

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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MEDIUMS OFF DUTY.

BY CHRISTIAN REIMERS.

A POINT about mediumship which ought to engage the concentrated attention of Spiritualists, is the undeniable fact that frequently-repeated powerful physical manifestations usually entirely disable the medium from following a profession requiring the steady exercise of mental powers. In this matter a physical medium stands isolated from others much subjected to spiritual influx. Although the execution of a great work by an artist or an author is followed by a period of exhaustion, this interval can be occupied in preparatory studies for fresh creations. Consequently we may look with apprehension on the effect of this law of reaction whenever the medium is left to himself while it lasts. If no duty draws our hands to labour at a fixed time, we follow the impulses of the moment. Idle desires and vagabondising may be the result to a terrible extent, if not checked by inner resistance and culture. Thus loafers among inferior actors earn their livelihood by a small expenditure of time and mental power; but the cravings of some physical mediums, with the length of a day before them, may tend to a downward course, and who now warns each rolling stone to alter its course? This law of moral gravitation now meets no counter-action? What is the use, on seeing a fellow falling from the roof of a house, of merely crying out "Mind the lamp-post!" on perceiving with terror that threatened death-stroke in the line of the fall? Where passion is not checked in its sweeping current, no preaching of sermons, no pointing to proper conduct is of any avail in the face of the temptations of the moment; these take the rein, and defy even the warnings of endangered health and life. All these dangers stare us in the face when we are placed before the abyss of time, without the obligation to occupy the greater part of it in useful work. Remembering this, and with the positive fact in view that frequently-exercised powerful physical mediumship excludes a regular daily life profession, we might on first impressions condemn professional mediumship altogether, but for the immense work and mission in the world it has to fulfil. That mediums have been called into existence through all ages, demonstrates a design of Providence at the root of the matter; and to let mediums be crushed again under the foot of bigoted, blinded science, would be a shame to the enlightened nineteenth century. Fortunately we have mediums who dispose of their spare time without offending society, and the grave responsibility of using these "instruments" loses thereby much of its weight, although the examining of the manner in which others "kill" the vast surplus of their free time fills me with apprehension. Perhaps smoking, drinking, shop-gazing, and all sorts of use-

less but busy nothing-doing form the background of a few hours' spiritual manifestations, and those Spiritualists who feel inclined to know the reality of the whole picture are somewhat puzzled by it, especially if the "invisibles" are slow to protest against the vagabondising tendencies of the instruments for externalising divine revelations. But to fix the eyes on the dark side of the picture only would be unjust, unfair. The whole panorama is a muddle. Materialism has made us so vulgar, that we rush with unwashed hands to welcome

"Angels, ever bright and fair,"

who speedily retire as a rule, and leave the field to inferior spiritual intelligences, especially circles formed at random. This confused mixing of idealistic with selfish, brutish aspirations in the quick change now taking place to build up the philosophy of the future is interesting, although not always pleasant to behold. Many ornaments, hastily put on, have to be knocked off; and I should not be surprised to see some fine morning an illustration in *Punch*, in which fair Britannia gently kicks off the national cap from the British National Association of Spiritualists; for I hold that neither she nor John Bull would tolerate a premature glory of "nationality" where mean designs of self find room. This tossing and knocking about in Vanity Fair, particularly in the tents of fashion, under the blaze of the new spiritual light, will last some time yet; but let us now take heed, and begin by placing the more deserving mediums in a just and fair position, after studying their grand mission and the dangers surrounding them. A clergyman spends only a few hours in preparing and delivering a sermon, but, if he be a good man, knows how to fill the remainder of the week without resorting to idle loafing. He may visit the sick and needy. A medium, if able to read with ease, finds enough to study, and can cultivate his mind, and so honestly deserve pleasant recreation. If he thus acquired a refined state of self-culture, the medium might be the prince of the day; but as long as he knocks about in society according to the mere impression of the moment after being released from his "cabinet," and furthermore troubles others with his real and sham difficulties, progress will be marred by the same instruments which are opening new vistas in knowledge. If I can inspire others to take up the pen to promote the welfare of our mediums, I have succeeded in my present task.

Mornington-road, London, N. W.

MR. J. A. CAMPBELL, B.A., is contributing a series of interesting artistic articles to a new journal called *St. Luke*. One comic periodical suggested the journal ought rather to have been named *Mark*, and its motto, "Read, mark, learn, and inwardly digest."

MR. BERKS HUTCHINSON, of Cape Town, was recently knocked down and slightly injured by a furiously driven baker's cart. *The Cape Times*, in allusion to his narrow escape from severe injury, and to his Spiritualism, remarks that "sweet little cherubs" evidently keep watch over his life.

RELIGIOUS MANIA.—An inquest was opened yesterday on the body of Mrs. Bell, wife of a retired tradesman at North Ormesby, aged 64, who left her home on Wednesday last, stating she was going to Middlesborough. Her body was afterwards found in the sea at Saltburn, some twelve miles from Middlesborough. She had taken a return ticket on Wednesday, and apparently gone on the pier, and jumped into the sea. She left her bag, containing a book, with her name, and her shawl on the pier seats. The act is attributed to religious mania.—*The Echo*, Oct. 25.

MANIFESTATIONS I HAVE SEEN.

BY LOUISA ANDREWS.

IT is difficult for me to believe that what one of your correspondents very justly characterises as "a scandalous aspersion on Dr. Slade," should have emanated from the source to which it is attributed.

Probably no one in London has known Dr. Slade so long or so intimately as it has been my privilege to know him; and not only can I say, for myself, that I firmly believe him to be as honest as he is powerful in his mediumship, but I can also assure you that those who have known him longest and best are those who most confide in and respect him as a genuine medium, and a good, true-hearted man. There is not in London, nor elsewhere, a medium who has done a greater work for Spiritualism, nor one who has obtained more convincing phenomena in the light of day, or more unquestionable materialisations by gas light, without curtain or cabinet, than Dr. Slade. Dr. Wyld's very rational desire that the medium and the spirit form might be seen at one and the same time would have been amply gratified had he been favoured with such *séances* as I have many times enjoyed with this wonderful sensitive. It required no special effort or condition in these sittings to see, and often to touch, both spirit and medium simultaneously. The spirit lips moved and spoke, sometimes to Slade and sometimes to me, and no two individuals in the flesh could be more apparently distinct and dissimilar than were these manifesting spirits, and the man through whose peculiar power they were enabled to become visible, tangible, and audible. I can conceive of no conditions more simple, or more conclusive, than those under which, with Dr. Slade, phenomena were produced that usually occur under circumstances rendering it extremely difficult, even for those who are already Spiritualists, to convince themselves that the appearances are not only genuine, but true materialisations of a spirit distinct from the medium.

In the light I have had a small spirit hand take my watch from its pocket, and this hand holding the watch has remained before my face long enough for me to observe very deliberately its form and texture. Also, in the light of a summer morning, I have had a ring taken from the medium's watch chain (no third person being present, and his hands holding mine on top of the table), the watch being carefully unfastened in order to draw off the ring, and then replaced and restored to his pocket; while the spirit hand, passing under the table, put the ring upon my finger, and afterwards caressed me with soft pattings, appearing, though small and very white, to be as firm as that of a living child.

In trance speaking, during his *séances*, I have heard from Slade's lips words as good and true as from those of any other inspirational speaker to whom I have had the pleasure of listening, either in America or in London. Were he to give himself up exclusively to this form of mediumship, I think there would be found few, if any, to surpass him; and such a change would be indeed one to be lamented, since, while we have so many speakers more or less fluent, and more or less admired, it is so very rare to find a medium whose power covers so much ground, and enables investigators to obtain, in the light, con-

vincing evidences of the reality of the phenomena, that we could ill afford to lose one from this rich harvest-field, where the competent labourers are so few. While appreciating test mediumship as highly, I believe, as any one can, I do not feel called upon to depreciate phenomenal Spiritualism. Only in its abuse is it to be deprecated. Without phenomena we should know nothing of that marvellous "debatable land" which lies between this and the world of spirits. We might believe what lips claiming to be inspired tell us; but we should lose what nothing could replace—a knowledge gained, as the knowledge of human beings is meant to be, through the senses, of a condition of life and a source of power well-nigh inconceivable to us without such experiences.

If Dr. Slade be a "charlatan," then I should say that genuine mediumship is a thing of the imagination, not to be demonstrated by any amount of observation or investigation. To very few have spiritual gifts so great and so various been accorded, while he is at the same time modest and unpretending; making no claim to an educational culture which he does not possess, and invariably kind and charitable in his judgment of others. Much as I have talked with him in the freedom of daily intercourse, I have never heard him speak a harsh or ungenerous word of another medium, nor claim for himself, even by implication, undue pre-eminence.

It was not "Spiritualism" that was disgraced by "an American medium" in London. The disgrace and the loss were all with those whose ignorance and bigotry banished from England the man of all others most needed there to-day by intelligent investigators of spiritual manifestations: a medium through whom all forms and evidences of medial power might have been studied; either those considered by some the highest, or such as are more appreciated by scientific investigators who desire *facts* which may be observed under perfectly satisfactory conditions.

It is with hesitation and reluctance that I have come forward in this way, for I have no desire to swell the tide of discordant discussion, which seems just now almost to overwhelm and drown for us the still, small voice of Truth; but I could not refrain from speaking a just word in behalf of one most worthy, and to whom I owe so much of that light from the unseen world, which penetrates even to the darkest recesses of life.

15A, Maschmüllinweg, Göttingen, Germany.

A TRANCE MEDIUM FROM AUSTRALIA.—The following document has been sent us for publication:—"Thomas Walker in England.—At a meeting of the Macclesfield Association of Spiritualists, the following resolutions were moved by Mr. Hammond, seconded by Mr. Royle, and carried unanimously—'That whereas Mr. Thomas Walker, having recently returned from abroad, and being comparatively unknown as a public speaker upon Spiritualism and kindred topics in this his native land, we, the Macclesfield Association of Spiritualists, after hearing him deliver six very eloquent lectures in our hall, do cordially recommend him to our brother co-workers and Spiritualists in the United Kingdom, feeling convinced that his labours will benefit the cause of Spiritualism and humanity wherever he is heard; and for this purpose be it resolved, that Mr. Walker has never been surpassed upon our platform as a public speaker, and that his lectures upon science we have never heard equalled.'—'Resolved, that copies of this be sent to the principal Spiritualistic papers at home and abroad.'—Signed, GEORGE ROGERS, *President*; EDWARD HAMMOND, *Treasurer*; MRS. E. WOOLLAM, *Hon. Sec.*—October 27th, 1879."

THE DOCTRINE OF TOTAL DEPRAVITY.

To the Editor of "The Spiritualist."

SIR,—I send you a copy of a clever cutting I have, but I cannot tell where it came from.

G. M.

Edinburgh, October 20th, 1879.

A PREACHMENT.

"The church bell, which elsewhere calls people together to worship God, calls them together in Scotland to listen to a *preachment*."—ISAAC TAYLOR.

His text was one that gave him room
To fume, and fulminate, and make
The house of God a house of gloom,
In which to make the sinner quake.
Corruption was the theme of it,
And Hell the lurid gleam of it.

Mankind, he preached, were poisoned through,
Corrupt without, corrupt within,
Black was the universal hue.

"In short," said he, "the rock of sin,
On every side has wrecked you all,
Moral and intellectual."

He proved each man from head to foot
A mass of putrefying sore,
Thoughts festering in a heart of soot,
Sin oozing out at every pore;
The body and the soul of us,
The devil had the whole of us.

He loved his theme, 'twas clear enough,
For all the rottenness and dirt
And rank defilement of the stuff,
One felt he had the thing at heart,
He hugged it so and handled it,
And dressed it up and dandled it.

Then plunging past the gates of death
He mixed the sinner's awful cup,
Till hot and red he stopp'd for breath,
And mopped the perspiration up.
If terror could refashion us,
He did not spare the lash on us.

I saw him when his task was done,
His gown and morals packed away;
His deep self-satisfaction won;
His reeking supper on the tray;
And looking through the smoke of it,
'Twas then I saw the joke of it.

The pious wrath, the wordy run,
From practised mouth too glibly poured,
Which makes us feel that we have done
Some special service for the Lord.
Oh, the deceiving seed of it!
The tongue without the deed of it.

MRS. LOUISA ANDREWS is in Göttingen.

SPIRITUALISTIC SOIREE.—The first *soirée* held this season at 38, Great Russell-street, London, took place last Monday. The programme consisted of instrumental music, singing, and recitations by Miss Catherine Poyntz, Miss Terry, the Misses Withall, Mr. E. A. Tietkins, and the Marquis de Lenville. An attractive feature of the evening was the exhibition of several drawings, pictures, and other objects of interest, kindly lent by members of the Association for the occasion. The rooms were very well filled.

THE APPARITION OF SIR JOHN OWEN.

From Horace Welby's "Signs before Death."

SIR JOHN OWEN was a person of note, and of well-known credit; his lady and one of her sons lived in London; and being of a gay and expensive disposition, it was thought she lived beyond what the knight could afford, and that he was sensible of it and uneasy about it. She had a good house in London, and a country house, or lodgings for the summer, at Hampstead, and kept a splendid equipage.

It happened one day, Lady Owen being at her country lodgings, that a person well-dressed, in appearance a gentleman, called at her city house, and knocking at the door, asked the maid if there were any lodgings to be let there, and if her lady was at home? On the servant's evincing some anger at so rude a question—"Well," said he, "don't be displeased; your lady has had some thoughts of staying at her summer lodgings all the winter, and so would dispose of some apartments in town for the Parliament season, and I am directed by herself to look at the rooms, and give my answer; let me but just see them, I shall do you no harm;" he then entered, and, as it were, pushed by her, and going into the first parlour, sat down in an easy chair, his servant waiting at the door; and as the maid did not apprehend any mischief, she followed him.

When she came in he rose up, and looking about the room, found fault with the furniture, and the disposition of it; all was too good, too rich, and far above the quality of the owner; and said that the lady did not know what she did, that it was an expense she could not support; and that such a mode of living would bring her and all the family to ruin and beggary.

The servant now conducted him into another parlour, where he found the same fault: he told her he was surprised that her lady lived at so extravagant a rate, as Sir John's estate could not maintain it; that it would run him into debt and ruin him; and thus he would be undone by her extravagance.

Upon this the maid retorted, and told him that this was foreign to what he came about; if the lodgings were too good for him, that was his business indeed, else he had nothing to do with her lady's conduct, and the furniture of her house; that her master was a gentleman of great estate, and had large plantations in Jamaica; that he constantly supplied her lady with money sufficient for her support, and for all her expenses; and she wondered that he should interfere.

The stranger now calmly entered into conversation about Lady Owen, and her way of living, and told many of the secrets of the family, so that the servant began to be more courteous.

She tried several times to learn who he was, his rank, country, name, and address; but he always declined, only telling her he would go to Hampstead, where Lady Owen lodged, and wait upon her himself; and thanking the servant for her civility, he left the house, his servant following him.

The girl now became much alarmed at these curious coincidences and circumstances. At length she went to give her lady an account of what had happened. On reaching Hampstead, she found her

mistress very ill. At first she was refused admittance, but she urged her extraordinary business. "What extraordinary business can you have?" said the lady's maid, tauntingly; "if your business was from the devil you can't speak with my lady just now, for she is very ill in bed."

"From the devil," said Mary, "I don't know but it may, and I believe it is indeed; so I must speak with my lady immediately."

"Nay," replied the woman, "here has been one messenger too many from the devil already, I think; sure you don't come of his errand too, do ye?"

"I don't know whose errand I come of, but I am frightened out of my wits; let me speak with my lady presently, or I shall die before I deliver my message."

"Die!" said the woman; "I wish my lady may not die before she hears it; pry thee Mary, if it be any thing to frighten her, don't tell it her just now, for she is almost frightened to death already."

"Why," said Mary, "has my lady seen anything?" "Ay, ay: seen!" said the woman. "She has seen and heard too; there has been a man who has brought her dreadful tidings."

They talked so loud, that the lady heard the noise, and immediately rang the bell for her maid. When the woman went in, "Who is that below," said the lady, "talking so earnestly? Is anybody come from London?" "Yes, madam," said the woman, "here is Mary come to speak to your ladyship." "Mary come!" said she, in a surprise; "what can be the matter! why, sure, has she seen something too? Mercy on me, what's the matter—what does she say?"

At length Mary entered the room, and the woman was ordered to withdraw.

As soon as the door was shut, the lady burst into tears. "O, Mary," said she, "I have had a dreadful visit this afternoon; your master has been here." "My master! why, madam, that's impossible." "Nay, it was your master, I am sure."

In a word, the apparition of her husband had told her his estate would not support her expensive way of living, and that she would bring herself to misery and poverty, and much more to the same purpose as he had said to Mary.

Mary immediately asked her ladyship in what manner he appeared; and by the description that her mistress gave, it was exactly the same figure that had appeared to her, and desired to see the lodgings; then Mary gave her ladyship a particular relation of what had happened to her also, and of the message she was charged to deliver.

The lady was ultimately reduced, and obliged to sell her splendid furniture and equipage. But the most remarkable incident is, that just at this juncture, Sir John Owen, the lady's husband, died in the West Indies.

This relation is taken from a manuscript, in the possession of Sir Owen Ap Owen, of Brecknockshire; and the circumstance happened in the beginning of the reign of Queen Anne.

MR. W. EGLINTON is now in Bohemia, and he expects to be back in London soon after November 5th. He sends interesting details about the progress Spiritualism is making in the various Continental towns he has visited.

THE PROGRESS OF SPIRITUALISM IN GERMANY.

BY DR. G. BLOEDE.

THE controversy roused in Germany through the advent of Henry Slade is well illustrated by a few quotations, which I give below, from a Masonic paper, entitled *Latömia*, and published in Leipzig, that great emporium of science, which, through the labours of Professor Zöllner and others, has become the centre of the coming struggle against the despotic rule of gross Materialism. In the number of August 15th, I find in the above-named semi-monthly publication, under the head of "Spiritualism," the following remarks:—

"Materialism is more and more breaking down. Not alone that its chief apostle shows signs of conversion; certain phenomena, which admit of no explanation whatever after the universal world-pattern of the Materialists, are constantly taking the foreground, and—what is of particular importance—are enlisting in a growing measure the attention of the men of science. Materialism is 'doctrinaire,' like any other system claiming the exclusive power of beatification. This is shown clearly by observing that the adherents of Materialism, who lay such an extraordinary and decisive stress on *facts*, if you look at these closely, do not recognise any other facts than those they are able to explain, whilst everything surpassing their horizon they declare to be—humbug! As long as a learned man like Professor Zöllner, of Leipzig, who has a high reputation as an explorer of nature and a skilled thinker, keeps within the bounds of matter-adoring Materialism, he is their man; but as soon as the same trustworthy experimenter, who indeed ought to be competent to judge what is a fact and what is not, is led by certain phenomena to overstep the one-sided standpoint of Empiricism and Atomism, and declares the world to be more than mere mechanism, then the Materialists proclaim that the domain of the true and the real takes its end, and that of error, or at least imagination, begins.

"Such phenomena and facts, however, curiously enough at present, rouse an inconvenient opposition to Materialism within the very camp of the naturalists themselves.

"All the experiments Professor Zöllner has made with the assistance of the American Slade, and mostly in the presence of other scientists, were not instituted in the dark or twilight, but in broad daylight, so nothing has been neglected to authenticate them as facts. Besides this, the well-known prestidigitator Bellachini has publicly pronounced Slade's art to be one specifically different from his own, and surpassing the domain of jugglery."

Here follows a short mention of Zöllner's theory of a fourth dimension of space, in explanation of the facts established by him, whereupon our author continues:—

"Moreover our explorer has made his experiments on a perfectly realistic basis. He carefully avoids any reference to theology, any curiosity in regard to the conditions of a hereafter, any inquiry into the connection between disembodied and living earthly existences, any attempt at procuring proofs of the immortality of the soul, or a future compensation. What he gives us is, as we said, *mere facts*, and a

theory based on these; he only demands that those be examined and their explanation be attempted.

"Even if this (Zöllner's) theory should not be found tenable, much is already established: That we cannot remain satisfied with the habitual, one-sided mechanical world theory, and that the natural phenomena have to be referred to some high creative cause.

"If this be so, however, it proves the great importance of Spiritualism and medial experiments. Ever progressing investigation will succeed in making ever enlarged use of the observed facts, *and deep effects will result therefrom to our religious and moral interests.*"

I have thought it worth while to bring these sensible remarks of a German periodical devoted to a particular interest to the notice of American readers, as they show how the little spiritual spark, which thirty years ago flew from these shores over the Atlantic, soon to be smothered by the elaborate apparatus of scientific Materialism, has at last been reblown into life and action, and is promising to kindle a blazing flame which will work the destruction of the matter-adoring fabric, and serve as a beacon to a great truth-loving and truth-seeking nation.—*Religio-Philosophical Journal.*

Brooklyn, September, 1879.

MUSICAL SERVICES AT ST. ANDREW'S,
TAVISTOCK-PLACE.

A CORRESPONDENT writes:—

"Archdeacon Dunbar has brought the musical services of the Church of England to a degree of elaboration and perfection not hitherto attempted.

"He has long advocated the use of an orchestra, for he observed on one occasion: 'An organ is but an apology for an orchestra, just as a harmonium is but an apology for an organ.'

"Archdeacon Dunbar was the first to introduce oratorios *as parts of Divine Service.*

"He also introduced orchestral masses for the Communion Service. His example has been very largely followed by at least one cathedral (St. Paul's, where the oratorio of *St. Paul* was rendered devotionally, and as part of the service), and by many parish churches in London and in other towns. For the first time at St. Paul's, Wilton-place, the *Hymn of Praise* (Mendelssohn) was sung at the Harvest Festival this year.

"Though other churches have not, as regards strength of orchestra and number of professional choir, carried the music to the same point of perfection, they have had well-rendered oratorios. Of course voluntary choirs, with merely a few professional leaders, or orchestras partly composed of volunteers, can never arrive at the same exactness in music as entirely professional choirs, such as that of St. Andrews, or orchestras entirely professional, and with the chief soloist of each instrument.

"St. Andrew's is proprietary, but the aisles are free. On Sunday next, being within the octave of 'All Saints,' there are to be solemn services, orchestral, both morning and evening. The anthem in the morning, at the eleven o'clock service, will be "Blessed be the God and Father," by Wesley; the Communion Service, at 2.15, will be to Gounod's

Messe Solennelle; and after the seven o'clock evening service will be sung Spohr's *Last Judgment*. An oratorio is sung every Sunday evening, and the evening service is always orchestral. The choir numbers over one hundred voices, and is accompanied by complete orchestra. Mr. John Stedman directs the music. The preacher on Sunday next, morning and evening, will be the incumbent, the Ven. Archdeacon Dunbar."

SPIRITUAL PHENOMENA IN STOCKHOLM.

THE following report has been sent to us by some Stockholm Spiritualists:—

On the 22nd of September Mr. Eglinton came to Stockholm at the invitation of some Spiritualists in this town. The day after his arrival Mr. Eglinton commenced to give *séances*, of which, out of eighteen in all, only two can be deemed total failures, owing, according to the opinion of the medium, to certain bad conditions both of the weather and the composition of the circle.

At one *seance* the following objects were put upon the table, around which the medium and all the other persons present formed a chain—a guitar, a musical box, a handbell, a few sheets of paper, some pencils, a roll of music made into a tube or trumpet by the medium, a fan, and a mouth harmonium, this last being brought by Mr. Eglinton. After the light had been put out a voice was heard, which we were told was that of Daisy, a spirit, who greeted us all very kindly, and told us that she and another would try to give us some manifestations.

The guitar was lifted up and played upon while floating above the circle, and it touched many of us by turns. The handbell was carried about, ringing merrily. Once a small but very clear light was seen attached to or following it, which made it possible for us to see its swinging movements in the air. The musical box was audibly wound up and floated about, playing.

A frequently-heard small voice told us to command the musical box to play quickly or slowly, forte or piano, a few tones or a whole tune, to continue playing or to stop. Every wish that was expressed was instantly and punctually complied with.

The same spirit told us that it was he who played several tunes on the floating mouth harmonium, such as "The last Rose of Summer," "Yankee Doodle," "Home, sweet Home," and others, all rendered with excellent taste and expression.

The fan was carried about, by turns fanning and rapping most of the persons present.

A sound of writing was heard, and we afterwards found the following words written on the paper:—"Joey is with you, and likes you all very much."

Afore-mentioned tube or trumpet was used, when a deep, sonorous voice, said to belong to a spirit called Ernest, spoke to us. All the communications obtained from that spirit were characterised by earnestness and charity, and always ended by a solemn calling down of the Lord's blessing on us all.

Several times we saw a luminous cross, and we were told by the said Ernest that this belonged to him. He added: "No cross, no crown."

Besides the above-mentioned wonderful manifesta-

tions we saw some more or less distinct materialisations, sometimes while the medium was reclining on a sofa in front of the circle, and at other times when he was placed in a cabinet. The most distinct materialisation was that of a bearded man, who was said to be Abdullah. The materialised figures held in their hands some object from which emanated a clear light, which made it possible to see (although not so distinctly as to recognise) their faces.

Many of us were touched by soft hands, in a caressing way.

Heavy articles of furniture were lifted on to the table, around which the medium and all the other persons present formed a chain.

At the beginning of some of the *séances* the medium was lifted up from his chair, and was for a time floated horizontally, touching with his feet the heads of the persons sitting on the opposite side of the table.

The number of the persons present at the *séances* varied from seven to eleven, besides the medium. Among these were also representatives of nobility, officers of high rank both in the army and the navy, artists, scientific men of great reputation, partly Spiritualists, partly sceptics.

Stockholm, Oct. 21st, 1879.

RELIGIOUS SOLITUDES IN SUSSEX.

BY J. T. MARKLEY, AUTHOR OF "STRAY THOUGHTS ON MANY THEMES."

WRITING from the Christian standpoint, but still interested in psychic experiments, I have often failed to understand why so many Spiritualists attack the old historic churches. Enlightenment in theology is one thing. Abuse of old traditions, customs, faiths, and religious devotees is quite another matter, and less easy of justification. My duties in connection with a morning newspaper recently led me into the romantic retreats of the Carthusian and Capuchin monks in the South of England. I was struck with the unconscious spiritualistic ideal which underlied the discipline, the daily experience, and the devout sentiment found in the monasteries which I visited in Sussex.

Can it be that this remarkable revival of mediævalism in the nineteenth century is a protest against the gross worldliness and materialism—vulgar and scientific—in our midst? At any rate, there is such a profound soul-force, such a wealth of faith in things extra-natural to be found in the regular cloistered experience of the modern monks, that their abstract prayings, fastings, and solemnity of intermittent song seem to be a perpetual *séance*, full of religious revelation.

But before I touch upon the interior habits of the monks, I may explain that not far from the South coast, in a lonely part of the Sussex woodland scenery, a monastery is being completed for the Carthusians. When finished it will be the largest block of buildings of the kind in England, and perhaps cover more space than York Cathedral. Erected in a wild forest solitude, the vastness of the monastery gives it quite a Continental aspect. It is to be further developed in the exterior surroundings by extensive groves and gardens, parterres of flowers, and all those natural and artificial bursts of scenic

beauty which the recluse mind so dearly loves as a stimulant to the pious imagination during the long dreamy hours of the monastic life.

As to the building itself, it is to be dedicated to St. Hugh. The present monks in residence will be increased by "Brethren" from Italy, France, Germany, Switzerland, and Belgium. It is a gigantic edifice, and covers a square of several acres of the quiet pasture grounds and woods lying away to the left of Steyning and Partridge Green. At present, although the suite of semi-detached chapels, or cells, is roofed in, and enclosed by a high "Monastic" wall, it is no easy matter to define the vastness and architectural coherence of an erection, or rather a series of erections, so conspicuous and imposing. The outer walls enclose four aisles—of cathedral length and beauty of design, airy, and stone-fretted, through which the monks can parade, on the ground floor, all round the building. Above this aisle, and inclining to the scores of little flower gardens and "contemplative" retreats, are rooms, spacious and lofty, which in due time will be occupied by a host of English and Continental monks; each of whom will be allowed several rooms. This requirement makes the block of buildings very extensive, and will give the Monastery of St. Hugh much religious importance when in full working order. The uncovered area, enclosed by the outer erections, and hidden from the "World," is to be beautifully ornamented, and will resemble some of the courtyards in the large convents abroad. A tower and spire of immense height, over the great halls and near the southern entrance gates, will proclaim Carthusian self-sacrifice to all the region round about for many miles. Hundreds of men have been engaged already several years upon this wonderful erection; tens of thousands of pounds have been expended; and the buildings are only completed as regards the outline plans of the exterior. Several foreign monks are already in residence in the finished parts, and I found them at once affable, intellectual, and intensely visionary and *spirituelle* in their bearing. They look as shy and sensitive as some of the trance mediums of the Spiritualists. The steady, emboldened gaze of ordinary worldlings seems to discomfort these strange monks. There is upon them evidently the agony of highly-wrought ghostly experiences, such as we read of in the lives of the saints. Their very traditions and mode of living suggest the religious rapture and self-abnegation of the middle ages. In reply to my queries these Sussex immigrants tell me that they are Carthusians, and were founded by St. Bruno, in the mountains of Grenoble, in France, in the year 1084. The eighth centenary of this Order will, therefore, be in five years' time. St. Bruno was a German, a native of Cologne. He ended his days in Italy, at a monastery founded by him in Calabria, where his remains now are. Although the Carthusian Order has given the Church several bishops and cardinals, and a great many authors, some of them writers of most voluminous works, still the Order is contemplative, not active. Carthusian life is a life of religious retirement, to be spent in prayer, meditation, reading of pious books, and various exercises of devotion. Some time is allotted to manual labour, especially if

a monk has a taste for mechanical work, such as bookbinding, and sometimes printing, or carpentry, &c. Each monk has a small garden to cultivate for flowers; and, having a few fruit trees, these occupations serve to vary the dulness and monotony of a solitary life. When a monastery is completely built the regular organised monastic observance is established, with a sufficient number of monks to carry it out. The life is then a life of seclusion, though modified so as to allow conversation for nearly two hours on Sundays and feast days. When no feast falls during the week there is no recreation allowed from Sunday to Sunday, except one day in every week, which is appointed for a long walk in the country, and this walk is generally for about two and a half hours. The monks go to church every day for mass, which is sung in the morning, vespers in the afternoon, and matins at midnight. On Sundays and feasts all the canonical hours are chanted in church, except compline. Carthusians never eat meat, even in time of sickness. Fish and vegetables are always allowed by the rule, and eggs, butter, and cheese, except in Lent, Advent, and all Fridays in the year. Wine is also allowed by the rule.

After giving me a long explanation of their favourite authors, literary studies, and spiritual exercises, they attack my Protestant incredulity with the following argument in favour of their ghostly inspiration. The father rector said:—"Persons who do not appreciate the usefulness of a contemplative Order, should recollect that if the Order is useful to the Carthusians themselves, that would be quite sufficient; and when I say usefulness, I mean moral and religious usefulness. But we must deny the efficacy of prayer, if we want to deny the utility of such an Order to society at large. In the book of Exodus we find an instance to the point when Moses, by the passive lifting up of his hands, enabled Israel to obtain the victory. The work of the Carthusian is to imitate Moses on the hill, and to pray for the world, from which he is severed. We see in the foregoing instance that though Moses was not engaged in the battle, he did more for the victory of Israel than the warriors actually engaged in the fight. And so it is with contemplative Orders; they obtain more by prayer than all the missionary Orders by preaching, instructing, catechising, and by the administration of the Sacraments. In fact, the abundant fruit of a sermon will often be owing, not so much to the eloquence, fervour, and other qualities of the preacher, as to the prayers of some unknown soul, who lives in the retirement of a lonely cloister of religion. Society reaps the benefit of prayers thus offered up in its behalf, without knowing who has moved the Almighty, and warded off the scourge ere it descended, and in the lieu thereof brought down Heaven's blessings on the land. Such is the scope of Orders like those of St. Bruno and St. Romuald, which are solely devoted to a contemplative life."

If this is not a kind of Catholic "Spiritualism," I am at a loss to define the meaning of recluse habits and opinions.

After visiting the foreign monks, I some days later had an interview with an Order of English Capuchins in Mid-Sussex, and was present during the Feast of St. Francis, which was celebrated with

real poetic pomp of ritual, and much spiritual mystery. From early morning until nightfall it was a grand *séance* of music, prayer, and illuminated devotion, heightened in effect by the half-trance movements of the monks. These religious solitudes remind us of not a few of the scenes of prophethabitation in olden Biblical periods. If there is so much rapture, imaginative glow of soul, and so many "entrancements" among the monks of the Catholic Church, is it not possible that visions are experienced, and revelations vouchsafed, in the dim religious light of the cloisters?

15, Denne-road, Horsham.

SPIRITUALISM IN AUSTRALIA.

SPIRITUALISM AND THE BIBLE.

LAST Monday's mail from Australia brought us the following fair report of a lecture on Spiritualism, published in the *Ballarat Daily Courier* of August 29th last:—

A lecture entitled "The Spiritualism of the Bible Identical with Modern Spiritualism," was delivered last night by Mr. Jas. Curtis in the art gallery of the Academy of Music. Mr. Maconochie was voted to the chair, and the room was quite full. Mr. Curtis, in opening the lecture, said that the importance of his subject must be taken as an apology for his appearing as a lecturer. He stated that Spiritualism was now established as a fact, and was not founded on mere opinion, and pointed out that its opponents judged of it only by what they knew themselves. They called it humbug or delusion, and when overcome by facts said it was the work of the devil. Some said that it was not needed, but he thought that for the great bulk, even of the Christian world, the Bible was not sufficient to assure them of immortality. They required something more than probabilities and analogies, and what they wanted were the facts of Spiritualism, by which alone could the question asked in the Book of Job be answered, "If a man die shall he live again?" With regard to the statement that Spiritualists rejected the teachings of the Bible, he would say that, on the contrary, they found much in them according with their views. The lecturer stated that some time ago the Rev. J. Walker asserted in his sermons that the Bible was against Spiritualism. A challenge was issued to the reverend gentleman, the challenger offering to find twenty texts in the Bible in favour of Spiritualism for every one against it. The challenge was not taken up, but it set the lecturer to work to find out Bible texts bearing on the subject, and these he had compiled in the form of a lecture. He stated, in the first place, that the terms "man," "angel," "messenger," "saint," "Lord," "God," and "spirit," were, as used in the Bible, interchangeable, and the lecturer quoted examples from the books of Genesis, Judges, Daniel, Mark, and Revelations to show this was the case. In referring to angels as ministering spirits, the lecturer quoted Paul's remark in Hebrews xii. 12, 23, "An innumerable company of angels, spirits of just men made perfect," and numerous other texts, adding that he believed there was not a book in the Bible that did not contain something concerning the ministry of angels, and referring to their frequent appearance before men,

and their ministering to them. The lecturer went on to say there was scarcely a doubt but that every individual had one or more angels or spiritual guides about him guarding him from numerous unseen dangers. He thought there was no doubt that those of their friends and relatives who had passed over were willing to communicate with them, and related instances in which he himself had communed with the spirits of departed friends. The lecturer then read communications he had received from the spirits of departed friends. He then referred to spirit-writing, and instanced a communication which Jehoram, King of Judah, received from Elijah, after the latter had been in the spirit land seven years. He quoted the 11th verse of the 28th chapter in the Book of Chronicles to show that David received instructions about the building of the temple from a spirit; these instructions were given by David to Solomon. Under this heading numerous authenticated instances of spirit-writing were adduced, and the lecturer then passed on to speak of Dr. Slade and Baron Guldenstubbe, and of their wonderful powers in connection with spirit-writing in almost every known language. The lecturer then passed on to the subject of trances, and, quoting from the Acts, showed that Peter and Paul were both mentioned as falling into trances, and quoted from Numbers to show that the same occurred to Balaam, his eyes remaining open. The lecturer asserted that the books of Isaiah, Jeremiah, Ezekiel, and Daniel were sufficient, with other quotations, to show that the trance was a not uncommon state then, or in all ages. In speaking of spiritual gifts, the lecturer said they varied—to some they were words of wisdom; to others the words of knowledge, faith, gifts of healing, working of miracles, prophecy, and divers tongues. He went on to show that Paul was a clairvoyant, a clairaudient, a healer by mesmerism, and that Paul and Moses had the power of transmitting these gifts to others. Under the heading of healing, the lecturer mentioned Elisha's power in this respect, and also the fact that a dead man, having touched his bones, was restored to life. He mentioned several cases of curing the infirm by mesmerism, and affirmed that there were modern instances to verify the ancient. The lecturer then gave an elaborate account of the wonderful cures effected by Jacob, the Zouave, who in many cases cured by simply looking at the infirm persons, and telling them to arise; in others by the imposition of hands. The lecturer stated that this Zouave cured an incredible number of infirm, paralytic, helpless people without using any medicine whatever. After mentioning the works of other healers, he referred to levitation, and quoted from the Acts to show that Philip was carried thirty miles. He also stated, supported on the authority of Kings, that Elijah was levitated, and adduced several other instances in connection with this heading. The lecturer then referred to clair-audience, relating instances in which it was mentioned in Ezekiel, Job, Acts, and Zechariah. The lecturer then referred to spirit circles and the woman of Endor, and concluded his lecture by telling of his own spirit communications and trances, and with accounts of *séances* he had had with Dr. Slade and Mr. Jesse Shepard.

A vote of thanks was accorded Mr. Curtis for his able lecture; and a vote of thanks to the chairman terminated the proceedings.—*The Ballarat Daily Courier*.

Correspondence.

"FIDELITY" AGAIN.

SIR,—Last week you published a letter from me relating to information supplied to the *Banner of Light* from a writer signing himself "Fidelity." I did not subscribe my letter with my own name, but I now do so, as I never make public observations adverse to individuals under even the most transparent disguise of my own personality.

In the *Banner of Light* of October 11th is another London letter from "Fidelity," in which the *Whitehall Review* article is again vaunted. The American public is told, moreover, that the English spiritual papers have not referred to the article in question because Mr. Fletcher is an American.

Such nonsense would not, of course, require notice, except, perhaps, to show what foolish things an American editor (and for that matter some of our own) can be found to publish, seeing how prominently American mediums have from time to time been recommended in your and other organs of English Spiritualism. Mr. Fletcher, however, has to thank "Fidelity" for compelling attention to the true reason, as I conceive it, of the excellent discretion exercised in ignoring the advertisement of him in that not very widely-accepted organ of public opinion, the *Whitehall Review*.

We have none of us quite forgotten Dr. Slade—his matchless mediumship, his undeserved sufferings, our own united efforts in his behalf, which identified him, and rightly, with English Spiritualism, and the best phenomenal evidence we have to offer of its claims. Many of us think of him as of one who has done at least as much to compel public and scientific recognition of the facts of Spiritualism as any other medium in the world. Yet Mr. Fletcher, who, as a member of Council of the British National Association of Spiritualists, is an accepted representative of a large number of us, and by that description ought to represent us all, tells an interviewing gentleman of the press, for the purpose of publication to the world, that Slade, though perhaps not an impostor, was a "charlatan," and one who had "disgraced Spiritualism," which he, forsooth, Mr. Fletcher, had come over from America expressly to restore to its fair fame.

"I mentioned no names," says Mr. Fletcher; "I was told" an American medium had disgraced Spiritualism. Now if Mr. Fletcher, when challenged on the subject, had manfully replied, "Yes, I did mean Slade; I do think him a charlatan and a disgrace to Spiritualism; that is my opinion, and I have a right to it," I think the spirit of such a reply would have made rather a favourable impression on us than otherwise, however energetically we might have protested against Mr. Fletcher in his assumed capacity of a representative of English Spiritualists. But "mentioned no names," and "was told!" Well, I need only to quote this defence; surely there is no occasion to characterise it! But Mr. Fletcher "was told" this about Slade. By whom? By a Spiritualist, or by an outsider? I hope "Winona" is not responsible for the statement. While the Slade case was going on, Mr. Fletcher was, I suppose, in America; but probably he read his *Banner of Light* then, as now; and if so, he cannot have been ignorant of what was thought, by English and American Spiritualists alike, of that cruel and unjust prosecution,* or of the notorious fact that it was Spiritualism that was assailed and sought to be struck down in the person of Slade. And now "Fidelity" complains that the editors of our Spiritualist papers have not stultified our opinions and our past conduct, and outraged our sympathies with the unfortunate Slade, by reproducing this "splendid" *Whitehall* article, in which he is thus vilified for the glorification and advertisement of Mr. Fletcher! That Mr. Fletcher is a clairvoyant of extraordinary faculty I do not in the least question; the fact rests upon cumulative and unexceptionable testimony, which I heartily accept, though I have not been myself permitted the opportunity of verifying it, and he is high on the list of mediums whom I always recommend inquiring friends to visit, not, certainly, for his sake, but for theirs. Yet I much fear that, unless times are changed since 1876, he would

* By these words I do not mean to imply that those concerned in it had not a full conviction that it was both just and righteous.

have as little chance at Bow-street against ignorance and prejudice as had Slade himself. Should he ever be so unfortunately situated—and no professional medium is safe—I hope he may have no cause, and we no disposition, to remember the article in the *Whitehall Review*.

C. C. MASSEY.

Temple, Oct. 24th.

SIR,—I beg for a second time to correct the misstatements of your correspondents, who say that I have cast aspersions upon the character of Dr. Slade. I have never done so in the *Whitehall Review*, or any other paper, and I will not allow such assertions to be made unchecked. It is a great wonder who a "Slade Committee Man" can be, who has lived in London and thought the *Whitehall Review* one of the least-known journals.

I am not good at answering conundrums, and therefore must be excused from throwing light upon "Fidelity's" identity.

J. WILLIAM FLETCHER.

22, Gordon-street, W.C.

SPIRITUALISM AND THE CHURCHES.

SIR,—As my first letter seems to have stirred up a little controversy, perhaps I may be allowed to say a few more words on Spiritualism in its relation to faith and practice.

I have entered on the subject in a tentative spirit, sincerely desirous of information: Spiritualism has been described as anti-Christian. Now, I wish to learn on what foundation. Why, I ask, should spiritualistic phenomena, accepted as being what Spiritualists make out they are, militate against revelation as we possess it through Moses and the Prophets, Jesus Christ and His Apostles? Are not these phenomena rather confirmatory of a belief in this Revelation? And this, whether professed Spiritualists are, as a body, anti-Christian or not. Indeed, the fact of Spiritualists generally being opposed to the Christian faith would rather point to a remarkable prophecy about the latter days, dreams, visions, seducing spirits, and doctrines of devils; which prophecy, it would seem, is being fulfilled in its most literal sense. But that all Spiritualists are not opposed to that revelation which we accept, I happen to know from that most eloquent pamphlet by Mr. Hall, "The Use of Spiritualism," which, through the courtesy of a friend, I have perused.

With regard to the grounds on which I am induced to believe in mesmerism and Spiritualism, I could remark that my credence is not altogether based on the testimony of others alone. I was induced to try, and I found, somewhat to my surprise, that I myself possessed a mesmeric power; and I have reason to believe that I can be a spiritualistic medium also. And I am not the only one, as I learn from inquiry, who has shrunk back in horror from exercising so awful a function. On this head I would rather not enlarge; but I might with truth detail experiences which, if not solely hallucinations—and I have never been suspected of insanity—surpass many ghost stories.

The ethical and religious side of Spiritualism I would much rather deal with; and, in doing so, I regret extremely if I disturb that "philosophic calm" which I formerly described truly as admirable. And I confess I am still surprised that Mr. Farquhar does not acknowledge the pre-eminence of the Hebrew Scriptures in dealing with the inner life of the soul. And, certainly, both the Jewish rabbi and the Christian preacher draw equally, though not to the same extent, on revelation given through Jews alone. Where the Aryan element is introduced, I am simply at a loss to conceive.

I do not propose to give an apology of the Christian religion neither am I speaking in conventional language. But in arguing the question, I should proceed in the Socratic dialectical method—that is, I should endeavour to establish certain broad bases, and so on, till my adversary admitted all that I accept myself. And I am simply amazed that Mr. Farquhar does not concede my first point in my endeavour to bring about assent to the fact that "Salvation is of the Jews."

Now with regard to abstractions, generalities, and popular audiences, what I meant was this. Only highly-educated people can comprehend an abstraction (such as humanity) at all. And is prayer possible to an indefinite final cause? Do we not feel the need of a revelation—nay, more, of an incarnation? Is it to be believed that God cannot be known except to a certain select circle of philosophers?

* This is one among other prophecies to which I would call attention—"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." (II Thess. ii. 8-12.) The other prophecy I have in mind I shall not be able to lay my hands on before sending this letter off.

In fact, the Theosophic Society appears to be seeking to revive Gnosticism. The pride of intellect shall find out God. Science shall supersede revelation. "Base mechanic," stand aside: I am more learned than thou! It is not so in the Christian faith. From the Word of God we find that the knowledge of God is often hid from the "wise and prudent" and "revealed unto babes." And actual experience confirms this truth.

It is interesting to notice how far Mr. Farquhar was indebted to the Word of God for those truths which he so ably expounded. For instance, I might enlarge on those Scriptural titles, "Son of God" and "Son of Man." Mr. Farquhar admits the possibility of an union of the Divine and human in man; and surely no more than One can sum up in his own person the essential and the highest attributes of each.

Seeing, therefore, that knowledge of Divine things is derived, consciously or unconsciously, from the Hebrew Scriptures, I would earnestly recommend to the Theosophic Society a careful and prayerful perusal of the Old and New Testament writings. Nevertheless, I remember the case of that king who, when bid go wash in Jordan, turned and went away in a rage. And may others, tempted perhaps on the first impulse to do likewise, afterward repent and receive all those blessings that are promised to those who will but exercise a humble faith.

A YOUNG CLERGYMAN.

October 22nd, 1879.

SPIRITUALISM IN NEW ZEALAND.

THE Rev. M. W. Green, of Dunedin, has been attacking Spiritualism, and by the last mail from New Zealand we have received a report of Mrs. Emma Hardinge Britten's reply to him, consisting of a lecture delivered at the Garrison Hall, Dunedin, before eighteen hundred people. The following are a few extracts from her address:—

As a specimen of the mode in which Mr. Green deals with the subjects announced, I give you his words spoken in my own hearing last Tuesday evening, when he declared that "Spiritism was a worship of all that was base and damnable. It was the most accursed system under the heavens, the most damnable system ever advocated on earth."

I might pause here, and having presented you with these samples, both printed and oral, of Christian sentiment and gentlemanly language, hold myself excused from entering the arena of argument with such an antagonist; but I must confess my deep indignation overcomes even my contempt, and determines me to expose some of the gross fallacies which accompany the language I have cited.

I need hardly say my task is not a pleasant one, for independently of the tone in which this gentleman's warfare is conducted, its argumentation seems to carry me back into the dark ages, and compels me to fight legions of goblins whom the civilisation of the nineteenth century has long since consigned to the realms of old-time superstition.

When modern Spiritualism first made its mark on this generation, many of the clergy, whose calling it threatened—just as the dawning of Christianity threatened to ruin the trade of the image-makers of Ephesus—after using all their arts of denial, threat, persecution, and anathema maranatha in vain, at last fell back upon the once popular but now fast-fading superstition of a personal devil, who, having been summoned from the realms of an antique pandemonium, was rehabilitated with all the weird attributes of horns, hoof, and tail, and set loose upon the ocean of public opinion, to scare off our dear spirit friends, and lash those who dared to give them a welcome into the realms of freshly-lit fires and newly raked-up embers of half-burnt brimstone. For a

time the Spiritualists, Freethinkers, and Rationalists of the age fought this contemptible scarecrow as if it had been a reality.

Twenty-five years ago it really did play its part on the stage of a certain kind of public opinion, and provided the scene of the Satanic craze was sufficiently far from the railroad to ensure an audience of backwoodsmen, and other simple folk who had not become acquainted with the mythical origin of theological legends, as revealed by modern travel and scientific discovery, the fire-and-brimstone fable was revived with good effect; but when a very little learning and very little common sense was brought to bear upon these clerical utterances, their value as a rod for frightening grown-up children was placed in its historical absurdity. The Satanic theory melted away into the dim legendary shades from whence it came, and the grewsome devil's sword, instead of being merely *blunted*, shivered into pieces in the light of modern intelligence, leaving only such petty fragments behind as serve for nursemaids' rods and infants' rattles.

Of late years the more enlightened of the clergy have prudently become silent, some doubtless believing their creed would last their time; others waiting to see which way the wind of popular favour was likely to blow; and not a few earnest and reverend men deeming it their best course to follow the advice of Gamaliel, believing, as I believe, that "if this work be of men it will come to nought, but if it be of God, man cannot overthrow it." The more belligerent, however, finding the old Beelzebub story gone out of fashion, as their next best resort opened their arms to travelling conjurers and tricky expositors of the obnoxious new faith, who, by the aid of a little confederacy and legerdemain, undertook to rout the whole army of angels, archangels, spirits, and demons, and prove that all who believed in spirit communion—even upon the testimony of their senses—were either fools enough to be deluded, or knaves enough to become deluders like themselves.

Still these, like many other attempts to conquer a world-wide movement with hobgoblins and conjurers, have become things of the past, of which most of the actors have become heartily ashamed. My friends, therefore, may judge of my surprise when I find in this brave little city—this bright, progressive centre of British civilisation—the long-defunct Satan, *in propria persona*, disinterred from the shades of oblivion, materialised in all the grim horrors of the far-famed roaring lion, and placed with open mouth and rampant paws on this very Garrison Hall platform by a Christian minister as the monster that is going to devour him and all his flock of lambs; pull down all the churches of Christendom; stamp the Bible out of memory; upset Exeter Hall, with its world-wide mission of Bibles and moral pocket-handkerchiefs; sweep away every king from his throne; substitute for monarchy a reign of defunct materialised Nihilists, Socialists, and Communists; destroy every memory of a personal Jehovah; abrogate marriage and proclaim a general do-as-you-please law to all mankind.

On the 24th of June our Christian brother put forth another announcement to the following effect:—*Dangers of spirit mediumship—destroys indi-*

viduality and power of self-control—an incentive to the commission of crimes.

If Mr. Green is actually sincere in the doctrines he promulgates, it would be rather a curious subject of inquiry to find what kind of mediums he has been in the habit of associating with. I can only say that he ought to be in a position to afford illustrations of so monstrous an assertion. Being a medium of many years' standing myself, and acquainted with mediums, both public and private by the thousands, I would like to know if this gentleman can point out one score of well-marked cases in which mediumship has destroyed individuality, or led to the commission of any crime whatever. A charge like this is rather too serious to be hurled against a whole class of the community under the specious shelter of generalities. Where are the imbeciles whom spirit mediumship has destroyed? Where the criminals whom it has goaded on to the commission of crimes? Surely our friend can give us one poor score of such instances, especially as I, on the other hand, can point to hundreds of cases in which mediumship has strengthened the weak-minded, cured disease, reformed criminals, instructed the ignorant, and converted unbelief into religious hope and trust.

I myself commenced my spiritualistic career as a public test medium in New York, sitting free for all comers, consequently having twice as much work to do as any professional medium. At that time I was consumptive, weak, and nervous, having visited America chiefly in the hope of benefiting what had been pronounced an incurable throat disease. I am now well and strong; neither will I be hypocrite enough to call myself a "miserable sinner," or allow any other person to do so. I could write a volume on the beauty, use, and good which spirit mediumship has brought to me; for its evil side I still await Mr. Green's revelations.

Miss Sprague, one of our best and earliest American trance mediums, the authoress of some most charming poetry—which Mr. Green, in his voluminous quotations from spiritual literature, unfortunately omitted to notice—was at one time totally blind, but when she became a medium she was cured by spirits, wholly independent of any human aid. She is now a spirit herself, and in the pure and loving realms of spiritual existence, doubtless knows how to excuse Mr. Green for attempting to cast a stain on one of the most spotless records that ever woman left behind.

Mr. Francis H. Smith, a well-known merchant of Baltimore, and the author of an admirable little work entitled *The Footprints of a Presbyterian*—another specimen of our literature from which Mr. Green has forgotten to quote—was also blind for some time. Having sat in spirit circles until his own powers of mediumship became unfolded, he, too, became entirely cured by spirit—a cure so well attested, and so candidly related in Mr. Smith's celebrated pamphlet, that it is quite a pity Mr. Green forgot to quote from it.

Professor S. B. Brittan, the brilliant editor of several spiritual journals, and the author of a very celebrated work entitled *Man and his Relations*, another distinguished work that Mr. Green unfortunately forgot to quote from, was once a universalist

clergyman, and during a fit of illness so severe that his life was despaired of, he suddenly fell into a twelve days' truce, from which he recovered entirely well. Professor Brittan has been a fine seeing and writing medium for the last twenty-five years. I have known him intimately for more than twenty years, during all which time he has been so highly esteemed both in public and private life that I think it would take something more than Mr. Green's assertions to convince the American public that his mediumship has led him into the commission of crime, and destroyed his admirable powers of self-control.

The Rev. William Fishborough, author of a splendid standard work on Spiritualism, entitled *The Macrocosm and Microcosm*; the rev. and most noble old Unitarian minister, poet, and author, John Pierpoint; the Revs. R. P. Ambler and W. Fernald, all authors of great distinction in our ranks, and from whose works Mr. Green again most unfortunately forgot to quote, were acknowledged mediums, and, wonderful to relate, still bear the reputation of having been remarkably good men. Dr. Eugene Crowell, of New York, whose very popular and voluminous works have also been singularly omitted from Mr. Green's list of authors, gives numerous accounts of mediums whose gifts, so far from leading them into the commission of crime, have benefited their health, strengthened their minds, educated their intellects, and made them better men and women every way. Dr. H. F. Gardner, of Boston, and Charles Partridge, of New York, both public men of high standing, have publicly declared, and recorded their declarations in our spiritual journals, that *their* gifts of mediumship had enabled them to conquer many of the tendencies of vice which American fast society is apt to lead to. In Mr. Charles Partridge's standard journal, the *Spiritual Telegraph*, he strengthens his own confessions by citing a large number of cases in which spiritual mediumship has conquered inherent and obstinate tendencies to vice. I do not undertake to say that this is invariably the case. This is a very sinful and degenerate age, and of course Spiritualists and spirit mediums are as fallible as the rest of humanity. If they are so, however, depend upon it the world is sure to hear of it. That, as a rule, Spiritualists and spirit mediums are better rather than worse than their fellow creatures even the few examples I have been able to cite would prove. The persons I have named are all well-known public characters, writers, and mediums, and hundreds of others, similarly well reported of, hurl back this slander on its author's head.

Out of the thousands of Christians who are daily arraigned at the bar of human justice for crime, can Mr. Green show me a fair percentage of spirit mediums or Spiritualists? Can he show me spirit mediums believers in gaols, penitentiaries, or condemned cells? Except in the rarest and most exceptional cases, can he find them in the commission of crime, or cited to the bar of human justice on any count? or can he disprove my assertion that on the average they are amongst the most peaceful, well-disposed, and orderly persons of any community in which they are found?

MESMERISM AND ITS PHENOMENA,

OR

ANIMAL MAGNETISM.

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

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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*, deviser 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 sittings 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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Mr. White's contention is that there is place and use in the divine economy for all varieties of men and women; and that there is not any one, however perverse or insignificant, who is not created for some function in universal humanity. As to the question of everlasting punishment, Mr. White maintains an original position. If asked whether he believes in the everlasting punishment of sinners, he answers Yes; but if asked whether he believes in everlasting sinners, he answers, No. All the confusion, perplexity, and anguish which exist as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong-doing; and precisely because inseparable, the wrong-doer must, sooner or later, cease from wrong-doing. In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners.

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