

# The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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A "NEW DEPARTURE" IN SPIRITUALISM.

THE want of a broad field of novel research in Spiritualism is now more generally felt in England than in the United States, the variety of phenomena at present observable in this country being so limited and so completely examined. A sameness in the physical phenomena presented by the chief mediums in London is the distinguishing characteristic; nearly all give *séances* in the dark, and obtain direct voices, movements of solid objects, and spirit forms materialised at half length, under excellent test conditions; also, in a few instances, cabinet *séances* are given, usually under unsatisfactory conditions, injurious to the mediums and objectionable to the witnesses. The powerful daylight manifestations, once common through the mediumship of Mrs. Mary Marshall or Dr. Slade, are unknown now in London, and would make the fortune of any medium who could present them.

One reason of this sameness is that new mediums develop their powers, as a rule, in the presence of their predecessors, spirits, mediums, and sitters all treading blindly in the old path. A new medium usually presents at first half-a-dozen different phenomena in their incipient stages; he and the sitters foster such of these as they have seen elsewhere, the spirits enter the same groove; thus novel developments are nipped in the bud, an uninteresting sameness being the result. One advantage of all this may be that as the mediums in London who present the same phenomena are now becoming too numerous for the demand, the larger provincial towns which have long been short of mediums may possibly receive the permanent benefit of the professional services of those who have not an old-established connection in the metropolis. Meanwhile, there is a general want in London of strong daylight manifestations, and of other phenomena common enough in the United States.

Public attention in this country is more and more turning to the subject of spirit identity, and good test mediums who can give evidence in this direction are in demand in excess of the supply.

All these conditions of demand are likely to equalise themselves by a process of natural law, but a little mental exertion on the part of Spiritualists at large could give a turn and a direction to the movement far more beneficial than can be brought about by the unguided operations of blind chance. New observers might easily and rationally admit the reality of the manifestations now most common, yet deny that they come from the spirits of their departed relatives. This holds good even in *séances* where the names of the departed are given, for nobody knows to what extent long-forgotten thoughts and names of persons, once known to the inquirer, may or may not reproduce

themselves through the organism of a psychic sensitive seated near him.

But in the case of death-bed apparitions, like those seen by Lord Brougham, Lady Beresford, Madame Aksakof, and scores of others, no such influences come into play. No medium is present, and the observer knows nothing of the death until the spirit of the departed brings the news himself, and in some cases gives details. Occasionally, three, four, or five persons see these apparitions at the same time, and sometimes the dying person tells several friends around his bed that in the spirit he has seen his distant relatives. In cases like these there is no question as to the fact of spirit identity, and what is wanted is to strengthen the links in the chain by which these spontaneous phenomena are allied to the manifestations common at spiritual *séances*.

Spontaneous apparitions are sometimes materialised, visible to everybody; in other instances they are invisible to all the company but a sensitive, who recognises them while in a state of trance or clairvoyance. In both classes of cases the apparitions are real, because they are the first to bring the news of the death of their bodies, which in some instances have been laid away for weeks in the grave.

When an apparition is seen at or near the moment of the death of the body, the chief condition is that when the spirit is seen in one place the body is in a state of quiescence, trance, or stupor at another; in fact it is a materialisation *séance* with a long distance between the cabinet—the bedroom of the dying person—and the observers of the spirit form. An examination of the evidence about these apparitions reveals that the death of the body is not necessary to secure their presentation; indeed there is evidence that in states of trance and of easily induced mesmeric sleep the spirit can sometimes leave the body, and present itself to observers in a distant place. Here, then, is a field in which Spiritualists and mesmerists may work. Experiments in sending the spirits of mesmerised sleepers to psychic sensitives at a distance are likely to develop the power of establishing communication between distant places at far less cost than by intercontinental telegraphy, whilst at the same time they will strengthen a weak link in the chain of presumptive evidence that the phenomena presented through mediums are in some cases due to the presence of spirits. The theosophists, in attempting to produce phenomena by the unaided power of their own spirits, break one of the conditions under which manifestations are ordinarily produced at spirit circles; that is to say, at *séances* the phenomena are strongest while the mind of the medium is in a negative state, and at rest; whereas the mind of a man who attempts to produce the same results by will-power is in an intensely active state.

The chief impediment to the prosecution of such experiments is, that for the last two years, as at present, no professional mesmerist to whom the public could go at any time to witness old and new experiments with sensitives has established himself in London. In the new book, *Spirits Before our Eyes*, Mr. Harrison narrates in detail how Mr. Loomis, before departing for America, tried an experiment for

him, by mesmerising Mrs. Loomis, and ordering her spirit, or one of her spirit guides, to go to the house of Mrs. Makdougall Gregory, a mile and a half off, and produce there whatever effects might be possible. The mesmerised sleeper told in what room in the house Mrs. Gregory was seated, also that she had one person with her, and that she (the spirit) had given Mrs. Gregory (who knew nothing of the experiment in progress) so severe a pain in the arm that she had spoken of it to her friend. All this proved to be true on inquiry an hour afterwards. The same work contains other cases of the kind, also an instance in which small solid objects were carried a long distance across an intervening sea by the spirit of a sleeping mortal. Therefore precedents exist to indicate that more experiments in this direction will not be without fruit, whilst the possible prizes are great, namely (1) strengthening the evidence in relation to spirit identity; (2) possibly furnishing a means of producing manifestations ourselves, by ordering the spirits of mesmerised sleepers to produce effects at a distant spirit circle provided with a medium *en rapport* with the sleeper; (3) establishing a cheap system of intercontinental telegraphy, and thereby disturbing the minds of people in the material world, who have invested some millions of money in deep-sea cables. An angel might stand before a pig-trough for hours without awakening the interest of the animals; but let him interfere with offal about the eating of which the aspirations of their lives are concentrated, and they will take an interest in the presence of the visitor. Spiritual phenomena could not more efficiently agitate the minds of materialists, than by seriously interfering with transactions on the Stock Exchange.

The following narrative, bearing perhaps on the present subject, is from *Aubrey's Miscellanies*:—

“The following Account I received *November* last, from Mr. *Alexander Mowat* a Person of great Integrity and Judgment, who being Minister at the Church at *Lesly*, in the Shire of *Aberdene*, was turned out for refusing the Oath of Test, *Anno*. 1681. He informs, That he heard the late Earl of *Cathnes* who was Married to a Daughter of the late Marquess of *Argyle* tell the following Story, *viz.* That upon a time, when a Vessel which his Lordship kept for bringing home Wine and other Provisions for House, was at Sea; a common Fellow, who was reputed to have the Second-sight, being occasionally at his House; the Earl inquired of him, where his Men (meaning those in the Ship) were at that present time? The Fellow replied, at such a place, by name, within four Hours Sailing of the Harbour, which was not far from the place of his Lordship's Residence: The Earl asked, what Evidence he could give for that? The other replied, that he had lately been at the place, and had brought away with him one of the Sea-mens Caps, which he delivered to his Lordship. At the four Hours end the Earl went down himself to the Harbour, where he found the Ship newly arrived, and in it one of the Scamen without his Cap; who being questioned, how he came to lose his Cap? Answered, that at such a place (the same the Second-sight'd Man had named before) there arose a Whirl-wind which endangered the Ship,

and carried away his Cap: The Earl asked, if he would know his Cap when he saw it? He said he would; whereupon the Earl produced the Cap, and the Seaman owned it for that, which was taken from him."

Perhaps the cap, after an aerial flight due to natural causes, fell to the ground near the seer.

In conclusion, the point deserves to be strongly urged that henceforth we should do more to direct the course and the character of new spiritual phenomena, and be less ready than in the past to be satisfied with the line they take spontaneously. When new mediumship begins in an individual, a variety of incipient manifestations is usually presented, but the spirits develop those phenomena only which most please the sitters or the medium, whilst the others die out. It is injudicious to continue the present plan of encouraging the development of phenomena already produced in abundance through old-established mediums.

#### THE LATE MR. SERJEANT COX AND MESMERISM.

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

I SEE that *The Spiritualist*, referring to the late Mr. Serjeant Cox, says:—"In the early days of mesmerism, and at a time when public ignorance covered the subject with obloquy, he investigated that branch of psychology, discovered it to be true, and with unswerving faithfulness fought for it to the last, both in public and in private." The writer of the above cannot be aware that Mr. Cox, in his recent work, *What am I?* under the heading "Healing Power," positively denies\* the existence of the power called animal magnetism. In reference to the case and cure of Miss Martineau, he says, p. 207, vol. ii., "Mr. Atkinson, who had practised the cure with great success in other cases, undertook the charge of the doomed authoress;" and concluding thus, "The obvious remedy is to restore the regular and sufficient supply of vital force to enable the nerves properly to perform their office; but how may this be accomplished? Medicine cannot do it, for the general tendency of medicine is to diminish the vital force. Medicine was tried with Miss Martineau, and failed. She had heard of the many cures effected by what was then called mesmerism, and which was generally believed to operate by the transmission of a magnetic force from the operator to the patient. After a few months of persistent submission to the process, her incurable malady was removed; not by the influence of a force proceeding from the operator, but by the continual direction of the attention of her own brain to the seat of the disorder, and the consequent transmission thither of an increased stream of her own vital force, which enabled the nerves to perform their proper functions and make sound flesh instead of the imperfect substance that was worthless and, because worthless, noxious." Now this is mere worthless speculation, ignoring the wide range of facts observed and experienced in the practice of animal magnetism, or mesmerism, if that term be preferred. Mr. Cox terms it artificial somnambulism, which is absurd; for instance, Miss

Martineau was not a somnambulist, and indeed never went into the mesmeric sleep at all. I should be glad to give the proofs of an animal magnetic force, but, to save space, need but refer to Professor Gregory's work, and the excellent little work for beginners by Captain James.

Surely what Mr. Cox termed psychic force is but another term for vital or animal magnetism; and if this can influence insensible objects, you cannot exclude it from influencing, by sympathy or otherwise, the nervous condition in mesmerism. The speculations of Mr. Cox seem so contradictory and inconsistent that I feel somewhat ashamed to notice them. Serjeant Cox believed in thought-reading; and what is that but the force from one brain acting like light through a medium to another brain in sympathy, or *rapport*, causing a similar cerebral state, and having a similar mental accompaniment?

Boulogne-sur-Mer, France.

### Correspondence.

#### LETTERS ON SPIRITUALISM.

SIR,—Will you kindly allow me, through your columns, to inform those who have written to me of my intentions in regard to the *Monthly Letter*? I propose to charge the sum of one shilling for each copy of it, or six shillings for the first half-year, beginning in January next; but as this, from a limited number of subscribers, will not cover the expenses of printing, I must further ask those of my friends, who think that my work will be of some use, to aid it with whatever extra sum they may choose to give. As I said before, I do not mean to tax myself in this matter, and if the material burden is not taken off my shoulders the scheme will be abandoned, which arrangement of my guardian angels I should not regret, for I am bothered and ill, and only consented to speak because the duty seemed laid upon me. In order to make all things plain, one way or the other, I shall be glad if every one who wishes to hear me will send a *statement* of the amount of their subscription, and the number of copies they desire to have (without at present enclosing money), to a kind friend who has consented to act as treasurer for me—"Godfrey Blount, Esq., 6, Benet-street, Cambridge."

If the number be sufficient the first letter will be issued in January; if not, no harm will have been done.—Yours faithfully,

J. A. CAMPBELL.

#### SPIRITUAL PROPAGANDA IN LIVERPOOL.

SIR,—On December 1st last a meeting was convened in Camden Hotel, Camden-street, to form a society for the propagation of the truths of Spiritualism in a district of Liverpool in which it is difficult for the influence of the excellent meetings held in Perth-street Hall to be much felt.

The project has been warmly taken up by several friends. Mr. Harper occupied the chair, and was elected president of the new society. A masterly discourse was delivered by the guides of Mr. Wright, who for some time will be the speaker for the society. Mr. Wright and family contemplate coming to reside in Liverpool shortly after Christmas, and will devote their energies to the cause.

The society is called "The Liverpool Society of Spiritualists." Member's subscription, £1 per annum. The next meeting will be held on Monday, December 8th, at eight p.m., in Camden Hotel, where all future meetings will take place.

GEORGE WHARMBY, Hon. Sec.

45, Kensington, Liverpool.

WILLIAM LLOYD GARRISON.—At the funeral of the late Mr. Garrison, the Rev. Samuel May, Mrs. Lucy Stone, the Rev. Samuel Johnson, and Mr. Wendell Phillips delivered addresses; these tributes to his memory, together with a poem by James Russell Lowell, have been published by Messrs. Houghton, Osgood, and Co. The frontispiece is a portrait of Mr. Garrison from the bust by Mrs. Anna Whitney.—*Trübner's Literary Record*.

\* Mr. Serjeant Cox believed and promulgated the facts of mesmerism. Mesmerists differ among themselves in their hypotheses.—ED.

## THE POWER OF EXORCISM.

MR. JAMES HEATON, of Plymouth Dock, published in 1820 full details of the case of a boy named John Evans, who appeared to be possessed by evil spirits. The doctors could do nothing in the matter. Mr. Heaton and others cured the boy by the combined exercise of prayer and will-power. A few similar cases in the district had been cured by "the astrological practice of physis," which method of relief Mr. Heaton pronounced on scriptural principles to be highly objectionable. Nevertheless, in all the cases the cures were no doubt due to the will-power of the exorcists and to mesmeric influences. Mr. Heaton says:—

The boy lived next door to me, and, as he and his parents particularly requested that I would interest myself for his relief, I had a good opportunity of examining the case to my full satisfaction. Knowing that cases of this kind were subjects of dispute in the Christian and learned world, I was determined to let no circumstance escape my observation or recollection which might be of use to satisfy my own mind. I therefore visited the boy several times in a day, and requested the family to call for me whenever they wanted help; knowing that while, as a neighbour, I was rendering assistance to a family in tribulation, I should, as an inquirer after truth, gain information for myself. I spent more time and took more pains to examine this case, than any other man did, or conveniently could, and kept memorandums of all I thought most useful to remember.

Imagination cannot conceive, language cannot describe his very dreadful looks, and peculiarly horrid distortions of countenance. He began to spit on every one who took any active part, or whoever pronounced the name of Jesus. He continued dumb; yet the language of his face was very easily understood by all those who looked at him. As fast as saliva could be secreted, he bespattered us all very freely; and showed by his sounds, grimaces, and sprawling, in what absolute contempt he held Christ Jesus our Lord, and every one of us who mentioned His name. This caused some of the company to observe, "Well may the Scripture call thee an *unclean spirit*!" "Thou *unclean devil*, we command thee, in the name of the *Holy Spirit of God*, to come out of him, and depart to thy own hell, and trouble him no more."

He would sometimes fix his eyes on some part of the room, and beckon as to some one there to come to his assistance, and would then make most vigorous efforts of resistance. "Surely," said one, "many evil spirits must be entered into him." "Whether there be one devil, or seven, or a legion, or seven legions of devils," said another, "ye shall all go out;" "in the name of our Lord Jesus Christ we command you to depart out of him." Every time the adjuration was pronounced he seemed particularly exasperated; and he put on the greater appearance of confidence, and made the most horrible faces, perhaps to frighten us from our purpose. The dumb devil did manage that human countenance with most

astonishing ability, to show the utmost scorn, hatred, vengeance, and contempt. His eyes, with a dreadful furious stare, first in one face then in another, displayed hellish passions indescribable. He gnashed his teeth and grinned at us most horribly. Frequently he snapt at us like a tortured dog; then wrinkling short his nose, half-closing his eyes, dropping down his lower lip, and showing as much as possible of his teeth, he made a scornful sound, like *nang, nang, nang*, &c., at the same time looking dreadfully in our faces, and significantly giving a nod with his head every time he pronounced his passionate syllable of scorn.

Having held him on a bed on the ground till we were weary, we put the sofa in the middle of the room, and held him upon that. As we had not to stoop much in holding him, this plan relieved us considerably. Frequently he strove to bite us, and directed his principal effort against me. I held him by the left wrist, and as he had often fiercely snapped at me, like an angry cur, one of his friends said, "Ah! what wouldst thou do to him if thou couldst!" He looked me up in the face, opened wide his jaws, beckoned to me with his forefinger, pointed into his wide mouth, and began to grin and work his teeth. Every one will understand these signs to signify he would eat me up. I replied, "Yes, I know it, for the Scripture says, 'the devil goeth about as a roaring lion, seeking whom he may devour.'"

We sang—

All power is to our Jesus given,  
O'er earth's rebellious sons He reigns;  
He mildly rules the hosts of heaven,  
And holds the power of hell in chains.  
In vain doth Satan rage his hour,  
Beyond his chain he cannot go;  
Our Jesus shall stir up his power,  
And soon avenge us of our foe.

While we were singing he made most horrid noises, and struggled with a strength which we who felt it could not but deem to be supernatural. Darting the most indescribably horrid looks, he spat first in one face, then in another, as fast as he could procure saliva; and when this failed him for a few moments, in the bitterest rage he would thrust out his tongue to an astonishing length, as though he were imitating a serpent with his sting, and make a strange sort of noise, expressive of the most scornful contempt. His spitting was almost continual, and, although we took every precaution we could with our handkerchiefs, we were perpetually annoyed by his spitting in our faces. He would cunningly look in the face of one man, collect his spittle, and, in the twink of an eye, spit it in the face of another. This made us frequently observe, "Well may the Scripture say, possessed of an *unclean devil*." "Thou unclean spirit, in the name of the Holy Ghost we command thee to come out of him." One would give out a verse of a hymn, then another would pray; but whoever was most engaged was sure to be in a filthy condition if the contents of his mouth could be made to reach him.

As he seemed most sensibly to feel, and most furiously to resent the adjurations, we adjured very frequently, in one form or other. When we charged the evil spirit to come out of him, he would raise up himself with astonishing vigour, shake his head,

gnash his teeth, look with diabolical defiance, and utter a most horrid yell. Sometimes he would turn himself about as though he were composing himself, to signify, by his looks and attitudes, "Here I will take my rest in spite of you." Again, in the name of Jesus Christ, we should command him to depart, and he looked the most perfect derision, and loudly laughed us to scorn. Like men in battle, we became familiarised with the horrid scene; we pushed home the charge, and declared he should soon be compelled to depart. We sometimes urged him to speak, and rebuked him for making the child dumb, and told him he did this on purpose to hide himself, but we found him out, and, in the name of the Lord, he should be forced to depart. We continued singing, praying, and adjuring for about two hours. It was an awful conflict, and what passed in our minds is indescribable. There was a poor child, evidently possessed by an evil spirit, and we were calling on the name of the Lord our God, and, in His name, conflicting immediately with the powers of darkness. Should we not prevail, how could we retain our confidence that Christianity was as triumphant over hell as we had believed; but, by commanding evidence, we were all fully assured of the truth of our holy religion, and the infinite authority of our Redeemer, therefore we expected to see hell vanquished by the name of Jesus.

We began our devotional exercises at eleven o'clock, and continued them till after three, when some began to feel exhausted with exertion; we then thought it was proper to break our fast. Some of us retired for refreshment into the adjoining room, while the others continued the conflict. As we refreshed ourselves we deliberated, and our plan was to return and spend one hour more in the same manner; and should not the wicked one be expelled in that time, each one, in private, should make it the subject of his prayers, till we met again on Friday morning, when we would push the conflict till the victory was obtained. Three of us present had to preach in the evening, and to disappoint our congregations would be unjustifiable. While the first of this party was returning into the room the evil spirit departed. The boy lay composed for about one minute, and then rose up, and, with a look strangely altered from hellish rage and scorn to pleasant composure, said, "I am well now!" He had not spoken, except occasionally, for about a month, but now the dumb devil was gone out of him, and he immediately began to join in singing—

Praise God from whom all blessings flow!  
Praise Him all creatures here below!  
Praise Him above, ye Heavenly Hosts!  
Praise Father, Son, and Holy Ghost.

All in the house were immediately on the spot to join the glad triumphant chorus. The boy's mother was so overcome to see her son standing at liberty, in his right mind, with his speech returned, and singing the praises of God, that she fell on her knees, clasped her hands, looked up to heaven, fell prostrate, and fainted for joy. It seemed to all the company present like the great battle won; and, as with Satan bruised under our feet, we were stepping on the shores of Paradise, shouting "Victory! victory! through the blood of the Lamb!" There was not

only a child recovered from the devouring lion's teeth, and a family relieved from the sorest tribulation, but there was disputed truth made evident, spiritual agency openly manifested, the powers of hell vanquished, and the infinite authority of Jehovah Jesus, our Lord, triumphantly displayed and glorified.

High above every name,  
Jesus, the great I AM!  
Bow to Jesus every knee,  
Things in heaven, in earth, in hell;  
Saints adore Him, demons flee,  
Fiends, and men, and angels feel.

We who had witnessed the relief of the child were as fully convinced of the nature of the case as we were of the reality of our own existence. The manner of the cure added its corroborating evidence to all we had witnessed before. We saw abundant reason to triumph in the victorious power of our Redeemer's name, and were truly thankful to God that He favoured us with a participation in that awful yet glorious conflict. The spiritual profit received was a good recompense for the reproaches previously endured. We served the cause of truth and charity, and while even good men censured, their God approved, and we were satisfied with His approbation.

One of the ministers present gave the boy some very suitable advice, exhorting him to sin no more, lest a worse thing should come upon him; to avoid the company of wicked boys, and to seek the Lord with all his heart. He was now perfectly in his right mind, and conversed freely and cheerfully. That antipathy to Jesus Christ, and everything sacred, which he had displayed on every trivial occasion, went with the spirit which caused his disease. All that surprising strength which the demon gave him he took away when he was dispossessed, and he left the boy as feeble as a lamb. He was for some days subject to fainting; but this, it was expected, would wear away as he gathered strength. As, in the days of primitive Christianity, the name and power of our Lord Jesus Christ restored the afflicted child to reason and to health, we could appeal to the wondering public and say, "His name, through faith in His name, hath made this child well, whom ye see and know: yea, the faith which is by Jesus Christ hath released this child from an affliction so horrible that many of you trembled to see him, and hath restored him to health and his right mind." Those who had censured were dumb with astonishment, and those who had hoped for salvation gave glory to God.

Mrs. LOUIE M. LOWE, the medium, left Southampton, with Mr. Lowe, last Monday, for Panama, medical advice having been given to the effect that a long sea voyage would benefit her health.

AMONG the private mediums in India is one who obtains automatic writing so small, that a microscope has to be brought into use to enable the recipients to read the messages.

THE Glasgow Association of Spiritualists are holding an interesting series of Sunday evening meetings at the Trades' Hall, Glassford-street, with attendances varying from 400 to 500. Mr. J. Coates will give two lectures of the December series; Mr. J. J. Morse, of Derby, and Mr. E. W. Wallis, of Nottingham, the remaining two; and by special request Mr. Coates will give a third course of lectures on Phrenology and Mesmerism, commencing on Monday, December 22. A knowledge of Mesmerism is essential to the study of Spiritualism.



## AN EASTERN STORY.

THERE is a tale in the *Nigaristan*, of Kemal-Pascha-Zade, that one of the sultans of Khorassan saw in a dream Mahmoud, a hundred years after his death, wandering about his palace, his flesh rotten, his bones carious, but his eyes fully anxious and restless. A dervise, who interpreted the dream, said that the eyes of Mahmoud were thus troubled, because the kingdom, his beautiful spouse, was now in the embrace of another.

This was that great Mahmoud the Gaznevide, who was the first Mahommedan conqueror that entered India, and the first who dropped the title of Malek, and assumed that of the Sultan in its stead. He it was who, after having broken to pieces with his own hands the gigantic idol of Sounnerat, put to death fifty thousand of its worshippers, as a further proof of his holy Mahommedan indignation. In the last days of his life, when a mortal disease was consuming him, and he himself knew that no human means could arrest its course, he ordered all his costliest apparel, and his vessels of silver and gold, and his pearls and precious stones, the inestimable spoils of the East, to be displayed before him; the latter being so numerous that they were arranged in separate cabinets, according to their colour and size. It was in the royal residence that he had built for himself in Gazua, and which he called the Palace of Felicity, that he took from this display, wherewith he had formerly gratified the pride of his eye, a mournful lesson; and, in the then heartfelt conviction that all is vanity, he wept like a child. "What toils," said he, "what dangers, what fatigues of body and mind, have I endured for the sake of acquiring these treasures, and what cares in preserving them, and now I am about to die, and leave them!" In this same palace he was interred; and there it was that his unhappy ghost, a century afterwards, was believed to wander.—*The Doctor*.

## MATERIALIZED SPIRIT HANDS.

MRS. C. LUELLING, of Milwaukee, writes to *The Banner of Light* (Boston), Nov. 15th, 1879:—

"My husband visited Dr. Slade with no one present save a lady friend. The manifestations began with the usual slate-writing. Very soon he asked the question as to who his guardian-spirit might be. The name William Luelling was written out—this being the name of a favourite brother who passed to spirit-life nearly thirty years ago. A request was made that his right hand be shown, which was immediately done, and recognised from the fact that his thumb was cut off just below the joint. My husband's watch was taken from his vest pocket, unhooked from the chain, taken underneath the table, and soon returned and placed in his hand; as this was done he saw the fingers that held it, and the lady present plainly saw the whole hand; first it was transparent, then it changed and appeared like a natural hand. His handkerchief was also taken from the table by unseen hands and dropped on the opposite side of the room; he saw it pass from the table without contact with anything visible, all this being done

while the Doctor was too far away to even excite suspicion. It was immediately picked up by the Doctor, and found to be tied in several very hard knots. He witnessed a number of tests aside from the ones I have mentioned, and was so overjoyed with what he had seen that he wept many tears, not of sorrow but of gladness.

"At another sitting a number of hands were shown, different in size and appearance. I asked to see our son's hand, and immediately one came, the fingers and nails very much resembling his. The hand soon began patting and rubbing my chest and arms, and was delighted, apparently; the influence, too, was so like his in earth-life that it left no reason for doubt in my mind. Another very remarkable test was given through the slate, in the usual way, excepting that two spirits wrote instead of one, the first filling one-half the slate, then drawing a straight line beneath it, which could be plainly heard, and the other filled the other portion of the slate and signed it Julia Turner, which name was recognised by friends present. The other name was that of a man, who was also recognised by friends present. All present who were acquainted with the handwriting of the two spirits declared the writing on the slate to be a *fac simile* of each while in earth-life."

## A NEW MEDIUM.

MR. HUSK, a new medium, is giving professional *séances* every Friday evening at Mrs. Woodforde's, 90, Great Russell-street, London. The manifestations strongly resemble those produced through the mediumship of Mr. Williams. The direct voices of the spirits are startlingly similar to those heard in the presence of Mr. Williams—so similar, indeed, that it is difficult for the hearer to assume they do not come from the same individuals. "John King" said last Friday that it was most difficult for a spirit to communicate through a medium, and that after speaking through Mr. Husk's mediumship for the first time, he (John King) went through most of the pains and experiences of bodily death to re-enter the spirit world.

ALLEGED PREMONITIONS OF FIRE.—Of course it's only a curious coincidence, but still it's puzzling, what prophecies are fulfilled sometimes in the direction referred to. Many old firemen say that their horses often know when there is going to be a big fire. They are restless for an hour before, standing close up to the enclosing chains, with their nostrils dilated and their ears pricked up. At every sound they start nervously, and when she does "strike" (as the boys call the alarm) they start out like lightning, with as eager a dash as a tiger at his prey when the bars restraining the beast are withdrawn. This belief is strongly rooted in the minds of some of the old-time firemen. It is within the personal knowledge of the reporter that just before the big fire at Fifth and St. Charles streets (Hamilton and the other stores), a fireman remarked, "Boys, we're going to have it soon; look at those horses." And, for a fact, they did "have it," two of the brave fellows to the extent of losing their lives. This incident was brought to mind by hearing a fireman of No. 6 Engine House last night remark with emphasis, "I bet there is at this moment a couple or more big fires going on not a thousand miles from St. Louis." When the reporter got back to the office he learned that at the very time the remark was made there were large conflagrations at Mount City and Dubuque.—*St. Louis Globe Democrat*.



## A HAUNTED HOUSE IN SOMERSETSHIRE.

THE *Bristol Mercury and Daily Post* of last Friday contains the following paragraph about the common phenomenon of the haunting of a house in which a great crime has been committed:—

An example of the amount of superstition excited in some persons has been lately shown in Somersetshire, in the neighbourhood of Chard. Since the horrible murder near this place in March last, the cottage in which the murdered man Churchill lived has attracted considerable attention. For some time after the execution it remained uninhabited. It was then let to a labourer and his family, but the incomers soon found they could obtain no rest. They state that the murderess, "Kitty," has been frequently seen to glide about the premises in ghostly attire, and that old Churchill has been distinctly observed to look in at the window, with hideous countenance. This, added to the appearance of blood on the floor of the room in which the tragedy was enacted, supernatural movements amongst the furniture and other articles, and unearthly noises in the immediate vicinity of the cottage, so unsettled the occupants that they at last abandoned the dwelling, which is now regarded as "haunted."

## FUNERAL OF MR. SERJEANT COX.

ON Saturday the remains of Mr. Edward William Cox, serjeant-at-law, were conveyed to the Great Northern Cemetery, Colney-hatch, where the funeral ceremony took place. According to the wish of the deceased the proceedings were of a private character, but despite this there was a very large assemblage of observers. The procession left Moat Mount, Highwood-hill, soon after twelve o'clock, and the body was carried on an open catafalque, being contained in a solid oak coffin, with silver mountings. This bore a simple plate, with the age and date of death of the deceased, and was covered with wreaths and crosses of white chrysanthemums and ferns. Only one private carriage followed, conveying Mr. Irwin Cox, the eldest son of Mr. Serjeant Cox, and Captain Edwards, his son-in-law, and this was accompanied by the servants from Moat Mount. At the cemetery were drawn up a number of other carriages, containing several members of the Bar and other personal friends of the deceased, with several of the late Serjeant's tenantry, by whom he was much respected. The service was read by the chaplain to the cemetery, the Rev. J. Knight, in the chapel, after which the procession re-formed, and proceeded to the catacomb, beneath which the coffin was deposited by the side of that containing his daughter, and immediately beneath that containing his mother. Both of these died twelve years ago. A great many of the *employés* of the newspapers with which the deceased was connected were also present.

BIRMINGHAM.—Mrs. Groom writes: "Nov. 25th. 200, St. Vincent-street, Ladywood, Birmingham. Sir,—Please allow me to correct a mistake made by 'Excelsior,' in your paper some two weeks ago, respecting Spiritualism in Birmingham. I have never taken money in any case, as I wish others would serve the cause. I know there is need of more help, for I find the advocates of Spiritualism here have a difficulty in meeting expenses.—C. GROOM."

## SPIRITUALISM IN SWEDEN.

THE following is a translation from the *Aftonblad* (*Evening Post*) of the 30th October, which is one of the best daily papers in Sweden. The Englishman referred to is Mr. W. Eglinton, and the writers of the article are two eminent professors, both of whom were entirely sceptical about spiritual phenomena prior to Mr. Eglinton's visit.

A much-honoured gentleman has asked for room in our paper for the following article, which is sure to be read with great interest by all parties, whatever their more or less well-founded opinions may be about the subject in question—Spiritualism.

"Everybody has a right to doubt, but to deny without knowledge is a fault."—*Arago*.

There is certainly not one of all the remarkable subjects of our day which has been met with so much distrust, and been so much laughed at, as the most remarkable of them all—Spiritualism. But we must own that nothing has introduced so much humbug and charlatany as the so-called "spirit phenomena," and it is easily understood why a subject exciting so much interest has been taken in hand by the Barnums of our time. One after another of these public necromancers has been discovered and convicted of fraud; each time the tale has circulated through the greater part of the newspaper press, often accompanied by comments on Spiritualism anything but flattering. The prevalent idea is, to a certain extent, natural that deceit or, at best, hallucinations of some nervous individuals are at the bottom of all spirit phenomena, especially as they seem to be explained by nothing else. "But there is never a fire without some smoke," says a Swedish proverb. We all know that on several different occasions quite competent persons, such as the committee of the Dialectical Society, Mr. Wallace, the physicists Crookes, Zöllner, and many more, have undertaken to examine seriously and without any preconceived opinions the inexplicable facts that again and again were occurring, and the decision was that such things really take place. The investigators were at last quite convinced that things could happen impossible to be explained by the science of our day and quite incredible, if there had not been indisputable facts to prove them. Arago says somewhere "that whosoever utters the word 'impossible,' excepting in mathematics, gives proof of failing judgment," and all the remarkable discoveries of modern times prove how true were these, the learned Frenchman's words—Impossibility is comparative. That which is impossible for one person, may be within the bounds of possibility for another; and that which is considered an impossibility in one century, may become an everyday occurrence in the next. We are proud of the height to which science has been brought; we are also proud to know that a great many things that are very easy for us were impossibilities to our forefathers; but concerning things which we do not understand, we are just as ignorant as they.

The cause of what we have just written is some spirit phenomena which have taken place here in Stockholm, and have been witnessed by the writers as well as by many other persons. It is known that these phenomena generally take place in the presence

of spirit mediums. A young English gentleman has this autumn visited Stockholm and given a series of *séances*, and what took place at one of these the writers now proceed to state. Still more startling facts than those we are about to relate were seen at other *séances*, but we leave it to those who were then present to describe what they witnessed.

The *séances* were given at the house of an honoured family here. The room in which they took place was closely inspected before the beginning of the *séance*, but nothing unusual was discovered. The circle was composed of ten persons, including the Englishman. Everybody sat down at the table, the conversation going on all the time, without any mystical preparations whatever. On the table were placed a guitar, a musical box, and a small bell, all of which had been procured at a music shop in town. All hands were put upon the table so as to form a chain, nobody being able to move a finger without his neighbour noticing it. The persons sitting next the Englishman were closely observing his slightest movements. The lights were extinguished, but as the adjoining rooms were lighted up, which could be clearly seen through the crevices of the door, nobody could enter the room that was being used for the *séance* without being observed. After waiting for a few moments, the conversation still going on, the things lying on the table were beginning to move about. The guitar was touched, and, to judge by the sounds proceeding from the playing, was hovering about the room near the ceiling. In returning to its former place, several persons were lightly touched by it. Then the musical box began playing, and was carried over our heads to a corner of the room, till it finished playing; then it came back to the table and began playing again. The key was to be heard winding up the box by itself. At that moment one of the Swedish persons present asked if the musical box would stop playing, which was immediately done, then to go on playing again very fast. He was obliged at once, the box playing even much faster than its usual time. After the *séance* was at an end, it was observed that a large sofa standing near the wall had been moved nearly one yard from its usual place. During all this time the Englishman's hands were not let go for one moment. When the candle was lighted many things had been displaced in the room.

The great question is now, how are we to explain satisfactorily the strange proceedings here related? The circumstances under which they took place wholly exclude all thoughts of necromancy. No conjurer would consent to play his tricks without an assistant, or apparatus of any kind, in a room where he had never been able to make any preparations whatever, and with both hands held fast. Some other explanation must be given: probably long and difficult researches are necessary. By people in general it is considered a great deal easier to laugh at what one cannot understand than to discover the cause of it; therefore the greater part choose the former way, although it explains nothing. When something strange and inexplicable occurs, the first thing to do is not to find out if it is possible or not, but to get proofs that it really has been done. If we have tangible facts to put forward, everybody must

admit the possibility of the thing, although they could not explain it. Those only deny the reality of spirit phenomena who have never examined them, but profound study only *can* explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, often very trivial occurrences, or to what new spheres of Nature's kingdoms it may open the way; but that it will bring forward important results is already made clear to us by the revelations of natural history in all ages. MESSRS. TÖRNEBOM AND EDLAND.

#### EXPERIENCES IN THE INVESTIGATION OF PSYCHOLOGICAL PHENOMENA.

AT the last meeting of the Psychological Society, Mr. C. C. Massey was cross-examined in relation to the following deposition, which he had furnished for criticism by the members:—

##### MOVEMENT OF PHYSICAL OBJECTS BY UNKNOWN AGENCY.

(1.) One afternoon, in the autumn of 1874 (the date can be supplied by reference to my notes), I was present at a *séance* held at 15, Southampton-row, Holborn, Mr. Frank Herne being the medium; 15, Southampton-row is not the residence of Mr. Herne, but he was permitted to hold *séances* there by Mr. Burns, the tenant.

We were about a dozen in number. All light was excluded from the window, one gas burner being alight when we took our seats round the table.

There were a tambourine, paper tubes, iron rings, and other things on the table—I think a guitar.

We all joined hands by gaslight. I sat exactly under the gas burner, Mr. Herne three or four off me to my left. I was desired to put out the light. I stood up with my right hand still in my neighbour's left to turn the cock of the burner. I looked round the table immediately before turning out the light, and saw every one sitting quite quietly, with hands locked.

Hardly had I turned off the gas—not having had time to remove my finger from the cock of the burner—when tambourine, guitar (I think), and other instruments of noise were apparently snatched up with a great clatter, played and beaten about the room, knocked against walls and ceiling, instantaneously and simultaneously. One person, free, could not have produced the effects, and even if Herne had been at once released by his neighbours he would not have had time even to snatch up one of the instruments, which were thus carried to a distance quite beyond his reach where he sat, or supposing him to stand. Time was in this case the test. Allowing *all*, except myself, to have been accomplices, there would not have been time, in the inappreciable interval between my turning off the gas and the effects produced, for the sitters to have unlocked hands and seized the instruments. This was the first satisfactory evidence I ever obtained in my investigations.

(2.) On a somewhat later date than the foregoing I was at another *séance* with Herne at the same place. There were violent physical disturbances, but as I did not know all the sitters, I was

going away, as usual, dissatisfied with the evidence, but said nothing. The *séance* had been held in the back parlour, and when it was over we all went through the front room, and out of that down stairs. I was the last to leave except Herne. Just as I was going out at the door of the room on to the staircase I turned round to speak to Herne, who was following immediately behind me. *Herne had not spoken to me or done anything to engage my attention or make me turn.* As I turned, I saw a chair in the very act of being flung (apparently) after Herne (whose back was turned to it) from near the window. It was in mid air, and fell with some force on the ground just behind him.

(3.) With the medium Slade, I have witnessed this apparently spontaneous movement of furniture in broad light several times, but the following are the most conclusive cases. At New York, on the 8th September, 1875, I sat with him at his own rooms; light from the window was freely admitted. There was no one present but Slade and myself. I sat at one side of a small table, Slade on my left at another. We had some slate-writing, and then Slade's chair was pulled back from the table—he sitting on it about a foot. His whole person was then distinctly visible to me. He sat inclined towards me—one leg crossed over the other. I sat in the same position towards him, and his feet were then about a foot distant from mine, and the legs of my chair quite out of his reach. I then asked that my chair should be moved back with me on it, in like manner. It and I were almost immediately drawn back about three or four inches. This was by broad daylight.

(4.) I sat again with Slade one evening early in October, 1875, at the same place. On this occasion I was accompanied by my friend Colonel H. S. Olcott. Three gas burners at full flare made a brilliant light in the room. Colonel Olcott sat at one end of the table—I on his right, Slade on his left, opposite me. Opposite Colonel Olcott, on Slade's left and on my right, stood an empty chair, at the further end of the table. Slade sat, as usual, with his legs stretched out *towards* the sitter on his right (Colonel Olcott) throughout the *séance*, which was chiefly devoted to slate-writing. By-and-by the chair opposite Colonel Olcott was flung down, right away from the table, a clear space intervening. The floor was carpeted. I carried a tape measure for the purpose of taking distances, dimensions, &c., in these investigations, and at once got up and measured the distance between the nearest point of the prostrate chair, and the point, nearest to that, of the chair on which Slade sat. It was five feet exactly. I resumed my seat, and had then, and throughout, a clear view of the vacant space between the prostrate chair and the table. I never took my eyes off this space and the chair. I then asked that the chair might be picked up and deposited at my side, particularly requesting Dr. Slade not to move an inch from his position. He could not do so without immediate observation both by myself and Colonel Olcott. In fact he did not. I watched for two or three minutes, Slade and Olcott meanwhile conversing. I then saw the prostrate chair move a few inches towards me, and then it was suddenly raised, and placed, standing, at my right side. I should add that

when I took the measurement I examined the chair for wire, attachment, or other peculiarity. There was none. It was a common chair, to all appearance. I gave evidence on my oath of this fact at Bow-street Police-court, and was cross-examined upon it by Mr. George Lewis, solicitor for the prosecution of Slade. I have not been indicted for perjury! The evidence was reported in the newspapers as above.

(5.) In the autumn of 1875 I accompanied Colonel Olcott to Mrs. Young's, known as the "piano medium," in New York. I will give the particulars of what occurred from my notes, which I have not at present at hand.

I should mention that of all the above particulars, except the second case, I have notes made shortly after the *séances* at which they occurred. I shall not be speaking solely from recollection of what occurred at distant times.

C. C. MASSEY.

#### SPIRITUALISM IN THE PROVINCES.

LANCASHIRE.—In no district has Spiritualism gained such a strong hold, or been so ardently embraced or so clearly apprehended, as in the manufacturing district of Lancashire. Here, too, organisation has been carried out upon a large and comprehensive scale, and the possibility of unity among Spiritualists has been successfully demonstrated. A few years ago a few societies existed in a moribund condition in different towns, but single-handed they could do little. However, a few energetic individuals combined; a district committee was formed, and a £500 guarantee fund started, the payment to extend over five years. Shares to about half the desired amount were taken up, and speakers were engaged to visit outlying districts, and break up fresh ground. This was found to be far too expensive work, and fresh plans were tried. A mission was started; speakers were sent throughout the district visiting the different towns, under the auspices of the committee, holding public meetings where possible, and at other times chamber *séances* and lectures. Many of the local societies became affiliated with the committee, and the best speakers were engaged, contracts being entered into with Messrs. Morse and Wallis for six months to devote two Sundays and Mondays, and intervening week nights, to the committee. The societies were thus greatly benefited, being able, for a small return to the committee, to receive the ministrations of the best speakers. But owing to the bad trade which has affected the district—especially during the last two years—the funds of the committee have decreased, consequently their power for good has been crippled; but the machinery exists, and is in good working order, all that is required being the necessary motive power to keep it working.

MANCHESTER.—Manchester may be said to be the centre of the movement in Lancashire, and has a flourishing society, which, judging from its last balance-sheet, is in a healthy condition. The income has been during the six months ending September 30th, including balance of £8 5s. 7d. from the previous term, £36 13s. 0½d. The expenditure has

been £29 10s. 9d., leaving a balance of £7 2s. 3½d. Regular services are held every Sunday afternoon at the Temperance Hall, Grosvenor-street, where large and intelligent audiences assemble to listen to the different speakers who are sent by the district committee. The society, in return for a half-yearly sum of £13, is provided with speakers every Sunday; thus, for the nominal cost weekly of about 10s., obtaining a continuous supply of good lectures. Many private circles are held in and around Manchester. A spirit of harmony and enthusiasm prevails throughout the ranks, and fresh efforts are constantly being made to spread the truth. A series of Sunday evening services has been started in Salford with every prospect of success. At Pendleton, too, a fresh venture is being made in the same direction. Occasional chamber lectures have been held at Sale, Gorton, and other outlying districts, and many private families and mediums labour earnestly and with singleness of heart to benefit their neighbours, and also to order their lives in harmony with pure moral teachings.

**ROCHDALE.**—Rochdale has a good local society and a fine meeting room. Great efforts have been made during the summer, and are still being made, to popularise the services, which attract large and respectable audiences. Private circles are held, and fresh mediums are developing. The society is improving its position financially, and increasing the number of its members. A good sphere of usefulness is open to the Spiritualists in the town, and they are determined to do their best to make their influence felt. Mr. Charles Parsons, the president, is most earnest, and Messrs. Brearley, Firth, and others ably support him in the work.

**HEYWOOD.**—A few earnest true-hearted men and women tried to let the light of the Spirit shine in this bigoted town, and the Lancashire Committee seconded their efforts; but after a series of public meetings, culminating in a debate between Messrs. Mahoney and the Rev. Mr. Baitcy, the people mostly returned to their old love, and preferred being saved to saving themselves. The few who were caught are now quietly investigating and enjoying the blessings in a quiet way among themselves, content to wait a more favourable opportunity of storming the citadel of materialism.

**BOLTON.**—Spiritualists in this town have been apathetic for a long time past, but a revival seems to have begun, for during the last three months the meetings have been better attended and a number of fresh members added to the society's books. Financially, matters improve, and the platform is well supplied. There are two local mediums who are able to take the rostrum, and others from neighbouring towns keep up a constant supply of speakers. Good feeling and harmony prevail, and hopes are entertained as to further developments when the better times come.

**LIVERPOOL.**—Liverpool seems to be behind the age. Considering the immense population, it is remarkable that after Mr. Morse has been visiting the city monthly for several years only about a couple of hundred persons can be drawn together to hear him. Yet such is the case. Although there are a

large number of Spiritualists in Liverpool, and many of them well to do, very little is effected in the way of public advocacy, and that little in such a half-hearted way that it were almost better the whole thing were allowed to drop through until some enthusiasm and devotion, some earnest zealots—fanatics if you like—could be found who would determinedly and perseveringly labour to awaken the public to an appreciation of the golden truths and facts of spirit communion. A revival is necessary. Something must be done to awaken the sleepers, for it is a positive disgrace to every local Spiritualist that such meagre, cold, and unimpressible gatherings should represent Spiritualism. Where are the soul, the vitality, the beauty, the fire of inspiration? Lost beneath the cold respectability and secularistic atmosphere which hangs around the place and people. In spite of the efforts of the guides of Messrs. Morse, Wallis, Wright, and Johnson, and the earnest labours of Messrs. Lamont, Shephard, and the active secretary, Mr. Wharmby, there is a dead-weight somewhere which paralyses all their energies, counteracts their influence, and little or no progress has been made. Meetings are held regularly at Perth-street Hall, but few seem to take any interest in them or the workings of the society beyond occasionally attending and hearing what is said, and then walking out as unconcerned as possible.

EXCELSIOR.

“FREED FROM THE BODY.”

I CURTAIL an account of “Madame Sadou's Journey through Space,” from a letter in the *Revue Spirite*, for November, 1879:—

In the year 1868 I was employed at the Perrache railroad station, at Lyons, when one of my fellow-workmen said to me, in answer to some observations I made about Spiritualism, “Your queer stories remind me of the stuff that our old housekeeper talks, &c.” “I should like to see her,” I said. “So you can,” said he; “come any day you like in the evening, and you will find her.”

Madame Sadou, for that was her name, told me that she was sixty-two years of age. Here is her story:—

“About twelve years ago, at the Lyons Hospital, I was dead for twenty-four hours. At the time I died, there was a lady present for whom I had worked. She said to the sister who was going to sew me up in a sheet: ‘Don't shroud her yet; I know this woman, and she may well not be dead.’ The sister replied: ‘You must see, Madame, that all is over!’ ‘I say,’ replied the lady, ‘don't shroud her for twenty-four hours; if you do, I shall make complaint.’ The sister complied.

“I had no conscience at all of what happened around me. During this time I kept mounting, mounting, by a ray of the sun, and quite pleasantly. I kept on mounting till I saw the earth blue, like the heavens, and then I no longer saw the earth.

“At length I found myself in front of a chapel, glistening like gold; I had never seen anything like it on earth. I tried to go inside, but could only get my left side in; my right side remained outside the door. As I was retiring, I saw, behind the door, a

man beautiful to behold; never had I seen anyone on earth to compare with him.

"I said to him, 'Sir! what is all this?' 'My child,' he replied, 'thou art no longer on earth.' 'Where am I, then?' 'This, my child, is paradise.' 'Why, then, cannot I enter?' 'My child' (he always said my child), 'because thou art not sufficiently pure. There is something still on thy conscience, not much. Thou wilt return to earth, where thou must suffer patiently all the ill which will come upon thee. Then, at thy death, thou wilt return here.'" I observed to Madame Sadou that paradise, as he called it, is not localised, that it is everywhere, &c. . . ; that this was but a picture, or one of the innumerable typical images that exist in the universe.

"But I saw it all; it was no picture," replied she sharply. She did not understand me. I had said too much. I had shocked her feelings. She could understand nothing beyond that which had been shown her. She continued: "I left that place; I went further, without knowing who pressed me on, nor how far I went. I found myself in an immense plain, the end of which I could not see. This plain was naked; no trees to shade it, nothing but a little short grass. I saw in this plain a prodigious number of people, all bent towards the ground, which they were vigorously scraping with both hands, as a dog does with his paws. I saw priests there of every rank, nuns of every description, well-dressed people, and other unpleasant sights. I was stupefied.

"I looked round and saw a fair lady; she was beautiful indeed; there is no one on earth like her. She did not speak. So I said to her, 'Madame, who are all these people?' 'My child,' she answered, 'you are no longer upon earth.' 'Where am I, then?' 'My child, this is purgatory.' 'Where, then, is hell?' said I. 'My child, there is no such place; here it is that persons come for repentance. Look you, my child, these people had all they wanted upon earth, but they never thought they had enough; they wanted to gather on, to be always gathering; and they never did good to their fellows. For punishment they are sent to dig the earth with their hands.' Oh! I remember all about it. And the lady, holding up the two first fingers of her left hand, and stretching out her arms, added, 'See, my child, those that are down there, far away, have been digging two thousand years, two thousand years.'"

I said, in answer to Madame Sadou, that purgatory was not there only; that we suffer the punishment of retaliation; that is, we suffer in the other world the trials that we have made others endure in this, and that, consequently, we shall not all suffer the same punishment as she had been shown.

"Oh, but I saw it!" replied Madame Sadou again, with vivacity. She could not comprehend; her convictions were fixed; beyond what she had seen was of no account.

Her sharp replies to my observations amply proved the sincerity of her tale. She went on—"The spirit, in the form of a lady, further said: 'My child, you will go back to earth and rejoin your body.' I was all astonishment; I thought that I was in my body; I did not see that I was separated from it. 'You will go back to your husband. You will have much misery, many trials. Bear all with

patience, even hunger; and after thy death thou wilt be happy.' All that she told me has happened.

"At length I found myself suddenly in my body. I woke up, or I rose from the dead. At any rate, when I opened my eyes I saw the sisters getting all ready for my burial. It was no fault of theirs; I was cold, and had given no sign of life. When I saw my shroud I screamed aloud. I said to the sisters: 'Oh, my God! what are you doing?' The younger sister was alarmed, but the other behaved quite coolly, and said: 'It is nothing, it is nothing; we were only getting you comfortable.' I pushed away all these signs of death, crying out, 'What, then, is the meaning of all this?' One of the two sisters even pretended to scold the other for having brought these preparations.

"My cries were heard. In no time my bed was surrounded by all the sick people who could walk; by the doctors, the monks, and the sisters. There were as many as thirty of these last. They all came to see my resurrection, and I began at once to tell them all about my journey that I remembered, and well remember now. There was there, also, an old chaplain, who cried out when I spoke of the beautiful lady: 'That was the Holy Virgin who spoke to you.' 'I do not know whether it was the Holy Virgin,' I replied; 'anyhow, she was a beautiful woman.'"

It was on the 15th of September that Madame Sadou told this to all who would listen to her.

Madame Sadou continued her religious exercises as usual, and every time she changed her confessor she told him of her voyage. They wanted to *disillusionise* her; but she got the better of them all by the energy of her conviction. Of course, she neither convinced nor converted any of them. One day one of them threatened that he would not give her absolution if she persisted. "What!" said she, "would you have me disbelieve what I have seen? Good morning!" She rose up quickly and left the confessional. The priest soon called her back.

If this woman's brain had not been so weak she would have comprehended the teachings of Spiritualism; but she would not be convinced. She died two years ago; her neighbours called her the mad *Bretonne*. If I subscribe my signature it is not from ostentation or pride, but simply to certify the above facts.

My address and my quality as chief of the circle is given on behalf of your readers who may be staying at Lyons, without having any acquaintances among Spiritualists here. Moreover, it is not I who am president of our group. Our president is M. Chevalier, of No. 15, Cours Perrache. Your subscriber, M. Gerentes, who resides at No. 14 in the Passage de la Scarron, Lyons, is our vice-president. So in lieu of one, I give the address of three persons, for friends who are strangers to us. (Signed) DEPRELE.

Cours Charlemagne, No. 3, à Lyons.

The translator is careful to transcribe these last few lines, in order to show the friendly feeling that exists among the Spiritualists of France, which would, doubtless, be extended to those of other countries.

SCRUTATOR.

TO CORRESPONDENTS.

H.—Mr. E. D. Rogers, editor of the Spiritual periodical in question, also Mr. Morcell Theobald, Mr. Bennett, and others of them, are "Christian" Spiritualists.

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## INFORMATION FOR INQUIRERS.

In thirty years Spiritualism has spread through all the most civilised countries on the globe, until it now has tens of thousands of adherents, and about thirty periodicals. It has also outlived the same popular abuse which at the outset opposed railways, gas, and Galileo's discovery of the rotation of the earth.

The Dialectical Society, under the presidency of Sir John Lubbock, appointed a large committee, which for two years investigated the phenomena occurring in the presence of non-professional mediums, and finally reported that the facts were true, that the raps and other noises governed by intelligence were real, and that solid objects sometimes moved in the presence of mediums without being touched.

Mr. William Crookes, F.R.S., editor of the *Quarterly Journal of Science*; inventor of the radiometer, and discoverer of the new metal thallium, investigated the phenomena of Spiritualism in his own house, and reported them to be true. Mr. A. R. Wallace, Mr. Cromwell Varley, Prof. Zollner, and a great number of intelligent professional men have done the same.

## HOW TO FORM SPIRIT CIRCLES AT HOME.

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about half a dozen professional mediums for the physical phenomena in all Great Britain, consequently, if these were all tricksters (which they are not), they are so few in number as to be unable to bear out the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any impostors who may tell them that the phenomena are not real, by trying simple home experiments which cost nothing, thus showing how egregiously those are duped who trust in worthless authorities.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to mesmeric influences.

Mediumship may either be used or abused. Mediums should not lower their strength by sitting more than about twice a week; angular, excitable people, had better avoid the nervous stimulus of mediumship altogether.



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