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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.
PUBLISHED WEEKLY, PRICE TWOPENCE.
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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.

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Saturday, 3rd.—Inspirational Address at 4 p.m., Mr. Colville, medium.

Tuesday, 6th.—Enquirers' Seance, at 8 p.m. Medium, Mr. C. E. Williams.

Wednesday, 7th.—SOIREE MUSICALE, at 38, Great Russell-street. Tea and Coffee 6.30 to 7.45. Music to commence at 8 p.m. precisely.

Friday, 9th.—Library Committee, at 5.45 p.m.

" " Experimental Research Committee at 6.30 p.m.

Saturday, 10th.—Inspirational Address at 4 p.m. Medium, Mr. Colville.

Monday, 12th.—FORTNIGHTLY DISCUSSION MEETING, at 7.30 p.m.

Tuesday, 13th.—Correspondence Committee, at 5.45 p.m.

" " Finance Committee, at 6 p.m.

" " COUNCIL MEETING, at 6.30 p.m.

Wednesday, 14th.—Enquirers' Seance, at 8 p.m. Medium, Mr. Williams.

Friday, 16th.—Seance Committee, at 5.30 p.m.

" " Experimental Research Committee, at 6.30 p.m.

Saturday, 17th.—Inspirational Address at 4 p.m. Medium, Mr. Colville.

Tuesday, 20th.—House and Offices Committee, at 5 p.m. Soiree Committee, at 5.45 p.m.

Wednesday, 21st.—Enquirers' Seance, at 8 p.m.

Friday, 23rd.—Experimental Research Committee, at 6.30 p.m.

Saturday, 24th.—Inspirational Address, at 4 p.m. Medium, Mr. Colville.

Monday, 26th.—FORTNIGHTLY DISCUSSION MEETING, at 7.30 p.m.

Wednesday, 28th.—Enquirers' Seance, at 8 p.m.

Friday, 30th.—Seance Committee, at 5.30 p.m.

" " Experimental Research Committee at 6.30 p.m.

SOIREE.

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VOLUME ELEVEN. NUMBER EIGHTEEN.

LONDON, FRIDAY, NOVEMBER 2nd, 1877.

THE PHILOSOPHY OF TEMPTATION.

A TRANCE ADDRESS THROUGH MRS. RICHMOND'S MEDIUMSHIP.

If there were no temptation; if the passions were not prone to carry the spirit downward, instead of the spirit carrying the body forward; if the influence of matter upon the human spirit were not the only thing which the human spirit has to conquer in the universe, then life itself is a failure, and a race of angels might have been planted here whose mild existence would have shone with reflected light, like the moon, and whose positive powers would never have been unfolded from within.

The responsibility comes here; that while you acknowledge the law and its universal application; while you are aware that you did not create the principle nor its consequences; while you are fully mindful that the infinite purposes move on without your bidding, and possibly without your aid, still when it enters the consciousness of any human being that a certain course of conduct is the highest, and that human being fails to carry out that course of conduct, he having had the enlightenment, and having had the knowledge, experiences the two-fold penalty of not only violating the law, and suffering, but of violating that other law for which Christ says there is no forgiveness—the Holy Ghost, the spirit within, the warning voice that *does* know and cannot impel you to its bidding. For this sin there is no forgiveness; it may be outgrown; the penalty of it may be after long years or centuries overcome, but that conscience which rebukes the spirit, no one can take away from you. The physician may heal the pain externally, or even morally; if you sin ignorantly there may be some one to soothe you, but no one can take from you the sting of the consciousness of doing what you knew was not your highest duty, or of violating the moral law when you had the knowledge of that law in your mind. You are yourself, therefore, in that degree amenable, even though you did not create the condition of weakness which caused you to yield to the temptation. We think the dividing line is very clear. It is not that you are responsible to the Deity: it is not the Deity punishes you, but it is that you have a sterner monitor within, which is your own soul, to which you are responsible, and that will hold you to a rigorous account for every violation when the knowledge of the law is in your mind. You become your own judge. The judgment sent becomes your own soul, and the consciousness of your own life. You sit in daily judgment upon yourself; and when the full consciousness comes of the entire moral law it is not possible for the human being to violate it.

Thus violence to the moral law and the accusation which follows become the strong chords upon which the spirit rises to self-conquest and victory. Thus violence and the knowledge of it become the surety to the fact by which you know, not from the experience of others but from your own, that victory is possible. Why is it that the penitent sinner is hailed into the flock? Why is it that all theology is preaching to the lost sheep, instead of those who remain in the fold? Why is it that the one who has well-nigh gone out into utter darkness is received with greater welcomes than those who have wandered not from the light? It is because of the greater victory which is evident when they do return. It is because of the fact that having more to overcome, when they do overcome it becomes a greater triumph over matter. It is because the soul that is untempted is measurably untried. Fortunate if the soul be strong enough not to yield to the temptation; but more fortunate still if, yielding one hundred or a thousand times, there comes a time when the soul is victorious after all. You have heard the story of the ant climbing the hill with a heavy load, until at last nine hundred and ninety-nine times had the persevering little insect tried to climb the large hill, which

was the small hill of its abode; the thousandth time did the ant succeed. Were all those other strivings in vain? We think not. Would the result have been any better, or as good, to the individual perseverance and testing of the insect if it had succeeded the first time? We would not advise a voluntary letting go of the foothold; we would not advise a voluntary plunging down the hill. It is impossible. This is never done voluntarily. People never commit sin with the entire volition of their minds; they do it in spite of it; they do it ignorantly; they do it because of some weakness. The spirit is not strong enough to take them up to the exact point that they wish to reach. They try, they fail; they try again and fail again, and all the time the moral strength is preparing for the last, final effort, which will succeed.

It is our business to know the law of that success, not to criticise the tests of strength which are given. It is our business to adapt ourselves to the sunlight, to the thunder, the tempest and the storms of earth, not to criticise the arrangement of them. It is the test of the skill of the mariner if he ploughs the seas, if he explores unknown regions, not if he grumble at the ocean, and try to wipe it out of existence. It is the test of human strength if, battling with material elements that are blind and deaf, and have no voice, man has made out of them the great voice of commerce, of national existence, of life here below, and shall further rescue from these dumb creations the eloquence of his own soul.

So out of this darkness that men call sin; out of this ocean which men call evil; out of this shadow which human beings must needs be placed against as the background of the picture of life, if there spring into being a bright-orbed flame of the soul, which, as in some of Rembrandt's pictures, is all the more distinct from contrast, shall we find fault with the Divine Artist, who has shaped it that the soul may bring forth before the darkened ground of life the strong picture of holiness and faith and trust?

The lesson of sin is to overcome it. The degradation of sin is to fall and feel that it cannot be overcome. That evil or wrong-doing which brings despair to the mind is the last form of moral disease; but that evil or wrong-doing which always leaves a chance for succour and for hope, becomes the strength upon which the soul finally rises. This is why all forms of punishment adopted by humanity for the final offence are not the best forms. According to human teaching you send the soul hopeless into the word of future existence. Any door of human life that bars the gateway of hope becomes the prison-house for a time of that soul.

Let us have a moral economy which knows where evil is, understands what wrong is, but includes in its beneficence the possibility of escape and the strength which comes to the soul after overcoming the wrong. Let us have a divine theology which comprehends the necessity of tempests and storms, but likewise leaves us the panacea that follows the tempest and the storm; and that scathing, after which comes the kindly benediction of fresh flowers and new fruitage. Let us include the whole moral problem, not half, or a tenth, or a thousandth part of it. Let us consider that a human being is not simply a creature, a machine, but is a portion of the Divine Life breathing in and through matter, to whom also is given a portion of the responsibility of life. You do not like it if you are the machine of your employer merely. Man chafes under the rod of another man's rule. If he takes you into his confidence you are a portion of his establishment; you are interested and responsible with him; it increases your cares, but it increases your self-respect also. The Divine Mind has taken humanity into partnership on the moral principle; you are co-partners—better than if you were tools, better than if you were lessees, better than if

you were mere children to be taught and schooled, punished and rewarded without volition. This divine co-partnership that links your souls with the Divine Mind gives you also a portion of the responsibility of life. Never mind if it does add to your sufferings; never mind if it does add to your cares; the consciousness of being exalted to a position of trust makes the soul better able to endure those cares.

It is in this degree that man differs from blind matter. It is in this degree that the soul is co-heir to eternity. It is that heirship which links the immortal part to the Infinite, and makes good and evil, right and wrong, a portion of the economy of the human soul as well as of the economy of the infinite purpose of life; and it is this that makes you amenable at the bar of your own individual conscience and to the Infinite Spirit expressed therein for the violation of law which brings the penalty and suffering, and at the last brings knowledge and triumph.

This we consider the wise solution, and we believe when it enters the consciousness of the human spirit that even sin cannot appal nor make afraid. We believe that the triumph over matter and death is not wholly so great as the triumph over that death which fears the final penalty of wrong-doing more than it seeks to do right for the love of right.

Let us turn all abject passions out. Let us admit the divine philosophy and the divine religion, admit that philosophy, which encompasses the universe, gives a reason for everything, and a law for everything; binds matter with its tempests and its calms, its sunshine and its shadow, its winter and its summer into the glorious zone of life, and makes flowers to bloom out of winter snows, and out of the great tempests and storms verdure and the forests to grow. So, in the moral world, let us bind all together by the divine philosophy of that theology which recognises in the good and the evil, in the wrong and the right, a portion of the infinite economy which encompasses and includes the whole, and which the soul has to understand, by having overcome and vanquished. Let us exalt ourselves beyond the paltry fear of anything which God can do to man, by the consciousness that man is coequal to God in degree, and that by that very responsibility which is given to his moral nature he can almost defy the law by triumphing over it. Who fears the penalty of murder? Who cares for that of theft? Who dreads the penitentiary or jail-house here? When we advance beyond the crime, the penalty does not seem cruel to us; it is only those who need the scourge and the lash that feel it. Let us remember that these things must be, and that the needful scourging and the needful lash are only to be superseded by the loftier smile and the more beneficent wisdom, which gives the lash into the hands of the individual and the scourging unto your own consciences, and leaves the sunlight and the love of God undimmed for ever.

DR. SLADE'S MOVEMENTS.—Dr. Slade has left Denmark for Berlin, *via* Stettin. Mr. and Miss Simmons and Miss Slade are with him, and his address is "care of H. Liebing, 5, Hedemann-street, Berlin, S.W."

MISS KISLINGBURY IN AMERICA.—Dr. G. L. Ditson, of Albany, writes as follows to *The Banner of Light*, of October 13th last:—"Miss Kislingbury, the estimable linguist and writer, and secretary of the British National Association of Spiritualists, has honoured me with a call on her way to Niagara Falls. Her health is quite good, though she seems somewhat wearied with much travelling. She has promised to spend a few days with us on her return eastward. Miss Kislingbury will doubtless receive much kind attention from all Spiritualists of the regions she may visit while in this country, not only on account of the responsible position she holds at home, but for her culture, her sincerity, and those graces which go to make up the charm of an intelligent woman. Her graphic descriptions of visits to Mons. Leymarie in prison, to the lovely rustic home of the distinguished Miss Blackwell (whose sterling works it has always been my pleasure to notice in my 'Reviews' for the '*Banner*'), to the chateau of Prince Wittgenstein, &c., have the glow of a veritable romance, and make us envy her good fortune. She might add, too, tales of sorrow that tinge the lives of some of the eminent of our faith besides Leymarie's. They have our love and reverence—they do not ask our sympathy. Miss Kislingbury informs me that Mr. Colville is to visit the United States. From all that I have heard and read of him I believe there are few from over the water who should receive a more hearty welcome. He will undoubtedly give the most abundant satisfaction to all who may require his services. The Spiritualists of Albany meet this afternoon for a new organisation: We have enough Spiritualists here to make a strong show, and talent enough to make a permanently effective movement that will tell upon the age. I will, with your permission, report progress from time to time."

ANNE VIAL'S CASE.

THE following is extracted by request from a work entitled *Mesmerism and its Opponents*, by the Rev. George Sandby, M.A., Vicar of Flixton, Suffolk (Longmans, 1848); dedicated to Captain John James:—

Anne Vials is the daughter of Samuel Vials, of the Abbey parish in St. Alban's, who formerly drove the mail cart thence to Watford. For a short time this poor girl gained her livelihood by working in a silk factory; from the scrofulous habit of her constitution she was not always equal to full employment; but in 1837, when she was only sixteen years of age, she was compelled to give up work altogether, for her mother fell sick, with a long and pining illness, under which, after much suffering, she finally sank; and during which she was confined to her bed, and required the constant presence of a nurse. Poor Anne therefore left her calling at the factory, took her place by her mother's couch, and was her unwearied attendant night and day. So feeble indeed was the patient, that she could scarcely be quitted for a moment; and for a long year, therefore, did this anxious and affectionate child sit by her parent's bed the whole night through. When death at length relieved the sufferer, a fatal discovery was made. The mother's disease had taken strong hold of the daughter, for the over-wrought exertions of a twelvemonth had now too clearly brought out the hereditary taint. Anne Vials in fact required a nurse herself; for not only was the general state of her health broken down, but the left arm, which for three or four years had been giving her much pain and uneasiness, became now in so diseased a condition as totally to deprive her of its use. She was placed under the care of several medical men in succession; the best attendance in St. Alban's was provided for her; but the arm every day grew more and more painful. Through the kindness of some charitable friends, she was now admitted into different hospitals one after the other. She was first removed to Hemel Hempstead infirmary, thence to St. Bartholomew's Hospital, in London, where she remained nine months; thence to St. Thomas's in the Borough, and thence to Hemel Hempstead again, in none of which places did she obtain any effectual benefit. The state of her health at length became so serious, that to save her life some decisive measures were necessary; and she was taken up to London again to Guy's Hospital, where her arm was amputated by Mr. Morgan, on the 22nd of March, 1841.

At the end of three months, when the wound was healed, she returned back to St. Alban's. After she had been at home some little time, a violent convulsive action commenced in the stump. This movement grew rapidly worse and worse. In fact, the stump moved up and down, night and day, unceasingly, and much quicker, to use her own expression, than she herself could move her other arm. Her sufferings became intense, and her general health was affected in proportion. She was now removed backwards and forwards, as before, to the different hospitals, but without any relief. At the infirmary at Hemel Hempstead, they actually strapped the arm down with the hope of lessening the movement, but the confinement made it, if possible, worse, and they were compelled to unloose it. She was at length carried to St. George's Hospital; here she remained three months, her health gradually getting worse and worse, and the epileptic fits, from which she had been suffering for a twelvemonth, increasing in violence and duration; when, with the only hope of saving her life, a proposition was mooted of taking the stump out of the socket. My readers may judge by this simple fact of the desperate state to which this poor girl had now arrived; for with her shattered health, it could hardly be expected that she should survive even for a short time so serious an operation.

Fortunately for poor Anne, she had several benevolent friends, who, knowing all the circumstances of her history, had watched the fearful progress of her sufferings from the first, and by subscriptions and various little Christian kindnesses, had done much towards lessening her load of sorrow. Mr. Basil Montague, in particular—that excellent man, whose long and useful life has been devoted to the benefit of his fellow-creatures—took the warmest interest in her fate; she often went to his house; and there she received from

Mrs. Montague that sympathy and consideration which woman alone is able to bestow. One day the thought struck both these kind friends, that if anything could be of service to Anne in this extremity of misery, it might be mesmerism. It was but the faintest hope, for they had but slight knowledge or belief of its power; still they mentioned the case to their friend, Mr. Atkinson, and suggested to him the idea of making a trial of what could be done. In spite of the feeling against mesmerism, and the almost hopeless state of the patient, Mr. Atkinson at once, on his own responsibility, undertook the case; and, seeing that it would require for months the most unremitting attention, he procured a nurse from St. George's Hospital, and had the poor girl removed to his own house.

It was in May, 1842, about fourteen months after the amputation, that Anne Vials quitted the hospital to make trial of mesmerism, and this is Mr. Atkinson's description of the state in which he found her:—"She had sometimes three or four fits in a day, of a most violent nature, which continued for more than an hour; the stump moved up and down without cessation; not a merely nervous twitching, but violently up and down; she suffered continuous excruciating pain in the head and back, and at the end of the stump too the pain was most excruciating; she had pain too in all her limbs and joints particularly in the elbow of the remaining arm, just as she had before amputation in the other. Masses of sores were constantly breaking out in different parts of the body; palpitations of the heart, pain in the chest, and a spitting of large quantities of blood, were some of the other symptoms. In short a more terrible complication of evils have seldom been united in one sufferer."

I shall leave it to Mr. Atkinson at some future period to give to the public the interesting details of his success. Let it be sufficient to state that the process was most painfully laborious, and occupied a large portion of his time, and that she remained in his house more than twelve months. At the first few sittings the epileptic fits were brought on as if by the mesmeric effect; but this prevented their recurrence in her ordinary state.

When a patient is treated by mesmerism for epileptic fits, it is considered a favourable sign if the manipulations bring on a paroxysm; and, from what I have seen, I am of that opinion. The case of Anne Vials is one in point; and Teste, in his practical treatise, having described a remarkable cure of epilepsy, says:—"This case characterises the ordinary mode of action of mesmerism in epilepsy. An *increase* in the *number* and *severity* of the fits constitutes almost always the *first* effect of the treatment. But these crises soon diminish in frequency and severity, and ultimately disappear altogether."—*Spillan's Translation of Teste*, p. 267.

At the fourth or fifth *séance*, the deep sleep, or trance, was superinduced, *when the action of the stump suddenly stopped*, and from that moment it never moved in that way again; the fits, too ceased; the pains in the back of her head were almost immediately relieved, and a gradual improvement in her general health set in. Upon the wonderful results of the mesmeric treatment in this case I shall make little comment. My readers can think for themselves. They will see here a poor girl carried to and fro from hospital to hospital, enduring the most exquisite torture, and her life placed in such a state of jeopardy that the only hope of preserving it was recourse to a second and horrible operation. The arm was to be taken out of the socket!—an effectual mode, in truth, for a prevention of its movement! But from this operation was she spared by the action of mesmerism; and by its continued and regular application was a relapse prevented, and an improvement in her health obtained. Who does not see the goodness of Providence in vouchsafing such an agent? Who can deny that mesmerism to her was the precious gift of God? The facts of her case, of her sufferings, of the amputation, of the movement of the stump, and of the other attendant evils, are known to numbers; to medical men in St. Alban's, and to the surgeons and nurses at the hospitals; and it is also known that all the remedies suggested for her benefit were fruitless; the best surgical advice was of no avail; but the fifth day, after the application of mesmerism, the stump ceased to move, and the other fearful symptoms of the case began to disappear.

But these are not all the marvels that accompanied the treatment. With the improvement of her health the most beautiful phenomena, step by step developed themselves; so beautiful, indeed, as to attract the admiration of a large number of inquiring spectators, who came to watch and study the case. She became what is called an ecstatic dreamer. Her nervous system had fallen into so peculiar and extremely excited a state, from the effects of this long and painful disease, that the mesmeric action brought out an exaltation and a great spiritual activity of the higher organs of the brain. And all these effects appeared spontaneously and unlooked for. Not only did she become a somnambulist, *i.e.*, not only were the common results of the *sleep-waking* state produced, but an ecstasy, a spirituality, a rapt devotional feeling, such as appeared to draw a veil over the scenes of this lower world, regularly came on. To make myself understood, I will describe the effects as they occurred on my first visit. A few minutes sufficed to throw her into the trance by the simple application of the hand held over the head without contact. First, there would come a slight nervous action of the stump, which was suddenly arrested; a peculiar movement of the eyelids followed, the eye closed, and she fell back in a deep stupor. From this state she could not be aroused by any application whatsoever; she appeared insensible to pain, and to the action of ammonia, or of lucifer matches burning under her nose. After the lapse of some minutes, she began to move uneasily,—when on being addressed by her mesmeriser, she answered, and sat up in a sort of *sleep-waking* state, conversing freely, though unaware of the presence of strangers. Suddenly she fell back again into the stupor. In this she remained a short time; when slowly rising from the recumbent position, and gradually lifting up her arm, and pointing as it were to heaven, she opened her eyes, looking upwards with the most intense expression of adoration. The effect was truly sublime. It approached the character of what we may conceive of the devotional rapture of the seraph. Prayer—veneration—an admiration of the unseen world—a contemplation of the divine and the celestial, seemed to absorb every faculty of her soul. Her features, which in her normal state are most homely, were lighted up with a spirituality almost angelic. Though she is nothing but an ignorant factory girl, and accustomed to the most menial occupations, her gestures in this state were beautiful in the extreme. In short, so striking—so extraordinary was the appearance of this poor one-armed girl in her dream—such a combination was it of the graceful and of the sublime, that even a Siddons might have made her attitudes a study for the drama, and Raphael himself not disdained to borrow many a hint for the highest flights of his pencil. Domenichino's Sybille in the Palazzo Borghese at Rome may give some idea of the elevated beauty of her devotions. In fact, I cannot describe the effect better than by adding that one of the spectators, whose name on matters of taste is of the very highest authority, after witnessing the scene walked from the house down several streets preserving the most profound silence; and upon his companion at length inquiring of what he was thinking—"Thinking," he answered, "of what could I be thinking than of what grovelling creatures we are, while that poor girl seemed a being of another world!"

I have not a shadow of doubt that if Mr. Atkinson had wished to found a religious sect, and, secluding Anne Vials from the world, had habituated her for years to conversation, and objects, and persons, and books of an exclusively religious character, and never permitted mundane transactions to be brought to her notice, either in her waking or sleeping state, that the most extraordinary effects might have been produced, and the most monstrous doctrines have been built up at his suggestion. He might have retreated with his ecstatic dreamer to some romantic vale; startled the superstitious neighbourhood by her attitudes, her devotions, and her miraculous sufferings; and crowds would have flocked to witness the spectacle and imbibe his creed; and gaping tourists might have perplexed their readers with lucubrations on the phenomena. "Lord Shrewsbury's description of his Tyrolese maiden might answer word for word to much that has occurred with poor Anne. The fact of a fly walking over the pupil of the eye, when wide open, which seemed such a proof of the miraculous to M. de la

Bouillierie, has happened with her two or three times. The fly even once stopped and cleaned its wings on the eyeball."

In regard to the appearance of the stigmata and the small wounds on the head of the Addolorata, Dr. Elliotson and Mr. Atkinson both are of opinion that they might be the effect of strong imagination and habitual contemplation upon a highly diseased frame.

Note by Mr. Atkinson.

Having read the above, kindly copied out of Mr. Sandby's book by a friend, I think I had better reserve any general remarks I may have to make upon the case and its surprising phenomena for another occasion, when I will give a case, kindly written out for me by the late Bishop Stanley, of the action of the mind on the body, that came within his own observation.

HENRY G. ATKINSON.

Boulogne-sur-Mer, Oct. 30th, 1877.

AN OUTSPOKEN JUDGE.

ACCORDING to telegraphic despatches, dated Philadelphia, October 8th, the jury in the case of James A. and Christina Bliss, claiming to be spiritualistic mediums, charged with a conspiracy to defraud, being unable to agree, were discharged that (Monday) morning, after having had the case since the preceding Saturday. The following sentences from the charge of Judge Briggs, on giving the case to the jury, will be read with interest:—

Religious opinion is a man's own property, and he should be protected in it. Spiritualism is not before you. The sole question is, have Mr. and Mrs. Bliss, by means of these exhibitions, defrauded their victims? If so, they are guilty, even if these victims do believe in Spiritualism. Spiritualists are entitled to protection from impostors. If you are satisfied that the visitors at those *séances* were duly informed that they were simply exhibitions, and that no claim was made that the powers exercised were supernatural, then the defendants are not guilty. It is not a question whether Spiritualism is true or not, but whether the expedients resorted to by the defendants were true or not. This spiritualistic belief is just as precious to the believers in it as yours is to you. It is not to be ridiculed by the sceptic. There are people in the community who believe in it who are sincere men, and I would no more denounce Spiritualism than I would Catholicism, Protestantism or Judaism. It is said that there are 5,000,000 Spiritualists in the United States. If it is so, these numbers make it respectable, and therefore they should be protected from the impostor.

Believing that there was a medium who possessed the power to bring back the spirit of a dead relative, would you not give the world to get information? I would, though I do not by any means say that is my belief. If I did I would investigate it to the furthest extent. Ridicule should not stop me. I refer to it to show the enormity of the crime these defendants have committed, if you find them guilty. The man or woman, or body of men, who would commit this crime, should receive no consideration of palliating circumstances. This subject has commanded the attention of the world. Judge Edmonds, with manly independence, declined a renomination as judge rather than sacrifice his spiritualistic belief. Senator Talmadge, from New York State, was as sincere as any of us can be. Robert Dale Owen was a thorough believer. The late Professor Hare publicly proclaimed his belief in it. We all respect these men, and it would not do to ridicule such a belief.

In concluding his charge, Judge Briggs said he would rather be denounced and be right than receive the applause of the universe.—*Banner of Light.*

SPIRITUALISM IN DALSTON.—Mr. W. H. Harrison, honorary member, will read a paper entitled, "Experiments on the Mesmerising of Animals," before the Dalston Association of Inquirers into Spiritualism, at its Rooms, 53, Sigdon-road, Dalston, London, E., on Monday evening next, at eight o'clock. A discussion will follow. Experienced mesmerists, and others interested in the study of mesmerism, are invited to attend, and to take part in the proceedings. Members are desired to introduce their friends, so as to secure a full attendance on the occasion of the inauguration of the winter series of fortnightly Monday evening discussion meetings.—THOS. BLYTON, *Hon. Sec.*

A HAUNTED SPOT.

THE following is a narrative of events which took place around the E Shaft of the Chicago, Wilmington, and Vermilion Coal Co., in Braidwood, Will. Co., Ill., on the nights of August 14th and 15th, 1877.

On the afternoon of the first of August I received instructions to report for special duty at Pinkerton's head-quarters on Fifth Avenue, Chicago, and a few hours later found myself comfortably housed in the police barracks, extemporised by the Chicago, Wilmington, and Vermilion Company upon their property in Braidwood. The position seemed to be a sinecure.

The mine is located at the intersection of a railroad with a thoroughfare which crosses it at right angles. On the southern side of the railroad are scattered the diminutive clap-board houses of the miners, each having a garden-patch fronting on the highway. On the north side of the track, and along the eastern side of the road, extended, fan-like, the tall crests and ravines of the "dump," composed of slate and earth excavated during five years of working, and at the handle of the fan are located the main and ventilation shafts, both partly filled with water and boarded over, and the engine-house, of which the timbers littered the ground, its tall iron funnel still standing, and constituting, with the brick work of the furnace, and the boilers embedded in it, the only portions of the house in sight. North of the railroad, west of the road, its upper surface level with it, extends a low flat dump of coal-dust and earth partly covered with piles of hard-wood props, and the iron-work of ruined "cages," dump-cars, and *débris*. Near the road stands a tumble-down blacksmith's shop, with signs of decay in its iron-barred broken windows, nailed-up doors, grimy cupola chimney, and battered "holey" walls and floor. It is unequally divided by a partition, the smaller room containing the ash-covered forge, and the more valuable parts of the wreck of the shaft-house; the other room held a rusty stove, picks and other tools, and an old bench, upon which we spread our blanket.

Invigorated by sleep, I marched up and down, until disturbed by rapid footsteps pacing to and fro beyond the lower dump, and in a grass-grown, boggy waste of five or six acres that stretched north to an adjoining road. I followed cautiously, hid, walked swiftly towards the sounds, but failing to discover their source, finally contented myself with listening carefully, and they continued at intervals till daylight. About one o'clock, or a little later, I saw two lights upon the waste referred to, four or four and a half feet from the ground, dancing gaily up and down, approaching and retreating, and wheeling round each other like butterflies among flowers on a summer morning. "Lanterns! some one after the wood," I thought, as with ready revolver I chased them through knotty grass, muddy bottom, and around the prop-piles, but could not get within fifteen feet of them despite my utmost efforts.

They were pale, shedding no radiance, wavering, flickering like a candle-flame in the wind, and of about four times the size. Suddenly, I thought I understood their nature, and as jack-o'-lanterns or will-o'-the-wisps are only partial acquaintances of mine, strove more earnestly to make a near approach. Weary and baffled, I gave up the chase, and cannot tell the precise time of their disappearance.

"You don't want to go chasin' them lights," said one of our men at the breakfast table, as I narrated my experience, and propounded my theory, shaking his head ominously, and proceeding to narrate some marvellous story of paralysis accompanying a near approach. Half angry, I proposed on that evening to vindicate my theory, and effectually dispose of his superstitious views, but the dancing lights did not again appear.

Supper over, and on the ground again, the first watch fell to my lot, and my companion slept till midnight. Footsteps came again, faint and at distant intervals, but contenting myself with observing that all property was safe and in its place, twelve o'clock at last arrived, as Ursa Major's position indicated, and I awoke my comrade.

"Did you try to fool me during the night?" he asked.

"No. I have not been in the house till now."

"Some one seized my heel with both hands, and half twisted my ankle. I woke up, saw you, I thought, standing beside me, and drew up my other foot, meaning to give you a kick that you would remember, if you tried it again; but I was tired and dropped off. And, yesterday morning," he continued, "there came a tremendous thump against the side of the house. I was asleep, but it startled me so that I awoke, sitting up. You didn't throw a stone against the house, did you?"

"I heard that noise," I replied, "and hurried from the other end of the road, but could find nothing; looked through the window, saw you curled up, seemingly asleep, and concluded I must have been mistaken."

A little more chat, he closed the door, and I prepared to take off my shoes. As I did so, an unmistakable sigh came from the darkness, followed by a groan. I called my friend, again, and louder yet. He hurried up, and I questioned him as to trickery, which he solemnly denied.

Not feeling sleepy, and disliking my proposed couch, I volunteered to watch, and let him continue his nap; but declining, we went out into the night.

The footsteps had become louder, and now as we listened, we could distinguish the measured tread of one pacing "sentry-go," the rush of many footsteps, the creaking of swift-moving boots. Search availed nothing, and sitting down chatting together, he spoke of being a fair singer, and I invited a specimen of his skill.

He broke off, as a dark shadow advanced swiftly towards us, and disappeared. Soon from the opposite direction it came again, a tall man, stooping, in dark clothes and slouch cap. My friend started up, and darting after it, slashed madly right and left with his cudgel as he raced over the low dump, while I followed, pistol in hand. Suddenly we stopped; it had disappeared, in clear starlight on the open dump.

Singing resumed, my "butty's" repertoire (of the varieties order)

nearly exhausted, his songs became more vulgar and obscene, until, in the last, he broke off, for the footsteps had become fearfully loud and near, were all round us, on the low dump, the road, the gritty railroad track, and with them came the sound of the pick "at the face" of the shovel as the rooms were cleaned out, and of miners busily at work; while from the blacksmith shop came loud raps and knocks.

"Did you hear those three loud knocks?" And my "yes" was emphasized by another louder still.

I started to my feet.

"We will go into that shop together, and find out what it is," said I.

After some hesitation he consented. We went hand in hand. In the name of God, I demanded, was there some suffering, evil, or unhappy spirit present, who needed our help. No reply, no sound came.

"If you cannot answer that, you must beimps of the devil," I exclaimed.

At that my friend snatched his hand from mine, flew into the open air, and I followed.

"What made you run?" I asked.

"You don't want to talk about the devil in there."

"Perhaps not. But we will find some other reason yet."

"You can't do it. I've been here three weeks, and there's no other man on our force dare stay here. They'd take their walking papers first. Kennedy was with me, and he couldn't stand it, and left. They take me to the edge of that shaft, 85 feet deep, and tell me to throw myself down." As he spoke he walked towards the spot, picked up a piece of coal, dropped it between the boards; we listened to the echoing plunge, and walked away. Then resuming—"I've lost eighteen pounds since I've been at it."

"Do those sounds follow you? Have you heard them anywhere else?" I asked.

"No."

The sounds were louder, nearer, menacing. Dogs (every miner keeps one) were howling fearfully.

The eaves of the shop, its cupola and chimney, were faintly luminous—phosphorescent; far off on the horizon the light of some burning house, barn, or prairie shone, but the coming dawn we had noticed a short time before seemed overclouded, the air murky, dark, and stifling. Whether this effect was real, or within ourselves, I do not know. Both had remarked it, we found afterwards.

I felt the reflection of a light on my face, and, turning quickly, saw a ball of fire fall splash like molten iron on the road beside me, without sound, and disappear.

"Did you see it as it passed your face?"

"No," said I, "I did not."

"It was a finger of fire, and was shaken in your face! I never saw them so near before, nor heard them so loud." Then, after a long pause, "Can you pray?"

"I don't know," I said. "I never prayed with any one before; but I must try."

"Won't you kneel down?" he asked.

"I do not think God cares about position, but I will;" and, hand in hand again, I prayed, "making the best prayer that ever I heard," said my companion.

As we rose all was peaceful, the silence startling by comparison with the babel that had gone before. The sky had cleared, and the victory was ours. Speaking of the wonders of the night, and our happy release, my companion chanced to drop a familiar oath, and the sound of the footsteps, the pick, the shovel, the knocks, began again. I rebuked him; they died away; in an hour daylight had come, and we turned towards the shop. The door we had returned after our flight to close, stood wide open, the loose coils of rope had been removed diagonally to the opposite corner, and were heaped at the end of the bench.

We searched the low dunes, the dumps, the field, no trace of shifted soil, or any alteration, where the noise had been loudest. Anything to account for these phenomena on explainable principles, I could not find.

Then I turned in for an hour, was awakened by our relief, and made our report to the sergeant. He God d—d my ghosts, my prayers, my report, but at noon apologised; excused himself on the score of fatigue, and on the momentary supposition that I had intended a practical joke.

The men listened intently, and from them I now learned, for the first time, that on the 13th of August, nine years previously, a picnic had been held at that spot; there was a strike at the time, quarrels began, and ended in the murder of a number of men.

As I was lying down in the afternoon, the sergeant brought me a telegram from Chicago:—

"Come at once. I want to place you on another operation."

Said the sergeant, "No doubt the superintendent, who signs this, wants you on the clerical force or on private work. If the latter, your apparent connection with the force will cease; therefore, no word to the men, and take first train up."

I presented myself.

"What about the E Shaft?"

Then I perceived that the "operation" was to be performed on myself.

"Who was with you?"

I made a brief report. He noted the name.

"Ah!" sad smile. "I don't think I will send you down there again."

"Did I not do my duty?"

Significant tap of the side of his head, repetition of smile, finally:—

"It has a tendency to demoralise the men."

"You have other work?" I asked.

"What is your opinion about the E?"

"That I was further within the gates of hell there than I thought it possible for man to go and be alive."

"No further work," said the superintendent.

"In that case, these experiences are mine alone, and I am free to make what use of them I please," from me, closed the interview.

I paid a visit to the superintendent of the C. W. and V. Co. He had neither leisure nor inclination for investigation.

ALFRED BULL.

146, Quincy-street, Chicago, Ill. (*Religio-Philosophical Journal*.)

SLATE-WRITING AND FORM PHENOMENA.

A WRITER in *The Malvern News* of last Saturday says:—

Three ladies, with Mr. Eglinton and myself, took our places, and arranged ourselves according to the directions of the knockings—the conjuror's preliminary arrangement, says the sceptic. Be that as it may, I am merely stating what took place. The light was lowered, and finally put out. Shortly after, all hands being connected, the musical box began to play, continuing or stopping at the command of any one present. Once, when it was silent, I mentally asked that it might strike six notes in succession. It did as I wished, when Mr. Eglinton asked what that was. I replied, "I asked it, mentally, to play six notes." The conjuror guesses at your thoughts, but then he must have something to base his opinion on. Here there was nothing of the kind. No human being in the flesh knew what was my mental wish. I leave this for clever people to solve. The voices of Joey, Ernest, and Daisy were heard, the first promising to do some slate writing. Light was asked for, slates were produced, which I examined and cleaned—breathing on each side freely, but no writing was developed. Two small pieces of slate pencil were placed between them, and the corners tied securely. Three persons held the slates above the table, and in a full-lighted room. In a short time the act of writing was audible, but faint. Presently they were opened, and each side that faced the other was filled with very small writing, partly in Greek—which was translated—partly in English, with a quotation from Tennyson, containing general directions, one of a specific character to myself. I will not give that to you on this occasion, but I will copy it out for you to use at your discretion—that slate being now in my possession. In reference to the slates, I may remark that, in receiving the invitation to attend the *séance*, Mr. Eglinton asked me to bring two of my own, thus doing away with the idea that his own slates only are used. Business matters, however, prevented carrying out his wishes.

Now comes the astonishing part. A small lamp was lit, and we took our seats in front of the cabinet, Mr. Eglinton sitting in the easy chair outside of the curtains. In a short time, say three minutes, a figure draped in white came to the opening in the curtains, took Mr. Eglinton by the arm and led him inside, laying him on the sofa—he appearing to be asleep when he was led into the cabinet. Shortly out came a handsome figure, certainly five feet ten inches in height—Mr. Eglinton is about five feet seven—and bowed several times to the audience. He was attired in Eastern costume, he being a Persian prince with only one arm, the left having been lost in battle. His name is Abdullah. He went in and out repeatedly, showing his jewels and coming almost close to the sitters. Presently Joey came, dressed as a clown, took away a chair, drew a table towards him, played a mouth-organ, carried about the musical box, and did many other wonderful things, gave an address of certainly ten minutes' duration, and was followed by the voice of Ernest; the two in turn wishing us, "Good night." Daisy then brought Mr. Eglinton out of the cabinet—still in a trance, led him back, and disappeared.

GEORGE DOBSON.

Malvern, October 25th, 1877.

Mr. D. H. WILSON and family are at Villa Rosa, Hyères, where they intend passing the winter.

Mr. W. EGLINTON, medium, has returned to London, and is giving *séances* as usual.

A MYSTERIOUS LIGHT ON THE PACIFIC COAST.—A gentleman, S. W. Jones, owns a farm in Oregon, on which curious manifestations have taken place in the shape of mysterious lights. It appears from a statement made by Mr. G. W. Lawson, of Salem, Oregon, that the light had a range from the old barn half a mile west of Mr. Jones's house, down to opposite Butteville or below, a distance of nearly twenty miles. It was seen by different persons all along that route, and was thought by many to be connected in some way with some of the old French settlers. Mr. Jones himself gave a graphic account of his own adventure with the light. He got home one rather dark evening with his team, and seeing the light going along the fence towards the barn, he concluded to jump on to one of his horses and ride over and see if burglars were about. The light was coming south towards the barn, and was about half a mile off as he started west to the same objective point. He rode out at a smart trot, and the light moved about as fast as he did till about a quarter of a mile had been accomplished by each party, when the light turned and came towards his line, and soon struck his road a few rods in front of him. He said it looked like a bright lantern light, swinging, as if somebody were carrying it, and he had no other thought about it, until, as it approached nearer, he saw it was coming alone, and being able then to see clearly all around it, he found that no mortal man at least was supporting it. Just about the time that he made this discovery his horse did the same, and all at once a strange fear possessed both rider and horse. They both whirled suddenly; he put the whip in his hand to work, and they flew back rapidly. After retreating nearly to the house he looked back and saw the light, then only a couple of rods behind him, suddenly part, and in an instant it came rushing by him on each side about his shoulders. It passed with a loud noise, as of rushing wind, and at once disappeared. He got home, and concluded that he would not hunt for any more ghosts.—*Religio-Philosophical Journal*.

THE MATERIALISATION OF A SPIRIT.

THE time seems to be gradually approaching, when cabinets will be abolished, and materialisation phenomena be presented more than has hitherto been the case, in the light.

We have received the following letter:—

14, Adelaide-road, N.W., 29th October, 1877.

To the Editor of "The Spiritualist."

SIR,—At Mr. Williams's *séance*, held in his rooms, 61, Lamb's Conduit-street, on Saturday evening last, the spirit, "John King," favoured me by inviting me into the cabinet, to see him and his medium at the same time.

I accordingly entered the cabinet, and standing by the side of the spirit—in fact touching him—his form and features were distinctly visible by the light of the "lamp" he held in his hand; I also saw the recumbent figure of Mr. Williams in a corner of the cabinet.

After satisfying myself that John King and his medium were two distinct individuals, John dismissed me with a friendly shake of the hand. His hand felt precisely similar to that of a living man.

I may add that, while standing by John King's side, he spoke to me several times, asking me if I could see his medium. G. H. PORTS.

A SEANCE WITH MR. WILLIAMS.

BY THE BARONESS ADELMA VON VAY (COUNTESS WURMBRAND).

DURING our visit to London, the Baron and myself were much contented with our *séance* with Mr. Williams. The spirit (John King) appeared and dissolved before our eyes six times. I recognised him to be exactly the same John King whom I often saw clairvoyantly in my water-glass. He said—"Do you recognise me? I often come to your water-glass." All the time John King's form was out and speaking to us, we heard Mr. Williams moaning inside the cabinet. From our experiences we have full trust in these excellent mediums—Dr. Slade and Mr. Williams.

Gonobitz, Austria.

THE following is a report of a *séance* with Mr. Williams, drawn up by Dr. Carter Blake, late secretary to the Anthropological Institute:—

On the 12th October a *séance* was held by the Research Committee of the National Association of Spiritualists; Mr. C. E. Williams was the medium.

Mr. D. G. Fitzgerald having to leave before the *séance* began, Captain James, chairman of the committee, requested me to write some notes of what might take place. The gentlemen present at the *séance* were Captain James, the Rev. W. Stainton-Moses, M.A., the Rev. W. W. Newbould, Mr. G. C. Joad, Mr. G. F. Green, Mr. J. W. Gray, Mr. T. H. Edmands, and myself.

Mr. Williams at first sat at the table for a short time, when the voice of "Peter" was heard to utter a few words in an almost inaudible tone. Subsequently, at the request of "Peter," the medium entered the cabinet where he sat in the chair, separated by the wire partition from a pail containing melted paraffin, and another pail containing cold water. The greater part of the *séance* was held in darkness, with occasional singing, and the musical box playing alternately. The doors of the cabinet were nearly closed, and so left slightly ajar, as to be able to exhibit a clear space in front of the wire partition. A curtain was lightly thrown over the upper part of the opening.

After a short time the voice of Peter was heard, and a sound of dabbling in the cold water pail occurred almost simultaneously. "Peter" said he could do no more; and though small lights were seen at several times, nothing whatever occurred of note outside the cabinet.

The moment the *séance* was terminated I took possession of the cold water pail, in which I found an object composed of paraffin wax, which I carefully lifted out of the pail, and locked in a drawer of the library table belonging to the British National Association of Spiritualists. This object has not been touched by any other person, and I beg to submit it to the committee. I would merely note that its apparent resemblance to four digits may necessitate a plaster cast being taken from it; and for this reason I present to the committee the original specimen. I looked carefully on the floor of the cabinet for any loose pieces which might answer to the truncated ends of the fingers, and found none.

There were three small beads of solid paraffin floating on the surface of the water, each of about the size of a lentil.

There was no trace of splash marks between, or around, either of the pails.

C. CARTER BLAKE.

The above *séance* was not understood to be held under the conditions ordinarily insisted upon in test *séances*.

D. G. FITZ-GERALD.

FORTHCOMING MEETINGS.

NEXT Sunday morning, at eleven o'clock, a service will be held at the Doughty-hall, Bedford-row, London, at which Mr. Colville, the new trance medium, will address the congregation. On the following Sunday morning, and for several Sundays thereafter, he will hold services at the favourite spiritualistic place of meeting, the Cavendish-rooms, Mortimer-street, Regent-street, which he has taken for the purpose, on his own responsibility.

Next Monday evening, at eight, Mr. W. H. Harrison will read a paper before the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston, on "The Mesmerising of Animals." The influence of mesmerism upon cats, dogs, birds, fishes, lions, tigers, elephants, snakes, and other animals will be considered. The place of meeting is not far from the Hackney Downs station of the Great Eastern Railway.

On Wednesday, the opening *soirée* for the season of the National Association of Spiritualists, will be held at 38, Great Russell-street, and as, doubtless, it will be a general *réunion*, special attractions have been provided in the way of music and singing. These monthly *soirées* are open to all Spiritualists on payment, and are not confined to members and their friends. Refreshments are served from 6.30 p.m. to 7.30 p.m.; the music and singing commence at eight. The following is the programme for next Wednesday evening:—

PART I.

Overture, "A Midsummer Night's Dream" (Mendelssohn), the Misses Withall.

Song, "My Queen" (Blumenthal), Mr. Ernest A. Tietkens.

Reading, Mr. Dietz.

Song, Miss Younge.

Duo Concertante, piano and violin, "La Sonnambula" (Osborne and De Beriot), Miss Withall and Mr. Kitcat.

Recitation, Miss Ella Dietz.

PART II.

Flute solo, Cavatina (J. Clinton), Mr. W. Edmiston.

Song, Miss Younge.

Violin solo, Mr. Kitcat.

Song, "Aye or No" (Cowen), Mr. Ernest A. Tietkens.

Recitation, Miss Ella Dietz.

Overture, "Oberon" (Weber), the Misses Withall.

At the meeting of the Psychological Society, on Thursday, November 15th, a discussion will be opened by Mr. Stainton-Moses on the "Phenomena of Independent Slate-writing." We are requested to invite any persons who have obtained through any medium cases which will stand careful and scientific testing, to forward their records and details of evidence to Mr. Stainton-Moses, 100, Clifton-hill, N.W., for use as may be advisable.

THE RELIGION WE WANT.—We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small measures from the stalls, pebbles from the cotton bags, clay from the paper, sand from the sugar, chickory from the coffee, alum from the bread, and water from the milk-cans. The religion that is to save the world will not put all the big strawberries at the top and all the little ones at the bottom. It will not make one-half a pair of shoes of good leather, so that the first shall redound to the maker's credit and the second to his cash. It will not put Jouvin's stamp on Jenkins's kid gloves; nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth; nor a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half; nor all-wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together to be sold to the unsuspecting public for real broadcloth. It does not put bricks at five dollars a thousand into chimneys it contracts to build with seven-dollar material; smuggle white pine into floors that have paid for hard pine; leave yawning cracks in closets where boards ought to join; daub the ceilings that ought to be smoothly plastered; nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at but on no account touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned from one hundred cents is according to the Gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—*The American Christian*.

"FOR THE FIRST TIME."

BY FLORENCE MARRYAT.

BEND down thy mouth upon my mouth, beloved,
And seal me thine;
No after coldness can efface the deed
That makes thee mine.

Kisses may come and go upon these lips,
Yet have no power
To mar the blessed mem'ry that enfolds
This sacred hour!

E'en though in future days thine own should press
In ecstasy
Another's lips, it could not render void
This pledge to me!

For as thy kiss upon my mouth is laid
My dead soul wakes,
And glancing upward, with a grateful sigh,
Her passion slakes;

Cold doubts disperse, hot longings sink to rest,
Hushed are her pains,
'Neath the triumphant truth that love is life;
And love remains.

So! though thy lips were ne'er again my own,
I still retain
The knowledge that this moment's bliss repays
A life of pain;

And that for one brief hour, too quickly o'er,
Our souls are wed,
Whilst the vain passions of this changing earth
Lie as things dead.

No other shares thy heart the while thy hand
Is clasped in mine;
And till life ends my soul will swell to know
I have been thine!

Then bend thy mouth again to mine, beloved,
Seal me thine own;
And faith shall hold the pledge until we meet
Before God's throne!

MR. MORSE'S APPOINTMENTS.—On Sunday evening next Mr. Morse will deliver a trance address in the Spiritualists' Hall, Newgate-street, Newcastle-on-Tyne; subject, "The Spirit World." The service commences at 6.30 p.m. On the following evening, at the same place, at eight o'clock, Mr. Morse, under spirit influence, will answer questions from the audience on Spiritualism and cognate subjects. On Tuesday evening, November 7th, Mr. Morse will give a phrenological reading before the "Excelsior Circle," South Shields, in aid of the funds.

MR. J. M. PEEBLES IN THE EAST.—Mr. Peebles, in the course of his second tour round the world, to observe the progress of Spiritualism in different countries, has left Southern India for Natal. In a letter to the *Religio-Philosophical Journal* (Chicago), dated Madras, August 27th, he says:—"Though charmed with Ceylon and my long interviews with the Buddhist priests, I am shocked with the famine and wretchedness I see in Madras, Southern India. But little rain has fallen for two years. Already 500,000 have died from starvation. The city of Madras numbers nearly 500,000, and all around the outskirts of the city are famine camps where the starving receive but one, and sometimes two meals of rice per day, and where the dying receive medical assistance. I saw sights too horrible to describe, especially in the female department, where are huddled together the starving children born of famine-stricken mothers. The poor things were little more than skin and bones. Over half a million have died within a few months; and to talk of cremation in such a crisis is the sheerest folly. Wood is very expensive. These dead, with few exceptions, are buried. Going out to the burning-place yesterday, I saw a few burned; but they used dried cow-chips instead of wood. Hindooism is declining, or, rather, undergoing a transformation; education is doing it. Buddhism is increasing in Ceylon. A while since the Buddhist priests met the Methodist missionaries in an open public debate lasting two days; the Buddhists gained a decided victory. I have the full and complete report of this discussion, which I shall publish upon reaching America. During last week I ransacked the city and adjoining country villages, to witness magic, and such occult performances as casting out demons and conversing with Hindoo priests through their mediums. I saw strange and most wonderful things. And these Hindoos, unlike the Chinese, allow me to see everything, the incense they burn and the somalike juice that some of them drink to produce the trance. As in America, I see day by day the false and the true; it is sometimes hard to draw the line between them. I have met several learned Pundits and Shastrys. These latter interpret the Vedas and other sacred books, which books are full of Spiritualism. I might almost say that all Hindoos are Spiritualists, for they all believe in a present intercourse with gods and demons; but with it there is mixed a vast amount of superstition. Culture and science will rectify this."

THE VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE new Reading-room of the above association, at 84, Russell-street, Melbourne, was formally opened by the Vice-president, Mr. H. Brotherton, on Tuesday evening, August 7th. There was a large attendance of members, and after a few remarks from the chairman, in which he expressed his opinion that the object of those concerned in the movement was to diffuse as much truth as possible, the librarian was requested to read the list of papers, magazines, and books at present available in the reading-room. Before doing so, Mr. Terry expressed his gratification at the accomplishment of this first object of the new association, and at the interest shown by the number there present. The reading-room would be an advantage, not only to members personally, but more particularly to their friends and acquaintances. When a desire was expressed by any of their friends to know something more about Spiritualism they could refer them to the room, where from the papers, periodicals, and books they would be able to get sufficient information to encourage them to investigate further. Members would be provided with tickets for the purpose, which they could issue, and which would be available for a week. He then read the following list of papers and books in the room:—*Banner of Light*, *Spiritual Scientist*, *Spiritualist*, *Medium*—weekly; *Human Nature*, *London Spiritual Magazine*, *American Spiritual Magazine*, *The Shaker*—monthly; *Arcana of Spiritualism*, Tuttle; *Debatable Land*, R. D. Owen; *Footfalls on the Boundary of Another World*, Owen; *Letters on Spiritualism*, Edmonds; *Modern American Spiritualism*, E. H. Britten; *Phenomena of Spiritualism*, Crookes; *Miracles of Modern Spiritualism*, Wallace; *Where are the Dead?* or, *Spiritualism Explained*; *Death and the After Life*, Davis; *England and Islam*, Maitland; *Library of Mesmerism*; *Holy Truth*, H. J. Browne; *Tracts on Spiritualism*, and *Wallace's Defence*, in 1 vol.; *Banner of Light*, from April 1st, 1876, to June 8th, 1877; *Spiritualist*, from March 10th, 1876, to May 25th, 1877; one bound vol. (38) *Banner of Light*; twenty numbers *Herald of Progress*; *Mystery of Edwin Drood*, complete; *Great Harmonia*, Vol. I.; *Scepticism and Spiritualism*; *Book on Mediums*. The committee had also ordered the following papers:—*Religio-Philosophical Journal*; *Voice of Angels*; *Hull's Crucible*.

General satisfaction was expressed at the provision made for readers which, with expected donations, was deemed ample for present requirements; also with the suitability of the room which is lofty and well-lit. On the walls are portraits of Dr. J. M. Peebles, A. J. Davis, and Katie King—Ten Spiritual Commandments and Rules of Right, and a photograph of direct spirit-writing, received at Sandhurst. There is also a volume of some of the earliest spirit teachings received in Victoria, lent by Mr. Terry. The room will be open daily from 10 to 5 a.m., and 7 to 10 p.m.; Sundays, 2 to 5 and 7 to 10.—*Harbinger of Light*, Melbourne.

DR. MACK, healing medium, has returned to this country from the United States, and is now in London.

THE republication of Professor Gregory's standard book on Mesmerism, seems likely to give considerable impetus to that subject in America and Australia, where the demand for the work is large.

MESMERISM.—The Rev. George Sandby dedicated his celebrated book on *Mesmerism and its Opponents* to Captain John James, in the following words:—"I cannot dedicate this little work more appropriately than to you, through whom I became first acquainted with the great truths of which it treats, and to whose kindness and cordial sympathy I am so deeply indebted.—Believe me to remain, my dear friend, yours most sincerely, GEORGE SANDBY."

MISS WOOD'S MEDIUMSHIP.—We have received a letter from Mr. John Mould, President of the Newcastle Psychological Society, opening with somewhat personal remarks about Mr. Stone, and closing with the following paragraph:—"The few in Blackburn may believe Miss Wood to be a daring adventuress, but the many in Newcastle know her to be a genuine medium. Our knowledge of her gift is not based solely on 'family parties,' but grows out of an extended personal investigation into the phenomena witnessed in her presence, corroborated by the personal inquiry of all classes. Though it may grieve the heart of Mr. Stone to know it, the members of the Newcastle Psychological Society, as well as many of the inhabitants of the town, still anticipate her visits among us with pleasure, and, notwithstanding her mishap at Blackburn, still value her gift of mediumship, and are always ready to avail themselves of it."

MR. COLVILLE'S MEETINGS.—On Sunday morning last, a good congregation assembled in Doughty Hall, at 11.15, to hear a discourse, through Mr. Colville's inspirational mediumship, on "The Philosophy of Prayer." The collection was a liberal one. Next Sunday there will be a similar service in Doughty Hall, at 11.15 a.m., the subject of discourse will be, "Spiritual Organisation, its Need and Scope." All seats free. Last Monday evening, at the Langham Hall, the subject of discourse, chosen by the audience, was "Vaccination." Miss Chandos Leigh Hunt presided. The audience chose "Liberty" as the subject for an impromptu poem. Considering the unfavourable weather, there was a fair attendance. Every Saturday afternoon, at four o'clock, Mr. Colville delivers a short trance address, and answers questions under influence, at the rooms of the National Association of Spiritualists, 38, Great Russell-street, London, where those who attend have an opportunity of studying his mediumship and its results at their leisure. Next Sunday afternoon, at 3.15, Mr. Colville will lecture at the Quebec Hall, 25, Great Quebec-street, Marylebone, on "Science, and its Relations to Spiritualism;" and on Tuesday, Nov. 6th, at 8.30 p.m., on a subject chosen by the audience. Poems, on subjects chosen by the audience, are given after each lecture. The admission is free; there is a collection towards expenses. Mr. Colville gratefully acknowledges the following donations for the support of his Langham Hall meetings:—G. A. S., £1; Veritas, £1; Mrs. Strawbridge, £1. Previously acknowledged, £3 5s.

STRANGE VISIONS.

A FEW days ago we were invited to a *séance* with a new clairvoyant medium, Miss Mancell, cousin to the late Dr. Elliotson, of mesmeric fame. While in an apparently normal state, Miss Mancell sees spirits and forms from the other world, in the darkest parts of a dimly lighted room. At our *séance* nothing occurred to prove that her visions were other than subjective, but the following is either proof of something of a different nature, or of the action of the mind of a sitter upon the sensitive:—

SIR,—Miss Mancell, the clairvoyante, gave me a letter two or three days since from a Mr. Regan, in which he states you expressed a wish to have my account of certain *séances* at which she was the medium, in order that the same be recorded in *The Spiritualist*.

My knowledge of Miss Mancell is of very recent date, and arose from seeing her name either in your paper or *The Medium*. I accordingly called on her and arranged for a sitting, which took place at my house in Bermondsey, the 17th July, 1877; my relative, Mrs. Boreham, and myself were present. She described the appearance of an old man with his eyes closed, an old lady wearing spectacles, and on a white cap with large frill round it, and in the act of smiling; also a middle-aged female, apparently an invalid, seated in an easy or invalid chair; a garment having a shawl pattern thereon was wrapped round her. She further spoke of the appearance of flowers and other things.

But my attention was drawn to the characteristics, so well described, of my dear parents; the invalid was my youngest sister; the shawl-pattern garment wrapped round her, I recognised as an old Indian shawl, used when I and my sisters were children, to cover us occasionally. It ultimately belonged to my youngest sister, and was very likely worn by her at the latter part of her life when ill.

I imagine the foregoing particulars will have but little interest for your readers, although to me they have much, being to my mind perfectly conclusive as to the genuine nature of Miss Mancell's powers, and I have no hesitation in recommending her to all who desire to investigate her particular phase of psychological power.

The results of this *séance* are undoubtedly more personal than general, but I venture to think that the following account of a sitting with Miss Mancell, at which Mrs. Boreham and myself were present, on September 17th, 1877, will have a more extensive significance, and serve to show that notwithstanding the marvels of the materialisation and dematerialisation of the human form, other phases of life phenomena at times manifest themselves, and open up to the mind reflections that all our present spiritualistic knowledge is yet in a preparatory stage.

When about three or four years of age, I was one night a-bed, looking at the rushlight burning in the holder, which was a cylinder of tin, about nine inches in diameter by one foot high, and perforated with holes. While looking at it, all of a sudden I saw some twenty or more beautiful little creatures capering round the light within the tin holder. They were in two circles, and danced (holding each other's hands) in contrary directions; they were dressed in bright-coloured clothing, red, blue, and so on; their countenances were most animated, and among them, and much taller than the rest, was one whose face had a great resemblance to the face of Punch, as depicted on the cover of the journal of that name; in short, they were those beings popularly known as fairies. The tall one kept looking in all directions, and his dark eyes sparkled like diamonds. I, child as I was, got frightened at him, lest he should spy me, which at last he did. I then screamed out, and the fairies vanished. I was taken down stairs, and told my father and mother, as well as I was able, what I had seen. Ever after the said tin holder was taken care of, and is now mine.

This narration is necessary, in order to illustrate Miss Mancell's powers. On the evening of September 17th, we had been trying in semi-darkness whether she could discern any flames from magnets, which she said she could, when all at once it occurred to me to try her powers with the tin light-holder, and to see what would come of it. I accordingly brought it out, and set it before her in subdued light. After

a short time she said that she saw small figures hovering about it; some were seated in the inside; they looked like fairies. One of them she mentioned as having bells on his head, and all had bright-coloured dresses. On the outside of the tin shade the figures were of a different kind; Miss Mancell called them pigmies, partaking more of the forms of satyrs, centaurs, fays, and cyclops. She also saw the word "magi" in letters of light over the shade. I then placed a light therein, and the appearances were quite different. Miss Mancell then saw a human face, with blue eyes, and widow's head-dress; next a disagreeable and witch-like face; then flowers and other objects.

I make no comment on what I have written, desiring that my tale should be as unvarnished as possible, but respectfully invite the remarks and experiences of your readers in relation to these phenomena. THOS. SHERRATT.

10, Basinghall-street, E.C., Oct. 26th, 1877.

AN INDIAN "MEDICINE DANCE."

The Banner of Light publishes a letter dated Keshena, Wisconsin, September, 1877, from which the following is an extract:—

We were favoured a few days ago in being invited to a "Medicine Dance," one of the sacred rites of the Pagan portion of the tribe. It is said that these "medicine men," in whatever portion of North America they may be, find friends and brothers, although speaking an entirely different language, and the secret which binds them together has never been betrayed; certainly here, let a man be ever so intoxicated, he is sobered at once when one seeks to extort this sacred trust from him. They hand down from father to son the medicine-bag, which is held with peculiar sacredness, and considered to possess peculiar virtues. It is opened only once a year, or on some great occasion, and when moved from place to place it is entrusted to the care of the oldest man, who bears it on his back. No woman is allowed to touch it, and upon it oaths are taken. Is there not a hint of the "Ark of the Covenant" in the reverence shown this sacred thing? A year ago last spring a member of this society died, and the young man appointed to take his place must wait a year before the rites of initiation could be performed. He delayed till this fall, not being able to procure the necessary gifts of blankets and calicoes before. On a recent Sunday we were honoured with an invitation to witness the ceremony. The performance commenced in the afternoon, in a little clearing approached through a dense forest of hemlock, the stillness and gloom of which was a fitting preparation for the wild fantasies of the Medicine Dance. Through a long night, in a tempest of rain and storm, the ceremonies continued, and when in the morning we came out from our drive through the deep woods we seemed to be in some far-off heathen land, instead of being within twenty-four hours' ride of Chicago. A long wigwam, covered with matting, a little fire at either end, and a company of Pagans engaged in their mystic rites, greeted us. Seated upon the ground were four old men, drumming upon a cask covered by a deer skin, and striking rapidly the ground with a rattle, making a combination of sounds which could be heard for miles. This was accompanied with singing, the voice being pitched to a high key, then sliding down the scale. The hymn was one of praise to the Great Spirit, thanking him for permitting a poor Indian thus to worship the Great Father, who had in the ages past formed for them this society; recalling the virtues of their fathers who were now sleeping in the mother earth, and who once sang these same songs, and had been safely carried to the happy land above. During all these hours the candidate stood or kneeled, with eyes fastened on the ground, with a countenance full of deepest reverence and humility. He seemed as if standing at the gates of eternity, and as if conscious of assuming vows of deepest moment. Graceful, with cheeks and neck painted, bare-headed and dignified, he carried out his part to perfection. Now the squaws danced about him, or solemnly marched in procession, bearing otter, squirrel, or rattlesnakes' skins on their arms. Then some of the head men would address the candidate in really eloquent strains, adjuring him by the memory of his ancestors, and by the desire to live to a good old age, to be true and faithful to his vows. So the hours passed; the drumming, the weird music, the wild dancing of the painted Pagans, being kept up with scarcely a moment's cessation. After a time rich blankets were laid on boughs in the centre of the lodge, and the candidate kneeling at one end, the performance became more intensely earnest. At last he fell prostrate and remained motionless. Three times the procession marched about him, when an old man stepped in and raised him from apparent death, imparting the secret which made him one of them. After this, as he stood in the centre, he was struck again and again with the other skins, as often falling from the blow. Toward the close of the day all marched to the graves of the dead on a hillside close by, where the spirit of him who had died the year before was supposed still to be hovering about, waiting for his successor to take his place. To him an address was made, and he was desired to go and prepare a place for those who were to follow him. More marching, more invoking and exhorting to faithfulness, and then the last supper, consisting of wild rice soup was eaten with the dead: With the setting sun illumining that band of devoted ones, who for twenty-four hours had worshipped in their way the Great Spirit, we turned away, feeling that perhaps their adoration was as acceptable to our Father as the devotions of many who look with ridicule upon the worship of these unlettered heathen. In these rites there certainly were dim suggestions of the advent of Christ, the last supper, and the resurrection, and from whence came these ideas? They do not speak our language, have no written word, and no Christian teacher. Ne-a-pet,

the son and successor of Oshkosh, now head chief, told me this story:—“We have formed this society of medicine men because so directed by one who came to us when the race was created. He came as a stranger, and from some other tribe, saying, ‘My friends and brothers, I come to dwell among you, and to do you good.’ As he appeared like any other Indian, he was not believed, and many considered him an impostor (‘despised and rejected of men?’) To prove his claims he opened a roll of bark which he bore upon his shoulder, saying, ‘Look my brothers, and believe what I say. I am here to bless and help you.’ He then unfolded the roll, disclosing a dozen apartments of different medicines with which he healed diseases and worked miracles. So he convinced the people of his goodness, and established this society, which has ever been kept up in remembrance of him.” We were greatly indebted to our agent, Mr. Joseph C. Bridgman, of Springfield, and his interpreter, Joseph Gauthier, for the intelligent understanding of this wild, weird ceremony. S. E. B.

Review.

The London Dialectical Society (Prospectus); 43, Great Portland-street, London, 1877.

Nothing is more gratifying than the discovery of an organised body which is not afraid to publicly own an unpopular truth when it has discovered the same. The Dialectical Society appears to be at last most thoroughly converted to Spiritualism. It has gone so far in this direction as to have entered on its last prospectus a dead man as one of its Vice-presidents, for in the list of their names recently officially issued, we find “Viscount Amberley (*deceased*).” Everybody should pay sixpence for a copy of this unique announcement.

A SOCIAL PROBLEM SOLVED.—Five sisters take good care that the sixth shall be well acquainted with all the peculiarities and defects of the man who is making love to her. It is astonishing how fastidious girls become concerning a man who does not want to marry *them*, and does want to marry somebody else. There is no commoner observation among girls who are not sisters, than that they are surprised Bertha is going to marry Edmund, since he is “not good enough for her.” Yet many of them would have been as little difficult to please as Bertha, had they been in Bertha’s place: It is so much easier to criticise a poem or a play than to write one; and it is so much easier to find fault with somebody else’s lover than to procure a faultless one for yourself. The fact, that when there are many daughters, they none of them marry, or marry only at a comparatively advanced age, has been observed by everybody; and we submit, that the reason for an otherwise unaccountable phenomenon has been given.—*Truth*.

A LECTURE AT STOCKTON-ON-TEES. — On Sunday evening, October 20th, Mr. J. J. Morse gave a trance address in the Mill Schoolroom, Stockton-on-Tees, on “Spirit Communion: its Value.” On the Monday following he delivered an address on “Did the Soul exist previous to its Occupying a Human Body? Has it Definite Form? What is the manner of its Existence in the Body? What is its Final Destiny?” The subject was chosen by the audience. The lecturer said the topic was a fruitful one. Among all peoples the pre-existence of the human soul had formed a subject for speculation. Granting, as the questioner did, that man had a soul, the desire was natural to know where it came from. More would be known about the soul in a future state of existence; but men were impatient, and wished to know everything about it now. The origin of the soul could not be demonstrated from any special department of nature, or from the various theories presented to the world, but rather from an efficient analysis of man’s nature itself, and man’s relationship to the universe of which he formed a part. The lecturer referred to the philosophical theory of the monads, and the theological one of God forming man miraculously out of the dust of the earth. Both theories he rejected as being not wholly true. The human being he regarded as the crowning work; the master-pieco of God’s creation of this world; the natural result of development from lower to higher forms of life. Man contained within himself all the elements of nature, and his soul was the outcome of their possibilities. Man had three features belonging to him. (1) Sensation. This warned him from danger. (2) Instinct. This led him to conserve his well being. (3) Reasoning, or intellectual power. This related him to the higher department of the universe. In addition to these, man had also a spiritual faculty. This was indicated by his yearnings and longings for a higher state of existence, for most men felt that the present order of existence was incapable of affording them the highest enjoyment and the fullest development their natures were able to receive. The lecturer showed that the soul could not be discovered by reference alone to the physical part of man, and without regard to the spiritual qualities possessed by him. The human soul existed in the brain as a focal centre, and as the heart in the chest was a substantial reality, so the soul in the brain was a substantial reality also. Many people thought the soul extended throughout the entire human body. The only thing which pervades the human body is the spiritual body, with which the soul operates upon the physical one. This spiritual body the soul takes with it into spirit life when that change takes place called death. In conclusion, the lecturer stated that the destiny of the soul was eternal progress, and that the soul’s progress in the future depended upon the use it made here of its opportunities, and the strength it put forth to overcome all barriers and obstacles.

THE CHARITY ORGANISATION SOCIETY.

THE following is the prospectus of the above society:—

The main object of the society is the improvement of the condition of the poor, (1) by bringing about co-operation between the charities and the Poor Law, and amongst the charities; (2) by securing due investigation and fitting action in all cases; and (3) by repressing mendicity.

The society confines its district operations to the Metropolitan Poor Law District, but is glad to give general assistance, *e.g.*, by sending information, to agencies outside that district.

Within this area the society seeks to bring about, side by side with every Board of Guardians, the formation of at least one committee containing representatives of the Board, and of all the charities at work in the local Poor Law division, whether it be parish or union. The society consists of a federation of such committees.*

Each committee raises and expends its own funds, but to be in union with the society it must act on the general principles indicated by the society’s “Suggested Rules,” and must appoint representatives on the Council.†

Each committee establishes an office to be a centre of charitable organisation in its district.

It appoints one or more charity agents to act under its instructions, and especially (1) to collect particulars as to the action of the charities of the district, and the relief given by them, and keep such particulars in an accessible form; (2) to receive applications from persons referred to the office, and to investigate their cases; and (3) to keep up communication with the relieving officers of the guardians.

The inhabitants of the district, whether subscribers or not, are invited to refer to the committee all cases requiring investigation. If requested so to do, it communicates the result of such investigation to the person desiring inquiry, and should he wish to undertake the case, leaves it in his hands. In the absence of such wish, the committee deals with each case to the best of its judgment and ability.

The district committees desire to bring about a division of cases between the Poor Law and the charities, and also amongst the various charities, so that the most suitable agency may be solely responsible for each case. Cases properly belonging to the Poor Law are, therefore, passed on to the guardians. This class includes, strictly speaking, all cases of destitution which are not taken out of it, by requiring a kind or amount of relief which the guardians are forbidden to give.‡ But the charities are generally willing to assist persons of good character, to whom temporary aid is likely to be permanently useful. Cases of temporary distress, with evidence of good character and thrift, are therefore looked on by the committees as suitable for private charity, § and are referred to the charity which seems best able to take charge of them. Where other charities are unable to afford the requisite assistance to such cases, the committees assist them, if the funds intrusted to them admit of this.

In giving such assistance the committees refuse to give small weekly doles of food or money, believing that these undermine the independence of the recipient. In suitable cases they willingly give assistance in the form of loans, with proper security for repayment. They are ready also, if adequately supported by their district, to give substantial assistance of other kinds, when it seems probable that this will raise recipients to a condition of independence. They will gladly receive letters of admission to convalescent and other hospitals, homes, &c., for the use of persons who may need them.

The primary objects of the committees are to afford charitable institutions and individuals an easy means of exchanging information, to prevent unconscious overlapping of relief, to secure the investigation of cases with a view to referring them to the most suitable quarter for assistance, and to repress mendicity.

District visitors, dispensaries, and hospitals, are invited to refer to the committees cases requiring investigation.

The committees usually issue tickets, bearing the address of their offices, gratuitously to residents in their districts, and the public are requested not to relieve any one not personally known to them without referring him to the office. Street beggars often refuse these tickets because their cases will not bear inquiry. If the ticket is refused, but the beggar’s story appears as if it might be true, and as if assistance were needed, the person begged of is recommended to take down the name and address of the applicant, and to send it to the district office, or, if necessary, to the central office, with a request that the case may be investigated.

The local Poor Law authorities have ample power to relieve ordinary mendicants, but the charity agents are allowed, in cases of absolute hunger, to give bread to be eaten on the spot; and special cases are investigated, and either dealt with by the committees, or reported to the person sending them, if this be requested in writing. If the applicant be resident in the district of another district committee, he will be referred to the proper office.

To benefit the poor of London permanently, thought and personal exertion are, above all things, required. The committees desire to bring into council *all* who are interested in the condition of their poorer neighbours.

They desire in every way to promote personal intercourse between different classes, as they believe the absence of this to be one of the greatest evils of city life, and they invite all willing to assist them by visiting or in other ways, to send in their names to the office of their district.

* The first district committee (Marylebone) opened its office, October, 1869.

† For further particulars with reference to the action of the Council in prosecuting fraudulent charities, and in other ways, and for a list of affiliated provincial associations, see “Objects and Mode of Operation of the Society.”

‡ See Minute of the Poor Law Board, 20th November, 1869.

§ The committees cannot undertake to find the pensions which chronic cases need; but where individuals or special charities are willing to take charge of these, the committees are ready to send them the names of persons ascertained to be deserving.

They earnestly deprecate the supposition that the committees, even if supplied with money, will be able to do all the work of individual charity.

They wish to make their offices centres of local information, to encourage judicious work of all kinds amongst the poor, and to get many more persons to assist in doing it.

Should there appear to be unnecessary delay on the part of committees in dealing with cases, those who observe it will do the committees real service if they will call the attention of their secretaries to the fact. If the delay be unavoidable, an explanation of it can then be given, and if it is owing to faulty management, the complaint may lead to an improvement. Applicants will often return to those who sent them, and, more or less intentionally, misrepresent the action of the committees. Such complaints should also be inquired into.

It must be remembered that cases which are rejected by the committees have the Poor Law to fall back on; and that in such cases as the Poor Law is suitable for, it is evidently better to make the Poor Law do its work properly than to let a voluntary association relieve it of the responsibility.

It is unquestionable that more harm than good is done by relieving persons without thorough investigation. Experience shows that cases of immediate, urgent want, are not so common as is sometimes supposed, and, when they exist, are to be met with in the homes of the poor, rather than in the streets. Undeserving persons apply purposely at unseasonable times, and under circumstances which make inquiry difficult.

Due allowance must be made for the time required for investigation.

The usual practice of the committees as to inquiry is as follows:—

1. The applicant's own statement is taken down at the office by the charity agent.
2. The office form is sent or taken to the relieving officer of the Board of Guardians.
3. The persons of whom it may be requisite to make inquiries regarding the applicant are seen or written to.
4. The charity agent, or other competent person, visits the house of the applicant to verify his statements, and communicates with his referees.
5. The statement of the case is sent to any local charity within whose province the case seems to come, with a request that the way in which the case may be disposed of be communicated to the office.

For further particulars as to inquiry, see *Suggestions for Systematic Inquiry* (Knight), 2s. 6d. See also the *Charity Organisation Reporter*, published every Wednesday during the sittings of council, and sent, post free, from the Central Office, 15, Buckingham-street, Adelphi, for forty weeks (the average issue for a year), for 5s.; *A Handy Book for Visitors of the Poor* (Longmans), 2s.; *Annual Reports*; and other publications of the society.

BRIXTON PSYCHOLOGICAL SOCIETY.—The usual monthly meeting of this society was held on Wednesday, the 23rd inst, at 6, Loughborough-road North, Brixton, when Mr. Fitz-Gerald, the president, read a comprehensive paper on "The Spiritual Nature of Man." He gave the various meanings attached to the words, body, soul, and spirit, and spoke of the value of the spiritualistic faith and revelation. A discussion followed, in which Mr. Deane, Mr. Ashton, and Mr. Frances, took part. The meeting closed with a cordial vote of thanks to Mr. Fitz-Gerald.

MAGIC.—It appears from Churchill's *Mount Lebanon*, from which we glean these items, that Sheik Bechir has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages, taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick at his bidding will proceed unaided from one end of the room to the other. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room. The jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in a saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what kind those may conjecture who like to speculate upon such matters. But it is in the serious cases of disease or lunacy that his powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are thus passed in seclusion and fasting. At last one of the genii, described by him to be much of the same appearance as human beings, will suddenly come before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genius replies at once that his request is granted, and encourages him to proceed. . . . That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective is unquestionable; and indeed the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population. . . . There are priests who affirm that the Psalms of David contain an extensive series of necromantic passages, which, if thoroughly understood and properly treated, would place the world entirely at man's disposal, and invest him, through their medium, with miraculous powers.—*Religio-Philosophical Journal*.

Poetry.

A CRY FROM INDIA.

COLD gods of fretted stone!
By junglo shade—by Ganges' holy stream,
Arise! appease, explain, this hell-fringed dream,
That haunts our foodless zone.

Fear'd car of Juggernaut!
Whose worshipp'd wheels, e'en roll so slowly, proud,
O'er quick-kissed ground, where bends the frenzied crowd,
Hast thou no harvest brought?

Fond fire, unceasing—true!
Eternal light of India's scented day,—
Oh! mock us not, for thy rapt flames display
A beauteous, barren view!

Stray clouds, new manna rain!
Sweet mornings, breathe a fruit-creating dew!
With men, O angels! yield an interview,
And soothe this ten-edged pain!

No birds, or cymbal sound,
No boatman's psalm adown the winding creek
Can call the rose-bloom to the starveling's cheek,
Whilst men, with thorns, are crown'd!

Weak baby-wailings, blend
With mother's wilder, far-extending cries;
Quaint, dead-march music, rumbles in the skies:
The famino pains extend!

Great Power! unseon of man!
Oh! smile away the plagues, and haste to bless:
Raise frightened palm-groves in the wilderness,
Nor purge with harshest fan.

Blow! spicy, eastern galos!
Call forth the soft rain's holy overflow:
Oh! consecrate your whisp'ers—and bestow
Grand speech to friendly sails.

Glide! ships of Tarshish! glide,
O'er oceans, hallowed by our flag and fame:
Bear forth rich off'rings in Britannia's name,
Be charity our pride.

Stay not to test the creed,
Or urge a rudo comparison of skin,
The merciful themselves new mercies win,
And goldon is the deed.

Bloom! sable mulberry!
Creep amber shadows! through the orange plain;
Take life, O sacred green! blush fruit again,—
Burst into majesty!

Sad chords of Moslem song,
Steal out in broader love and melody;
O India! our love comes laden unto thee!
The choice gifts of the strong.

3, Crawthorn-street, Peterborough.

JOHN T. MARKLEY.

Correspondence.

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

ASTROLOGY.

SIR,—My astrological prediction of the result of the race was about as lucky as the predictions of other sporting prophets who derive their inspiration from less occult sources. The time of the figure was incorrectly copied by me, and so printed. It should have been 0h. 9 min. 14 secs. mean time. I believe the signs and planets were correctly placed, but my blunder must have been apparent to any one who had more experience than mine. I mistook the lordship of Jupiter over Saturn for a good aspect towards the latter.

But my attempt was rather made with a view to elicit some explanatory comments from "Aldebaran" than with any expectation of success. Horary astrology, of course, must not be judged by the experiments of beginners, without knowledge of the principles of the science, if it is one, and with imperfect acquaintance even with its rules. But surely the test should be easy, as the practical importance of the science would be enormous. I have little sympathy with the degradation of knowledge to personal ends, but there is one thing that is much worse, which is the superstitious regulation of action by an illusory light. Let us know, if possible, what degree of definiteness and certainty belongs to this branch of astrology. That there is "something in it" I have little doubt. It is the amount and worth of this something that we want to know.
C. C. MASSEY.

Temple, Oct. 29th.

SIR,—In your issue of Sept. 14th "Aldebaran" recommends "Raphael" as a reliable astrologer. So do I.

About six years ago my attention was drawn to astrology. Being of a practical turn of mind, and fortunately knowing the exact time of my birth, I put the science to the test by getting several professional astrologers, previously unknown to me, to calculate my nativity; the result was a marvellous correspondence in their leading conclusions, both as to the past and the future. Of the past I was able to judge by my bygone experience. The future predictions, so far, have proved very correct. The inference is that the science is based on sound mathematical laws, but the reliability of the calculations entirely depends

upon the knowledge of the science possessed by the calculator of the problems before him. Thus much for astrology.

Astrologers as a body are a "peculiar people," hard to understand. The pseudo practice of astrology affords ample opportunity to the dishonest to dupe confiding and unwary folk. Few men of respectability care to be for ever open to the clutches of an iniquitous law. Notwithstanding, both the practice and study of astrology are vastly on the increase.

I found Raphael so straightforward and clear in his judgments that I have often, during the last three or four years, appealed to him for his astrological opinion upon events of importance that have arisen during my active business life, and I cannot fail to admit he has proved himself thoroughly worthy of my confidence and respect.

I have been a student of nearly all the modern isms, and I know of no other science that can give a man fuller knowledge of himself and the laws under which he lives, and moves, and has his being. ASTRAL.

SIR,—It was with a considerable amount of pain that I read Mr. C. C. Massey's letter (in your last issue), under date October 23rd, 1877.

Considering the great prejudice which exists against astrology, the fearful amount of vice and immorality connected with horse-racing, and the necessary laws against betting and gambling, could no other illustration, or example of the rules of astrology, be found than the one which high-minded, thoughtful men will assuredly shun?

It does seem to me that Mr. Massey has made a most injudicious selection of an example to publish; or he is purposely disparaging a subject of which he declares "he does not know anything." I cannot think the latter of Mr. Massey.

It is singular that, on the matter of "horse-racing" Lilly does not give a single rule (see Bohn's edition). And Zadkiel, although he gives some short rules, makes this very pertinent remark, "I would not encourage any one in the pursuit of this pernicious, foolish, and discreditable practice, for the sake of mammon." (*Handbook of Astrology*, Vol. II., p. 93.) J. W. R.

October 27th, 1877 (10.30 a.m.).

METAPHORICAL EXPRESSION.

SIR,—In an article by A. J. C. on *Matter and Spirit*, in *The Spiritualist* of October 19th, we have this statement: "Professor Tyndall, in his interesting lecture given the other day, seems to be thoroughly aware of the gulf—as yet impassable by scientific methods or instruments—between matter and consciousness, and is evidently on the look-out for the missing link in the chain which would unite them together."

Now, if we are to take this in its literal sense it is nonsense; and if it is only the misuse of metaphorical expression, it cannot be too strongly condemned. All we can know of nature is the order and sequence observed. You may as well suppose a gulf or chasm between an object and its colour, or between a body and its motion, yet we know no more of the reason of the colour or motion of a body than of the reason or cause of sensation; beyond the physical or neural state is all that mind is—that is, states of consciousness. I perceive, but the perception is not a thing or separable from the percipient, and if Professor Tyndall is looking out for a link between the two, I fear that he will have to look a long time. Further, we must remember that conceivability is not the criterion of truth in matters of science and philosophy, and that one thing is not more wonderful or mysterious in nature than another. When Tyndall asserts that "matter is mystical and transcendental at bottom," why suppose a special and greater mystery in respect to the fact of mind and sensation, the genesis of all which is so very simple in the observed order of occurrence? At all events, the instincts of animals that overleap, or are independent of learning and experience, are at least as marvellous, and no one would suppose a gulf between the animal and its instincts. Thought is a fact of the *ego*, whether it be an animal *ego* or a human being, whether you regard the *ego* as a spiritual body, or the visible physical one.

HENRY G. ATKINSON.

Boulogne-sur-Mer.

A PERSONAL EXPLANATION.

SIR,—It was only yesterday that my attention was called for the first time to a letter in *The Spiritualist* for October 19, on "Spiritualism in Ireland," signed by "J. Coates." In the third paragraph of that letter there is, what I think you and your readers would admit to be, a very clear reference to myself. I am spoken of as "a Spiritualist, or *who at least was one*." I beg to say that I am still a Spiritualist, and as much so as I have ever been. I do not agree with, on the contrary I am most strongly opposed to, many of the things said and done by Spiritualists who are not at the same time Christians, and I judge all communications that come through me or other mediums by what I understand to be the Christianity of Christ, from which standard I claim no right of appeal. At the same time, I should just as soon think of calling in question my own personal identity, or the continuity of that identity, as of questioning the reality of Spiritualistic phenomena. I am sure, I may say I know, as far as a human being may be said to know anything at all, that what we call the dead do communicate with those whom we call the living, do sometimes show themselves palpably, and in other ways give convincing proofs that they still live. Yes, I am still a Spiritualist, and not only am not ashamed of it, but glory in it. But I am a Christian Spiritualist, and expect to be so to the end of the chapter.

FREDERIC ROWLAND YOUNG.

Rose Cottage, Swindon, October 27th, 1877.

DREAMS AND THEIR PHILOSOPHY.

SIR,—A speaker at the Psychological Society once suggested that apparently absurd dreams may not in reality have been absurd, but

that perhaps we only remembered portions of them, the incongruity of which made the whole appear ridiculous.

Last night I had a dream that the Welsh mountains were ten miles east of Hackney Downs, and that I must at once write and inform a friend that we had hitherto been very foolish to take long journeys by the Great Western Railway in order to reach them. In my eagerness to impart the news of this important discovery, I awoke. I do not see how this could have been the united fragments of any rational experience.

Another theory of dreams I have heard mooted is, that they are spiritual verities, the truest of realities, but misunderstood because of the coarseness of our materialistic ideas. One day I received a parcel by London Parcels Delivery; in the evening I dined with a clergyman; at night, in a dream, I saw that clergyman driving a Parcels Delivery van. I do not see how that vision represented anything occurring in the realm of fact.

The following anonymous statement is extracted from an American newspaper:—

"A night very seldom passes that I do not have more or less dreams—sometimes as many as five or six. When waking from them they are generally vivid, but much less so in the morning, only the skeletons remaining. Others are retained in their main features several days, and then, becoming less and less distinct, fade away. Unlike many dreams we hear of, they do not seem to be prophetic of anything, although in one or two instances only they have seemed to be of that character. Some of them relate to living persons of my acquaintance—seldom to the dead—and there again I find myself in mixed companies of strangers. I seem to be made a witness to, and often an actor in, all manner of scenes and incidents; some of them being ludicrous and unaccountable in the extreme. I rarely witness scenes of a frightful and revolting nature. On some occasions, however, I have witnessed personal altercations, and cruelty that made me shudder while dreaming and after waking. Many dreams are very pleasant and delightful. On a few occasions I have actually dreamed that I was dreaming, and that what I was witnessing or doing was a dream. I dream of seeing persons I have known only by name or reputation, but never saw. I witness scenes and places and perform acts that never entered my mind before. I find myself riding in wagons, and in boats on water, and travelling among old ruins, and the most varied scenery on land and water. I see birds, horses, cattle, flowers, forests, fields, and streams, and often go fishing, generally with fair luck. What does it all mean? Is it an effort by spirit friends to develop clairvoyant powers of the brain or a clearer spiritual sight? This dream problem seems to me to be one for the most advanced and scientific persons in the spirit world to elucidate, through some well developed medium, of whom they can get perfect control to clearly express their ideas. Will not some of them do so?" K.

A SOCIETY of Spiritualists has been formed in Copenhagen.

M. ANSAKOF has returned to St. Petersburg, improved in health, after his prolonged sojourn in the Caucasus.

THE young Duke of Leuchtenberg, nephew to the Emperor of Russia, has returned from the seat of war to St. Petersburg. No news has reached us of late of Prince Wittgenstein, who has been in the midst of the hottest fighting in the Schipka Pass.

At the next Council meeting of the National Association of Spiritualists, a question of a little public interest will be brought forward. Mr. Stainton-Moses will raise the question whether any *séances* under the auspices of the Association shall be allowed to be held in the dark.

THE MATERIALISTIC DIFFICULTY.—The whole materialistic difficulty is well summed up and dismissed by Proudhon, the French radical. We quote from Mr. Tucker's translation in the first number of his *Radical Quarterly Review*:—"Something (which you call *matter*) is the occasion of sensations which are felt by another something (which I call *spirit*). Thus, whether philosophy, after having outgrown theological dogmatism, spiritualises matter or materialises thought, idealises being or realises ideas; or whether identifying substance and cause, it everywhere substitutes *force*—phrases all of which explain and signify nothing—it always leads us back to this everlasting dualism, and, in summoning us to believe in ourselves, compels us to believe in God, if not in spirits."

SPIRITUALISM IN NEWCASTLE.—On Monday evening, October 29th, Mr. John Mould opened a debate before the Newcastle-on-Tyne Free Debating Society, Wei's-court, on "Are the various adverse Theories advanced sufficient to account for the facts of Modern Spiritualism?" He said that there were many opinions afloat in explanation of the facts of modern Spiritualism, but subsequent reflection and analysis resolved them into three orders:—The conjuring theory, the materialistic theory, and the Spiritualistic theory. He argued that each and all of these theories were not of themselves, or combined, adequate to explain the entire range of facts, and that the Spiritualistic theory alone explained some of them. On Wednesday evening next a debate will be opened on "Spiritualism and the Devil," by Mr. Matthew Platt.

SPIRIT INFLUENCE.—When perplexing or unpleasant thoughts arise unbidden in the mind to disturb the soul's tranquility, instead of yielding up the mental field to their occupancy, or of getting angered at their persistency in conjuring up distorted imaginings and wild fancies within the brain, we should at once become calm, and, in the utmost passivity of our being, quietly but firmly invoke the assistance of the good and pure and the progressed intelligences, to enter into divine relationship with our inner selves, and help us to free our spirits from the influence and association of ignorant and unprogressed beings who are endeavouring to turn our thoughts into an expression of their own low or degraded conditions. In so doing, we shall overcome temptation, and rise above many of the storm-clouds which would otherwise bar our progress into the realm of serenest light and joy.—*Kaymer*.

AN APPARITION SEEN AT THE MOMENT OF THE DEATH OF THE BODY.

THE following case, so well attested in an English law court, was calculated to perplex all readers before the collection, during recent years, of the great number of cases in which the spirits of individuals have been seen at the death-moment. In the instance about to be quoted, two new items are imported, namely, the spirit is pursued by another phantom, and both are said to have vanished in flames. Is the district volcanic? Did the ideas of the dying person impress the observers, and present themselves as objective realities? If some of our legal friends would refer to the official records of the trial, they might find further details of interest.

The narrative is extracted from *Kirby's Wonderful and Scientific Museum*, 2 vols., printed by Barnard and Sultzter, Water-lane, Fleet-street, for R. S. Kirby, London House-yard, St. Paul's; and J. Scott, 447, Strand, 1803-4; vol. ii., pp. 247-9.

Remarkable trial in the Court of King's Bench, brought by a Mrs. Booty against Captain Barnaby, to recover the sum of one thousand pounds, as damages for the scandal of his assertion, that he had seen her deceased husband, Mr. Booty, a receiver, drove into hell.

On this remarkable trial witnesses were brought forward, who proved the words to have been spoken by Captain Barnaby, and afterwards by his wife; the defence set up was, that the defendant had spoken no more than had been seen by a number of persons, as well as himself, to prove which the journal-books of three different ships were produced in court, and the following passages recorded in each, submitted to the court and the jury by the defendant's counsel.

Tuesday, 12th May, 1687.—This day the weather came S.W. a little, about three o'clock in the afternoon; and about four we anchored in Manson Road, and there in the Road Captain Barnaby, Captain Bristow, and Captain Brown, all of them bound for the island of Lissara, to load.

Wednesday, 13th May.—This day, about ten o'clock in the forenoon, I went on board of Captain Barnaby, and about two o'clock in the afternoon we weighed, and sailed all of us for the island of Lissara. The wind was W.N.W., and better weather.

Thursday, 14th of May.—About two o'clock we saw the island of Lissara; and, about seven, we came to an anchor off the said island, in twelve fathoms water, and then we were at W.S.W.

Friday, 15th May.—We had the observation of Mr. Booty this day. Captain Barnaby, Captain Bristow, Captain Brown, I, and Mr. Ball, merchant, went on shore in Captain Barnaby's boat, to shoot rabbits upon Stromboli; and when we had done, we called all our men together by us, and about half an hour and fourteen minutes after three in the afternoon, to our great surprise, we all of us saw two men come running towards us with such swiftness, that no living man could run half so fast as they did run; when all of us heard Captain Barnaby say, "Lord, bless me, the foremost is old Booty, my next-door neighbour," but he said, he did not know the other that run behind; he was in black clothes, and the foremost in grey; then Captain Barnaby desired all of us to take an account of the time and pen it down in our pocket books, and when we got on board we wrote it in our journals, for we saw them into the flames of fire, and there was a great noise, which greatly affrighted us all, for we none of us ever saw or heard the like before. Captain Barnaby said he was certain it was old Booty which he saw running over Stromboli, and into the flames of hell.

Then, coming home to England, and lying at Gravesend, Captain Barnaby's wife came on board the 6th day of October, 1687, at which time Captain Barnaby and Captain Brown sent for Captain Bristow and Mr. Ball, merchant, to congratulate with them, and, after some discourse, Captain Barnaby's wife started up and said: "My dear, I will tell you some news: old Booty is dead." He directly made answer: "We all of us saw him run into hell!"

Afterwards Capt. Barnaby's wife told a gentleman of his

acquaintance in London, what her husband had said, and he went and acquainted Mrs. Booty of the whole affair; upon that Mrs. Booty arrested Captain Barnaby in a thousand pounds action, for what he had said of her husband. Capt. Barnaby gave bail to it, and it came to a trial in the Court of King's Bench, and they had Mr. Booty's wearing apparel brought into court, and the sexton of the parish, and the people that were with him when he died, and they swore to the time he died, and when he died, and we swore to our journals, and it came to the same time within about two minutes; ten of our men swore to the buttons on his coat, and that they were covered with the same sort of cloth his coat was made, and so it proved.

The jury asked Mr. Spinks (whose handwriting in the the journal that happened to be read appeared), if he knew Mr. Booty, he answered, "I never saw him till he ran by me on the Burning Mountains." Then the judge said, "Lord have mercy upon me, and grant I may never see what you have seen; one, two, or three may be mistaken, but thirty never can be mistaken." So the widow lost her cause.

MISS KISLINGBURY, Secretary to the National Association of Spiritualists, intends to leave New York on the eight of this month, so may be expected in London about the nineteenth.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—When this Association was inaugurated, a guarantee fund for three years was formed, whereby certain good friends of the movement undertook, by special subscriptions, to keep it free from debt. Its career has been so successful, that in the early part of this year there was some too precipitate talk about not calling for the payment of the fund this third year at all, but now, towards the close of the time, that idea is found to be impracticable. There was but a small balance in hand at the beginning of this year, instead of the much larger balance at the beginning of the year before, and in 1877 it has had no extra income by means of a bazaar, as in 1876. By the aid of the guarantee fund the expenses of the National Association will be well covered for 1877, and if the current expenses are not met altogether by the usual increase of ordinary members during 1878, towards the close of that year the balance to be paid off will be so small, that in all probability a well-considered entertainment or bazaar will cover any possible trifling deficiency. The Research Committee of the National Association of Spiritualists carries on its work by means of voluntary contributions, and as its funds are now exhausted, while it has taken in hand the useful work of ascertaining by self-registering machinery the variations in the weight of mediums during manifestations, friends would do well to remit funds to it forthwith, or its work will come to a standstill. To the management of this committee the movement is indebted for the interesting fortnightly winter meetings. The annual subscription paid by new members who join the National Association of Spiritualists during this and next month, covers all the expenses of membership up to the end of the year 1878. These announcements are made from our general knowledge, but without the authority of the Association, in order to give general readers a tolerably accurate bird's-eye view of how matters stand. We wish the National Association attended so much to the preserving of the foreign literature of Spiritualism as to give it a right to ask foreign Spiritualists to join as ordinary members.

FORM MANIFESTATIONS.—So long ago as the year 1868 Mr. Benjamin Coleman wrote in *The Spiritual Magazine*:—"From the result of this experiment I now think we are entering on a new phase—that spirits speaking will be a common manifestation, that we shall soon obtain these voices through many mediums, and perhaps realise the promises which have been made to me several times during the last three or four years, and doubtless to others, by spirit messages through the alphabet, 'We will walk with you and talk with you, as when on earth. John King, too, has said that he will give us a surprise some day. 'Soon, we expect,' he said, 'to be able to show ourselves, and to talk with you.' 'What prevents your doing so now?' I have asked. 'We have not found the exact conditions, but we shall; I am always trying. One evening, when thirty-three persons were present, and John was apparently bouncing about from one to another in a very excited state, he suddenly said, 'Strike a light! Strike a light!' I lighted the candle, and then asked him to rap three times when he wished it to be extinguished. In a few minutes he did so, and I then inquired why he wanted the light in such haste. He replied, 'The power was becoming too strong for me to control, and I was afraid of mischief.' I tried to get some further information at that time, but could not, but subsequently, when alone with the medium, I asked John to explain that circumstance. He said, 'We gather the electric effusion, which passes from those around us and from a body, which is invisible to you, but visible to us, and we occupy this body. Sometimes we can only make part of a body, and then the manifestations are not so strong. Now, my object is to make that body visible to you, and I try many experiments, which don't always succeed, and then the power becomes too strong for my control.' John, as I have said, is a very erratic sort of personage, and it is almost impossible to hold him to any serious point."

ANSWERS TO CORRESPONDENTS.

ALDEBARAN.—Please send us your name and address again, and let the public know where to address letters to you. Several letters for you have been in our hands some time.

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.]

PRIMITIVE CHRISTIANITY and MODERN SPIRITUALISM, by Eugene Crowell, M.D., of New York. This is a standard work on Spiritualism by a competent observer, who, after studying its facts for many years, has drawn from them only such conclusions as they warrant, and who has comprehensively dealt with the whole subject. In two volumes, price 10s. 6d. per volume.

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, 15s.; 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. 5s.

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.

LETTERS ON SPIRITUALISM, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED, by Fred. A. Bancy. A practically useful work for inquirers in giving general information about English, professional and non-professional mediums, also about the periodical and other literature of Spiritualism. 3s.

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