when she reached the bottom of the attic flight she became sick, and threw up the poison. He then seized her by the throat. Breaking away from him she threw open the window, and loudly screamed for help. He forced the sash down upon her, drew her in, and down into the cellar. With a hammer he struck her four blows on the forehead, and threw the body into the cellar. The subsequent disposition of the body, as told, is a matter yet to be verified. The hammer with which the deed was committed has probably been found.

#### THE TRUTH OF THE TESTIMONY OF THE SPIRIT INVESTIGATED.

The publication of the foregoing particulars led to excavations in the cellar, and various kinds of investigation. Mr. E. G. Brown, editor of *The Spiritual Scientist*, 50, Bromfield-street, Boston, Mass., publishes the following account (which, however, has been somewhat abridged by us) in *The Religio-Philosophical Journal*, Chicago, May 4th, 1878:—

"The *Herald* account which you copy refers to the haunted house on the Watertown road; the place was formerly owned by Mr. Daniel E. Chase, of Somerville, a gentleman well known in this part of the country, and also in the South. He bought it for the purpose of experimenting, and was one of a number of instruments who succeeded in weakening the mesmeric chains which bound several actors in a tragedy to the scene of its enactment. Mrs. Wildes was one of the mediums. This fact was not known to me at the time, and it is somewhat singular that she should have been the instrument on this subsequent occasion.

"In company with Dr. H. B. Storer, of Boston, I visited her present residence, 52, Oak-street; I had met her but once before, and then for a few moments only. When Mrs. Wildes came into the room she was controlled, and her guides showed themselves to be familiar with the case. It appeared that they knew that she was to go to the haunted house that afternoon; therefore the arrangements were soon concluded, and the circle was made up as described in your columns.

"The *séance* is very fairly reported; but the subsequent developments have not yet been placed before the public. The *Herald* bought the house for two days, or, in other words, the right for its representatives to do what they pleased with it. Three professional gravediggers were engaged, and, in the dead of night, the cellar was turned over. It was not so carefully done as it might have been, owing to the want of room. It was only three feet high. There was but little space to work, and the dirt was examined only as it was shovelled from the pit they were

digging to the top of the heap. The result was the finding of a few bones. A coroner who knew whence they came pronounced them, after a hasty examination, to be the bones of lower animals, although one might be a human bone.

"In the meantime another *séance* was being held, at which were present a *Herald* representative, also your correspondent, and Mrs. Wildes. The spirit controlled at intervals, telling a straight and connected story of the murder, giving names and dates. She also drew a diagram of the cellar, stated that the body was cut in pieces, wrapped in cotton cloth and underclothes, and buried in different places. That a part might have been removed; but the hammer with which the deed was done was buried there.

"The *séance* above referred to was held in the morning at about ten o'clock. The *Herald*, at twelve, published the story of the finding of the bones, and a diagram illustrating where the diggers found the bones. The spot was one of those indicated by the diagram drawn by the spirit of the murdered girl.

"I have this diagram now in my possession. You may imagine that the revelation was to me a valuable fact. Call it coincidence, those who wish, and mark what follows.

"The case had now assumed considerable proportions. The community was excited. The 'haunted house' was the topic of conversation everywhere. The orthodox papers, which will not give Spiritualism even a respectful notice, commenced to trim their sails for what they thought was coming. They said editorially that they had no doubt that a murder had been committed there, and that this was known to some enemies of the murderer; these enemies had told the Spiritualists, and the Spiritualists had arranged all these matters. Spiritualists were pretending to have revelations from the spirit of the girl, but it was really information elsewhere obtained.

"Such was the attitude of the impartial press!"

"The clues given were acted upon, and it was discovered that there was such a man as the alleged murderer living; that he did live in the place named; that he did occupy the house at the time set by the girl as the date of her murder; that the family were all away at the time she stated; that he did formerly live in a city named by her as the place in which she made his acquaintance, and where she says that she lived. Many other little facts happened as it was predicted that they would. In short, a network of circumstances seem to point at the truth of the basic facts of the story.

"If I gave your readers the dates or the names, it would, of course, be equivalent to charging the man who lived in the house at that date with murder. No man has a right to do this without the proper evidence. He should have the proofs which would warrant an arrest, if not a conviction. Candidly these are not yet in hand; but can it be expected that a case of this nature can be worked down by amateur detectives in a few days?"

#### THE FINDING OF THE HAMMER.

"The cellar has been dug over again. At the depth of six and one-half feet in a corner of the cellar, the *Herald* representative, who had charge of the digging, found a hammer embedded in hard earth. It was very rusty, and stained with red on the handle. Hair and some bones were found. This spot also had been marked by the controlling spirit on my diagram, as the place where the hammer would be found.

"Neither Mr. Marsh nor any other person knew that Mrs. Wildes was to be medium for the above, nor did she herself know it until two hours before she took the cars for the house. There was no time for any collusion or imposture, even if such a thing could be possible. I merely say this, not that it is necessary for the information of those who know Mrs. Wildes, but merely to strengthen the above evidence by removing this theory if it should be advanced. All the articles found were embedded in hard earth, so that they could not have been recently placed there. The house has not since been troubled by the spirit. The manifestations have ceased."

The latest news about the matter is that the whole neighbourhood was in a state of excitement, and Mr. Marsh about to deliver a public lecture on the facts.

COMPOSITE "SPIRITS" CONSTRUCTED BY THE  
IMAGINATION.

(From the "Religio-Philosophical Journal," Chicago, May 11th, 1878.)

THE appended narrative, necessarily restricted where it touches upon the soul-life of those still living, is submitted without further criticism than is furnished by the following extract from a private letter:—

New York, May 16, 1878.

DEAR SIR,—I have been very much interested in the notes you have forwarded to me. \* \* \* Whether they are veritable history or imagination they are valuable material—especially valuable in their suggestions. The adoption into the life of beautiful ideals in place of God or in lack of God, and getting an impulse to goodness from them, is a unique process quite worthy of the attention of the psychologist. \* \* \*

J. G. HOLLAND.

Some years since I came to this country a stranger—far from all I loved, and unsuccessful at first, longing for home and sympathy, having only the stars in common with my friends, and not all of them. There insensibly grew up in my mind a morbid self-pity that alarmed, yet comforted me; then mobile imagination served me in good stead, making rare meals by transforming bread and cheese into dainties fit for the gods, gilding enforced nightly wanderings through more than one of our great eastern cities with a touch of romance, and making many bitter experiences while roving from New England to the Gulf of Mexico, and up and down the Mississippi, the "great river," all subordinate to a romance that I was weaving and living.

Haunted by a poem of Longfellow, *The Two Locks of Hair*, I united the loving companionship of one dear friend with the idealised beauty of another, the name of a third and a romantic meeting with a fourth, and blending into one harmonious whole their various accomplishments, with the chivalrous devotion to women my mother had taught me, thought much of my past life, and fell to musing on the virtual death an *émigré* suffers when he leaves all he loves behind him.

Gradually there crept into the aching void which my life knew, a fantasy that took tangible shape. I imagined that I had lost a wife, that our little one was ailing, and passed unscathed through many "trials and tribulations." I was upheld by a determination to be worthy of this shadowy past, to be true to the memory I had created (it pains me even now to allude to my ideals as wholly imaginary), and felt encouraged to persevere in securing to my non-existent little one a thorough education and a cheerful home.

Although I knew that this was harmful, even dangerous, I seemed to derive real strength and comfort from the thought, and having what, at that time I was without—something to live for—insensibly it became a part of my nature, and fact and fancy so closely welded, that I found it difficult to realise I had possessed no wife, no little one, that these phantoms with which I was sharing my life, had no existence, save as they might foreshadow a happy future.

So the purely ideal angel companionship I had created became an actual part of my everyday life. Vile dens, loathsome company, continued ill-fortune, were set at naught.

Finally, as circumstances improved, I dreaded the morbid tendency, and submitted the heads of this hallucination to a physician. He couched in pompous, technical language, his real ignorance:—"Morbid sensibility unduly exciting the imagination, consequent on lack of proper nourishment;" but from my father came a curious suggestion.

"The case, viewed metaphysically, appears to me a remarkable instance of the transmission of a mental impression from father to son, modified by circumstances, and intensified by want of sufficient nourishment. From the latter cause the vital force would be unequally distributed, and retiring from the stomach and digestive organs, might be expected to concentrate in the brain.

"When your sister was taken from us in infancy, I indulged in the hope that she would go to be with a dear dead friend, that the latter would be a mother to the little stranger and introduce her among the angels. While my mind was filled with these ideas, you made your advent into the world. Your phantom wife and child seem to me but these two re-

produced as the result of a mental impression of which you were the recipient before you came into the world.

"At the same time, may they not have been really with you, striving, by intensifying the impression, to shield you from harm?"

"I have long believed in the existence of such impressions derived from parents as a fact, but never met with so direct a confirmation as your experience furnishes."

In conclusion, since ideas communicated orally or in writing are never received in the precise form in which they are given, so with regard to impressions more purely mental, the recipient subject necessarily modifies, and reproduces them in an altered form.

ALFRED BULL.

MISSIONARY LABOUR IN CONNECTION WITH  
SPIRITUALISM.\*

BY EMMA HARDINGE BRITTEN.

IF "we live in heart-throbs, not in figures on the dial," as Festus assures us, then is it a long cycle of ages since I left the golden shores of California to wander forth in this land (Australia) of ungovernable vastness; measuring time by ordinary processes of calculation, it is just two months and no more since we set sail in the steam ship *City of Sydney* for these Australian ports. The incidents of voyage present nothing sufficiently new to deserve record; a rolling ship and unceasing storm for nine days between San Francisco and Honolulu left their usual traces upon our suffering bodies and weary spirits. Proportionably great, therefore, was our relief to land amongst the luxuriant flowers and bloom-bearing cocoa trees, noble palms, and streaming flag-like bananas of Honolulu. Lovely land! and interesting in all its natural advantages is this charming Kanaka Island. But O what a life of wearisome monotony, and vegetable endurance, is that to which its inhabitants condemn themselves when they retire amidst these tropical splendours of Nature, with no tokens of life or animation from without to stimulate the subsiding ripples of thought, save the periodical irruption of passing visitors, or transient health-seekers arriving from time to time by the frequent steamers. Honolulu is very gay on steamer days. The Kanaka ladies in their best attire out riding (always, by the way, after Nature's and reason's fashion, astride their horses), vehicles shut up for a dreary three weeks' rest brought out, dusted, and paraded before the eyes of sick ship visitors; the splendid hotel, suddenly waking up from the lethargy of the past month's sleep into a wonderful spasm of activity; in fact, Honolulu on steamer day is like Rip Van Winkle after a twenty years' nap, preternaturally wide awake. I could not help thinking—as I gazed upon and played my part in the busy scene, whilst my husband laid in stores of native oranges, mangoes, bananas, enough to provision our whole ship, and we both glanced prospectively at what the fair town would be to-morrow, and for many another to-morrow, until the arrival of the next steamer—what an inestimable resource against *ennui*, to say nothing of spiritual stagnation generally, would be the presence of a real live spirit medium in that place, or the visit of some missionary who would undertake the simple and practicable task of organising spiritual circles, with a view of home development.

And here let me say, my wanderings in and about these wild Pacific islands and unwrought scenes of human life, where true spirituality is yet in embryo, are perpetually impressing me with the incalculable value which missionary labour in the spiritual cause might produce, could such efforts be brought to bear in the right way. In the first place, time and leisure are as necessary as energy and capacity for the work. The transient visitor of a few days or weeks can do nothing to awaken interest beyond provoking a temporary burst of antagonism. Steady, resolved, and persistent effort is needed, first to stimulate curiosity, and then to organise practical methods of growth and spiritual culture.

Next, it is important that such missionary effort should not be hampered by the humiliating and obnoxious necessity of turning such labours to *financial* profit. The missionary who comes to plant the gospel of glad tidings for very love of his work, and the humanity he instructs, would be received with respect and confidence, and soon succeed in opening up rich stores of spiritual wealth amongst the susceptible and not ungenerous natures which abound in these remote lands; but the exhibitor who comes merely to peddle out the unprecedented wares or truths of Spiritualism for gain, and that in such haste that he has no time to study the idiosyncrasies of the people he would affect, had better "move on;" he will find no harvest fields ripe for the sickle, nor a single ear of golden grain ready to reward his most earnest attempts at proselytism. I have seen and noted all this with the deepest regret. The cruel, the sordid need which compels us to make our attempts at proselytism our means of bread, shelter, and clothing, paralyses our efforts, lays us open to all the apathy, or even the insults, of the local press, and destroys that sense of sincerity in our motives which would be for us, as it has been in every other gospel, such an irresistible source of influence over those we would convince. When will those of our ranks who have been liberally endowed with the gifts of fortune take these things to heart, and by helping to institute a world-wide mission for the glorious and welcome truths of Spiritualism, lay up for themselves treasures in heaven, which they *know* will yield them magnificent usury for every shilling they invest?

Let it be understood that whilst I have long perceived this need, long deplored that it could not be met everywhere, I realise it more

\* From *The Banner of Light*, Boston, U.S.A., May 11th, 1878.

and more as I advance into remote lands and visit scenes where Spiritualism has been heard of and from, but where the distance from its great centres of influence renders pioneer work and missionary labour necessary to produce the fruits of true knowledge.

If I touch upon this subject no more, it is nevertheless the well-recognised need of all the scenes I am now traversing, and mine is the grief to find it is a need for which there is no proper supply.

### Poetry.

#### THE QUEEN OF MISCHIEF.

(A Song for Music.)

MUSICAL Madlene—maid in her teens,  
Seldom a girl so bewitching as she!  
Frail as the autumn-nursed flower on the beans,  
Wild as the faithless light spray of the sea!  
Captives we stood, as her lucifer eye,  
Wandered and warn'd us, or held us at bay,  
Thirsting for conquest, she beckon'd us nigh,  
And labell'd the hearts she intended to slay.

Friend after friend, did eoy Madelene tease;  
Natures, as cold as the crags, would she melt:  
She spoke! and her breath, like the Midsummer breeze,  
Yielded a fragrance that made itself felt.  
She climb'd to your knees as climeth the vinos  
And feathery apple bloom up to the wall;  
Stones may unbend, where such beauty reclines,  
But beauty is mistress, and holds you in thrall.

Soft creamy hands with their map of blue veins—  
Hands that could dip in the wee lily bells;  
These, set to fumble your curls and your chains,  
Tenderly winning and working their spells.  
Cherry-lipp'd Chatterbox—Madelene Clow!  
Broke the commandments which guided the home—  
Saucily, made of each finger, a plough,  
Left your dark hair, a rough fallow to comb.

Two honest hours did our toilet consume—  
Minutes as many, and all is confused.  
Mischievous girl! she has seized the perfume,  
Innocent boots are now being abused:  
Madelone christens them well with the scent,  
Pours a fair dose of *Cologne* in our hat;  
Breaks a choice vase, then tells you 'twas bent;  
Secretly binds our new scarf round the eat!

Do this your specimen minister to man?  
Angel of mercy! I saint in small shoes?  
Sing of her wonderful gifts, if you can,  
Playing a game, in which older ones lose.  
O! you autoerat! Madelene Clow,  
Trying one's temper, whilst airing your sins!  
Restless and rognish girl—tremble and bow,  
Come! kiss the plaintiff—I'm conquer'd—she wins!

J. T. MARKLEY.

71, Penton-place, Newington, S.E.

### Correspondence.

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

#### THE BIBLIOGRAPHY OF SPIRITUALISM.

SIR,—To those of your readers, and they are many, I presume, who do not mind a little intellectual effort, and would like to have a peep into theosophy, I recommend two books to begin with:—

1. Die sympathetisch magnetische Heilkunde, etc, 15, Abtheilung, 6, Bibliothek, der Zauber, Geheimnisj u, S.W., Bücher, Stuttgart, 1851, verlay von J. Shieble.

2. Matikon, oder das geheime System einer Gesellschaft unbekanter, Philosophen u, S.W., Frankfurtum, Leipzig, 1784.

The last book is a very rare one, but I think it may be found in your British National Library. I must add that to read the latter one must understand, besides German, some Latin, Greek, French, and Hebrew. Perhaps these references may be of some use to your readers.

ALPHA.

The Hague, Holland.

#### ARTIFICIAL MEMORY AND NATURAL FACULTIES.

SIR,—In reply to the question of "T. J.," who inquires whether any light can be thrown on the strange mental phenomena exhibited by Natty, I wish to state that Mr. Fairchild, professor of the science of mnemonics, gave a public test just such as "T. J." describes, only it was confined to *one year*. He afterwards explained "how it was done" in one of his course of four private lessons.

I could myself, although dull at figures, fix the day of the week pretty accurately upon which any given day of the month fell in the current year, and, of course, the same system would apply to any other year, but I could neither do it so quickly as Natty, nor go backwards and forwards (the latter is infinitely more difficult than the former) any number of years, as he appears capable of doing.

I do not for one moment mean to say that this explanation is sufficient to account for this singular mental phenomenon (for Natty is not at all likely to have taken lessons of Mr. Fairchild), but it shows, I think, that the same, or similar, feats may be performed by simple natural means.

I remember a West Somerset peasant, named Dave Norman, an old

servant of my father's, who had the faculty of judging weight so largely developed that he could tell with remarkable accuracy the weight of a rick of hay or straw, and was quite an authority in such matters with my father, who almost envied the useful talent possessed by his old servant.

I think we should be quite justified in expecting the inharmonious or abnormal development of certain faculties among the uncultured classes, who are deprived of that *true* education which aims at the proper and harmonious development of every physical, mental, and moral faculty appertaining to the human organisation.

ELIZA BOUCHER.

Albion Villa, Fremantle-square, Bristol.

#### NIRVANA.

SIR,—We owe Baboo Peary Chand Mittra many thanks for his deeply interesting and very instructive paper, "Occultism and Spiritualism." But we want more elementary instruction on these subjects. Can he, and if so, will he inform us what those *rites* are which he mentions as helpful "for the attainment of supernatural faculties?"

If Baboo Peary Chand Mittra will kindly instruct us in these rites he will help on the good cause wonderfully and confer an everlasting obligation on

ONE WHO DESIRES NIRVANA.

#### SPIRIT IDENTITY.

SIR,—I have been much struck by Mr. Gray's paper in *The Spiritualist* of the 10th May, and I think that I can add one or two cases to his on what is supposed to be "thought reading," proving that it cannot be so. In the year 1861, when Mr. D. D. Home was in London, and in very wonderful power as a medium, I received much kindness from him, and derived great comfort from his *séances*, which were marvellous. To oblige me he agreed to give one at the residence of a relation of mine, in whose house he had never been, nor had he ever met one of its inmates. An old family servant had died in the house six months before. She had first been nurse, and afterwards housekeeper, and loved the two children, whom she had brought up, as if they had been her own. Before Mr. Home arrived, the young lady of the house said to me that if any message came to her that night she felt certain it would be from her old nurse "Lowe." Almost immediately we sat at the table she was told that a spirit was there for her, and on the alphabet being repeated "Mary" was spelled, and she and I exchanged glances, feeling *satisfied* that the next word would be "Lowe," instead of which it went on "Mary, your grandmother, who watches over you, though she never knew you in life." Her grandmother died two years and a half before she was born. This speaks for itself. Mary Lowe was the nurse's name.

A. S.

#### REMARKABLE SPIRITUAL PHENOMENA IN BIRMINGHAM.

SIR,—As you were so kind as to insert my letter of the progress of our Psychological Society, commenced about two months ago in Birmingham under the mediumship of Mr. John Summerfield, I thought it would be interesting to you and your readers both in London and Birmingham if the following were published. When friends from a distance visit Birmingham, they can have the pleasure of witnessing the manifestations, and we shall always be most pleased to see any Spiritualist who may call to see us. I may here state that the medium is always willing to sit under any tests that the members suggest; he is also always willing to have any test applied to prove the truth of spiritual power. We have had five sittings since I wrote you, and they all have been under similar test conditions to those used by one of the committees of the National Association of Spiritualists, such as tying the medium, putting him under an inverted sack, and then nailing the sack all round the floor, after he has been thoroughly searched by trustworthy persons present. In addition to phenomena we have had at other sittings, such as the medium being floated in his chair over the heads of the sitters and many of us feeling the soles of his boots as he gently rose in the air, the control of Mr. Summerfield had promised us some time ago that the spirits would bring into the room under any test conditions something that had life, which promise they fulfilled at our fifth sitting. All could hear the flapping of wings all round the room before the object alighted on the table, and then we heard something moving about and touching the sitters' hands. When the light was turned up, we were surprised and pleased to behold a beautiful dove; it was in a mesmeric state. After taking it away our sitting was resumed, and we had some powerful manifestations of spirit lights and hands: the sitters felt the hands under and above the table, pressed them firmly; the spirit hands raised the hands of the sitters towards the ceiling as far as they could reach when standing on their toes; the other sitters stated that they then had hold of the medium's hands. The spirit lights were astounding, as we had three or four at once spreading all over the room after exploding on the table. At our next sitting one of the sitters was presented by her spirit friends with a beautifully coloured canary bird; in this case also the bird could be heard flying round the room before it came to the table.

The next was a test *séance*. After all the sitters had arrived, the room was examined, and the medium was taken into an adjoining room and underwent a most stringent search at the hands of three gentlemen, one a physician of good standing, the other a professional man who thoroughly understood searching. The medium was then marched back and placed under the inverted sack, which hung from the ceiling; the sack was then drawn over him and nailed to the floor, the light burning all the time. After a few seconds a white mouse was seen to run out from under the sack, and the control stated that there was still another inside, which proved correct. The sitters and searchers firmly state that no mice were about the medium or in the cabinet before the sitting, and as all this occurred in the light, they deny having been deceived.

At our next sitting the medium was tied in a chair by the editor of a well-known newspaper; then the chair was tied to the table, and a cord passed from the medium's feet under the table to the other end of the room, which cord was held there by two or three investigators. After the light was turned out, a bell, which was some yards from the medium, was taken from its resting-place, and rung all over the room; it was then taken back again. All who held the cord stated that the medium had not moved in the least, and, on a light being struck, the knots were pronounced intact.

At our next sitting, the bell, a newspaper, a candlestick, match-box, and a square wooden box were brought from different parts of the room, and carried about in the air, sometimes all at once; sometimes they were taken so far away that one could hardly hear them; then they were brought again to the table, and dropped separately. At the same sitting, Mr. Joseph Perks (the son of our president, who has long been recognised as a good trance speaker) was controlled to draw in the dark, and the production goes far to show that we shall have a second Mr. D. Duguid, in Birmingham. Also at the same sitting, Mr. Summerfield's guides took the clapper out of the bell; the materialised hands handed it to several sitters to prove that the bell had no clapper; yet in a second of time it was replaced in the bell and rung about the room. This was done three or four times. The light being turned on, we found the clapper still out of the bell, yet not one of the sitters was able to link it in the bell with his fingers.

I may here state again that Mr. Summerfield is as anxious to prove the truth as we are to receive it, and does this (all at the loss of valuable time) for the benefit of investigators, and without any pecuniary benefit to himself. He has always given his time for the benefit of any brother in distress, as was the case last Tuesday.

JOHN COLLEY, Sec.

312, Bridge-street West, Birmingham.

SYMBOLICAL MESSAGES GIVEN THROUGH MEDIUMSHIP—SWEDENBORG'S DOCTRINE OF CORRESPONDENCES.

SIR,—I send you some extracts from the spirit writings of my husband's first wife, Laura Prichard, which are of the same character as those given by the lady in *The Spiritualist* of May 24th:—

Oct. 1st, 1856.—Mr. L— is now in his new state; he is surprised, pleased, and feels he is among friends. He will be in a fine mansion, as his heart is sound in integrity and neighbourly love. He awoke as from a trance; the angels were about him; they led him into a garden where there were children playing, and sheep and lambs, and he sat down. The angels talked to each other; he listened, and was struck with wonder; he asked where he was, and on being told pondered a long time, then asked about the Lord. He was told he should see Him if he wished, but he could not see Him in His Glory.

Oct. 2nd.—Mr. L— is now reconciled to the novelty, and thinks there may be truth in what the angels told him. He never saw such beautiful scenery, but still everything is tempered to his state, and he sees nothing as it really is, for he could not bear it. More states are being constantly opened in his mind. Morning rays dawn on his mind, and he begins to doubt former opinions. He is pleased with the colours he sees on all things, and wonders why they are "correspondences," as the angels told him. He sometimes rubs his eyes to take away the film, and often forgets that he is not on earth. There is a lake near him; he goes there often and gazes intently, and sees the objects of his mind reflected. Many flowers are on the lake; he culled a rose, and asked an angel how it grew there. The angel answered, "Mortal roses do not. This sprung up because you were thinking of some beautiful truth, and all things here are the likenesses of your thoughts. This is a kingdom of ends and principles, and all you see is the reflection of your own heart. When that heart loves the Lord or His works, then all is varied beauty; when it is doubting, clouds obscure, and even your own garments change their hue."

Mr. L— was resting on a bank of flowers when a bird began to sing a song which he thought implied sense; it seemed to speak the notes of praise and love which were overflowing at his heart too full for utterance. Now the song is taken up by a hundred voices, and the harps of heaven are sounding, and the hearts are responsive to the voices which speak in lively notes the feelings of love and praise. Mr. L— has undergone a change in his appearance; his robe is shining; he has something on his head which looks like a flowery wreath, and on his arm a rod of flowering myrtle; he is looking much younger, and of a brighter temperament than he was at first.

Nov. 23rd.—Mr. L— is sitting in a beautiful room; the paper is now an inverse sort of landscape; *i.e.*, it looks as dim as if it were going to melt away till you fix your eye upon it, when it rises into different beautiful images; there is a cage, and in it a bird—Mr. L—'s representative. He wonders that it cannot now sing and eat, but he has drawn it from the bough on which it hung and where it met its mate. Mr. L— is not quite happy; he does not feel harmonious. The moment he reflects on what the angels love, he sees they delight in the Lord's works, and that is to induce others to mortify the inclinations opposed to Divine goodness. This he is not inclined to do; he fancies perfect freedom is to leave man to do what his conscience and inclination tell; the angel tells him he is wrong, for conscience there bends itself to inclination; that Divine love is unalterable, and man must stoop his intellect and his will to that law, and raise his conscience as he opens his understanding; the last words seem weighty, and he thinks it may be so. The angel then shows him many examples of perverted conscience, and at last Mr. L— submits his opinion; the wall opposite breaks into a sunlit landscape, in which are seated on a bank two men; the one is praying, the other yields to natural inclination, and tempts himself to steal from the pocket of the other a purse of gold; the other knows it, gets up, and makes the thief confess, upon which the culprit owns that the devil tempted him with the opportunity, but

makes amends to his friend by his repentance, and promising to come with him and learn to resist evil thoughts. Now this while Mr. L— had taken a last look at his bird, placed it where he had taken it, and asked if the angel thought the Saviour would enlarge the springs of his heart, which were most marvellously rusty. "Try," said the angel; and he left him. Mr. L— knelt to the Saviour of Mercies; at that moment a loud note of responsive praise broke forth near him, and a troop of singers went by; the bird sang joyously as he left that room.

Nov. 28th.—Walking in a garden near which is a temple erected to the Lord, Mr. L— smiles at the thought that even in heaven (for he thinks at times that he is there, though he is not) are temples; none marvel but himself, at which he marvels, and is told the Lord accepts all offerings, and looks at the motives; that some persons need the outward satisfaction of their love to urge them to a still higher frame of mind.

Jan. 8th, 1857.—Mr. L— is looking at a pedestal which many have been raising to express their love to their Maker; it seems to be formed of beautiful stones, and each is representative; the lower spirits began it, and they put a layer of alabaster and marble stones; between them was a silver rim, that shone and set-off the form of their offering; next came higher spirits, who placed some rubies, sapphires, and onyx; then came the beryl, the emerald, and the amber; at last the diamond and the pearl, and between them was a row of gold; at the top was man, myrtle-imaged, to show that he is immortal, but made man by the truths and good which formed the pedestal on which he rests.

Jan. 28th.—Mr. L— was one day in a temple where there was much thronging about the preacher, who was enlightening novitiates. The discourse was on the parable of the Prodigal Son, and he told them that the youngest son in the letter of the Word, seemed at the last the better off. Now he was there to explain the spirit of the Word, which was that the mortal part, or sensual, was represented by the younger son, who chose to quit the house of his father, or that light of religion implanted by his Maker. That when the evil had brought the punishment consequent on sin, he repented, but though received by the Father of Mercies, yet his elder brother could not be re-united to him, *i.e.*, the internal and the external were too mortalised. The frame marred and disgraced the picture; the man of the internal could not be reconciled to the sinner till love came with the tenderness of a parent and reconciled every discordant passion, and the mantle of charity was cast around the external; also until his natural principle (signified by the shoes) was elevated. The ring was the conjoining principle, and the supper was the delights of union. One thing more was said. The piece of silver which the woman found was truth; affection is typified by the woman; by "sweeping her house" inquisition in herself. The Lord is truth; when once the truth is loved, mortal things are held in no value. So the merchant sold all that he had to purchase that pearl of great price. Go ye who would be happy to the merchant who will sell that pearl. Mr. L— was pleased with that preacher; he taught in no common way; his eye went with his tongue, and his voice penetrated through the double doors of man's heart—his love and his understanding.

Dec. 11th.—Mr. L— is making an ascent of the Mount of Loving Truth, not in clear light at all times, but in less shadow.

Dec. 19th.—Mr. L— writes himself:—"My heaven is provided for me; I drink from the living fount, and know no thirst."

F. C. PRICHARD.

St. Andrew's, Highland-road, Upper Norwood, May 27th, 1878.

THE FUTURE FORETOLD.

THE following narrative is quoted from *Memoirs of Georgiana, Lady Chatterton*, by Edward H. Dering (London: Hurst and Blackett):—

The first instance I am about to relate happened with regard to a French family, that of the Vicomte de C—, who were intimate friends of Madame Marlay. The Vicomtesse was English. The Vicomte was on one occasion nominated, by the present King, ambassador to Naples, and, not being very rich, was very glad of the appointment. This satisfaction was not, however, shared by the Vicomtesse, who was very fond of Paris, and dreaded the change. When she expressed her regrets to her old friend Madame Marlay, a few evenings before they were to leave Paris, the latter turned her large dark eyes suddenly to the Vicomte, and, after a moment's consideration, looked again at his wife, and said, "Do not apprehend the journey or the change; it will not take place. The Vicomte will not be ambassador at Naples."

On hearing this the Vicomte remarked, with an expression half of regret and half of joking incredulity, "Oh, dear Madame, pray do not deprive us of this appointment; you know how small our income is, and what advantage the embassy will be to our children."

"I cannot help it," she said; "you will not go to Naples; but never mind, I see plenty of gold for you in the future. After a time, in a few years, you will be very well off."

Some days afterwards there was an unexpected change of Ministry, and, in consequence, the Vicomte was deprived of his embassy.

All this I had heard some years ago; I was myself a witness of the conclusion. I was passing the evening with the Vicomte and Vicomtesse and their daughters. No one was there beside ourselves, except Madame Marlay. Several fancy balls had recently been given, and the Vicomte's daughters had gone to one in dresses of the time of Louis Quinze, with their hair powdered, which had been particularly becoming to them. "Now these balls are all over," said the youngest, "how I wish we could give one. By the bye," she added, laughing, and turning to Madame Marlay, "where is all the gold you promised my father that time when you said he would not be ambassador at Naples? It came true; so we hope the other half of your prediction will be fulfilled also."

Madame Marlay turned gravely toward the Vicomte, and, looking fixedly at him, said, "He has got it. Yes, you are rich now; it has come to you."

"I am certainly not rich," said the Vicomte. "On the contrary, I am rather poorer than I was before." There was much joking against Madame Marlay, and many were the expressions of disappointment; but soon the conversation turned to other topics, and I admired the equanimity with which they all bore this second disappointment.

A day or two afterwards Madame Marlay came to me in great glee. "Well, I was right after all," she exclaimed; "they have got the fortune. The letters arrived last night. The Vicomte had already got the property the other evening, when I told him so. Lady E. M. had died, and she had left him all her landed estates. I believe he never even saw her; but they were distantly related, and she has left him her beautiful place in Ireland, and a good property. She died the very day before I told him that riches had come to him."

Madame Marlay also foretold the fate of the Princess Marie d'Orleans, that beautiful young Princess who sculptured the now famous statue of Joan of Arc. Madame Marlay was very intimate with the King Louis Philippe and his family, and often passed an evening with them in private. The Princesses having heard of her second sight, asked her one evening to tell their fortunes.

"I don't think I can do that," she said; "my glimpses into the future are quite involuntary. I can only say what I see at the moment I am speaking. But, perhaps," . . . she then looked fixedly at the Princess Clémentine, and said: "I see great joy in store for you; you will live long, and have a happy marriage." She then turned to the Princess Marie, and I was told that her countenance darkened, and she seemed reluctant to speak. After a pause she said: "You, too, will marry the man of your choice, and be supremely happy for—one year." The Princess married soon afterwards, and it was a very happy union, but, alas! at the end of the first year she was burnt to death.

Various other little predictions of hers came true. A few winters ago she met Lady R— at a party, and introduced her to a young French lady, of whom Madame Marlay was very fond; but, with the exclusive feeling which many English indulge in, Lady R— did not seem pleased that an acquaintance should be thrust upon her, and said something to that effect. This annoyed Madame Marlay very much, her dark eyes flashed, and she said, in a tone loud enough for several people to hear—

"Take care—a misfortune is befalling your family—yes, at this very moment there is a great fire—a great loss by fire."

Lady R— looked so dismayed that Madame Marlay was sorry she had uttered her thoughts, and added:—

"Never mind, it will be a great loss, but not so much to you personally. You will, perhaps, not regret having another excuse to follow your own inclination, and live abroad."

A person who heard Madame Marlay say all this described the scene to me, and also told me that a few days afterwards letters came to Lady R— to inform her that her husband's magnificent palace in —shire was entirely destroyed. It was burnt down on that very night when Madame Marlay told Lady R— of it. It was not insured, therefore the loss in every way was very great.

When I first became acquainted with Madame Marlay, I had heard of her strange power, and, having no desire to look into the future, I determined strongly in my own mind that she should never tell me anything about myself. During the various winters we passed in Paris, I saw a great deal of her, and during our last walks in the Tuileries together, I spoke to her about her strange power, and asked her how she did it—what impelled her, and, as in the case of the Vicomte de C—, what it was she saw or felt that induced her to predict for him riches in the distance. I asked her also what it was that enabled her to know that the Vicomte had already got the fortune that night, when nobody had heard of the unexpected will, or the death of the lady.

She said it was difficult to describe—that when she first told him he would be deprived of his embassy to Naples, something seemed to convince her that he would not leave Paris; but she saw above his head something like a cloud of gold, a long way off, and that years after, on that night when we all met at his house, she saw the same cloud quite near; it seemed to encircle his head, and then she knew that the riches, from whatever source, had come to him.

"And, in the case of Lady R—, what did you see," I asked, "that made you say she was suffering by fire?"

"She was surrounded by flames, and so was Lord R—, and they seemed so fierce round him as if they would singe his clothes; so I knew he would feel the loss much."

"But did you see flames round the Princess Marie," I inquired, "that caused you to say she would only be happy for one year?"

"No, thank God, I did not," she replied. "I only felt, or seemed to know, that her happiness in this world would only last one year after her marriage."

She also said that her power was quite involuntary—she could only do it when much excited either by affection or dislike; and she added, as she looked into my eyes with that strange penetration which I had seen in them when she spoke to the Vicomte de C—, —

"It is very strange that, though I love you so much, I could never tell you anything; and I have always felt that you prevented me—that you are preventing me now."

I had never told her of my dislike to be told anything concerning my future life; but I had willed strongly in my own mind that she should not. That was the last day I ever saw her; we left Paris the next morning, and she died soon afterwards, to my great sorrow.

The foregoing particulars are extracted by the author of the book, from the diary of Lady Chatterton.

#### A NIGHT SEANCE AT A GRAVE.

From the "Farmington (Maine, U.S.A.) Advertiser."

We commenced holding spiritual circles at Jabez McDuffee's last fall, and have held them ever since on Thursday and Sunday evenings. Mr. and Mrs. McDuffee, Mr. and Mrs. Stephen Brock, and a young man and a daughter of Mrs. McDuffee by a former husband, composed the circle. Mr. McDuffee was an unbeliever, and would try to hold the table. At last the table signified by rappings that he was controlled by what was alleged to be the spirit of Joseph Rogers. On Thursday night, last week, the circle was formed as usual, and had been sitting but a few minutes when Noah McDuffee came in. Soon after, Jabez McDuffee was controlled by a spirit, who purported to be Joseph Rogers, and shook hands with those of the circle with whom Rogers, when living, had been acquainted. Then he arose from his chair, took his hat and coat from the entry, went out into the rain, and started up the street. I jumped up and followed him, and implored Noah McDuffee to follow, but he did not. He went quite fast up the Ten-Rod-road to the Rogers farm, a mile from McDuffee's, and passed between the house and the barn to the graveyard. I was then close to him, and he went to the grave of Joseph Rogers; a form mysteriously appeared, which McDuffee embraced; the form laid its head upon McDuffee's shoulder. Though it was dark, and raining quite hard, I could distinctly see the form dressed in a full suit of black, and could distinctly see the features of Joseph Rogers. After standing there a minute the form disappeared as mysteriously as it came. The medium was weeping bitterly during the embracing. Then the medium made three passes over the grave, and turned his steps to the lower end of the house, went to the cellar kitchen door, stepped about four feet on one side, fell upon his knees, and commenced to dig; after a few minutes he unearthed a small bottle or vial and passed the same to me, saying: "The contents of this caused my death." Resuming his work, he soon found the cork, which he also passed to me. Then rising, he went to the shop, he ran against it, striking the right side of his head and side, he groaned, and would have fallen if I had not supported him. He put his hands to his right side and said: "That was the cause of my black eye and bad side." Then passing down the lane a rod or two, he became "limber" and would have fallen to the earth if I had not caught him. He came then partly out from under the influence. The first words he said were: "Oh my head," and he looked wildly around him. Then he asked, "Where am I, what am I out in the rain for?" I then led him into the road, and half-a-mile towards his home, before he fully came out of the trance and knew where he was. We came to his house and found the circle as we had left it, with the exception of the absence of Noah McDuffee. The time from leaving the house to returning was from three-quarters of an hour to an hour.

STEPHEN BROCK.

STATE OF NEW HAMPSHIRE, }  
COUNTY OF STRAFFORD, SS. }

I, Stephen Brock, of the town of Rochester, do solemnly swear that the above statement is true. So help me God.

STEPHEN BROCK.

Subscribed and sworn to before me, in the presence of witnesses, this 18th day of April, A.D. 1878.

THOS. C. HENNEM,

Justice of the Peace.

NATHANIEL T. KIMBALL, } Witnesses.  
WENDELL P. ELA, }

THE NECESSITY FOR RELIGION.—We have many professed reformers whose sweeping verdict would obliterate religion from the face of the earth. They treat the whole subject as if it were not an integral element in human nature, but rather as something unnatural and terrible that has either found its way, or been surreptitiously introduced, into the constitution of man since his creation. Or, perhaps, they view it as a very dangerous eruptive disease—alternately breaking out and striking in—communicated by inoculation from designing priests and doctors of the popular divinity. If this were a true view of the matter, their extravagant attempts to eliminate the virus would scarcely demand justification. But if, on the contrary, religion is an important element in man, and absolutely necessary to the completeness of his nature, it would inevitably follow that if they could succeed in destroying all religion, they would, in so doing, disorganize the soul.—*Dr. S. B. Brittan.*

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