

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain,

THE SPIRITUALIST is regularly on Sale at the following places:—LONDON: 11, Ave Maria-lane, St. Paul's Churchyard, E.C. PARIS: Kiosque 245, Boulevard des Capucines, and 7, Rue de Lille. LEIPZIG: 2, Lindenstrasse. FLORENCE: Signor G. Parisi, Via della Maltonaia. ROME: Signor Bocca, Libraio, Via del Corso. NAPLES: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. LIEGE: 37, Rue Florimont. BUDAPESTH: Josefstaadt Erzhertzog, 23, Alexander Gasse. MELBOURNE: 96, Russell-street. SHANGHAI: Messrs. Kelly & Co. NEW YORK: Harvard Rooms, Forty-second-street & Sixth-avenue. BOSTON, U.S.: "Banner of Light" Office, 9, Montgomery-place. CHICAGO: "Religio-Philosophical Journal" Office. MEMPHIS, U.S.: 7, Monroe-street. SAN FRANCISCO: 319, Kearney-street. PHILADELPHIA: 918, Spring Garden-street. WASHINGTON: No. 1010, Seventh-street.

No. 314.—(VOL. XIII.—No. 9.)

LONDON: FRIDAY, AUGUST 30, 1878.

Published Weekly; Price Twopence.

### Contents.

|  |     |
|--|-----|
| The Interlinked Rings...   | 97  |
| The Lancashire Association of Spiritualists:—Report  | 98  |
| Dunfermline Witches  | 98  |
| Remarkable Spiritual Manifestations in the House of the Rev. E. Phelps, D.D.   | 99  |
| Spiritualism in India  | 102 |
| More about the Phenomena at Dr. Phelps's. By Epes Sargent  | 102 |
| The Formation of a Psychological Society in Cambridge  | 102 |
| A Request from Austria   | 102 |
| The British Association at Dublin  | 103 |
| A Life Saved by Spirit Power   | 104 |
| Correspondence.—Spiritualism in Paris—Animal Psychology—Anonymous Assertions about Magic—Oecultism—Spiritualism in East London—Spirit-Hands                | 106 |
| More from Mr. Howitt on Spiritualism   | 108 |
| Answers to Correspondents  | 108 |
| Paragraphs.—The Hydeaville Manifestations, 98; Trance Sermons, 98; A True Marriage, 98; Mr. Colville's Mediumship, 102; The Doctrine of Eternal Punishment | 108 |

### "THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE.  
ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe. The Contributors to its pages come from all ranks and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Peerage. Among those who have published their names in connection with their communications in its columns are Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Caithness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dreckneck-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Bulet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wylde; Mr. T. P. Barkas, F.G.S.; Mr. Serjeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross Church (Florence, Italy); Mrs. Maddogall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adelmav Vav (Austria); Mr. H. M. Dumphy, Barrister-at-Law; Mr. C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Honywood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George F. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mrs. S. C. Hall; Mr. William Newton, F.R.G.S.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy, M.Inst.C.E.; Mr. D. H. Wilson, M.A., LL.M.; Mr. Constant (Smyrna); Mrs. F. A. Neworthy; Mr. William Oaker; Miss Kissingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindesay Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d.; in the United States and Australia, 13s., post free.

The Spiritualist is regularly on sale at the following places:—London: 11, Ave Maria-lane, St. Paul's-churchyard, E.C. PARIS: Kiosque, 245, Boulevard des Capucines, and 7, Rue de Lille. Leipzig: 2, Lindenstrasse. Florence: Signor G. Parisi, Via della Maltonaia. Rome: Signor Bocca, Libraio, Via del Corso. Naples: British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale. Liege: 37, Rue Florimont. Buda-Pesth: Josefstaadt Erzhertzog, 23, Alexander Gasse. Melbourne: 96, Russell-street. Shanghai: Messrs. Kelly and Co. New York: Harvard Rooms, Forty-second-street and Sixth-avenue. Boston, U.S.: 9, Montgomery-place, and 18, Exchange-street. Chicago: Religio-Philosophical Journal Office. Memphis, U.S.: 225, Union-street. San Francisco: 319, Kearney-street. Philadelphia: 918, Spring Garden-street. Washington: No 1010 Seventh-street.

All communications on the business of *The Spiritualist* should be addressed to W. H. Harrison, *Spiritualist* Newspaper Branch Office, 83, Great Russell-street London, W.C.

**LEAVES FROM MY LIFE.** A narrative of Personal Experiences, with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States. Two Portraits. By J. J. MORSE. Price 2s. From the Author, at Elm Tree-terrace, Uttoxeter-road, Dorby.

**REVUE SPIRITE,** Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the *Société Anonyme*, 7, Rue de Lille, Paris. Post-Office orders payable to M. Leymarie.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

38, GREAT RUSSELL STREET, BLOOMSBURY W.C.  
Entrance in Woburn Street.

#### CALENDAR FOR SEPTEMBER.

Tuesday, 3rd.—Seance Committee, at 5.30 p.m.  
Friday, 6th.—Experimental Research Committee, at 6.30 p.m.  
Tuesday, 10th.—Finance Committee, at 6 p.m.  
COUNCIL MEETING, at 6.30 p.m.  
Friday, 13th.—Experimental Research Committee.  
Friday, 20th.—Library Committee, at 5.30 p.m.  
Experimental Research Committee at 6.30 p.m.  
Wednesday, 25th.—House and Offices Committee, at 5 p.m.  
Seance Committee, at 5.30 p.m.  
Friday, 27th.—General Purposes Committee, at 5.30 p.m.  
Experimental Research Committee, at 6.30 p.m.

### BRIXTON PSYCHOLOGICAL SOCIETY.

OFFICES—6, LOUGHBOROUGH-ROAD-NORTH, BRIXTON.

THE object of the society is to promote the study of Psychology and Spiritualism, and kindred subjects. Members have the privilege of attending *seances* with well-known mediums, and are entitled to the use of books on Spiritualism from the Library. For information as to rules of membership, &c., &c., apply to—  
H. E. FRANCES, Hon. Sec.

**MR. and MISS DIETZ** having concluded their series of recitations at Langham Hall ("One of the most successful series ever known in London"), are now making Engagements for the Provinces, and will visit—the West of England, during the first week in October; Scotland, during November; the Midland Counties, early in December. Favourable terms arranged with Institutes *en route*. For particulars address Mr. Frank Dietz, 54, Denbigh-street, London, S.W. Mr. Dietz is open to deliver an original lecture on "American Humour," illustrated by characteristic renderings of the examples selected from different authors.

**LUNACY LAW REFORM ASSOCIATION,**  
64, Berners-street, London. Office Hours from 10 to 4, and Tuesday Evening from 6 to 7. Closed on Saturdays.

### THE PSYCHOLOGICAL REVIEW.

No. II. JULY. Price 2s. 6d.

#### CONTENTS:—

- I.—The Two Schools of Thought. By St. George Stock.
  - II.—James Hinton. By William White.
  - III.—Clairvoyance and Psychography. By Epes Sargent.
  - IV.—The Abate of San Gaudolpho. By J. C. Earle.
  - V.—Remarkable Psychological Experiences. By A. E. Newton.
  - VI.—Psychology of the Bible. By J. W. Farquhar.
  - VII.—Pilgrimages in France. II.—Issoudun. By Rev. H. N. Grimley.
  - VIII.—Thirtieth Anniversary of Modern Spiritualism. By Thomas Shorter.
- Leaves from My Life—An Innocent Sinner—Buddhism—Miss Martineau Defended—More Glimpses of the World Unseen—Concerning Everlasting Punishment—Possible Planetary Influences—An Intelligent Tree—Psychography—The Truthseeker—Views of our Heavenly Home—The Master's Field—Marguerite Marie Alacoque.  
E. W. ALLEN, 11, Ave Maria-lane, E.C.

**PSYCHISCHE STUDIEN.** A Monthly Journal devoted to the investigation of the unexplained phenomena of psychic life. Edited by ALEXANDRE AKSAKOF, and contributed to by several German and foreign men of science. Price 1s. monthly.—Leipzig: OSWALD MUTZE. London: *The Spiritualist* Newspaper Branch Office.

**MEDIUMSHIP: ITS NATURE AND VARIETIES.**—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at *The Spiritualist* newspaper branch office, 83, Great Russell-street, London, W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

**PLANCHETTE, OR THE DESPAIR OF SCIENCE,** by EPES SARGENT. This book, by an author of considerable ability, gives a bird's-eye view of Modern Spiritualism in its Phenomenal, Historical, and Religious aspects. It is one of the best works ever published to give general information on all branches of the subject; 5s. *Spiritualist* Newspaper Branch Office, London.

**LUNACY LAW AMENDMENT SOCIETY,**  
4, Wine Office-court, Fleet-street. Office hours, daily between 11 and 3 (Saturdays, 11 and 1). Secretary, James Billington, who will receive all letters for Mrs. Weldon.

### THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN,

11, Chandos Street, Cavendish Square, London, W.  
PRESIDENT—MR. SERJEANT COX.

This Society was established in February, 1875, for the promotion of psychological science in all its branches. Its object is the investigation of the forces, organic and intelligent, that move and direct the material mechanism of man. Communications as to alleged phenomena are invited by the Committee of Inquiry who hold investigation sittings without subscribing to or recognising any particular theory or belief. All particulars may be obtained on application.  
FRANCIS K. MUNTUN, *Honorary Secretary*, Willenden, N.W.

ALLAN KARDEC (Blackwell's Translations).  
THE SPIRITS' BOOK (1858). From the 120th thousand.  
THE MEDIUMS' BOOK (1861). From the 85th thousand.  
HEAVEN AND HELL (1863). From the 60th thousand.  
Price 7s. 6d. TRUBNER & Co., London.

**SPIRIT PEOPLE.**—A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the Author and other observers in London. By William H. Harrison. Limp cloth, red edges. Price 1s.; post free 1s. 1d.—*Spiritualist* Newspaper Branch Office.

Just published, 2s. paper covers; 3s. cloth.  
**LIFE BEYOND THE GRAVE:** described by a Spirit through a Writing Medium.  
E. W. ALLEN, 11, Ave Maria-lane, London, E.C.

**THE MAGIC STAFF,** by A. J. DAVIS, describes the early life of the author, and his experiences both as a mesmeric sensitive and fully developed seer. An interesting autobiographical record differing in kind from all the other works by the same author; 7s. 6d. *The Spiritualist* Newspaper Branch Office, London.

**ANNALI DELLO SPIRITISMO IN ITALIA.**  
—Rivista Psicologica di Nicoford Filalete. Published on the 15th of every month, at Turin, Tip. Baglione, via Bogino, 28. No.

**JAMES MALTBY,**  
ARMY TAILOR AND ACCOUTREMENT MAKER  
TO HER MAJESTY'S MILITARY AND NAVAL FORCES  
*Everything of the best quality.*  
At special prices to Spiritualists, to whom references can be given. 5 per cent for cash.  
8, HANOVER PLACE, REGENT'S PARK, LONDON, N.W.

EVERYBODY HIS OWN PRINTER.  
**THE "MODEL" PRINTING PRESS**  
Is a self-inking one and can easily be worked by a child of ten.  
*Its Simplicity is its recommendation.*  
You will find it a great source of interest and recreation, besides saving you time and money.  
Press, including Type and all accessories, from 25s.  
C. G. SQUINTANI & Co.  
SHOW ROOMS:—3, LUDGATE CIRCUS BUILDINGS, LONDON, E.C.  
Send for an illustrated pamphlet, "HOW TO PRINT," containing an abridged history of the art of printing, general catalogue of printing materials, specimens of type, &c., &c. post free, seven stamps.

**BIRKBECK BANK.**—Established 1851.—  
29 & 30, Southampton-buildings, Chancery-lane, W.C.  
DEPOSITS received at INTEREST for stated periods or repayable on demand. On Current Accounts, Interest allowed on the minimum monthly balances. Cheque Books supplied, and Letters of Credit and Circular Notes issued.  
The Bank undertakes the custody of Securities of Customers, and the Collection of Bills of Exchange, Dividends and Coupons. Stocks and Shares purchased and sold and advances made thereon.  
Office Hours from 10 till 4, excepting Saturdays, then from 10 to 2. On Mondays the Bank is open until 9 in the Evening. A Pamphlet with full particulars, may be had on application.  
FRANCIS RAVENSCROFT, Manager.

FOR THE TOILET, THE NURSERY, AND FOR SHAVING.  
Pure, Fragrant and Durable.

**MR. ERASMUS WILSON, F.R.S.,**  
States (in the *Journal of Cutaneous Medicine*)

**PEARS' TRANSPARENT SOAP**  
Is an article of the nicest and most careful manufacture, and one of the most refreshing and agreeable of balms to the skin. Sold by Chemists and Perfumers everywhere, and by PEAR'S, 91, Great Russell-street, London.



BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

Alex. Calder, Esq., I, Hereford-square, South Kensington, S.W.

Blackburn, Charles, Parkfield, Didbury, Manchester. Coleman, Benjamin, I, Bernard-villas, Upper Norwood. Fitz-Gerald, Mrs. I, Cambridge-street, Hyde-park, W. Fitz-Gerald, Desmond G., M.S.Tel.E., 6, Loughborough-road North, Brixton, S.W. Gregory, Mrs. Makdougall, 21, Green-street, Grosvenor-square, W. Honwood, Mrs., 52, Warwick-square, S.W. Jencken, Henry D., M.R.I., Barrister-at-Law, Goldsmith-buildings, E.C. Massey, C. C., Barrister-at-Law, Harecourt-buildings, Temple, London, E.C. Rogers, E. Dawson, Rose-villa, Church-end, Finchley, N. Spear, Stanhope-Templeman, M.D., Douglas-house, 13, Alexandra-road, South Hampstead, N.W. Wyld, Geo., M.D., 12, Great Cumberland-place, Hyde-park, W.

Adshedd, W. P., Derby House, Belver. Barkas, T. P., Central Exchange, Newcastle-on-Tyne. Barrett, F., Laneley House, Grove-lane, Denmark-hill. Beeby, Mrs., 2, Outram-road, Addiscombe. Bennett, Edward T., The Mansion, Richmond Hill. Binney, F. A., 24, St. Ann's-square, Manchester. Bonwick, J., F.R.G.S., Vale of Health, Hampstead. Chapman, John, 10, Dunkeld-street, Liverpool. Coffin, W. H., 94, Cornwall-gardens, Queen's-gate, S.W. Colley, Rev. Thos., late of H.M.S. "Alabar," Portsmouth. Crosland, Newton, Lynton-lodge, Vaubrugh-park-road, Blackheath, S.E. Dawe, N. Pabyn, Portman Chambers, Portman-square, W. Dodd, J. T., Fernwood, Southern-hill, Reading. Edwards, T. H., 7, Oberstein-road, New Wandsworth, S.W. Ellis, Mrs., 59, Tufnell-park, Holloway, N. Eno, J. C., Silver House, Champion-hill. Filton, R., 34, Walnut-street, Cheetham, Manchester. Fitz-Gerald, Mrs. D. G., 6, Loughborough-road North, Brixton, S.W.

Glendinning, A., The Drive, Enmore-park, S.E. Green, G. F., Hale Cottage, Shooter's-hill, Kent. Harrison, W. H., 35, Great Russell-street. Hayle, Thos. M.D., The Crescent, Rochdale. Houghton, Miss, 20, Delamere-erescent, Westbourne-square, W. Hudson, Geo., Spencer-terrace, Louis-street, Leeds. Hunt, Miss Hannah, 14, Quarry-street, Guildford. Isham, Sir Charles, Bart., Lamport-hall, Northampton. Joad, G. C., Oakfield, Wimbledon, S.W. Joy, Algernon, M.I.C.E., Junior United Service Club, S.W. Lambert, John, 139, London-road, Liverpool. Lovell, Alfred F., 3, Park-road, Plaistow, Essex. Love, Mrs., 64, Berners-street, W. Maltby, Mrs., 61, Gower-street, W.C. March, R. A., 14, Wilton-road, Dalston. Mill, Rev. W., 71, Richmond-road, Dalston. Morse, J. J., Elm Tree-terrace, Uttoxeter-road, Derby. Moses, Rev. W., Sturton, M.A., University College, N.W. Neworthy, Mrs., 6, Gower-street, New Leeds, Leeds. Newbould, Rev. W. W., 118, Albany-street, Regent's-park, N.W. Newton, W., 11, Mitre-court, Temple, E.C. Peave, Richard, 8, Fosse-street, Dalston, E. Pearson, C., 15, Harper-street, Bloomsbury, W.C. Pickersgill, W. C., 3, Blandford-square, N.W. Reimers, Christian, 6, Manor-villas, Manor-road, Richmond. Strauchbridge, Geo. Nelson, 84, Redcliffe-gardens, West Brompton, S.W.

Strawbridge, Mrs. G. N., 84, Redcliffe-gardens, West Brompton. Stock, St. George, M.A., 8, Museum-villas, Oxford. Theobald, Morell, 30, Mark-lane, E.C. Theobald, Mrs. M., 62, Granville-park, Blackheath, S.E. Trevelyan, P. Pomeroy, 40, Claverton-street, Piccadilly, S.W. Turner, J. P., Avenue-road, Leamington. Walhouse, M. J., 9, Randolph-erescent, Maid-a-vale, W. Wedgwood, Hensleigh, 31, Queen Anne-st., Cavendish-square, W. White, J., Meadowood Grange, Leeds. Wilson, D. H., M.A., LL.M., care of A. Calder, Esq., I, Hereford-square, West Brompton, S.W. Wiseman, Mrs., 1, Orme-square, Bayswater, W. Withall, Miss H., 1, The Elms, St. John's-road, Brixton, S.W. Withall, H., 1, The Elms, St. John's-road, Brixton, S.W.

Honorary Treasurer.

Alex. Calder, Esq., I, Hereford-square, South Kensington, S.W.

Auditors.

J. W. Gray, Esq. G. H. Potts, Esq. Morell Theobald, Esq.

Honorary Secretary.

Algernon Joy, Esq., Junior United Service Club, S.W.

Resident Secretary.

Miss Kislisbury, 38, Great Russell-street, Bloomsbury, London, W.C.

Honorary or Corresponding Members.

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia. Prince Emile de Sayn Wittgenstein, Lieutenant-General, Aide-de-Camp General de S.M.I. de l'Empereur Russie, Vevey, Switzerland. Ahmed Rassim Pacha, Khan de Rassim Pacha a Bahdji Capoussou, Constantinople. The Baron Von Vay, President of the Spiritual Society at Pesth. The Baroness Adelmia Von Vay, Gonobitz, bei Pötschach, Styria, via Gratz, Austria. The Baroness Guldenstube, 29, Rue de Trevis, Paris. Colonel Don Santiago Bassols y Focuerca, Madrid. El Visconde de Torres-Solanot, Madrid. The Hon. Alexandre Aksakof, Russian Imperial Councillor, Nevsky Prospect, 6, St. Petersburg. The Baron von Dirckinck-Holmfeld, Pinnberg, Holstein. M. Gustave de Veh, 1, Reich Strasse, Dresden, Germany. Mme. de Veh, 1, Reich Strasse, Dresden, Germany. Signor Sebastiano Fenzi, Firenze, Italy. Herr Constantin Delhez, Wien, Austria. J. M. Peables, Esq., Hammonon, Atlantic Co., New Jersey, U.S.A. Mrs. Cora L. V. Richmond, New York, U.S.A. Miss Anna Blackwell, La Tresorerie, Wimille, Boulogne-sur-Mer. Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta. James Myne, Esq., Behera, East Indian Railway, Bengal. Mrs. Emma Harding-Britton, San Francisco, U.S.A. A. J. Riko, Esq., Oude Molstraat, The Hague, Holland. The Rev. J. T. Ryan, 45, Drummond-street, Carlton, Melbourne. M. C. Constant, Smyrna, Turkey in Asia. Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland. Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg University, Germany. W. Lindsay Richardson, M.D., care of Mr. W. H. Terry, 84, Russell-street, Melbourne, Victoria, Australia. Gregor, C. Wittig, Esq., Kernerstrasse, 28, Leipzig, Germany. W. H. Terry, Esq., 84, Russell-street South, Melbourne, Victoria, Australia. M. Leymarie, 5, Rue Neuve des Petits Champs, Palais-Royal, Paris. Fines Sargent, Esq., Box 2, 983, Boston, U.S.A. H. T. Child, Esq., M.D., 634, Chestnut-street, Philadelphia, U.S.A. E. Crowell, Esq., M.D., 106, Clinton-avenue, Brooklyn, New York, U.S.A. M. Leon Pavre Clavairoz, Consul-General de France, Kreuz Kirche, par Neuveid, Prusse, Rhénane. G. L. Ditson, Esq., M. D., Albany, New York, U.S.A. W. L. Sammons, Esq., Cape Town, South Africa. J. Murray Spear, Esq., 2210, Mount Vernon-street, Philadelphia, U.S.A. Mrs. J. M. Spear, 2210, Mount Vernon-street, Philadelphia, U.S.A. J. H. Gledstanes, Esq., Mericane, Bordeaux, France. Samuel Chinnery, Esq., 11, Rue Andrieux, Quartier de l'Europe, Paris. Rev. Samuel Watson, Memphis, Tennessee, U.S.A.

Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A. M. de Bassompiere, 285, Chaussee St. Pierre, Etterbeck, Brussels. M. A. Antheime Fritz, Rue des Palais 137, Schaerbeck, Lez-Bruzelles. Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels. Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York, U.S.A. Comte Le de Bullel, Hotel de l'athence, Rue Scribe, Paris. J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-square, London, N.W. Captain R. F. Burton, F.R.G.S., H. M. Consul, Trieste, Austria. A. R. Wallace, Esq., F.R.G.S., Waldron Edge, Duppas-hill, Croydon. Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A. Mlle. Huet, 173, Rue St. Honore, Paris. W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A. Dr. Grunhut, Waltzner Boulevard, 57, Buda-Pesth, Hungary. Dr. A. E. Neher, Eperjes, Hungary. J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A. Mrs. Hallow, 54, Denbigh-street, Belgrave-road, S.W. Dr. R. Hallow, 54, Denbigh-street, Belgrave-road, S.W. Signor Damiani, 2, Vico del Vasto, Palazzo del Vasto, Chiaja, Naples. Dr. Puel, 73, Boulevard Beaumarchais, Paris. Herr J. H. Strahl, Modling, 18, Brühler-strasse, near Vienna. M. Cochet, Rue Tanzer, Algiers. Berks T. Hutchinson, Esq., 2, New-street, Cape Town, South Africa. Miss Lizzie Doten, The Pavilion, Tremont-street, Boston. H. J. Newton, Esq., 128, West 45th-street, New York. T. Blyton, Esq., 53, Sigdon-road, Dalston, E.

Allied Societies. The Liverpool Psychological Society. Secretary—Mr. George Wharmby, 45 Kensington, Liverpool. L'Union Spirite et Magnetique. Secretary—M. Charles Fritz, 121, Rue de Louvain, Brussels. The Brixton Psychological Society. Hon. Sec.—H. E. Frances, Esq., 22, Cowley-road, Brixton, S.W. The Spiritist-Forscher Society, Buda-Pesth. Secretary, M. Anton Prochaszka, Josefstadt Erzhovoz Alexander-gasse, 23, Buda-Pesth, Hungary. Dalston Association of Enquirers into Spiritualism. Hon. Secretary, T. Blyton, Esq., 53, Sigdon-road, Dalston-lane, Dalston, London, E. Cardiff Spiritual Society. Hon. Sec., Mr. A. J. Smart, 3, Guildford-street, Cardiff. Sociedad Espritista Espanola, Cervantes 34, 28, Madrid. President—El Visconde de Torres-Solanot. Sociedad Espritista Central de la Republica Mexicana. President—Senor Refugio T. Gonzalez, 7, Calle de Alameda, Mexico. Sociedad Espritista di Bogota, Colombia, South America. President, Senor Manuel Jose Angarita.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON. This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary in attendance to receive visitors and answer inquiries. Seances can be attended by recommendation from a member. Terms, for use of library and reading-room, one guinea per annum.

THE HOLBORN RESTAURANT, 218, HIGH HOLBORN.

One of the Sights and one of the Comforts of London. Attractions of the Chief Parisian Establishments, with the quiet and order essential to English Customs.

THE TRIUMPH OF LOVE,

A Mystical Poem, in Songs, Sonnets, and Verse, by ELLA DIETZ. "Now will I go and walk the wide earth round. And tell to every soul that I do meet. The only way that true love may be found. And how, when found, of all things good and sweet It is most best, most holy, most divine." Cloth, small 8vo, price 3s. 6d. London, W.C. Spiritualist Newspaper Branch Office.

WORKS BY THE COUNTESS OF CAITHNESS.

SERIOUS LETTERS TO SERIOUS FRIENDS, Price 7s. 6d. OLD TRUTHS IN A NEW LIGHT. Price 15s.

The Spiritualist Newspaper Branch Office, London, W.C.

THE UNTRUSTWORTHINESS OF DR. CARPENTER'S PSYCHOLOGICAL THEORIES, set forth in a Review of his book on Mesmerism, Spiritualism, &c. Historically and Scientifically Considered. By Alfred Russel Wallace, F.R.S. This review was originally published in The Quarterly Journal of Science. The Spiritualist Newspaper Branch Office, London, W.C.

THE PROBABLE EFFECTS OF SPIRITUALISM UPON THE SOCIAL, MORAL, AND RELIGIOUS CONDITION OF SOCIETY. Two Essays by Miss Anna Blackwell and Mr. G. F. Green. Published by the British National Association of Spiritualists, 38, Great Russell-street, W.C. E. W. ALLEN, 11, Ave Maria-lane, E.C. Price 1s.

POEMS OF PROGRESS, given through the Mediumship of Lizzie Doten. A companion book to Poems of the Inner Life; 7s. 6d. Spiritualist Newspaper Branch Office, London.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fredk. A. Binney. Third Edition. Price 8s. LONDON:—SIMPKIN, MARSHALL & Co.

HEAVEN OPENED; OR, MESSAGES FOR THE BEREAVED FROM OUR LITTLE ONES IN GLOBY. Given through the mediumship of F. J. THEOBALD. Part 1, price 6d., paper cover, "Heaven Opened," being more advanced spirit messages. Part 2, price 6d., paper cover, "Heaven Opened." The two parts bound in one volume, Cloth 1s. The Spiritualist Newspaper Branch Office

THE BANNER OF LIGHT: The oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business manager; Luther Colby, editor; aided by a large corps of able writers. The Banner is a first-class, eight-paged family paper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of spiritual lectures, original essays—upon spiritual philosophical and scientific subjects; editorial department; spirit-messages department; contributions by the most talented writers in the world, &c., &c. Terms of subscription, in advance, 15s. per annum; Spiritualist Newspaper Branch Office, London, W.C.

BRIGHTON.—The Spiritualist may be obtained in Brighton of Messrs. Beal, East-street; Mr. Elmer, St. James's-street; and Mr. Boughton, St. George's-road.

MR. C. E. WILLIAMS, 61, LAMP'S CONDUIT STREET, W.C. At home daily from 12 till 5. On Monday, Thursday and Saturday evenings from 8 o'clock for reception of friends. Address as above.

MR. J. W. FLETCHER, TEST MEDIUM AND CLAIRVOYANT, 4, BLOOMSBURY PLACE, BLOOMSBURY SQUARE, LONDON. Hours—Twelve till Five.

MRS. S. W. FLETCHER, THE MESMERIC HEALER, 4, BLOOMSBURY PLACE, BLOOMSBURY SQUARE, LONDON. Hours, 12 to 5. Patients attended at their homes by appointment. Nervous diseases a speciality.

MR. F. OMERIN, Having made many rapid and permanent cures of Gout, Rheumatism, and other painful maladies, is prepared to visit patients. Address, MR. OMERIN, 5, NORTHUMBERLAND STREET, STRAND, LONDON.

MARGARET FOX KANE, of the Original ROCHESTER RAPPINGS, and WIDOW OF DR. KANE, the first Arctic Explorer in Search of Sir John Franklin, is staying with a friend at 2, Scarsdale Villas, Kensington, London. Monday and Friday evenings of each week will be devoted to promiscuous investigations. The charge on those nights will be greatly reduced.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER. For terms and dates address—Elm Tree-terrace, Uttoxeter-road, Derby. Agent for all kinds of Spiritual literature.

MILLE HUET, good Medium for Raps. At home from 12 to 5 o'clock. 173, Rue St. Honoré, Paris.

E. W. WALLIS, Trance Medium, desires engagements to deliver public or private addresses, in London or the provinces. Address, I, Englefield-road, Kingsland, N.

W. J. COLVILLE, Inspirational Lecturer, is open to Engagements to deliver Orations, &c., in London or the Provinces (subjects may be chosen by the audience, if desired).—Address, 429, Oxford-street, London, W

MISS MANCELL, Spiritual Clairvoyant and Medical Mesmerist, 99, Great Suffolk-street, Borough. Diseases given up by the faculty are not unfrequently cured by Mesmerism and receive Miss Mancell's special attention. Patients attended at their homes, and clairvoyant sittings given by appointment.

MRS. WOODFORDE, Developing and Healing. Medical advice to ladies and children. Terms modified to suit circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 90, Great Russell-street, Bloomsbury, W.C.

THE CELEBRATED VOCALIST AND ORATOR, MRS. M. G. PARKER, of Dublin, St. Cloud Hotel, Broadway, and Forty-second-street, New York, will accept engagements to lecture through the States and give musical entertainments on her way to Texas.—See press notices.

MRS. ANNIE LOOMIS, the American Healing Clairvoyante. No. 2, Vernon-place, Bloomsbury-square, London. Office hours, 10 a.m. to 4 p.m. Private sittings by appointment.

CHARACTERS FAITHFULLY DELINEATED from Hand-Writing, Photos, or Blank Paper Magnetised by the Breath. Fee, 2s. 6d. Address, Miss Ross, care of Mrs. Nichols, 32, Fopstone-road, Earl's-court, S.W.

Price 3s. 6d. Inspirational Poetry. "POEMS FROM THE INNER LIFE." BY LIZZIE DOTEN.

With a Preface describing the spiritual state of trance during which some of the poems were given.

CONTENTS. PART I.

I. The Prayer of the Sorrowing.—II. The Song of Truth.—III. The Embarkation.—IV. Kepler's Vision.—V. Love and Latin.—VI. The Song of the North.—VII. The Burial of Webster.—VIII. The Parting of Sigurd and Gurdal.—IX. The Meeting of Sigurd and Gurdal. PART II. X. The Spirit Child.—XI. Reconciliation.—XII. Hope for the Sorrowing.—XIII. Compensation.—XIV. The Eagle of Freedom.—XV. Mistress Glenare.—XVI. Little Johnny.—XVII. "Birdie's Spirit Song."—XVIII. My Spirit Home.—XIX. "I still Live."—XX. Life.—XXI. Love.—XXII. "For a' that."—XXIII. Words of Cheer.—XXIV. Resurrexi.—XXV. The Prophecy of Vala.—XXVI. The Kingdom.—XXVII. The Cradle or Coffin.—XXVIII. The Streets of Baltimore.—XXIX. The Mysteries of Godliness.—XXX. Farewell to Earth.

Also, by the same Authoress, a companion volume, price 5s. 6d. POEMS OF PROGRESS. London, W.C. Spiritualist Newspaper Branch Office.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M.D.

One of the best books published in connection with Modern Spiritualism for many years, and a standard work on the subject. The author has studied the facts and phenomena for a lengthened period, and deals in an intelligent manner with the problems and difficulties presented. In two vols, price 10s. 6d. each; postage 8d. per volume. London: Spiritualist Newspaper Branch Office.



# The Spiritualist Newspaper.

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

No. 314.—VOLUME THIRTEEN; NUMBER NINE.

LONDON, FRIDAY, AUGUST 30th, 1878.

## THE INTERLINKED RINGS.

AFTER waiting for a long time for the close examination of Mr. Gillis's interlinked rings, which we have asked for every week, and had telegraphed to Mr. Aksakof, of St. Petersburg to furnish, at last decisive information has been obtained, pointing strongly, we regret to state, in the direction of intentional fraud. Mr. Gillis, who had been satisfied with the rings for two or three weeks, and had not adopted our suggestion of examining them with a microscope, has finally written to Mr. Christian Reimers:—"The keen eyesight of a friend detected indications of breaks in the wooden ring, and soon afterwards he placed imitations before me in which he himself was unable to point out the fine marks of junction. On putting these broken and glued rings into water along with mine, the inserted pieces separated, which fate was shared by my ring in company with the others." Here, then, seems to be evidence of a most heartless fraud practised by one or more of the four mediums upon Mr. Gillis, who had treated them all most kindly. Nevertheless, uncertainty is placed upon this view of the case by inquiries made by Mr. Christian Reimers, resulting in the information that if in turning wooden curtain rings one is broken when it is very nearly finished, it is a common thing in the trade to glue the two pieces together. As a general rule such joints are difficult to detect, and the rings are as good for practical purposes as those which have never been broken. The circumstance that such joined rings exist in numerically small proportion to those which are entire gives a balance of probability in favour of shameless imposture; yet, on the other hand, the assumed impostor must have committed the punishable act with the certainty that it would be detected directly Mr. Gillis submitted the rings to proper scientific examination, so that in such case the criminal act would at the same time amount almost to criminal lunacy. Then, again, at the same *séances* the unquestionably genuine manifestation of the passage of matter through matter took place, some true knots having been obtained in an endless cord, as at Leipzig by Professor Zöllner. With the power of obtaining these genuine manifestations the mediums had no temptation to resort to fraud; they were paid nothing extra for the interlinked rings; on the contrary, Mr. Gillis then held no further *séances* with them, but left England so precipitately with his supposed prize that there was no time to properly examine the rings, as we suggested, with a microscope, and the public mind was consequently kept in a state of vexatious uncertainty for weeks as to whether the evidence was complete or faulty.

If there is fraud in the matter, no punishment could be too severe for such a criminal and thoroughly heartless and ungrateful offence. And in such case there is the difficulty, perhaps but a temporary one, of tracing the guilt to the real person or persons. The four mediums vary more or less from each other in reputation, also in the number of years they have been tested and watched by Spiritualists of character. When the news of the result arrived last Saturday from Mr. Gillis, none of the mediums ran away in dread of legal punishment; Mr. Williams and Mr. Rita have since spent much time with Mr. Reimers, stating that so far as they know the manifestation was genuine, and suggesting that on their return from their present visit to Mr. A. J. Riko, at the Hague, they shall sit again with Mr. and Mrs. Herne in the endeavour to obtain the interlinking of other rings, whose structure is previously ascertained to be beyond dispute.

It will be remembered that at the past *séances*, when the same sitters and mediums first attempted to obtain knots in an endless cord, four tight knots came, but, after unpieking them with much difficulty, they proved to be but slip-knots. Had Messrs. Gillis and Reimers passionately broken up the sittings because of this impish trick, they would not have

reached the root of the matter; they good-temperedly accepted it as a joke of the strange powers sometimes at work in physical manifestations, and the result of this patience was that a little later they obtained three true knots in an endless cord—knots which no mortal could make without free ends of the string to manipulate. But the fraudulent joining of the rings would be worse than the impish trick at first played with the string, for it would have been an act of imposture deliberately planned and executed beforehand in cold blood. Altogether the present position of the whole matter is unsatisfactory, and places alike the innocent and guilty—if guilty there be—under a cloud. Therefore, the sooner new sittings take place for the production of the manifestation in an unquestionable form, if such achievement is possible, the better will it be for all concerned.

Wood will not do as the substance to constitute one of the rings. Sir Charles Isham has already pointed out in these pages that if a ring is placed half in a slit made in certain kinds of growing trees, the wood will heal in time round the inserted portion of the ring, after which a wooden ring could be cut out of the tree in one piece, yet linked into the ring of ivory. We presume the ivory ring would be stained, and otherwise suffer in this lengthy operation; also that in most cases an abnormal grain would be observable in the wooden ring. On this point Sir Charles Isham says in a letter we have just received from him:—

As to the ring, any one who has any knowledge of trees knows it is the simplest fact in the world that anything driven into a tree is soon covered with a new layer of wood, although this with regard to the ring test might not occur to them. You might saw the disc in two or more parts, and there would then be several rings linked round the embedded one; and were the latter left in the tree a few years, there would be no disruption or flaw in the grain of the wood. I intend, making some, but for a large curtain ring three or four years might be required. A poplar or willow would produce the result quickest, as they are fast growers.

If the test is obtained at all it should be obtained with materials about which there can be no question, so wood of any kind should not be used. It should also be preferably obtained with materials which can be identified as real and sound without the aid of an expert. Bog-oak or jet would do to prove the phenomenon, but are so easily imitated in appearance that something which does not require examination by an expert, but proves its own genuineness to everybody at a glance, had better be chosen, and the substance selected should be very light in colour, so as to be easily examined for cracks. Cheap and scientifically unobjectionable materials would be a ring of true elephant ivory (showing the so-called engine-turned markings), linked into a large hole drilled through the centre of a mutton bone, say the middle of a leg or of a blade bone. If both the ivory ring and the bone were unbroken, the completeness of the test would be plain to observers of the meanest capacity. The tooth of a tiger or other large animal, with a hole drilled through it at right angles to the axis of the tooth, would form a suitable object for linking into a solid ring of that unobjectionable substance, true ivory.

At all events, the fierce fire of criticism brought to bear upon this ring interlinking problem, has had the result of promoting the selection of materials for the production of more conclusive results than had previously been sought.

Mr. Reimers called at the shops of three different upholsterers, all strangers to him, who each told him that broken and glued curtain rings were common. At Bowman Bros., 108, High-street, Camden-town, he was told that one common curtain ring out of every twelve might be so broken. But one out of every twelve would not be so perfectly joined as in the case of Mr. Gillis's ring, therefore probability is strongly in favour of the theory of imposture on the part of one of four persons, and this is hard upon three who may know nothing of the matter.



## THE LANCASHIRE ASSOCIATION OF SPIRITUALISTS.

THE following is the last report of the Lancashire Association of Spiritualists, an organisation which does much good proselytising work with very little expenditure of funds:—

## REPORT.

Ladies and Gentlemen,—Your committee congratulate the Conference assembly here to-day on the third anniversary of its existence. It is three years ago to-day since its first Conference was held at Bury. Since that time your committee has, during its various tenures of office, endeavoured to promulgate the teachings and organisation of Spiritualism by every means at its disposal. The measure of success will be plainly palpable to every one who takes an interest in the progress of our movement. The committee's policy during the last two months has been one of recuperation; but that does not mean inactivity. The platforms of the various societies have been supplied with speakers for the Sunday services so far as the executive could command the talent. It is a matter for congratulation that at this apathetic period of the year all the societies in the district should be in active operation. Your committee has the greatest pleasure in presenting you the statement of number and cost of meetings during the quarter. Eighty-nine meetings have been held, at a nett cost to the committee of 5s. 3d. for each meeting. It further takes this opportunity of thanking the many gentlemen who have so generously assisted the committee by giving public addresses, and in many instances defraying their railway fares out of their own pockets. Your committee would impress upon you that societies receive the greatest share of benefit from this generous work, therefore it will be obvious to you that it is the policy of societies to support the committee so far as they are able. Your monthly paper, *The Spiritual Reporter*, has now been in existence four months, and has proved both a success and a great help to the district movement. The nett loss for the four months is £1 19s. 7½d. This your committee considers satisfactory. In reference to the Midland Counties' District Committee, mentioned in the last quarterly report, we are happy to say that the Midland Friends hope to hold a Conference on Sunday, October 13th, 1878. We advise that your next elected committee executive depute a representative of your committee to attend such Conference, to assist by giving advice and experience in forming this new committee. The friends in the West Riding of Yorkshire are also feeling their way to adopt a similar plan of action. We hope this work may long continue.

The following balance-sheet will give you the detail revenue and expenditure for the quarter:—

REVENUE, Aug. 4th, 1878:—To Guarantee Fund, £8 15s. 9d.; donations and collections at the Liverpool Conference, £10 16s. 11½d. *Donations during the quarter*:—Mr. Hargreaves, 5s.; Oldham Society, 14s.; Leigh Society, 5s.; Ulverston Society, 6s.; Barrow Society, £1 4s.; Mr. Harper, 3s.; collected at picnic, 19s. 5d.; Mr. John Lamont, £3 8s. 3d.; Miss Blundell, £3; Mr. Johnson, £1 1s.; sale of *Reporters*, £6 19s. 3d.; sale of hymn books, £6 9s. 9d.; sale of loose tracts, £2 4s. 2d.; sale of tracts in covers, 15s.; sale of books, 6s.; advertisements in *Reporter*, 10s.; affiliation fees, £1 1s. 3d.; guarantors to wards loss on *Reporter*, £1 14s. 4½d.; railway fares paid by societies, £2 8s. 5d.; deficiency, £8 17s. 3d.: total, £62 3s. 10d. EXPENDITURE:—By balance from last quarter, £7 11s. 2½d.; expenses of mediums, speakers, lecturers, and railway fares, £24 11s. 4d.; sundry printing, 8s.; printing *Reporters*, £8 5s.; printing hymn books, £9 17s. 6d.; expenses of executive, 13s. 4d.; expenses of picnic, £1; Liverpool Conference—rent of concert hall and advertising, £5 7s. 6d.; Conference tea meeting, £3 3s. 9d.; postage on *Reporters*, 13s. 3½d.; postage on letters, &c., 12s. 11d.: total, £62 3s. 10d. Audited and found correct, JOHN CAMPION and J. S. KNOTT, auditors.

Showing a deficiency of £8 17s. 3d. Stock on hand of hymn books, tracts, and books, £26 0s. 4d. value. The membership returns from the affiliated societies in the district gave for the May quarter 500. The estimated returns for August quarter are expected to include 650 members. These returns, it is hoped, will be attended to faithfully by the secretary of each society every quarter, so that the number of members in the district may be known from quarter to quarter. Your committee now lay the quarterly report upon the table for your observations, and hope with the election of the next committee that this work will be further enhanced and persevered in.

JOHN LAMONT, *President*.

CHARLES PARSONS, *Secretary*.

AN article by a French writer on an election to the French Academy, in the *Christian World* of the 16th inst., speaks of the newly-elected academician, M. Henri Martin, as "our national historian, the special friend of M. Thiers, a republican senator, and a most distinguished Spiritualist." Is the word "Spiritualist" here used merely in the sense of the opposite to "Materialist"?

THE HYDESVILLE MANIFESTATIONS.—Mr. A. J. Riko writes from the Hague, Aug. 25th, "I thank your correspondents for the information I wanted about the manifestations in Dr. Phelps' family. I feel glad to be able, in my turn, to answer the question about the first account of the Hydesville phenomena. You are right. It was published by E. E. Lewis, at Canandaigua, New York, in 1848. It is a pamphlet of about forty pages, and appeared as soon as two or three weeks after the first rappings, bearing the title, *A Report of the Mysterious Noises Heard in the House of Mr. John D. Fox, in Hydesville, Arcadia*. This is really the first book published in direct connection with our present movement, and as such is interesting to Spiritualists. Can any one tell me whether a copy is still obtainable in England or America?"

## DUNFERMLINE WITCHES.

WE have received from the publisher, Mr. John Tweed, of Glasgow, the following extract from a book now in the press, and which will shortly be published, entitled *The Annals of Dunfermline and Vicinity, from the Earliest Authentic Period to the Present Time, A.D. 1069—1878*, interspersed with explanatory notes, memorabilia, and numerous illustrative engravings. The author is Mr. Ebenezer Henderson, LL.D.:—

A.D. 1643. SIX WITCHES BURNT AT THE WITCH-LOAN, and *Two others Die in Prison*.—This was a great witch-catching and witch-burning year in Dunfermline. A staff of officials, called "witch-watchers" and "witch-catchers," had been appointed early in 1643 to seize and put in ward (prison) all reputed witches, in order that they might be tried for their "horrid and abominable crime of witchcraft." Accordingly, "a great many old shrivelled-up women, with woe-begone countenances, were warded, and if any of them used the long staff in walking, so much the better for the catchers."

In Dunfermline *Register of Deaths*, notice is taken of the poor innocent unfortunates. During the month of May, July, and August, it seems no less than six poor women were burnt for being reputed witches! Their names were Grissel Morris, Margaret Brand, Katherine Elder, Agnes Kirk, Margaret Donaldson, and Isobel Millar.

These victims having been tried and condemned to be burnt, were accordingly carted cast to the *Loan* (witch-loan), and being placed in the middle of a pile of wood, with feet and legs tied, the pile was set on fire, their bodies were soon consumed, and, it is to be hoped, that their better part received that mercy which had been denied to them on earth.

In "The Loan," many criminals in the olden time suffered. At the foot of "The Loan," near where the railway bridge crosses the road, there was the institution of "the witches' dub." Sometimes an old frail woman was thrown into it. If she sank, and was drowned, then it was supposed that "judgment had found her out;" if she swam on the surface, which by the bulk of her clothing she might sometimes do, then it was judged that there was something "no cannie about her," and on some pretence the victim got to the flames at last. Determined not to lose their victim, they appear to have acted on the principle of "Heads, I win; tails, you lose!" Ascending the loan (the witch-loan), and about 100 yards from "the witch-dub," and on the east side of the loan road, there was a small knove on which the witches suffered, and still further up the loan stood "the gallows" where execution was done.

The names of the victims who died "in ward" were Jonett Fentoun and Isobel Marr. In the same *Register of Deaths* their fate is thus recorded:—"The 20th day June, 1643, *Jonett Fentoun the witch, died miserably in ward [in prison], and was brot to the witch knowe, being trailed and carted yrtto and castin into a hole yf without a kist*" (a coffin). Being brought out of prison, the superstitious bigots were probably allowed to trail her along the streets to the hole at the witch knowe. Finding that a cart at hand would be more convenient for their work, she was thrown into it, and carted to "the hole." Again:—"The 17th day Augt., 1643, *Isobel Marr, being delaittit [accused] be the rest of her nyt bo' [neighbour] witches for a witche, and being detained yrfre in the laiehc thieves' hole, shoe hangit hersel and was cairyed to the witche knowe and yerdit*." Let those who sound the praises of "the good old times" take such doings as these into their earnest consideration. Witches, it seems, made their *debüt* in Dunfermline in 1627.

NEXT year's meeting of the British Association for the Advancement of Science will be held in Sheffield, under the presidency of Dr. Allman. In 1881 it will be held in Swansea.

THE valuable new apparatus for registering changes in the weight of mediums during materialisation manifestations, generously presented to the British National Association of Spiritualists by Mr. Charles Blackburn, of Didsbury, reached 38, Great Russell-street last Wednesday, and may now be seen there. We shall publish a description of it soon.

A TRUE MARRIAGE.—The Rev. Robert Collyer, of Chicago, in a sermon on marriage, in which he advocated the doctrine that all true marriages are made in heaven, said:—"I have a friend, a man of great intelligence, who told me that when he was in the middle of the Pacific on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to a quarterly Quaker meeting in Bucks County, Penn., and there saw, in a Quaker bonnet, for the first time with his human eyes, that face he had seen in his dream. The maiden became his wife, and I never saw a happier pair on earth, or a sweeter home of children, and I have no doubt of the perfect truth of the story."—*The Religious Magazine* (Boston, U.S.).

TRANCE SERMONS.—The utterances in trance addresses are sometimes, but not always, limited by the knowledge of the mediums. One of the mediums recently said, in the trance state, when speaking of the past history of Catholicism in England, that there was small consolation in the reflection that tortures, the burning of human beings at the stake, and so on, had not been committed by Protestants. As a matter of fact, Queen Elizabeth and the Protestant Bishop of Norwich of her time, did much in the way of burning Roman Catholics, which ugly fact is not now published in this country by those Protestant authorities who issue books "for the use of schools," so the spirits did not give forth knowledge which was beyond that in the head of the medium. For reasons of this kind, ordinary trance addresses, although better than the sermons of average local preachers, are not usually of sufficiently high quality to compete with normal discourses like those of the Rev. H. R. Haweis, in whose church consequently many Spiritualists are to be found regularly every Sunday morning, despite the inspirational addresses given elsewhere.



REMARKABLE SPIRITUAL MANIFESTATIONS IN THE HOUSE OF THE REV. E. PHELPS, D.D.

(Concluded from page 78.)

About the middle of May Dr. Phelps and Harry were riding to Huntington, a distance of seven miles. When they had proceeded about one mile on the way, a stone, about the size of a hen's egg, was thrown into the carriage, and lodged on Dr. Phelps's hat. Soon another and another were thrown in. The carriage was a covered one, and the back curtain was down, and there was no way a stone could have been thrown in by ordinary means. At one house where they stopped, the moment the front door was opened two stones were thrown, one of which entered the door as it stood partly open, and the other hit one of the lights of glass, and broke it. Harry was standing on the door-steps at the time, and there was no one in the street who could have thrown them. Two stones were also thrown against another house where they stopped of an errand. Sixteen stones were thrown into the carriage on the doctor's return, and including those thrown against the two houses, twenty, in driving three or four hours.

As it was now apparent that these strange things were in some way connected with Harry as a medium, it was thought best to separate him from the family. Accordingly board was obtained for him in a family two miles distant. One day, when he came home, he told his mother, in great secrecy, that on the night previous he had been awakened from his sleep by some persons dressed in white, whom he saw standing by his bedside. He was frightened, and was about to scream, when the person spoke and said, "Be not afraid, my son; I am your father;" and then placed in the boy's hand a silver watch, and told him to wear it for his sake. The boy affirms that he had the watch in his hand; that it was not a dream; and that he was entirely awake; and that his father told him to tell no one of it but his mother and Dr. Phelps. His mother told him it was nothing but a dream, and turned it off as a light affair.

It seems that a valuable silver watch had been left the boy by his father, which was not in use, but had been kept locked up in a drawer of a dressing-table, to which he (Harry) had no access. A member of the family, having occasion to look into the drawer, saw the watch and knows it was there, and that the drawer was locked, and the key given to Mrs. Phelps. A few minutes after the conversation with his mother about the apparition and the watch, the night previous, he came in from the yard with the watch in his hand! He said his father had again appeared to him, and put the watch into his hand again, and said, "Wear this for my sake." He brought the watch into the house, and showed it to his mother, and said that his father said, "Tell your mother to look at the second-hand." The hand was off, and lay on the face of the watch under the crystal. A credible person will make oath, if called upon, that she saw the watch in the drawer, where it was usually kept, not more than six or eight minutes before, and that she locked the drawer and gave the key to Mrs. Phelps. The key had been in possession of no other person, and Harry had not been in the room during the time. The watch was taken to Dr. Phelps, and he tried to replace the second hand, but could not succeed. He closed it, leaving the hand loose on the face, and passed it back to Harry, saying that he must take it to the watchmaker. When he took it in his hand, he exclaimed, "Why, it's on!" They looked, and it was on and going. In a few minutes it was off again, and was put on a second time, all within a minute or two. The doctor affirms that it was not out of his sight a moment; that he knows the watch was not opened, and that no visible power was employed in doing it.

On one occasion the pianoforte was played while it is known that no person was in the room; and, at another time, it was turned around, the front towards the wall, and so far removed from the side of the room as to allow the player room to sit next to the wall; the stool was also appropriately placed.

On several occasions, about this time, certain members of the family saw, or thought they did, visible appearances. Dr. Phelps did not give entire credit to these statements; not but what he had full confidence in the honesty of the family, but the excited state in which some of them had

been for a long time led him to think that they might imagine they saw what had no existence in fact. Towards the last of May, it was signified that one of the spirits who had communicated would appear visibly—first to the daughter, then to Mrs. Phelps, and then to the doctor himself. They asked in what manner he would appear, and the answer was, "In a sheet." Between ten and eleven o'clock the same night, soon after the family had retired, Anna, who occupied the east bedroom, the door between her room and that where the doctor and his wife slept being open, and a lamp burning on a stand so placed as to light both rooms, called to her mother, and said, "There it is, in a sheet." Dr. Phelps asked where; when she said it was in the door between the two rooms, coming from the room the doctor occupied; but the doctor saw nothing. The daughter was frightened, and in a few minutes looked up and saw nothing. He was represented as moving slowly from one room to the other.

In about two minutes Mrs. Phelps exclaimed, "There it is," and drew the clothes over her head. Both the daughter and mother saw it at this time, but still the doctor saw nothing, although in as favourable a position as either of the others.

After two or three minutes had elapsed, the doctor also saw it. It appeared to him to move slowly from the hall chamber into his, and turn and move slowly back. It had the appearance of a very tall person with a sheet thrown around; he saw only the sheet. In about one minute, something was thrown on to the bed, which proved to be a sheet which had been taken from the wardrobe in the hall. Dr. Phelps declares that he was not frightened in the least, and could not have been mistaken in the appearance. Some two or three weeks subsequent to this a similar appearance was seen, and Dr. Phelps sprang out of bed, determined to seize hold of it if possible. It came part way into his room, and then moved slowly back. The daughter affirmed that the doctor was within two or three feet of it when it disappeared, and a sheet dropped into a chair. These were the only instances in which the doctor saw anything himself. Others of the family saw persons in a mysterious way several times.

At one time, while Anna was in the dining-room, and a cousin of hers and some of the children in the front yard, her attention was arrested by some one entering the front parlour. She went in, and saw three gentlemen—two of them sitting on the sofa, and one on a chair by the table—all having their hats on, and drawn down over their eyes more than usual; the one by the table had his feet upon the table, and was reading a paper. She was surprised that neither of them rose up or looked at her as she entered the room; and when she was within five or six feet of the one nearest her, he leaned over on one side and fell, chair and all, on the floor, and instantly all disappeared! She was frightened, and ran to her cousin, who was near the front door. She came in; but no persons were there, neither could they have entered without her seeing them. The chair was thrown down, but no person near who could have done it.

A few other instances occurred in which appearances were supposed to have been seen; but the circumstances were not of a character to put the matter beyond a doubt, therefore no record was kept of them. About the middle of May, Dr. Phelps spent some time with the Fox family in New York. He soon decided that the manifestations were essentially the same as those at his house, with a few points of difference. With them property was not destroyed, and they were not painfully annoyed. The sounds were different, it being with them a double or rolling sound, and at his house a single knock. They could call upon and receive answers from different spirits, or what claimed to be different ones. This could be done at his house. During the months of June and July the same general occurrences continued at Stratford. Sometimes for two or three days there would seem to be an entire cessation of "hostilities." Then they would commence again with redoubled force. People from all parts of the country were visiting the house, to whom every facility was afforded to search into the cause. Newspaper discussions were going on, casting the most unjust and painful reflections, subjecting the family to suffering



little short of martyrdom, while numberless other persons had as good an opportunity of explaining the matter as the persecuted family. In this affliction I can sympathise somewhat with Dr. Phelps and family. In the first days of these phenomena in western New York, all persons who were involved with or interested in them were looked upon and treated at once as void of all common feeling or sensibility, both privately and publicly; their names passed about, coupled with opprobrious epithets; their houses were entered without ceremony, and even in the face of direct request to the contrary; their right to quiet and repose invaded, their houses often being crowded with visitors, prompted by idle curiosity and a malicious desire to torture, beyond the midnight hour; still insisting to remain, and adding insult to injury by declaring in your ears that it was an arrant cheat—a grand humbug—being carried on; and all for—what? And at the same time those whose ill-fortune it then seemed to be to have an identity with it were weeping and praying for the scourge to be removed from them; for scourge it seemed, indeed, under such circumstances.

Dr. and Mrs. Phelps concluded, in August, as the demonstrations were then less frequent, on taking a short journey of three weeks. The disturbances were still more annoying in their absence than before; and it was decided as best to close the house for the winter, and remain away. Accordingly, on the 11th of September, Harry left for Pennsylvania, and it was arranged that the other members of the family should follow within three weeks. It seems that, although the manifestations were connected more intimately with Harry, his presence was not all-important, as they did not cease altogether when he left; but communications were still made, though with less force and violence. The knockings were not as loud, and the communications less free or frequent. At one time a note was thrown into the room, while Dr. Phelps was writing at the desk, which contained the following: "How soon do the family expect to go to Pennsylvania? I wish to make some arrangements before they go. Please answer in writing." The doctor replied as desired, as follows: "About the first of October," and placed the paper in a position where he had before put writings of the kind, and heard nothing further.

Two or three days after this a communication was given by use of the alphabet, saying that Root, a gentleman who had been in the house, had destroyed the doctor's book. He inquired "What book?" and was answered "The big book." Yet he did not know what book was designated, and repeated the question, and received the answer, "The big book in the secretary." Still it was not understood. Again was spelled "Look and see!" Dr. Phelps had in the secretary two blank books; in the larger one he had written a full account of the mysterious manifestations, in the form of a diary, and, having noted them as they occurred from day to day, they were recorded with more minuteness than could afterwards be done. Upon looking, it was discovered that every page that had been written upon was torn from the book and gone! After a long search, the fragments of the leaves were found in the vault. Copies of the characters, which the doctor had carefully taken, and felt anxious to preserve, were every scrap gone. There were, in a dressing-table drawer in the chamber, a great number of the notes sent. These were set on fire with a match and burned in the drawer. The fire was discovered by the smoke, but not until the papers were so far charred as to injure them beyond preservation. A few of these writings only are retained, which were in other places. The last of the annoyances was on the 25th of September, and was that of throwing ink upon the daughter's dress. She was standing on the piazza, near the front door; the window of the front chamber was open, from which was thrown a small bottle of ink. The ink went over her dress in a way to entirely unfit it for further use. There was no person in the chamber who would have done such a thing for mischief; and, indeed, no person in the house who would have been guilty of it.

The young lady was just setting out for a visit at New Haven, from which she was anticipating much pleasure, and I cannot conceive of any feeling, short of sheer malevolence, that would prompt such an act.

On the second day of October the family, with the exception of Dr. Phelps and the cook, left Stratford to go to

Pennsylvania. During their absence all demonstrations ceased, with what may be termed one exception. A letter, addressed by Dr. Phelps to Mrs. Phelps, contained, when it reached her, some of the spirit writing in pencil, saying that "her husband was sick and wished her to return if she expected to see him alive." He was then in good health; but the next week was sick and confined to his bed two or three days. There may or may not have been some connection between the two occurrences. It was the design of Dr. Phelps to separate the family for a time, in order, if possible, to get rid of the annoyance; and for the five weeks he remained at Stratford, after the family had left, no disturbances took place. Harry stayed in Bucks county (Pa.) all winter, and the other members of the family lived in Philadelphia.

In the month of March the family returned to Stratford. The house had been closed and under the charge of a neighbour, and no sign of any disturbance was visible, as every article of furniture was found just as they left it. About the fourth or fifth day after their return slight rapping was heard as they sat at the tea-table. They affected not to notice it, and the next day it was repeated more distinctly, but no response was made. Soon after, certain characters were found about the house, which were known, from the circumstances, to be of recent origin. Two or three days after, distinct communications were made by a spirit purporting to be Dr. Phelps' daughter, who died at the age of twelve years. On being questioned, this spirit could not give any evidence of identity.

About the first of May several communications of a trifling character were given. On one occasion the doctor asked if they would be troubled any more as they had been, when they answered by rapping the following:—

"Be not afraid that they will trouble you more,  
Though we have not quitted Connecticut shore."

At another time certain characters were given, which were interpreted by the rapping as follows: "Evil one has gone, and better one has come." No communications were made after the early part of May, but some things occurred indicating their presence and desire for mischief.

At one time, on cutting a loaf of bread, there were found in it nails, pen-holders, small sticks and tin, under circumstances which showed that they must have been placed there after it was put on the table, and before the family were ready for tea. At one time Harry's hat was hid away, and then his cap, and then another hat. He took his brother's cap to use, and that was also taken away. On the evening of the 18th of July they set fire to some papers in the doctor's secretary, and some twenty papers and letters were burned before they were discovered. Fire was set at the same time to the papers in both the closets, under the stairs in the hall. They were discovered by the smoke. Two or three days after this, when some friends who had visited them were about to leave, their bonnets and some other articles could not be found, although search was made in every part of the house, until the train by which they were to go to New York had passed. They were at last found, locked into an enclosed washstand, in a way that made it morally certain that they could not have been placed there by human hands.

On the 29th of July Harry left to spend some time at New Lebanon, N.Y.; and during his absence no manifestations were noticed, although they were constantly on the look-out for something of the kind. Anna and her mother left for Philadelphia on the 25th of September, and they had been so long exempt from annoyances that they hoped they had ceased altogether. But Harry had the manifestations at New Lebanon, and there was first operated on, by invisible agency, to produce a trance, into which he passed with a sudden shock. He had never been entranced before, although frequent attempts had been made to do so. In this state he evinced all the phenomena common to good clairvoyance. On his return to Stratford, on the 9th of October, the sounds accompanied him almost constantly; but they seemed less inclined to mischief than formerly, because, as they said, "Harry had passed to a higher state, where the low and ignorant spirits could not communicate with him."



On the evening of the 12th, Dr. Phelps, Harry, and two younger children, were seated at a table; responses were frequently given by raps under the table. Dr. Phelps inquired if it would accommodate them at all to have some substance to rap with; to which they replied affirmatively. He threw down a table-knife; the raps seemed immediately to be made by striking the knife against the table-leaf, and soon it was tossed up on to the table. A small tea-bell was then placed under the table; it was rung several times and tossed on to the table as the knife had been. It was again put down, and returned as before; the same being repeated several times in succession. The light was then extinguished, and the candle put under the table with a match-box containing matches, and the spirits requested to light it. They distinctly heard the match drawn upon the bottom of the box, which was prepared with sand-paper for that use. All saw the light; but the first match went out. Again the scratching of the match was heard; it ignited, the candle lighted, and was placed upon the table! The experiment was repeated several times, with the same result; every precaution being taken to prevent collusion in the matter.

On a subsequent occasion a chair was placed upon the table by invisible power, and the two children, Harry and Hannah, raised up and placed upon it; they could neither of them tell how it was done. The sensation was that of some person placing a hand under them and raising them up. Many of these things occurred when the room was darkened, as has been the case in numerous other places, and for which explanations have been recorded, as given by the spirits. On the evening of the 20th of October, the light being put out of the room, the bell was placed under the table, with a request that it should be rung, and placed in the doctor's hand. He was sitting by the table with both his hands lying on his lap open, with the palms upward. The bell rang several times with some violence, and then was placed in his left hand. This was repeated four or five times in succession. Dr. Phelps sat beyond the reach of any one, and the room was sufficiently light for him to have detected any movement on the part of persons present. He requested them to let him feel the hand that placed the bell in his. Very soon a hand came in contact with his, took hold of his fingers, shaking his hand, passed slowly over the back of his hand, then over the palm again, took hold of his fingers, and he felt what he is sure to have been a human hand. He describes it as being cold and moist, which accords with my own experience repeatedly, and that of my friends. They then took hold of his foot, shook it with much force, loosened the string, took off the shoe, and placed it upon the table before him. At his request the shoe was replaced, the heel adjusted, and the strings drawn up, but not tied.

On a subsequent occasion a large-sized tea-bell was rung under the table, then rose up, passed round the room, ringing violently all the way, and fell upon the table. The candle was in the closet, but the room was sufficiently light to make it certain that no person left the table to convey it. It was manifest that from the time Harry returned from New Lebanon the manifestations began gradually to subside. They were less frequent and less marked. It was arranged that he should accompany the family to Philadelphia, and go to a boarding-school at a town about twenty miles distant from the city. At different times he had been told that if he went there he would again be annoyed by bad spirits. The question was many times put, "Will you annoy him again if he goes to the school?" *Answer.*—"We will not, but others will."—"What others?" *Answer.*—"Those who were with him last summer."—"Will they disturb him if he stays here and goes to the academy in Stratford?"—"No. They will not disturb him while he is with you."—"What will they do if he goes to Pennsylvania?" *Answer.*—"They will tear his clothes, destroy his books, and break his windows."—"Can you not control those bad spirits, and prevent their doing him any injury?"—"No."—"Will you do all you can?"—"Yes." At another time Dr. Phelps inquired if they would not leave him, as his mother was so much opposed to the whole thing. "Will you not, to oblige her, leave him, that he may be a medium no longer?" said the

doctor. The reply was, "If we leave him, evil spirits will get possession of him again." These communications were made by what purported to be the boy's father. For two weeks previously to going to Philadelphia the manifestations had almost wholly subsided; perhaps only occurred when requested; and notwithstanding the repeated declarations that when he should leave for the school in Pennsylvania, the bad spirits would come in and make him trouble, it was determined to try the experiment, and on the 11th of November the family set out for Philadelphia, where they were to spend the winter, while Harry was to go to school. He remained with the family in Philadelphia about a week, where a few communications were given to Dr. Phelps in private. The spirits said they would begin to annoy the boy on the cars, on his way to the school, would pinch him and tear his clothes, so that, when he got there, they would be found torn, and that the troubles would follow him in the school as long as he stayed there. Dr. Phelps, under all the circumstances, thought it best not to send him; but on consultation it was decided to have him go, and on the 19th of November he started for the school. Dr. Phelps went a mile or two with him, put him under the care of the conductor, and told him to report on his return if anything worthy of notice occurred on the way. In two days the doctor was sent for to come and take him away. He said that soon after his father left him on the cars, he was pinched, pricked with pins, and annoyed in various other ways until he reached his destination; that, on his arrival there, he found that his pantaloons were torn in front, between the waistband and the knees, in two places, several inches in length. He changed them for another pair, which were new, and made of very substantial material, and these were torn down in front, at least half a yard in length, before the doctor arrived there. The knockings had attended him in school and other places; his books were torn and damaged to the amount of two dollars, which the doctor paid. The family where he was had become alarmed, and would not keep him, and he was taken away. The boy stated that on one of the evenings, while he was there, he was walking in the street, when his cap was mysteriously taken from his head and thrown upon the side walk. As he stooped to pick it up, he saw the flash of a gun at some distance, and a bullet passed over his back and struck a board fence near him. He was afterwards informed by the rapping that, had he not stooped down, he would have been killed, and that his friendly spirit took this means to preserve him.

Dr. Phelps now concluded to return with Harry to Stratford, and was told that the bad spirits would have no control over him there. The family in which they resided in Philadelphia had become alarmed at the strange occurrences, and finally they again returned to Stratford. From that time the disturbances began to subside, and by the 15th December, 1851, they had ceased altogether. The family remained at Stratford till the spring of 1852, when they returned to their former residence in the city. The house at Stratford is occupied by another family, but no disturbances have ever occurred with the family which now occupy the house, and none with Dr. Phelps's family since the above date.

Thus ends one of the most remarkable histories in the whole course of modern spiritual manifestations. The authority on which it comes to the world is indisputable, and the characters of all concerned are beyond suspicion. It will be observed that generally the demonstrations, as in the case of Mr. Calvin R. Brown, in the Fox family, were less boisterous after the family consented to hold communication with them. It seemed to be the desire of a spirit to communicate and set right a matter which was making him unhappy. This accomplished, the demonstration ceased.

From the foregoing narrative it will be seen that these phenomena do not attach to places, as some have supposed. It makes the fact equally clear that they do attach to persons, and that without certain media they cannot, to any extent, take place. If there is such a thing as "haunted houses," they must belong to another class of phenomena, or a very different phase of the same, than



those always depending on the presence of particular persons, as at the house in Stratford.

Another fact seems also to be proved by the above narration, namely, that persons may be powerful mediums at one time and afterwards lose the power, for neither of the media of Dr. Phelps's family in Stratford have had any proof of mediumship for years.

#### SPIRITUALISM IN INDIA.

A CORRESPONDENT writes from the Bengal Presidency, July 29th:—

“Natives in and around the Presidency towns are beginning to inquire into Spiritualism, especially the Bengalese about Calcutta. The men of Behar, North-West, and Central provinces will wait yet a while. Compared with the great size of the country, Europeans are here very much scattered, and, as a rule, unsettled. Their aim is to leave the country for good as soon as possible; there is, therefore, little care or time for anything but business. The Spiritual papers and periodicals which accumulate on my hands, usually during long railway journeys I tie in packets, and hand to the guards, drivers, and station-masters. Enclosed is a note from a medical friend, to whom I sent the last number of *The Spiritualist*, in which the weighing experiments performed by the British National Association of Spiritualists are contained. *The Spiritualist* seems to me to be well suited for intelligent people, there being little or nothing of the sectarian spirit in it. I call it spiritual sectarianism when men begin to publicly call each other ‘brothers’ over an idea which is peculiar to themselves. The sect sentiment appears to have taken a new and probably a decided hold on the minds of some Spiritualists, and the result is that the fundamental truth, however universal in itself, is reduced to the humble limits of private property.”

#### MORE ABOUT THE PHENOMENA AT DR. PHELPS'S.

BY EPES SARGENT.

In *The Spiritualist* of the 2nd inst. you ask for information as to where you can find accounts of the phenomena at Dr. Phelps's house in America. You will find a brief account in my *Planchette* (pp. 49, 50), all the particulars of which, together with many others, were confirmed in a letter which Dr. Phelps wrote me in reply to one which I addressed to him, asking for information.

My friend Dr. J. R. Nichols, editor of the *Boston Journal of Chemistry*, writes:—“I once, for several hours, listened to the recital of what occurred in the dwelling of the Rev. Dr. Phelps, of Stratford, Connecticut, from the lips of the venerable man himself. I was reduced to the alternative of regarding him, his family, and a wide circle of intelligent friends, as the most egregiously duped circle of men and women, or the greatest liars and impostors—or of believing in the reality of phenomena which human reason and science were incompetent to explain. I felt compelled to adopt the latter alternative.”

The Rev. Dr. Eliakim Phelps was a well known and highly respected clergyman, whose reputation for strict veracity and good sense was above all question. The phenomena in his house began March 10th, 1850, and continued for seven months. They were of the most unaccountable character. In his letter to me Dr. Phelps wrote:—“I have seen things in motion above a thousand times; and in most cases where no visible power existed by which the motion could be produced. There have been broken from my windows more than seventy-one panes of glass, more than thirty of which I have seen broken before my own eyes.”

You will find quite a full account of the Phelps phenomena in *Modern Spiritualism*, by E. W. Capron, published in Boston in 1855. Probably some of your readers have called your attention to his account before this letter reaches you. My principal object is to assure you of the high character of Dr. Phelps, and to impart the fact that he wrote me a letter confirming the particulars in the newspapers of the day, and which are reproduced partly in *Planchette*, but much more fully in Mr. Capron's book. I published the letter in the *Boston Transcript* some time in 1851, I think.

The phenomena are so well authenticated, so various, and have been so fully corroborated by subsequent developments in Spiritualism, that the Stratford occurrences will always form a most interesting chapter in the history of the subject.

Boston, Massachusetts, August 12, 1878.

#### THE FORMATION OF A PSYCHOLOGICAL SOCIETY IN CAMBRIDGE.

MR. A. E. HUNTER, of Jesus College, Cambridge, sends us the gratifying news of the formation of an association for investigators into Spiritualism in the intellectual University town in which he resides. The name of the society is “The Cambridge Association of Investigators into Spiritualism.” The rules will be the same as those adopted, after long experience, by the well-managed Dalston Association of Inquirers into Spiritualism, with a few additions.

The following are the names of the officers of the Society: *President*, Mr. E. O. Fountain, Pembroke College; *Vice-President*, Mr. Nicholls; *Treasurer*, Mr. D. Burgess; *Secretary*, Mr. Harpley; *Librarian*, Mr. A. E. Hunter, Jesus College; *Sub-Librarian*, Mr. H. Burgess.

The subscription will be 1s. a month, to include membership, and the use of the library. There will likewise be a fund for purchasing the current literature of the movement, to which fund members may or may not subscribe. Terms of subscription to the current literature fund 6s. a year, or 6d. a month. Any books on Spiritualism or kindred subjects will be gladly received for the library, if addressed to Mr. H. Burgess, Fitzroy-street, Cambridge.

Mr. Hunter forwards us a new set of rules for forming spirit circles, likewise a small tract on “*Spiritualism; What is it?*” He says that he and his friends are distributing them round the neighbourhood of Cambridge, and find them generally well received.

#### A REQUEST FROM AUSTRIA.

THE Baroness von Vay (Countess Würmbrand), who has done so much for years to forward the cause of Spiritualism on the Continent, desires to place the following case under the notice of English Spiritualists, who, it is to be hoped, will liberally act upon her suggestion:—

To the Editor of “*The Spiritualist*.”

SIR,—*Viribus unitis* is the best motto for Spiritualists, and bearing this in mind, I write to solicit your sympathy for Dr. Julius Neuberth, of Berlin. I know him to be a worthy and good gentleman, who has for forty years worked assiduously as a mesmeric healer. He has been successful in curing a great number of patients, but as they were in most cases poor people, he has received no adequate remuneration for his services. Then, this last spring, he became so weak and exhausted that he was obliged entirely to cease from his labours, and retire to the Thüringer Wald in order to recruit his strength. He is still unable to undertake his work, and is consequently now, in his seventieth year, without means of support. During this cessation from his occupation he has read and thought much on Spiritualism, and has himself received manifestations which he considers of importance, but which he has no means of placing before the world. I have already begun to get up a subscription for him here; and thinking of our dear brother and sister Spiritualists of England, I write to beg you to try the same for him through your excellent organ, *The Spiritualist* newspaper. You have already done many works of charity in this way, and I should be exceedingly thankful if you would try it again for Mr. Neuberth. He is indeed worthy of your aid. His present address is Dr. Julius Neuberth, Georgsthal Gotha, Germany. Knowing the generosity and kind hearts of our English brethren, I hope in this way to help him.

ADELMA VON VAY WÜRMBRAND.

Gonobitz, Styria, via Gratz, Austria.

MR. WILLIAMS, the medium, asks us to state that he left London for the Continent on Tuesday last; therefore his rooms are closed until further notice. Letters for him should be addressed to the care of Mr. A. J. Riko, at The Hague. Mr. Williams intends to be in Paris in the middle of September, and to return to London at the end of that month.

MR. COLVILLE'S MEDIUMSHIP.—Mr. W. J. Colville, the trance medium, has been doing much good of late to provincial societies of Spiritualists by his inspirational lectures, and the generous way in which he has sometimes given them freely, for the benefit of the poorer localities. He contemplates leaving England for the United States in a few weeks' time. Mr. Colville will deliver a trance address on “The Present and Future Life Advantages of a Knowledge of Spiritualism,” in the Hulme Town Hall, Stretford-road, Manchester, on Thursday, September 5th, at 8 p.m. The admission will be by payment. He will also lecture in the Temperance Hall, Grosvenor-street, Manchester, on the following Sunday, September 8th, at 2.30 and 6.30 p.m., the subjects to be chosen by the audience. Admission free; a collection at the close.



THE BRITISH ASSOCIATION AT DUBLIN.

(From our Special Correspondent.)

CHESTER, AUGUST 25TH, 1878.

Now that the proceedings of the British Association are over, and I am on my way back to London, I think, in reviewing the events of the last two weeks, that there is every reason for satisfaction at the generally improved tone of intelligent men in relation to psychic subjects. A considerable portion of the address of the President was devoted to the problem about the possibility of four dimensions in space, brought forcibly of late before the scientific world by Professor Zöllner's experiments with Henry Slade at Leipzig, and Professor Huxley could not keep aloof from utterances about the same problem. Mr. Romanes delivered an evening lecture, entirely devoted to the psychology of the lower animals, and this, again, is a symptom of the turning of the tide. In conversation I heard no word of disparagement of Spiritualism from any member of the British Association at Dublin; but several spoke of it as an open question, and as a matter for investigation by those interested. At one of the chief clubs in Dublin I met several members who wished to investigate, and who, from information they had previously received in the form of testimony, were thoroughly alive to the importance of the subject.

While Spiritualism has spread through large masses of people in Lancashire and Yorkshire, it has fewer adherents in the whole of Ireland than in several small English towns. Perhaps race characteristics have something to do with this, and a skilled anthropologist who, aided by coloured maps, would deal with this question before one of the fortnightly meetings of the British National Association of Spiritualists, would be advancing a new and interesting subject. But race characteristics will not explain everything, if anything, in relation to the slow growth of Spiritualism in Ireland. Dublin, for example, swarms with priests; one is met in nearly every street and in nearly every tramway car; so plentiful are they that they appear to be in an unduly large proportion to the total population. All these being the servants of a well-organised Church, they have the power, if they use their tongues freely, to raise a prejudice in two days, from one end of Dublin to the other, against any man known to advocate the truths of Spiritualism, and this would go a long way in the direction of ruining any individual in a commercially dependent position. In private life there is more Spiritualism in Dublin than I had supposed two weeks ago, and I imagine that the large number of priests, with their eyes and tongues everywhere, has a blighting influence upon freedom of religious thought and utterance, and is the cause of the prevailing secrecy about facts witnessed in private spirit circles. Yet I am not aware that the Catholic priesthood have done anything in Dublin adverse to Spiritualism; probably when they first awaken to its growth in their midst, they will oppose it as they do all religious movements outside their Church, but, perhaps, after taking more time to consider, they may, like Canon Gilbert, pause in their attacks. With scientific materialism advancing in all directions, spreading from the intellectual classes into those beneath them, neither Catholics nor Protestants act wisely in opposing practical scientific proof of a life hereafter, of a life, moreover, in which men feel their responsibility for deeds done in the body. This is stronger authority to appeal to than to oral or written traditions riddled by the fires of modern criticism, and, rightly or wrongly, repudiated or ignored by a large and influential section in the nation. These remarks are not made from any special prejudice against the Roman Catholic Church; if the priests of all the Protestant denominations were united under one head, and were so increased in number that we met one of them in nearly every street and railway carriage, I should say that the country was priestridden to an extent injurious to freedom of thought and action in matters religious. And I do not say that such spiritual pastors and masters of the weak minds beneath them intend to do harm; they may be but the creatures of circumstances, the inheritors of a vicious system handed down to them by their forefathers. The priests I conversed with in Ireland were intelligent and warmhearted men, who evinced a great disposition to oblige strangers. At the *conversazione* given by the Catholic

University to some of the members of the British Association, refinement and art culture were more manifest than in some of the more expensive and pretentious *soirées*.

What with landowners looking after the material interests of Irishmen by retaining them in their own possession until that coming time when free trade in land shall be established, and what with priests looking after the spiritual interests of Irishmen, and allowing them no freedom of thought or action in matters religious, most of the working classes seem to be helpless creatures, utilised body and soul for the benefit of their superiors as completely as London cab-horses are utilised from first to last. I said to a large employer of labour: "The casual observations of a stranger are not worth much; but am I not right in the opinion that most of the working people here have lost confidence in themselves?" "Not quite," said he, "for they never had any confidence in themselves."

The British Association for the Advancement of Science has been placed in a dubious position by the action of its managers in relation to Spiritualism. By the rejection of Mr. Crookes's paper at Edinburgh about psychic phenomena, the Association was historically committed as the Royal Society once committed itself by rejecting Benjamin Franklin's paper on lightning conductors. And more recently by the stringent rules about the reading of papers made since the discussion at Glasgow about psychic phenomena, the managers of the British Association have intercepted no spiritualistic paper, for no Spiritualist ever offered them one, but have possibly thinned the number of papers on other subjects. At the Dublin meeting, the Biological Section and all its departments, read no papers at all on the Thursday, and little or nothing was done in most of the sections on the closing day. The Rev. S. Haughton called the attention of his hearers on one occasion to the very short supply of papers in one of the sections. How far this short supply resulted from the restrictive rules laid down about the reading of papers, in the attempt to prevent consideration of the psychic phenomena of nature, it is impossible to say.

BIRMINGHAM, MONDAY.

After my arrival here I called upon that good worker in Spiritualism, Mr. Aaron Franklin, at his house in Birmingham, near Navigation-street, and he furnished me with the following information, which I quote in his own words:—

"Last Monday, at Mr. Perks' rooms in Bridge-street West, an interesting *séance* was held, or rather *séances*, as there were two—the one directly following the other. Mr. John Summerfield was the medium. The following friends were present: Mr. Sneath and friend, Mr. and Mrs. John Colley, Mrs. S. and friend, Messrs. Pembroke, Perks, Powell, and Eades, Mrs. Summerfield, Mrs. Franklin, and myself. The sittings were not held under strict test conditions, although there were one or two sceptical friends present. The phenomena were continuous, and of a convincing character. A large quantity of flowers was placed upon the table; flowers were put in the dark into the hands of each sitter, some being conveyed to those outside the circle. A violin was taken, and the strings struck over the circle of the sitters, and it gently touched their heads. The room was suffused with sweet perfume, and the process of fanning was kept up for some time by our spirit friends. The spirits at one time asked Mrs. Franklin if she would like anything in particular. She replied, 'Anything you please;' but I said I should very much wish them to bring a canary for Mrs. Franklin if they possibly could. The spirits' reply was, 'We will try to do so.' In the early part of the sitting we noticed a glass tumbler on the mantelpiece; we heard it removed to the table; in a few moments we heard the glass move, and were requested to light up, and we were all delighted to see under the tumbler a canary lying asleep, apparently mesmerised. The spirit said it is for Mrs. Franklin. Then through the medium was said, 'Mamma, it comes with all the love that it is possible to convey from a child to its mother; and always when you look at it think of me.' At the close of the *séance* the bird was safely removed to Harborne, where it is doing well, and is highly prized by the recipient as a birthday gift from a dearly loved daughter in the Summer Land."



## A LIFE SAVED BY SPIRIT POWER.

IN *Scribner's Monthly* for November, 1871, is an article entitled "Thirty-seven Days of Peril," vividly illustrating the loving care with which friendly spirits watch over and guide our footsteps.

Mr. Truman C. Evarts was one of a party of several who started in August of that year to explore the region of the Upper Yellowstone, in the Rocky Mountains. After some days' travelling he became separated from his companions. In his narrative he says: "On the day that I found myself separated from the company, and for several days previous, our course had been impeded by the dense growth of the pine forest, and occasionally large tracts of fallen timber, frequently rendering our progress almost impossible. Whenever we came to one of these immense windfalls each man engaged in the pursuit of a passage through it, and it was while thus employed, and with the idea that I had found one, that I strayed out of sight and hearing of my comrades." . . . .

The next morning, rising at dawn, he mounted his horse and took his course in the supposed direction of the camp, but he was obliged frequently to dismount and examine the ground for the faintest indications. "Coming to an opening, from which I could see several vistas, I dismounted for the purpose of selecting one leading in the direction I had chosen, and leaving my horse unhitched, as had always been my custom, walked a few rods into the forest. While surveying the ground my horse took fright, and I turned around in time to see him disappearing at full speed among the trees. That was the last I ever saw of him. It was yet quite dark. My blankets, gun, pistols, fishing tackle, matches—everything except the clothing on my person, a couple of knives, and a small opera-glass, were attached to the saddle."

Not despairing, he travelled that day, and at night reposed among fallen trees, and upon a couch of pine foliage which he gathered for the purpose. "A feeling of weakness took the place of hunger. Conscious of the need of food, I felt no cravings. Occasionally, while scrambling over logs and through thickets, a sense of faintness and exhaustion would come over me, but I would suppress it with the audible expression, 'This won't do; I must find my company.'" On the next day he emerged from the forest into the open country, and discovered some thistles, the roots of which were nearly the only food he thenceforth subsisted upon, or rather starved upon. He was exposed to storms of mingled snow and rain, his clothing was torn, and through the rents the chilling moisture found ready access. On the third day he discovered a group of hot springs, and selecting a spot between two of them, he built a bower of pine branches, and there remained seven days. On the morning of the eighth day after his arrival at the springs he recommenced his wearisome and almost hopeless journey. "Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I know that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, was in a condition to receive impressions akin to insanity. I was constantly travelling in dreamland, and indulging in strange reveries such as I had never before known. I seemed to possess a sort of duality of being, which, while constantly reminding me of the necessities of my condition, fed my imagination with vagaries of the most extravagant character. Nevertheless, I was perfectly conscious of the tendency of these morbid influences, and often tried to shake them off, but they would ever return with increased force, and I finally reasoned myself into the belief that their indulgence, as it afforded me pleasure, could work no harm while it did not interfere with my plans for deliverance. Thus I lived in a world of ideal happiness, and in a world of positive suffering at the same time."

After many days spent in searching for some trail, he says: "I selected for a landmark the lowest notch in the Madison range of mountains. Carefully surveying the jagged and broken surface over which I must travel to reach it, I left the lake and pushed into the midst of its intricacies. All the day until nearly sunset I struggled over rugged hills, through windfalls, thickets, and matted forests, with the rock-ribbed beacon constantly in view. As I advanced it

receded, as if in mockery of my toil. Night overtook me with my journey half accomplished." The next day he arrived at the base of the range and scanned hopelessly its insurmountable difficulties. "What a feeling of helpless despair came over me with the conviction that the journey of the last two days had been in vain."

"While I was thus considering whether to remain and search for a passage, or return to the Yellowstone, I experienced one of those strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence. An old clerical friend, for whose character and counsel I had always cherished peculiar regard, in some unaccountable manner seemed to be standing before me, charged with advice which would relieve my perplexity. I seemed to hear him say, as if in a voice and with the manner of authority: 'Go back immediately, and rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness.'

"'Doctor,' I rejoined, 'the distance is too great. I cannot live to travel it.'

"'Say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible—it is your only chance.'

"'Doctor, I am rejoiced to meet you in this hour of distress, but doubt the wisdom of your counsel. I am within seventy miles of Virginia. Just over these rocks, a few miles away, I shall find friends. My shoes are nearly worn out, my clothes are in tatters, and my strength is almost overcome. As a last trial, it seems to me I can but attempt to scale this mountain or perish in the effort, if God so wills.'

"'Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in Heaven. Help yourself, and God will help you.'

"Overcome by these and other persuasions, and delighted with the idea of having a travelling companion, I plodded my way over the route I had come, intending at a certain point to change it so as to strike the river at the foot of the lake. Stopping after a few miles of travel I had no difficulty in procuring fire, and passed a comfortable night. When I resumed my journey the next day the sun was just rising. Whenever I was disposed, as was often the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement, but his reticence on other subjects both surprised and annoyed me. . . . Once, while struggling through a field of tangled trunks which seemed interminable, at one of the pauses I found myself seriously considering whether it was not preferable to die there than renew the effort to proceed. I felt that all attempts to escape was but a bitter prolongation of the agony of dissolution. A seeming whisper in the air, 'While there is life there is hope; take courage,' broke the delusion, and I clambered on. . . . I lost all sense of time. Days and nights came and went, and were numbered only by the growing consciousness that I was gradually starving. I felt no hunger; did not eat to appease appetite, but to renew strength. I experienced but little pain. The gaping sores on my feet, the severe burn on my hip, the festering crevices at the joints of my fingers, all terrible in appearance, had ceased to give me the least concern. The roots which supplied my food had suspended the digestive power of the stomach, and their fibres were packed in it in a matted, compact mass.

"Not so with my hours of slumber. They were visited by the most luxurious dreams. I would apparently visit the most gorgeously decorated restaurants of New York and Washington; sit down to immense tables spread with the most appetising viands; partake of the richest oyster stews and plumpest pies; engage myself in the labour and preparation of curious dishes, and with them fill range upon range of elegantly furnished tables, until they fairly groaned beneath the accumulated dainties prepared by my own hands. Frequently the entire night would seem to have been spent in getting up a sumptuous dinner. I would realise the fatigue of roasting, boiling, baking, and fabricating the choicest dishes known to the modern *cuisine*, and in my disturbed slumbers would enjoy with epicurean relish the food thus furnished, even to repletion. Alas! there was more luxury than life in these somnolent vagaries.



"It was a cold, gloomy day when I arrived in the vicinity of the falls. . . . The only alternative was to seek shelter in a thicket. . . . Constant friction with my hands, and unceasing beating with my legs and feet saved me from freezing. It was the most terrible night of my journey, and when, with the early dawn I pulled myself into a standing posture, it was to realise that my right arm was partially paralysed, and my limbs so stiffened with cold as to be almost immovable. . . .

"My old friend and adviser, whose presence I had felt more than seen the last few days, now forsook me altogether. But I was not alone. By some process which I was too weak to solve, my arms, legs, and stomach were transformed into so many travelling companions. Often for hours I would plod along conversing with these imaginary friends. Each had his peculiar wants which he expected me to supply. The stomach was importunate in his demands for a change of diet—complained incessantly of the roots I fed him, their present effect and more remote consequences. I would try to silence him with promises, beg of him to wait a few days, and when this failed of the quiet I desired, I would seek to intimidate him by declaring, as a sure result of negligence, our inability to reach home alive. All to no purpose—he tormented me with his frolicful humours through the entire journey. The others would generally concur with him in these fancied altercations. The legs implored me for rest, and the arms complained that I gave them too much to do. Troublesome as they were, it was a pleasure to realise their presence. I worked for them, too, with right good will, doing many things for their seeming comfort, which, had I felt myself alone, would have remained undone. They appeared to be perfectly helpless of themselves; would do nothing for me or for each other. I often wondered, while they ate and slept so much, that they did not aid in gathering wood and kindling fires. As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer. I recall, as I write, an instance where, by prompt and timely interposition, the representative of the stomach saved me from a death of dreadful agony. One day I came to a small stream issuing from a spring of mild temperature, on the hillside, swarming with minnows. I caught some with my hands and ate them raw. To my taste they were delicious. But the stomach refused them, accused me of attempting to poison him, and would not be reconciled until I had emptied my pouch of the few fish I had put there for future use. Those that I ate made me very sick. Poisoned by the mineral in the water, had I glutted my appetite with them as I intended, I should doubtless have died in the wilderness, in excruciating torment.

"A gradual mental introversion grew upon me as physical weakness increased. . . . All doubt of immortality fled in the light of present realities. So vivid were my conceptions of the future that I longed for death, not less as the beginning of happiness than as a release from misery. Led on by these reflections, I would recall the varied incidents of my journey—my escape from the lion, from fire, my return from the Madison Range—and in all of them I saw how much I had been indebted to that mysterious protection which comes only from the throne of the Eternal. . . . Bitter as was my experience, it was not unrelieved by some of the most precious moments I have ever known. . . .

"I resumed my journey the next morning, with the belief that I should make no more fires with my lens. I must save a brand or perish. The day was raw and gusty; an east wind, charged with storm, penetrated my nerves with irritating keenness. After walking a few miles the storm came on, and a coldness unlike any other I had ever felt seized me. It entered all my bones. I attempted to build a fire, but could not make it burn. Seizing a brand, I stumbled blindly on, stopping within the shadow of every rock and clump to renew energy for a final conflict for life. . . . Once only the thought flashed across my mind that I should be saved, and I seemed to hear a whispered command to 'struggle on.' Groping along the side of a hill, I became suddenly sensible of a sharp reflection, as of burnished steel. Looking up, through half-closed eyes, two rough but kindly faces met my gaze.

"'Are you Mr. Evarts?' 'Yes, all that is left of him.' 'We have come for you.' 'Who sent you?' 'Judge Lawrence and other friends.' 'God bless him, and them, and you! I am saved!' and with these words, powerless of further effort, I fell forward into the arms of my preservers in a state of unconsciousness. I was saved."

Dr. Eugene Crowell, of New York, commenting on this narrative in his *Primitive Christianity and Modern Spiritualism*, says:—"He was saved, and by angelic ministry. Thousands of persons who have read the story of Mr. Evarts' experience know—provided he relates that experience correctly, of which I have no doubt—that there was no illusion, no hallucination about it. Both what he saw and what he heard were real. The most blessed and willing task which our spirit friends undertake in our favour is to comfort and support us in our trials and sufferings, and many times through their instrumentality we are made happier in adversity than we were in prosperity. He says:—"Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I know that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, was in a condition to receive impressions akin to insanity." It is a well-known fact that the condition of the system that is induced by fasting is favourable to the reception and recognition of spiritual influences, and Mr. Evarts' condition was precisely the most favourable for receiving these impressions; and after testifying that his mind was unimpaired, we are not surprised that, in accordance with the education which rejects all spiritual impressions, he should liken this condition of mind to that which accompanies insanity, but this professed opinion of his does not affect the truth as to this condition. He was constantly travelling in dreamland, and indulging in strange reveries such as he had never before known. He seemed to possess a sort of duality of being, which, while constantly reminding him of the necessities of his position fed his imagination with 'vagaries' of the most extravagant character. Allowing that spirit friends foresaw the hardships and the exhaustive labour to which he would be subject, what could have been better designed for his welfare than to thus fill his mind with vagaries so well calculated to divert his thoughts from the appalling difficulties and dangers that environed him, to protect him from the crushing effects of the paralysing fear and hopelessness that otherwise would in a few days have rendered him unequal to the task before him. It must be admitted that these 'vagaries' which filled his mind were helpful and successful, and if so, they were the best means that sympathising and wise intelligences could employ in that stage of his difficulties. By their means he 'lived in a world of ideal happiness, and in a world of positive suffering at the same time.' And it was necessary that he should suffer; otherwise the incentive to exertion would have been wanting; and provided his spirit guides possessed the power to prevent all suffering, it would have been unwise to exercise it.

"So much for the 'strange reveries' or 'vagaries' that so well served the purpose of partially diverting his thoughts from his condition; but if these were not spirit impressions, what can be said of his 'old clerical friend,' whom he clearly recognised standing before him, and for so many days ever present to counsel and encourage him. When losing time and strength in his perplexity whether to proceed or retreat, this spirit of his old friend said to him, 'in a voice and with the manner of authority, "Go back immediately, as rapidly as your strength will permit. There is no food here, and the idea of scaling these rocks is madness."' Then when he objected, this friend rejoins: 'say not so. Your life depends upon the effort. Return at once. Start now, lest your resolution falter. Travel as fast and as far as possible; it is your only chance.' Again he states his objections, and again his friend replies: 'Don't think of it. Your power of endurance will carry you through. I will accompany you. Put your trust in Heaven. Help yourself, and God will help you.'

"Is it possible to admit that Mr. Evarts is here stating the truth, and yet doubt the overwhelming intrinsic evidence of the reality of this appearance, of its being an objective perception, and not a subjective impression. Can it for a moment be supposed that the earnest pleadings, the emphatic warnings, the promised realisation of hopes, together with



the sound judgment and sagacity displayed in the counsel here given, were the product of a delirious brain, and especially when Mr. Evarts himself declares that his mind was unimpaired; and the apposite reasons apparent in his objections sustains the truth of his assertion; and besides which, the result of adopting this advice was his salvation. The promise given by his friend was faithfully kept. He says: 'Whenever I was disposed, as was often the case, to question the wisdom of the change of routes, my old friend appeared to be near with words of encouragement.' Here is a continued process of action which indicates a high degree of intelligence, of sound judgment, and is entirely incompatible with the operation of an unsound mind, and cannot possibly be ascribed to a dual action of the mind of Mr. Evarts, unless, on the one hand, we assume that he was insane, when there is not the least proof of it; or, on the other, that he was perfectly rational, and yet in a mental condition in which he possessed two individualities, one striving against the other, and yet both seeking his best good.

"At first, no doubt, all his spirit friends could do was to impress his mind with pleasing thoughts and images; but as he became more attenuated, less earthly and more spiritual, his spiritual vision was opened, and he was able to discern the spirit of his old friend. About this time also his uneasy slumbers were made pleasant, and even delightful, and consequently refreshing, through the labours of the same intelligences in impressing his mind with dreams, or rather visions, of luxurious repasts which he found occupation in preparing, and in which he indulged; and from the satisfaction thus obtained, though apparently visionary, derived some compensation for the real deprivations connected with his situation.

"With Mr. Evarts, as in all other cases where great exertions are necessary while the physical powers are in an exhausted state, varied means were required to incite to exertion, and that interest might be excited and sustained, and in time his spirit guides found it necessary to resort to other means to support his sinking powers. He had become familiar with the appearance and conversation of his clerical friend, and as fresh stimulus to exertion, his guides devised the plan of personifying the different members of his body, by which his arms, legs, and stomach were, to all appearance, transformed into so many travelling companions, with whom he conversed upon the wants of each, and which they assumed he was bound to supply, thus imposing upon him a responsibility which turned the currents of his gloomy thoughts from himself, and stimulated him to renewed exertions. 'Troublesome as they were, it was a pleasure to realise their presence. I worked for them, too, with right good will, doing many things for their seeming comfort, which, had I felt myself alone, would have remained undone. . . . As a counterpoise to their own inertia, whenever they discovered languor in me on necessary occasions, they were not wanting in words of encouragement and cheer.' And at one time the representative of the stomach prevented him from eating poisonous minnows, and thus saved him from a painful death.

"It will be said by some, these were trivial means for angels to use; if they were the agents employed they would have resorted to means more worthy of their elevated condition; but supposing that they in their wisdom found these the best means, would they not wisely have employed them? Is a physician of the highest attainments above using the proper means, however humble, in relieving his patient and effecting his cure? Could the doubter, or perhaps caviller, have devised different and more effectual means to accomplish the deliverance of this unfortunate man? I doubt it, and believe he will also, if he candidly consider the peril and difficulties that environed him; his sole nourishment the thistle root; what we would consider a mockery to propose for this purpose; with insufficient clothing; exposed to the vicissitudes of weather, with no protection at night; compelled to travel footsore, maimed, and exhausted for weeks together before he could hope to reach a human habitation, his salvation was a miracle, even when effected by the aid of watchful and devoted spirit friends. Without their assistance, and left to his own unaided resources, his deliverance must have been impossible.

"Mr. Evarts is not alone in 'experiencing one of those

strange hallucinations which many of my friends have misnamed insanity, but which to me was Providence.' These experiences are not uncommon to the human family, and notwithstanding the determined manner in which most men combat what they call 'these hallucinations,' there are moments when a conviction that they are of a higher character, and deserve a better name, will flash upon the mind and fairly challenge confession; and I much mistake if Mr. Evarts himself does not since this experience fully believe in angel ministrations, and I have little doubt that he would have fully acknowledged to this belief in his narrative could he have found a respectable and popular magazine with the independence and courage to admit it with such a confession."

### Correspondence.

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

#### SPIRITUALISM IN PARIS.

SIR,—Since my arrival here, over a month ago, I found that some healthy and promising changes have taken place among the followers of the harmonial philosophy. I scarcely believed in the near proximity of those changes when I left Paris in December last. The "Spirites" and "Spiritualists," so antagonistic toward one another, have to some extent clasped hands, and, what seems more extraordinary to me, is that the leading disciples of Kardec should have made the forward step in the matter of conciliation, and adopted such practical ways and means as to leave no loopholes for dissentients to hide in. At great expense the *Société Spirite* and *Revue Spirite* have established their new quarters in a more convenient place, at the north-east end of the Palais Royal, No 5, Rue Neuve des Petits Champs, where comfort and elegance are combined for the benefit of members and visitors. The hall, or meeting-room, is of good size, well-lighted, and contains the Spiritualistic publications of all countries. Alongside is a neat library-room, where the shelves are loaded with books and pamphlets. As an earnest endeavour to be up and doing, the reorganised society lately requested me to write to Boston, to the publishing house of Rich and Colby, for a large number of works to increase this library, and make it attractive to English readers, residents or visitors. The not defunct but transformed *Société Spirite*, which had a rather too defined personal character—"for the diffusion of the doctrines of Allen Kardec"—is now styled "The Scientific Society for the Study of Psychology."

I am aware that *The Spiritualist* has already published the substance of the above information, and furthermore made known the constitution and regulations under which the referred-to society acts; but I dare say the repetition, with additional points, will not be considered superfluous.

Mr. Leymarie presides as chairman at the meetings of the Psychological Society on Tuesday and Friday evenings, and acquits himself well of that function, which, under the new circumstances, becomes at times difficult to fill, as the combative faculties of sections, not fully married in tight bonds as yet, are apt to kindle and blaze to some extent. Some of the opposers of the doctrines of Kardec frequent these meetings and take part in the discussions; they also at times deliver lectures. As a rule, the hall is made lively and agreeable by the presence of many attentive listeners, ladies and gentlemen; and at every meeting foreigners from different countries are to be seen, even from Australia. Mr. Edward Maitland, author of *The Soul, and How it Found Me*, accompanied by a lady relative, attended lately one of the mesmeric *séances* held in the hall. Tuesday evenings are devoted to mesmeric experiments and discourses, Mr. Hippolyte and a *confrère* acting as principal operators. There are in Paris several mesmeric societies; one, established 1860, at No. 20, Rue des Neuve Petits Champs, where I found a large company of ladies and gentlemen, members principally. The subjects that we saw did not show any signs of clairvoyance, and I understood that they had but few sensitives of that description. Mr. Dangerville, residing on the premises, is the president of the society, whose members, as a rule, are opposed to our doctrines. I saw there a Mr. Donato, of Liège, France, who has a celebrated sensitive and clairvoyant, whose powers have been tested, I am told, before large assemblies here and elsewhere. I find that the cause is somewhat impeded here by divers circumstances. The Government regulations render it difficult to step forward and to assert its claims, and the people, as a rule, are averse to paying mediums for services rendered. At the Psychological Society I met an *ex-abbé*, *le père* Marshal, author of *L'Esprit Consolateur*, and *Mémoires d'un Missionnaire*, two works which have attracted much notice and praise. Mr. Marshal is a fluent and elegant speaker. He, with Father Hyacinthe, founded the New Church at Geneva.

Among the *littérati* here are found many warm friends of the cause, also in the ranks of *artistes*. *La Religion Laïque*, edited by Mr. Fauvety, a celebrated writer, devotes (monthly) several pages to Spiritualism. Mr. De Bonnemère contributes able articles on the subject in that paper. I find, however, that most book writers take the high flights of the doctrine; go too much into the scholastic style—abstruse sense; and do not generally attach themselves to experimental phrases and demonstrations.

HENRY LACROIX.

Paris, August 20th, 1878.

#### ANIMAL PSYCHOLOGY

SIR,—In Mr. Romanes' very able lecture his conclusion is that "the only difference which analysis can show to obtain between the mind of man and the mind of the lower animals consists in this, that



the mind of man has been able to develop the germ of rational thought, which is undeveloped in the mind of animals, and that the development of this germ has been due to the power of abstraction, which is rendered possible by the faculty of speech." As leading to this conclusion—which I am not going to dispute—he says that "from the mental condition of uneducated deaf-mutes we learn that, in the absence of language, the mind of a man is almost on a level with the mind of a brute in respect of its power of forming abstract ideas." Immediately preceding this he states that a deaf-mute, *previous to education*, "supposed the Bible to have been printed by a printing-press in the sky, which was worked by printers of enormous strength;" and that, in another similar case, a deaf-mute "supposed the object of going to church to be that of doing obeisance to the clergy."

Now if deaf-mutes, who have "never been taught finger-language, or any other system of signs," can yet possess ideas—"abstract" or not—like these, is there not, somehow, a *very great* difference between the lower animals and human beings *before* language comes into play at all? Which of the lower animals can form conceptions like these?

Should Mr. Romanes observe these lines, and give a few words in reply, he will confer a favour on many who, like myself, have no scientific knowledge on this most important subject. A. T.

Peebles, Aug. 26th, 1878.

ANONYMOUS ASSERTIONS ABOUT MAGIC.

SIR,—For the further information of the readers of the article, "Opinions about Occultism and Spiritualism," in your last issue, and all other truthseekers equally interested but possibly disappointed and intimidated from their cherished studies by the extracts presented therein, and for the confirmation of the grand truth embodied in it of the necessity for a natural bias, physically and mentally, towards the occult, in all who would attain to any proficiency in its practical working, I send a verbatim extract from a letter from an intimate friend of the author of *Art Magic*, never before published. The writer says:—

"My friend, the author of *Art Magic*, can do all he writes of, make himself invisible, travel the air, or any of the feats described. He can command the elementaries, or do anything else of which he writes; he has Hindoo servants who can also do so; but he is a man of rank and station, and of course will not make an exhibition of himself, or parade his powers before a gaping world. He insists upon it that the practical powers of *Art Magic* are only to be obtained, as he obtained them, and as the Fakeers of India obtain them by the arts he has laid down. . . . My friend has fully convinced me there is no royal road to power, and that invocations and talk are of no effect, without a body prepared physically, and a mind concentrated by contemplation, fasting, abstinence, and severe mental and physical exercises. In these methods the true virtue of initiation consists."

As to this "M.A. (Oxon.)," seems conclusive when he says "nothing short of the severest exercise of will, so severe as to paralyse the mental powers for a long subsequent time, can avail to produce any objective effect"—unless, of course, the individual possesses the natural hereditary bias I before referred to, or is so favourably circumstanced and situated as to be able and willing to subject himself to a preparatory course of training, obviously undesirable and probably unsatisfactory, except to the few who already possess from birth, if they do not cultivate or exercise, those psychical germs.

ONE OF THE FIVE HUNDRED.

OCCULTISM.

SIR,—I have read with exceeding interest the most able and admirable article in your number this week from the pen of Mrs. Hardinge. I, as a Spiritualist, not as yet an occultist, cannot but endorse all that her eloquent language narrates.

It appears to me that Spiritualists, as students of the divine nature, the non-material part of man, ought to be the foremost to enrol themselves in the list of those anxious and eager to solve that most momentous problem. Spiritualism gives us the key; but we have unlearned and clumsy hands, and nothing really comes of our ignorant efforts.

It appears to me that occultism presents a field for occult inquiry. We ought most anxiously to explore it; and is it not, at least, possible that occultism may represent the ancient form of the coming modern science? As astrology preceded astronomy, may not some new science succeed occultism? In its day occultism served its own purpose sufficiently and satisfactorily. Science has made strides since, and through a modern and more positively scientific method, may not ancient occultism develop in a new and glorious, possibly an *exact* science—the *real* science of the soul? Even with the possibility of such a result, is it wise of Spiritualists to assail or ignore occultism? All Spiritualists who have investigated their phenomena in a truly earnest and truthful spirit agree in stating that they are overburdened with phenomena, all more or less similar; but they are quite unprovided with any positive theories in consequence.

Indeed, it appears to me that truthful phenomena increase, but not with them corresponding knowledge. Facts crowd upon us, and we are all longing to *begin* even some scientific method, some real solving of the problems; but time goes by, and we Spiritualists are much as we were, glorying in our knowledge which raises us so much out of the dust of the material world; and still the earnest ones amongst us feel beaten to the dust again under the greatness of our knowledge and the smallness of our comprehension of this vast subject. The key is given to us; we try to turn the lock; but the door will not open. Let us try what occultism will do, and the first gleams of the sunshine through the parting doors will soon inspire us all. My belief is, the doors will open. Such knowledge is *not* too great for man; if it were we should never even have had the reviving mental glimpses we most of us have had. Had the sages of old been told of the wonderful results of modern

science, would they not have been scared? The possibility of knowing something that is at present unknowable may scare us now, but in the future it may seem simply a matter of fact. To have an exact science of the soul may seem very astonishing now; but, still, that is no logical reason why it should astonish us in the future.

Let us chase the demon of materialism from the world through the advent of a material Spiritualism, if I can express it in such contradictory terms. I mean to say, let us prove our Spiritualism as other sciences are proved, not always in a material, but at all events in an intellectual sense. If Spiritualism is never to be grasped through the reason, it will always remain much as it is—mysterious, unproved doctrine, to be believed in by some only, those who have by nature a capacity for judging and reasoning of events by other faculties than the common ones. To these people Spiritualism is and must be a truth of the most glorious and noble a kind. To others, deprived of these divine faculties (I do not mean commonplace, unintellectual credulity), who must judge of a thing through the five senses commonly ascribed to man, Spiritualism will remain an unprovable, and possibly a fraudulent assertion.

It appears to me, therefore, that occultism being the material means of proving the hypothesis of Spiritualism to be neither fraudulent nor unprovable, it behoves us Spiritualists to set to work to see if, instead of scouting the venerable but obsolete science, we may not take it to our hearts, and develop it into another region of intellectual life for our own and every one's sake. Only let us know how to set to work. I. DE S.

SPIRITUALISM IN EAST LONDON.

SIR,—Last Sunday I opened a discussion on Spiritualism, on the Mile End "waste," and was agreeably surprised that among the audience there were a few Spiritualists who had previously been strangers to me, which indicated that the cause is gaining ground. I was also much pleased at the attentive manner with which my evidences of spirit communion were received. I found no opposition; a few friendly inquiries were made, which to me was encouraging; in fact, we had a very pleasant discussion indeed. JAMES CAIN.

S, Bloomfield-road, Burdett-road, E., Aug. 26th, 1878.

SPIRIT-HANDS.

(To the Editor of "The Banner of Light.")

SIR,—In the summer of 1875 I attended eighteen *séances* given by the Bangs Sisters, at their home in Chicago; and on reviewing my memoranda of those meetings, I think a brief summary of certain facts there witnessed may interest some, if not all, of your many readers.

Elizabeth and Mary Bangs were young ladies aged about fifteen and eleven years respectively, and at that time in the fifth year of their development as physical mediums.

We sat for the materialisation of hands around a common black walnut dining table on castors, and rendered dark underneath by being encircled with waterproof cloth, fastened around the table-edge with small hooks and screw-eyes, and having an aperture about 12 × 18 inches cut in the top, and loosely curtained with two strips of black cotton velvet. The circle room, an ordinary parlour, was moderately lighted with gas during the experiments.

At the first four sittings no hands appeared; but various musical instruments were played upon, and slate-writing occurred—all under the table.

During the next six sittings beautifully-formed white hands were thrust upward through the aperture, which, by snapping the thumbs and fingers, drumming on the table top, grasping objects, touching the hands of the circle, &c., demonstrated the fact that they obeyed an intelligent power.

During the next eight sittings different-sized hands and arms of both whites and Indians were projected (often simultaneously) from the aperture. The fingers were sometimes graced with rings, the wrists with bracelets, the arms draped with laces and other ornamental apparel. The Indians brought beads, feathers, and other adornments usually worn by the aboriginal tribes. Not more by ornament, colour, shape, and pantomimic movements of the hands than by the peculiarities of the messages they wrote were the race characteristics and individualities of the spirits manifesting plainly apparent.

An interesting feature was the gradual formation of a spirit-hand. During the fifth sitting, a slender white cylinder, about three inches in length and one-eighth inch diameter, resembling a common wax lighting taper, was thrust upward through the aperture. At the sixth sitting *two* cylinders were displayed, each the same size as the first. At the seventh sitting *three* cylinders were shown, about the diameter of an ordinary lead pencil, at first perfectly rigid, and seeming to adhere one to another; however, they soon became flexible, and on close inspection were found to be *spirit-fingers*, with perfect joints and tiny nails.

On the next evening a complete and finely-formed spirit-hand was presented, which had developed to maturity before our eyes from the little spindle of refined matter that our senses had first perceived.

What a beautiful and wonderful process is materialisation. It demonstrates that knowledge and power have been given to the spirit in its supermundane existence to exercise such control over the molecular forces of the universe as to arrange matter in harmonious forms, and endow the same with intellectual life. AUSTIN A. BURNHAM.

Chagrin Falls, Ohio.

THE human frame is something acted upon by a power outside of us, as familiar with that organisation as we are ignorant of it.—*Agassiz*.

A RELIGION in which faith and reason harmonise is essential to the best human development. But a philosophy without faith is destructive; and a theology which declares war between faith and reason with a view to silence and subjugate the latter, tends to warp conscience, and to breed confusion, hypocrisy, tyranny, and persecution.—*Clark*.



## MORE FROM MR. HOWITT ON SPIRITUALISM.

THE following letter from Mr. Howitt to a gentleman on the staff of *The Nottingham Journal* was published in that paper on August 10th:—

Dietenheim, Bruneck, Tyrol, May 27, 1878.

DEAR SIR,—Yours of the 30th of April, my daughter, Mrs. Alfred Watts, of London, has forwarded to me, and I should have more immediately replied to it, but it reached me just as we were leaving our winter residence, Rome, for this, our summer one. You, of course, are aware that Rome is too warm after May for the cooler constitutions of more northern people; and, therefore, May, or early June, sees a rapid exodus of its visitors. We leave Rome May 1st, and this place to return thither on November 1st.

With respect to your immediate inquiry as to the reality of Spiritualism as a fact, I should have thought you could have amply ascertained that at this time of day. My experience of it has been of about twenty-five years, and of its reality I have been only more deeply convinced. I do not know what is exactly the expression of mine to which you allude, but undoubtedly we consider Spiritualism as one of our greatest blessings, from the simple fact that it has given us positive proofs of the continuity of existence, taught not only in the Bible, but by all the great authorities of all times and nations. It is one thing to *believe* this, another to *know* it from actual and unquestionable evidence. This is a fact which demons as well as angels can demonstrate, and in Spiritualism you come on plenty of evidence from both sources.

Mr. Serjeant Cox is peculiar in his theories, professing to attribute all the phenomena to what he calls psychic force. To my knowledge the learned serjeant has seen all sorts of manifestations, public and private, for, I suppose, at least fifteen years, and many of them have given most striking proofs of mind and reason. A force, therefore, which thinks and reasons may be called what people please, but to me it is a spiritual, conscious, self-acting agent—*i.e.*, a spirit. The theory of Serjeant Cox and the Psychologists is pretty much on a par with that of people who think themselves Atheists, but who account for this universe with all its marvellous phenomena by the agency of *Law*, which evidently possesses mind, intellect, invention, power, and all the sentiments which render the greatest men illustrious, and that in an infinite and eternal degree—in a fullness which can and does supply all those qualities and powers to whole races and generations of men, without the slightest diminution in itself. Atheists, or those who imagine themselves such, may call this Law, but that is but a poor misnomer for a *Law-Giver*. It is, in fact, the real definition of a Deity, beyond all human conception, wise, glorious, and good.

Spiritualism has, unfortunately, been supposed to be the true source of religious doctrine; and from this mistake has arisen all the follies and extravagances which now disgrace it. From this grand error it has become the fountain of more follies, extravagances, and superstitions than even Popery. People think that the dictation of an opinion by a spirit is a guarantee for its truth; but no fact in Spiritualism is more patent than that shoals of spirits, of all grades and conditions, are about us, and dictate those opinions which they held on earth.

It is perfectly plain that you must know who the dictating spirit is before you can know the real value of his inspiration; yet every person of any experience knows that nothing is so difficult as the identification of communicating spirits. But people believing spirits, merely because they are spirits, have come to believe in Reincarnation, Freeloivism, Buddhism, Parseism, and a dozen other follies. If you want to see the chaos and clash of such retrogradisms, you have only to read a few numbers of *The Spiritualist*, a London organ of the Bloomsbury set, calling itself "The British National Association of Spiritualists."

You will say then—Where is the value of Spiritualism, and what is the advantage of it? I answer—Simply from its giving abundant and unquestionable proofs of man's immortality. I may transcribe what I wrote to another gentleman but yesterday. "Spiritualism is a great truth, independent of all creeds. It is a *fact* demonstrated by spiritual means, and which in return demonstrates *the other great fact* of the continuity of spirit life. As a great and eternal truth it is self-existent, and utterly independent. As a primal and master truth it is naturally auspicious to religious truth, but it is not necessarily the teacher of any other truth than that of the immortality of man. The teaching of creeds and dogmas is not its specific business—that is the province of theology. As a truth, it is favourable to all truth; and as we believe, on both historic and moral grounds, that Christianity is also based on substantial truth, we naturally *expect* that it will nourish and strengthen the Christian faith: but it imposes doctrine on no man."

It would be long to tell you all the manifestations of spirit presence, intelligence, and power which I have witnessed in private circles, where certainly there were no jugglers; suffice it to say that they have been such as no mortal agencies could have produced. I have never witnessed those materialised spirits which appear now so frequently in London *séances* in private families—they have occurred since I left London; but I have seen spirit hands, felt them and received articles from them. I have seen them throw down Indian idols from a cheffonier, and roll them about the floor, and unscrew them (the Indian screws turning the reverse way to ours). I have attended spirit concerts at the house of a gentleman who, at that time, had no acquaintances in the spiritual circles, and heard most excellent and distinct singing of well-known English songs, the voices being near the ceiling. I have heard these spirits play on the piano, and that repeatedly. We have had the news of the drowning of one of our sons in New Zealand brought by spirit agency, with all the

details, when such a fact was most unexpected and improbable; besides a vast number of things equally surprising.

What our experiences have been are the experiences of tens of thousands of people, of the most sound intellects and sober senses. Yet you will see by what I have said that the inquiry must be entered upon with the same caution that any one would deal with those beneficent but active agents, fire, water, darkness, or lightning. No one should believe a spirit merely because it is a spirit, or take for granted what cannot be otherwise proved to be true. From neglect of this rule come all the vices and errors of Spiritualists.

As a work which may give you information on the facts and literature of Spiritualism, there is a small but comprehensive one, called *Planchette, or the Despair of Science*, by Epes Sargent. In this you will see fairly related the concise history of the movement, and a fair statement of the arguments of both friends and opponents. I think it costs only six shillings, and may be got at Burns's, 15, Southampton-row, Holborn; where, also, you might get my *History of the Supernatural in all Ages and Nations*, two volumes, in which you will see that Spiritualism is as old and as diffused as our race, and infinitely surpasses all other beliefs in the number of its adherents; for all Eastern nations are, and ever have been, Spiritualists. It was believed in and known by all the great minds of all civilised nations, from the most ancient era down to our own.

I don't know what is the status of Spiritualism now in Nottingham, but I believe some time ago there were some rather wild professors of it.

Many Spiritualists will have it that Spiritualism is a new religion. It is what I tell you, simply a great natural fact. We do not want any new religion. We have already one which bears all the marks of a Divine origin, and contains everything that is best adapted to our needs—most fitted for our guidance, and most fraught with consolation in our sorrows and with strength in our trials. God gives bounteously, but He does not attempt to "gild the refined gold, or add fresh fragrance to the violet."

WILLIAM HOWITT.

THE DOCTRINE OF ETERNAL PUNISHMENT.—A Wesleyan minister, the Rev. William Impey, has just resigned his office as general superintendent of the Wesleyan missions in South Africa. Some time ago the rev. gentleman wrote to the mission secretaries in London, stating that he could no longer enforce on his brethren, or on the Kaffir converts, the "plain grammatical sense" of the words in the Methodist standards which require it to be taught that "hell is a dark, bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever, by having their bodies tormented with fire and their souls by a sense of the wrath of God." At the request of the secretaries he came to London, and, as a result of his conference with them, he resigned the position of Wesleyan minister which he has held for forty years.—*The Globe*, Aug. 26th.

## ANSWERS TO CORRESPONDENTS.

WE have received some resolutions from "The First Society of Spiritualists of Chicago," passed by them about some local matters in dispute, but see no good end to be attainable by ventilating such unpleasant matters of contention here. The more Spiritualists avoid contention, and settle down to observation, experiment, and a non-aggressive line of life, the better.

Price Two Shillings. Post Free. Cloth. Red Edges.

## SPIRITUALISM.

By P. P. ALEXANDER, M.A.;

Author of *Mill and Carlyle, Moral Causation, etc.*

This work contains among other items of interest a record of phenomena observed at *séances* by the author, and a close criticism of some of the writings of Professor Tyndall about Spiritualism.

"Mr. Alexander is unquestionably a very clever writer."—*Saturday Review*.  
*The Spiritualist* Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Post Free. Cloth.

## A LYRIC OF THE GOLDEN AGE.

Given through the inspirational mediumship of Thomas Lako Harris. These poems, given while Mr. Harris was in a state of trance, are of rare literary excellence.

*The Spiritualist* Newspaper Branch Office, Bloomsbury, London.

Price Five Shillings. Post Free. Cloth. Crown 8vo.

## ANIMAL MAGNETISM AND SOMNAMBULISM.

By EDWIN LEE, M.D.,

Corresponding member of the Medical Academies of Paris, Berlin, Munich, Brussels, Madrid, Turin, and Florence. Author of the Prize Essay on "Mesmerism and Therapeutics," awarded by the Milan Society for the Promotion of Science, Arts, and Letters.

*The Spiritualist* Newspaper Branch Office, Bloomsbury, London.

Price 3s. 6d. Post Free. Illustrated. Demy 8vo, 407 pp.

## STUDIEN UBER DIE GEISTERWELT,

By the BARONESS ADELMA VON VAY (COUNTESS WURMBRAND).

Also, by the same Authoress, price 2s. 6d., post free (Illustrated with diagrams),

## GEIST, KRAFT, STOFF.

*The Spiritualist* Newspaper Branch Office, Bloomsbury, London.



BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY.

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, Spiritualist Newspaper Branch Office, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and The Spiritualist Newspaper and publishing business are not in any way connected with each other.]

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 16s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens - these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would therefore narrow itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever interplanetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 6s. per single volume.

WORKS BY ANDREW JACKSON DAVIS,

The "Poughkeepsie Seer." Nature's Divine Revelations. The Physiologist. Vol. I. Gt. Harmonia. The Teacher. The Seer. The Reformer. The Thinker. Magic Staff. An Autobiography of A. J. Davis. Arabula, or Divine Guest. Approaching Crisis; or, Truth v. Theology. Answers to Ever-recurring Questions from the People. Children's Progressive Lyceum Manual. Death and the After-Life. History and Philosophy of Evil. Harbinger of Health. Harmonical Man; or, Thoughts for the Age. Events in the Life of a Seer. (Memoranda). Philosophy of Special Providence. Free Thoughts Concerning Religion. Penitential, Containing Harmonical Answers. Philosophy of Spiritual Intercourse. The Inner Life; or, Spirit Mysteries Explained. The Temple - on Disease of Brain and Nerves. The Fountain, with Jets of New Meanings. Tale of a Physician - on Seeds and Fruits of Crime. The Diakks and their Earthly Victims. Conjugal Love; Truth v. Theology. Morning Lectures.

MISCELLANEOUS BOOKS

Oriental Religions (Johnson). Religions of the World (Leigh) - A well-written little book, recommended by THE SPIRITUALIST Newspaper. Keys of the Creeds. The Wheel of the Law (Alabaster) - A book containing interesting particulars and legends relating to Buddhism. History of American Socialisms (Noyes). The Romantic History of Buddha (Beal). Catana of Buddhist Scriptures (Beal). Threading my Way, an Autobiography, by Robert Dale Owen. Travels of Fah-Hian and Sun-Yun, Buddhist Pilgrims, from China to India (400 A.D. and 518 A.D.). Translated from the Chinese by Samuel Beal, B.A. Trin. Coll., Cam. The Nursery Tales, Traditions, and Histories of the Zulus, by the Rev. Henry Callaway, M.D. In six parts. The Life and Teachings of Confucius. Translated into English, with Preliminary Essays and Explanatory Notes, by James Legge, D.D. Myths and Myth-makers. Old Tales and Superstitions interpreted by Comparative Mythology, by John Fiske, M.A. Avas-I-Hind; or, A Voice from the Ganges, by an Indian Officer. The Life and Works of Mencius. Translated into English, from the Chinese Classics, by James Legge, D.D., LL.D. On Exalted States of the Nervous System; an (alleged) Explanation of the Mysteries of Modern Spiritualism, Dreams, Trance, Somnambulism, Vital Photography, Faith Will, Origin of Life, Anaesthesia, and Nervous Congestion by Robert H. Collyer, M.D. The Derivatives, or, Oriental Spiritualism, by John P. Brown, Secretary of the Legation of the United States of America at Constantinople. Mythology and Popular Traditions of Scandinavia, North Germany and the Netherlands, by Benjamin Thorpe. In three vols. The Koran; commonly called the Alcoran of Mahommed. Translated into English immediately from the original Arabic, by George Sale.

SPIRIT PEOPLE.

A scientifically accurate description of Manifestation recently produced by Spirits, and SIMULTANEOUSLY WITNESSED BY THE AUTHOR AND OTHER OBSERVERS IN LONDON. BY WILLIAM H. HARRISON. Limp Cloth, red edges. Price 1s.; post free 1s. 1d. 33, Great Russell Street, London, W.C. Or of MESSRS. COLBY AND RICH, 9, Montgomery-street, Boston, U.S.

OPINIONS OF THE PRESS.

"As a dispassionate scientific man, he appears to have investigated the subject without pre-conceived ideas, and the result of his examination has been to identify his opinions with those of Messrs. Varley, Crookes and Wallace, in favour not only of the absolute reality of the phenomena, but also of the genuineness of the communications alleged to be given by the spirits of the departed. Into the much vexed question of a priori objections to Mr. Harrison's opinions we shall not now enter. We will only say that his descriptions of facts are couched in a moderate and truly scientific spirit, that he appears to have exhausted every reasonable test which his experience led him to make, and that the whole tone of the book (which is singularly free from dogmatic pretension) is rigorously logical." - Public Opinion.

"At the outset of his booklet Mr. Harrison disclaims any intention of proselytising or forcing his opinion down non-Spiritualistic throats, and it is only fair to admit that the succeeding pages are remarkably free from argument and deduction, albeit bristling with assertions of the most dumbfounding nature." - London Figaro.

"Although the author has taken some trouble to prove that table-turning and spiritual appearances are worthy of more attention than the public are disposed to give, yet we are so far from being impressed by the evidence he has brought forward, that we acquit the spirits of mortals of performing any of the nonsensical acts with which they are accredited." - Morning Advertiser.

"The unprejudiced and dispassionate temper in which Mr. Harrison seems to have approached the question, eminently fitted him to test the authenticity and the value of the phenomena he undertakes to chronicle, and after a careful perusal of his little booklet, we are bound to acknowledge that the statement in his preface is fairly sustained. He neither theorises nor dogmatizes, nor attempts to make converts to his views. He states occurrences and events, or what he believes did really happen, in a remarkably clear and narrative style, without any attempt at advocacy or argument. The mode in which Mr. Harrison has discharged his task is praiseworthy; but what of the task itself? To those who are unacquainted with the pretensions of Spiritualism, and those so-called, and to the majority, incredible manifestations of the spirit world, which are the ordinary concomitants of the system, the revelations contained in Spirit People will appear startling and antecedently impossible." - South Wales Daily News.

Limp cloth, red edges. Price 1s. 1d., post free. London, W.C. Spiritualist Newspaper Branch Office.

Post Free. Price Five Shillings Cloth. (With a Frontispiece.)

PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

CONTENTS.

CHAPTER I.-The Materialisation of Spirits in the Past - Psychics - Mr. A. R. Wallace on Spirits - Tangible Apparitions - The Materialisation of Spirits through Kate Fox, J. Koons, the Davenport Brothers, D. D. Home, and Ferdinand Jencken - Spirit Forms, Drapery, and Flowers. CHAPTER II.-Phenomenal Proofs of Immortality - Scientific Theory of Spirit Materialisations - Kant - Emerson - Socrates - Genesis of the Belief in Immortality. CHAPTER III.-Materialisation of Spirits at Moravia, N.Y., and Elsewhere - Testimony of Various Witnesses - Mediumship of Mrs. Andrews, Dr. Slade, and Mrs. Hollis Billings - Katie King - John King. CHAPTER IV.-Materialisations in England - Mediumship of Mrs. Guppy, Miss Cook, Mr. Williams, Mr. Herne - Experiments - Testimony of Various Witnesses. CHAPTER V.-Scientific Investigation - Experiments by Mr. William Crookes, F.R.S. - Mr. Serjeant Cox - The Dialectical Society of London - Theory of Psychic Force. CHAPTER VI.-Spirit and Matter - Are there Two Substances? - Immateriality - Ancient Belief in Spirits - Immortality in the Bible - Augustine - Descartes - Spinoza - Haebert - Spencer - Swedenborg - Proofs of Spirit Power over Matter - Testimony of S. C. Hall - W. H. Harrison. CHAPTER VII.-The Priority of Spirit - The Senses - Testimony of Seers - Spirit Photographs - Hegelian Doctrine of Nature - Ferrier's Abuse of Spiritualists. CHAPTER VIII.-Miss Cook's Mediumship - Her Own Account - Testimony of Mr. C. F. Varley, Mr. Wm. Crookes, Mr. W. H. Harrison, Mr. H. M. Dunphy, Mr. C. C. Luxmoore, Mrs. Ross-Church, Miss Kinslingbury - Conclusive Experiments by Mr. Crookes. CHAPTER IX.-Phenomena in America - Testimony of Dr. C. Rane, Mr. R. Dale Owen, Mr. A. B. Crosby, Mrs. A. A. Andrews, Mr. Irvine, Revd. S. Watson, and Revd. R. S. Pope. CHAPTER X.-Materialisations Through the Mediumship of the Eddy Brothers - Amazing Phenomena. CHAPTER XI.-The Spirit Body - Trustworthiness of Seership - Swedenborg - Kater - Chavry - Cabanis - Coleridge - Bacon - Luther - Calvin - Plutarch - Charles Bonnet - Materialisation of Clothing and Ornaments. CHAPTER XII.-The Power of Spirit over Matter. CHAPTER XIII.-Unity of Forces and Phenomena. CHAPTER XIV.-Relations of Spiritualism to Belief in God - Atheistic Spirits and Seers - Opinions of Mill, Spencer, Lewes, and Buchner - Design in Nature - Divine Personality. CHAPTER XV.-The Divine Nature Triune. CHAPTER XVI.-Relations of Spiritualism to Morality - The Direct Bearing of Spiritualism on Morality - Sin Punishes Itself - A Moral Creed - The Teachings of Spiritualism. CHAPTER XVII.-The Message of Spiritualism - Old Revelations Made New - Notions of a Future Life - Humboldt - Newman - Kant - Strauss - Leon Case - Indifference to Life - Personal Experiences - The Mesmerists - Kerner - Objections to Spiritualism - The Satanic Theory - Goldenstubbé - James Martineau - Voysey - Sentiment Must Yield to Facts. CHAPTER XVIII.-Further Proofs Palpable - Spirit Photographs and Materialisations - The Facts and Inferences - Concluding Reflections. London, W.C. Spiritualist Newspaper Branch Office.

"THE SPIRITUALIST" NEWSPAPER.

Vols. 1 and 2 of The Spiritualist newspaper (pages the size of those of The Engineer newspaper) strongly and handsomely bound in one in half calf, red edges. They contain records relating to Spiritualism in Great Britain from the end of the year 1869 to the end of 1872, and articles and letters by Messrs. A. R. Wallace, W. Crookes, C. F. Varley, The Lord Lindsay, and other able writers. Also records of how the Royal Society and the British Association for the Advancement of Science committed themselves by rejecting Mr. Crookes's papers on the physical phenomena of Spiritualism, as the Royal Society did by rejecting Franklin's discovery of lightning conductors. Very scarce. These two volumes cannot be had separately. Price, carriage paid to any railway station in the United Kingdom, £1 10s. London: W. H. HARRISON 33, Great Russell-street, W.C.

Price five shillings. Crown 8vo. Post free. Cloth, red edges.

The new book by

"M.A. (OXON)," ON

PSYCHOGRAPHY,

Illustrated with Diagrams, SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject. Preface. Introduction. Psychography in the Past: Goldenstubbé-Crookes. Personal Experiences in Private, and with Public Psych General Corroborative Evidence.

I.-That Attested by the Senses:- 1. Of Sight.-Evidence of Mr. E. T. Bennett, Malvern Reporter, Mr. James Burns, Mr. H. D. Jencken. 2. Of Hearing.-Evidence of Mr. Serjeant Cox, Mr. George King, Mr. Hensleigh Wedgwood, Canon Moulis, Baroness Von Yag, G. H. Adhead, W. P. Adhead, E. H. Vatter, J. L. O'Sullivan, Epes Sargent, James Sargent, John Wetherbe, H. B. Storer, C. A. Goulet, Public Communicants with Watkins.

II.-From the Writing of Languages unknown to the Psychic:- Ancient Greek.-Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade); Dutch, German, French, Spanish, Portuguese (Slade); Russian.-Evidence of Madame Blavatsky (Watkins); Romic.-Evidence of T. T. Timayens (Watkins); Chinese (Watkins).

III.-From Special Tests which Preclude Previous Preparation of the Writing:- Psychics and Conjurers Contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Sci.; Evidence of Rev. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Slates securely screwed together.-Evidence of Mrs. Andrews and J. Mould; Dictation of Words at the Time of the Experiment.-Evidence of A. R. Wallace, F.R.G.S., Hensleigh Wedgwood, J.P.; Rev. Thomas Colley, W. Oxley, George Wylid, M.D., Miss Kinslingbury; Writing in Answer to Questions Inside a Closed Box.-Evidence of Messrs. Adhead; Statement of Circumstances under which Experiments with F. W. Monek were conducted at Kedgey; Writing on Glass Covered with White Paint.-Evidence of Messrs. Coleman.

Letters addressed to The Times, on the Subject of the Prosecution of Henry Slade, by Messrs. Joy, Joad, and Professor Barrett, F.R.S.E. Evidence of W. H. Harrison, Editor of The Spiritualist. Summary of Facts Narrated. Deductions, Explanations, and Theories. The Nature of the Force: Its Mode of Operation.-Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C.E. Detonating Noises in Connection with It.-Evidence of Hensleigh Wedgwood, J. Page Hopps, and Thomas Colley. The Nature of the Intelligence.-Dr. Collyer's Theory; Dr. George Wylid's Theory; The Occultist's Theory; The Spiritualist's Theory.

London, W.C. Spiritualist Newspaper Branch Office. Price 5s. Imperial 8vo. Cloth, richly gilt. Post free.

"RIFTS IN THE VEIL."

A collection of choice poems and prose essays given through mediumship, also of articles and poems written by Spiritualists. A useful book to place in public libraries, and to present or lend to those who are unacquainted with Spiritualism. It contains much about the religious aspects of Spiritualism (given through the writing-mediumship of "M.A. Oxon"), and is one of the most refined and elegant works ever printed in connection with the movement.

CONTENTS.

Introduction: The Philosophy of Inspiration - "O Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond - The Apparition of Sengireef. By Sophie Aksakof - The Translation of Shelley to the Higher Life. Given through the trance-mediumship of T. L. Harris - Gone Home. Given through the trance-mediumship of Lizzie Dotten - The Birth of the Spirit. Given through the trance-mediumship of Cora L. V. Tappan-Richmond - Angel-Guarded - An Alleged Post-mortem Work by Charles Dickens. How it was produced. The Magnificent Ecotist, Sapsea. Mr. Stolop Reveals a Secret: A Majestic Mind Severely Tried: Dwellers in Cloisterham: Mr. Peter Peckcraft and Miss Keep: Critical Comments: The Spider of the Period. By Georgina Weldon (Miss Terheer) and Mrs. Margery Miller. Given through the trance-mediumship of Lizzie Dotten - One by "Adamantia" - Swedenborg on Men and Women played by William White, author of The Life of Swedenborg - Resurgam. By Caroline A. Burke - Abnormal Spectres of Wolves, Dogs, and other Animals. By Emily, Prince of Wittgenstein - To you who Loved Me. By Florence Marryat - Desolation. By Caroline A. Burke - Truth. Given through the mediumship of "M.A., Oxon." - Thy Love. By Florence Marryat - Haunting Spirits. By the Baroness Adela Von Vay (Countess Wurmburg) - Fashionable Grief for the Departed - The Brown Lady of Raynham. By Lucia C. Stone - A Vision of Death. By Caroline A. Burke - A Story of a Haunted House. By F. J. Theobald - "Love the Truth and Peace." By the Rev. C. Maurice Davies, D.D. - The Ends, Aims and Uses of Modern Spiritualism. By Louisa Lowe - De Profundis. By Anna Blackwell - Ancient Thought and Modern Spiritualism. By C. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital - The Spirit World. Given by Emily Kinslingbury. The German of Schiller - The Relation of Spiritualism to Orthodox Christianity. Given through the mediumship of "M.A. Oxon." - A Seance in the Sunshine. By the Rev. C. Maurice Davies, D.D. - "My Saint." By Florence Marryat - The Death-beds of Spiritualists. By Epes Sargent - The Touch of a Vanished Hand. By the Rev. C. Maurice Davies, D.D. - Death. By Caroline A. Burke - The Spirit World. Through the mediumship of "M.A. Oxon." - The Angel of Silence. By W. H. Harrison - The Prediction. By Alice Worthington (Ennsfallen) - Longfellow's Position in Relation to Spiritualism - Spiritual Manifestations among the Fakirs in India. By Dr. Maximilian Perty, Professor of Natural Philosophy, Berne; translated from Psychic Studies (Leipzig) by Emily Kinslingbury - The Poetry of Science. By W. H. Harrison - Meditation and the Voice of Conscience. By Epes Sargent. By Mrs. Eric Baker - Epigrams. By Gerald Massey - Some of the Difficulties of the Clergy in Relation to Spiritualism. By Lisette Makdougall Gregory - Immortality. By Alfred Russe, Wallace, F.R.G.S. - A Child's Prayer. By Gerald Massey. London, W.C. Spiritualist Newspaper Branch Office.

NEATLY PRINTED LEAFLETS

Containing instructions

HOW TO FORM SPIRIT CIRCLES AT HOME, With no Spiritualist or Professional Medium present, may be obtained at The Spiritualist Newspaper Branch Office, price 300 for Sixpence, post free, or 500 for Ninepence, post free.

These leaflets are especially suitable FOR DISTRIBUTION AT PUBLIC MEETINGS, And in localities where mediums and spirit circles are not numerous.

The Spiritualist says: - "Contention about Spiritualism and mediums should be avoided, and action substituted. The real strength of Spiritualism lies far more in its facts than in clamouring about them; the facts, therefore, should be multiplied by the wholesale dissemination of printed information how to form circles in the homes of private families. A proportion of those who receive the information will try experiments, and those who obtain the phenomena in their own homes will at once irrevocably recognise as impostors or disreputably unsafe guides, those newspapers and individuals who state authoritatively that the facts are not true. If every Spiritualist makes it binding upon himself to "drop about" or distribute five hundred of the leaflets, containing instructions how to form spirit circles at home, the whole nation will be deluged with useful information, and such a number of mediums will spring up in private families, as to rapidly increase the knowledge of truths calculated to benefit in the highest degree this materialistic, consequent irreligious age."



## A NEW ERA.

## HOW TO PREVENT DISEASE AND PRE-MATURE DEATH BY NATURAL MEANS

LORD BEACONSFIELD justly stated the other day that "the health of the people is really the foundation upon which all their happiness and power as a State depend." For the most practical mode of preventing disease and premature death see a large Illustrated Sheet given with each bottle of ENO'S FRUIT SALT. The information is invaluable. As a HEALTH-GIVING, REFRESHING, COOLING, and INVIGORATING BEVERAGE, or as a gentle laxative and tonic in the various forms of indigestion, use ENO'S FRUIT SALT (prepared from sound ripe fruit). It is the best preventive and cure for Biliousness, Sick Headache, Skin Eruptions, Impure Blood, Pimples on the Face, Giddiness, Fevers, Feverishness, Feverish Colds, Mental Depression, Want of Appetite, Sourness of the Stomach, Constipation, Vomiting, &c., and to remove the effects of errors of eating and drinking.

ENO'S FRUIT SALT.—"Amongst the many varied medicinal discoveries of the nineteenth century none, perhaps, has advanced so rapidly into public notice as ENO'S FRUIT SALT. Comparatively unknown some year or so ago, this preparation, which is made from ripe sound fruit, is now met with in every quarter of the globe. The great merit which is claimed for it is that it keeps the blood pure and the system perfectly clear, and thus takes away the groundwork of malarious diseases so common to towns and districts which are ill-drained. There is little doubt but that the time will eventually come when fevers and diseases resulting from poisoned blood will be considered as offences against the well-being of communities at large; but we will, in all probability, be some while yet before it shall have arrived at such a pitch of sanitary perfection. Meanwhile, we cannot withhold a welcome to any specific which may prove a means of preserving or restoring health. The simpler the better, so long only as it is effectual. ENO'S FRUIT SALT has been found an excellent corrective to the digestive organs, and in the colonies, in India, and in South America, has a largely increasing sale. It is better by far than "nips," and amongst the Good Templars—a numerous community all over the world—it is recognised, not only as a refreshing but also as a stimulating drink."—*European Mail*, Nov. 1, 1877.

## WHAT EVERYBODY WANTS TO KNOW.

ENO'S FRUIT SALT.—A Gentleman writes:—"Since I have used ENO'S FRUIT SALT night and morning, my headaches, &c., have left me, and this after suffering for above twenty years. You should make this fact well known."

ENO'S FRUIT SALT.—A Lady writes:—"Everything, medicine or food, ceased to act properly for at least three months before I commenced taking it; the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long."

## WHAT EVERY TRAVELLING TRUNK AND HOUSEHOLD IN THE WORLD OUGHT TO CONTAIN—A BOTTLE OF

ENO'S FRUIT SALT, AS A GENERAL LAXATIVE AND TONIC IN THE VARIOUS FORMS OF INDIGESTION. GUARANTEED TO BE PREPARED FROM SOUND RIPE FRUIT.

The Fruit Salt is one of Nature's own products. It contains all the valuable saline constituents of Ripe Fruit in a portable, agreeable, and simple form, and is in every respect as harmless as the juices of fruit from which it is obtained. In Pimples and Blisters on the Face, Sallowness of the Skin, and Depression of Spirits, it is most useful, for not the least of its recommendations is its resemblance to fruit in the natural way in which it relieves the system of effete or poisonous matter, which, if retained, poisons the blood; and its advantages over fruit is that it can be always at hand when required. Its preparation has been truly styled one of the triumphs of modern chemistry. In hot or foreign climates it is invaluable. It allays nervous excitement, and restores the nervous system to its proper condition (by natural means). In the Nursery it is beyond praise.

## ENO'S FRUIT SALT

is particularly valuable. No traveller should leave home without a supply, for by its use the most dangerous forms of Fevers, Blood Poisons, &c., are Prevented and Cured. It is, in truth, a Family Medicine Chest in the simplest yet most potent form. Instead of being lowering to the system, this preparation is, in the highest degree, invigorating. Its effect in relieving thirst, giving tone to the system, and aiding digestion is most striking.

ENO'S FRUIT SALT (one of Nature's own products) keeps the blood pure, and is thus of itself one of the most valuable means of keeping the blood free from fevers and blood poisons, liver complaints, &c., ever discovered. As a means of preserving and restoring health, it is unequalled and it is, moreover, a pleasant, refreshing and invigorating beverage. After a patient and careful observation of its effects when used, I have no hesitation in stating that if its great value in keeping the body healthy were universally known, not a household in the land would be without it, nor a single travelling trunk or portmanteau but would contain it.—J. C. ENO.

ENO'S FRUIT SALT.—"I am very much pleased with your FRUIT SALT. I have fully proved its great efficacy by its having entirely cured me of indigestion."—T. Wood, Jun., Tudor-road, Canterbury.

WORTHY OF NOTICE.—PALPITATION OF THE HEART, caused by Liver Derangement and Indigestion, frequently called (or mistaken for) Heart Disease.—"On April 14 I purchased a bottle of your FRUIT SALT, not feeling very well at the time, and it had an effect that I never anticipated when I bought it. I had suffered more, since the year 1841, from palpitation of the heart, out very badly during the last few years. The least thing would produce it during the day, and at night my sleep was very much disturbed. Strange to say, after the first dose of FRUIT SALT, the dangerous, annoying, and truly disagreeable symptoms of palpitation suddenly ceased, and have not since returned. Out of gratitude for the benefit which I have received, I have recommended it to all my friends, both in London and Yarmouth. At the same time, I feel it a duty to state the above facts, of which you can make whatever use you please.—I am, dear sir, yours respectfully, "W. B. BECKETT," Aug. 30, 1877.—10, York-square, Commercial-road, London, E.

CAUTION.—Examine each Bottle and see the Capsule is marked "ENO'S FRUIT SALT." Without it you have been imposed on by a worthless imitation. TRADE MARK—ENO'S FRUIT SALT, FRUIT SALT, OR FRUIT POWDER. Sold by all Chemists. Price 2s. 9d. and 4s. 6d.

Sole Agent for Paris—PHARMACIE DE BERLAL, 14, RUE DE LA PAIX.

Just Published,

Price Seven Shillings and Sixpence, post free, Crown 8vo, richly gilt.

## THE LAZY LAYS AND PROSE IMAGININGS,

BY WILLIAM H. HARRISON.

An Elegant and Amusing Gift-Book of Poetical and Prose Writings, Grave and Gay.

The gilt device on the cover designed by Florence Claxton and the Author.

## CONTENTS.

## PART I.—Miscellaneous Poems and Prose Writings.

1. The Lay of the Lazy Author.—2. The Song of the Newspaper Editor.—3. The Song of the Pawnbroker.—4. The Castle.—5. The Lay of the Fat Man.—6. The Poetry of Science.—7. How Hadji Al Shacabac was Photographed. (A letter from Hadji Al Shacabac, a gentleman who visited London on business connected with a Turkish Loan, to All Mustapha Ben Buckram, Chief of the College of Howling Dervishes at Constantinople.)—8. The Lay of the Broad-Brimmed Hat.—9. Bride's Bay.—10. The Lay of the Market Gardener.—11. "Past Falls the Eventide."—12. Our Raven.—13. Materialistic Religion.—14. The Lay of the Photographer.—15. How to Double the Utility of the Printing Press.—16. The Song of the Mother-in-Law.—17. *Wirbel-beueung*.—18. "Poor Old Joe!"—19. The Human Hive.—20. The Lay of the Mace-Bearers.—21. A Love Song.—22. A Vision.—23. "Under the Limes."—24. The Angel of Silence.

## PART 2.—The Wobblejaw Ballads, by Anthony Wobblejaw.

24. The Public Analyst.—25. General Grant's Reception at Folkestone.—26. The Rifle Corps.—27. Tony's Lament.—28. The July Bug.—29. The Converted Carman.

## OPINIONS OF THE PRESS.

From *The Morning Post*.

The *Morning Post*, which strongly recommends the book in a review nearly a column long, says:—"Comic literature which honestly deserves the epithet seems to be rapidly becoming a thing of the past; consequently any writer who, like Mr. Harrison, exhibits a genuine vein of humour, deserves the praise of all who are not too stupid to enjoy an innocent laugh. Not that his muse restricts herself only to such lighter utterances; on the contrary, some of his poems touch on the deepest and most sacred feelings of our common humanity. . . . The unfortunate Hadji's narrative of his adventures amongst the magicians of Whitechapel is quite one of the funniest things that has been published for years. . . . The book contains quite enough to ensure it a welcome from which its tasteful appearance will not detract." The *Morning Post* says of *The Wobblejaw Ballads*:—"No one can help laughing at them," and it says that the rhythms are pitched in "something like the same key" as *The Bon Gaultier Ballads* or *The Biglow Papers*, "with an appreciably successful result."

From *The Court Journal*.

"All are of marked ability. . . . Occasionally we find verse of great beauty, showing that the author possesses the pure poetic gift."

From *The Graphic*.

"Those who can appreciate genuine, unforced humour should not fail to read *The Lazy Lays and Prose Imaginings*. Written, printed, published and reviewed by William H. Harrison (38, Great Russell-street) Both the verses and the short essays are really funny, and in some of the latter there is a vein of genial satire which adds piquancy to the fun. *The Lay of the Newspaper Editor* is capital, if rather severe, and so is *The Lay of the Macebearers*; but one of the most laughable bits is the 'Furk's account of how he went to be photographed.'"

From *Public Opinion*.

"A volume of remarkably good verse. . . . Some of the metrical legends remind us of the wild chants that used to be sung at the meetings of the Cannibal Club, some ten or fifteen years ago. Mr. Harrison, however, knows where to plant his fun, and an accurate scientific mind like his can make jokes with success. . . . To all who wish to read a pleasant volume magnificently got up as a gift-book, we commend *The Lazy Lays*."

From *The Bookseller*.

"An odd but most entertaining assortment of quaint and humorous fancies, some in verse and others in prose, and all written with a fluency and not ungraceful pen. The vein of humour which permeates them is genuine, rich, and original, and not at all ill-natured."

From *Nature*.

"Scientific men and matters are in one or two cases alluded to, and the imprint bears that the work is published 'A.D. 1877 (popular chronology); A.M. 5377 (Torquemada); A.M. 50,800,077 (Huxley)'. We believe that our readers may derive a little amusement from a perusal of the volume."

From *The British Journal of Photography*.

"The *Lazy Lays* include many admirable pieces, some of which are in verse and others in prose, some scientific, others social, but all of them excellent. . . . The *Lazy Lays* will make excellent and amusing reading for an occasional spare half-hour. . . . They contain nothing unrefined or in bad taste."

From *The Dublin University Magazine*.

"How Hadji Al Shacabac, an amiable Turk, was photographed, is well done. . . . Bound in a cover of somewhat powerful design."

From *The Photographic News*.

"Mr. W. H. Harrison, a gentleman whose name is familiar in connection with photographic and other scientific literature, has considerable facility of versification, and deals in pleasant and humorous mood, with many scientific follies which are better laughed down than gravely disputed."

From *The Scotsman*.

"In Mr. W. H. Harrison's *Lazy Lays and Prose Imaginings* there is a good deal of broad humour and satiric power, with a due foundation of solid sense."

From *The Bradford Daily Chronicle*.

"Good poetical diction is displayed. Mr. Harrison has produced a most welcome book. . . . How Hadji Al Shacabac was Photographed, will be sure to make every reader roar with laughter."

From *The Dundee Daily Advertiser*.

"With such a free and easy author it is naturally to be expected that his subjects should bear some trace of this peculiar idiosyncrasy, and indeed they are as free and easy as himself. . . . The poems are all characterised by smoothness and rhythmical swing. . . . The work is very elaborately bound in cloth and gilt. . . . A gorgeous design upon the cover. . . . If our readers wish to encourage laziness they have a most deserving object in a very clever and versatile member of the order."

From *The Liverpool Daily Courier*.

"In his handsomely bound and griffin-gilded *Lazy Lays*, Mr. William H. Harrison provides a gift-book elegant in its appearance and entertaining in its contents. . . . The author is imbued with the true spirit of humour, and amuses all while offending none."

From *The Western Daily Press (Bristol)*.

"A volume from the versatile pen of Mr. W. H. Harrison, a well-known contributor to the London and provincial press, and editor of *The Spiritualist*. . . . Many of the humorous poems remind us of the *Ingoldsby Legends*. *The Lay of the Photographer*, *The Lay of the Macebearers*, and some of *The Wobblejaw Ballads* would not have been unworthy of Barham himself. Some of the shorter poems are exquisite, and there pervade the whole a religious sentiment and poetic feeling which will make them acceptable to most readers."

From the daily *Northern Whig (Belfast)*.

"The finest thing in the book is 'How Hadji Al Shacabac was Photographed.' It is an admirable addition to our not too extensive comic literature. The story is one of which extracts would not give an adequate idea; it is intensely humorous. Those who wish to obtain a handsome gift-book of an amusing nature, will find what they want in *The Lazy Lays*."

From *The Bristol Daily Post*.

"A curious collection of verses and prose essays of unequal merit. . . . The serious and sentimental verses belong to the type of Mrs. Hemans's or L. E. L.'s productions."

From *The Kensington News*.

It is "after the manner of Barham, Hood, Mark Twain, or any of those merry souls who do quite as much good in their day and generation as the authors of the most serious works. *The Lays* are always original, sometimes serious, generally comic, but never vulgar."

From *The Malvern News*.

"It is in itself a work of itself—original, and a cast of its author's mind. It is a work of great power and beauty; full of lively imaginings and bold outspoken thoughts, abounding in tenderness and pathos; sparkling with wit and humour; and one that may be read many times over. . . . The get-up of the book is very handsome."

From *The Folkestone News*.

"A number of clever sketches and poems, among the latter being a series of papers entitled *The Wobblejaw Ballads*, which appeared in the columns of this paper a short time ago, and which created such a furore at the time." [N.B. An irate member of the Town Council officially called the attention of the Mayor and Corporation of Folkestone to the burlesques in the "Wobblejaw Ballads," but the members assembled laughed at the matter and proceeded to the next business. The Mayor said that he did not mind them. . . . "It contains some very choice poems and prose essays, is bound in cloth richly gilt, and has an original design of no ordinary merit on the cover."

Obtainable, price 7s. 6d., post free, at the Branch Office of the *Spiritualist* Newspaper, London, W.C.

## MESMERISM AND ITS PHENOMENA,

OR

## ANIMAL MAGNETISM,

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

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

The second and slightly revised and abridged edition, for its quality and size the cheapest large work ever published in this country in connection with Spiritualism.

Just published, price 5s., or 6s. 6d. post free; or five copies post free for 21s. Copies may also be had bound in half calf, with marbled edges, price 8s. 6d. per volume, post free.

## CONTENTS.

CHAPTER I.—First Effects Produced by Mesmerism—Sensations—Process for Causing Mesmeric Sleep—The Sleep or Mesmeric State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of the Sleep—Divided Consciousness—Senses Affected—Insensibility to Pain.

CHAPTER II.—Control Exercised by the Operator over the Subject in Various Ways—Striking Expression of Feelings in the Look and Gesture—Effect of Music—Truthfulness of the Sleeper—Various Degrees of Susceptibility—Sleep Caused by Silent Will; and at a Distance—Attraction Towards the Operator—Effect in the Waking State of Commands Given in the Sleep.

CHAPTER III.—Sympathy—Community of Sensations; or Emotions—Danger of Rash Experiments—Public Exhibitions of Doubtful Advantage—Sympathy with the Bystanders—Thought-Reading—Sources of Error—Medical Intuition—Sympathetic Warmings—Sympathies and Antipathies—Existence of a Peculiar Force or Influence.

CHAPTER IV.—Direct Clairvoyance or Lucid Vision, without the Eyes—Vision of Near Objects; through Opaque Bodies; at a Distance—Sympathy and Clairvoyance in Regard to Absent Persons—Retrospection—Introspection.

CHAPTER V.—Lucid Prevision—Duration of Sleep, &c., Predicted—Prediction of Changes in the Health or State of the Sore—Prediction of Accidents, and of Events Affecting Others—Spontaneous Clairvoyance—Striking Case of it—Spontaneous Retrospection and Prevision—Peculiarities of Speech and of Consciousness in Mesmerised Persons—Transference of Senses and of Pain.

CHAPTER VI.—Mesmerism, Electro-Biology, Electro-Psychology and Hypnotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Dr. Darling's Method and its Effects—Mr. Lewis's Method and its Results—The Improbable State—Control Exercised by the Operator—Gazing—Mr. Braid's Hypnotism—The Author's Experience—Importance of Prevision—The Subject must be Studied.

CHAPTER VII.—Trance, Natural and Accidental; Mesmeric—Trance Produced at Will by the Subjects—Col. Townsend—Fakers—Extasis—Extatics not all Impostors—Luminous Emanations—Extasis often Predicted—M. Cahagnet's Extatics—Visions of the Spiritual World.

CHAPTER VIII.—Phreno-Mesmerism—Progress of Phrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestion—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Snail Telegraph Founded on It.

CHAPTER IX.—Action of Magnets, Crystals, &c., on the Human Frame—Researches of Reichenbach—His Odylic is Identical with the Mesmeric Fluid of Mesmer, or with the Influence which Causes the Mesmeric Phenomena—Odylic or Mesmeric Light—Aurora Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerism—Physiological, Therapeutical, &c.—Treatment of Insanity, Magic, Divination, Witchcraft, &c., explained by Mesmerism, and Traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

CHAPTER X.—An Explanation of the Phenomena Attempted or Suggested—A Force (Odylic) Universally Diffused, Certainly Exists, and is Probably the Medium of Sympathy and Lucid Vision—Its Characters—Difficulties of the Subject—Effects of Odylic—Sonnant; bullion—Suggestion, Sympathy—Thought-Reading—Lucid Vision—Odylic Emanations—Odylic Traces followed up by Lucid Subjects—Magic and Witchcraft—The Magic Crystal and Mirror, &c., Induce Waking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

CHAPTER XI.—Interest Felt in Mesmerism by Men of Science—Due Limits of Scientific Caution—Practical Hints—Conditions of Success in Experiments—Cause of Failure—Mesmerism a Serious Thing—Cautions to be Studied—Opposition to be Expected.

CHAPTER XII.—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Improbable State—Mr. Lewis's Experiments With and Without Suggestion—Cases—Dr. Darling's Experiments—Cases—Conscious or Waking Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method—Cases—The Magic Crystal Induces Waking Lucidity, when Gazed at—Cases—Magic Mirror—Mesmerised Water—Egyptian Magic.

CHAPTER XIII.—Production of the Mesmeric Sleep—Cases—Eight out of Nine Persons Recently Tried by the Author Thrown into Mesmeric Sleep—Sleep Produced without the Knowledge of the Subject—Suggestion in the Sleep—Phreno-Mesmerism in the Sleep—Sympathetic Clairvoyance in the Sleep—Cases—Perception of Time—Cases: Sir J. Franklin; Major Buckley's Case of Retrospection.

CHAPTER XIV.—Direct Clairvoyance—Cases—Travelling Clairvoyance—Cases—Singular Visions of Mr. D.—Letters of Two Clergymen, with Cases—Clairvoyance of Alexis—Other Cases.

CHAPTER XV.—Trance—Extasis—Cases—Spontaneous Mesmeric Phenomena—Apparitions—Predictions.

CHAPTER XVI.—Curative Agency of Mesmerism—Concluding Remarks, and Summary.

London: W.C. *Spiritualist* Newspaper Branch Office.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane, London, E.C.