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

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- Friday, 7th, and every succeeding Friday.—Experimental Research Committee at 6.30 p.m.
- Tuesday, 11th.—Finance Committee at 6 p.m. COUNCIL MEETING at 6.30 p.m.
- Monday, 17th.—Fortnightly Discussion Meeting at 8 p.m. Paper by Mr. Alexander Calder on "The New Era."
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A Record of the Progress of the Science and Ethics of Spiritualism.

No. 343.—VOLUME FOURTEEN; NUMBER TWELVE.

LONDON, FRIDAY, MARCH 21st, 1879.

MATERIALISATION MANIFESTATIONS.

FOR the last fifteen years or more manifestations have been common in which mediums have been released, in the twinkling of an eye, from the most intricate bonds. All the mediums who obtain the common strong physical manifestations in the shape of musical instruments flying about the room, also easily obtain the manifestation of being freed almost instantaneously from bonds, however intricate they may be. The Davenport Brothers are a notable instance in point. Mr. Coleman, in his *Rise and Progress of Spiritualism in England*, says:—

Mr. W. Fay, who accompanied the brothers to England, was at the Hanover-square Rooms when Professor Taylor, as he was called (who lectured at the Coliseum against Spiritualism as long as it paid, but who since then has become a convert, and is now a proclaimed Spiritualist), tied Mr. Fay up in a most intricate way with a long piece of rope, making many knots, and fastening the final knot at the back of the chair. It was then sealed by Colonel Drayson (I think it was he who is an astronomer of high repute in her Majesty's service at Woolwich, and an avowed Spiritualist), and in two or three minutes, when the light was restored, we found Mr. Fay liberated, with every knot removed, *except the final knot*, which, of course, under ordinary circumstances must have been the first to be loosened before the other intermediate knots could be untied. *This*, however, the *final* knot, with the seal intact remained, and is the identical piece which I cut off and carried away, and which I have had in my possession ever since.

Once, at the request of the mediums, we quietly spent the greater part of a morning in tying Messrs. Herne and Williams back to back, in two chairs, with one long length of rope; their hands and arms were hanging straight downwards, and were tied at the wrists and elbows to the back rails of their chairs, whilst the final knot was under one of the lower bars beyond their reach, and sealed with wax. All the knots in the thick rope were then bound round with twine and sealed, and the spirits were requested to release the mediums without undoing the final knot, just as in the case described by Mr. Coleman. The folding doors of the *séance*-room were pulled too to put the apartment in darkness, and in a few seconds, in our presence, the two mediums were free, with the final knot untampered with and its seal unbroken. The mediums had been bound hand and foot, waist and neck.

In Colonel Olcott's book, *People from the Other World*, it is narrated how he tested Mrs. Compton's mediumship by removing her earrings, seating her in a chair in the cabinet, and fastening her to the chair by passing some No. 50 sewing-thread through the perforations in her ears. He sealed the thread to the back of the chair with sealing wax, which he stamped with his private signet. He then fastened the chair to the floor with thread and wax in a secure manner. He says that she was so fixed that she could not move from her place; a slight pull would have snapped the threads, and revealed any attempt at trickery. The cabinet consisted only of a plastered partition run across one corner of the room, and it was just large enough inside to admit of a person sitting in the apex of the triangle. There was no window, trap, or outlet of any description except through the door of the partition facing the spectators. Under these conditions what purported to be a materialised spirit, and called herself "Katie," came out of the cabinet dressed in white, and was weighed three times in succession by Colonel Olcott by means of scales provided for the purpose. At the first trial the weight was seventy-seven pounds, at the second fifty-nine, and at the third fifty-two. The medium weighed 121 pounds. While Katie was outside he entered the cabinet, looking carefully everywhere, and feeling cautiously all about it, but no vestige of the medium or anybody else could be found; the chair was there, but no bodily presence in it. At the close of the *séance* he went inside with a lamp, and found the medium just as he had left her at the beginning of the

séance with every thread unbroken, and every seal undisturbed, but in a dead trance, and as cold as marble; her eyeballs were turned up beneath the lids. Every person present examined the threads and seals before the slender bonds were cut with a pair of scissors, in order to release the medium.

Since then many experiments of the same kind have been tried by different persons with Mrs. Compton, and published in the *Banner of Light*, all establishing the same fact.

On the other hand there is in Spiritualism another kind of manifestation, obtained through the same kind of mediumship, in which materialised hands, usually duplicates of those of the mediums, go about and perform various operations. Once at a public *séance* Mr. Bastian, the medium, sat in a corner of the room with his head and shoulders visible above a shawl, pinned from wall to wall, across the rest of his body, in order to give that partial darkness in which spirits usually materialise hands. He further asked Captain James, of Lee, to sit alongside him, behind the enclosure formed by the wall, in order to bear witness that he did not move. Under these conditions materialised hands and arms fitted about occasionally over the heads and shoulders of the medium, and of Captain James, in full sight of all the spectators. One of the hands picked up and rang a bell which, at the request of one of the sitters, had been placed a short distance in front of the shawl.

A still further development of this kind of power is found in what are called materialised spirit forms. The majority of such which have been witnessed in England have been duplicates in appearance of the medium; that is to say, that their features have been so much alike as frequently to render it difficult to say that there was any variation at all.

Mr. Harrison says:—

I once was at a very harmonious dark *séance* in Mr. Williams's rooms, sitting by his side, holding his hand tightly, our feet—and often our shoulders—touching. After a time a light flashed up, and a large white moving form was seen high over the table, and John King asked whether I saw him. I told him that I saw something white, but that I wanted to see his eyes sparkling, and his lips moving up there, while I had hold of the medium. He promised to try again, and after a bit he looked down at me, asking whether I saw him. I replied that I saw his lips moving, and that as he spoke I saw his eyes sparkling; in fact, I saw him quite distinctly. I saw the figure nearly as far down as the waist, and his waist was at about the level of the head of Mr. Williams, whom I was holding. He was the duplicate in appearance of Mr. Williams, having exactly his features, and on this occasion no black beard. This sitting settled at once and for ever in my mind the question as to the possibility of duplication of form. On another occasion Prince Wittgenstein invited Mr. Williams to his rooms at the Buckingham Palace Hotel. Mr. Williams came alone, and the same manifestation was obtained there, the spirit being seen floating by Prince Wittgenstein over the prostrate body of the medium, as authenticated in an article written by the former in these pages. Electrical experiments, which I have witnessed, convinced me on two occasions that there was duplication of form then, if not always.

Thus, there is absolute evidence that the spirits who produce the manifestations have the power of slipping their mediums out of bonds and putting them back again in the twinkling of an eye; also that they can, if they like, produce a genuine materialisation. Moreover, there is reason to suppose that they sometimes do the one and sometimes the other, perhaps without intention on their part.

The probability is, as revealed by the experiments initiated by Mr. Blackburn, that as the materialised form gains in weight, the medium loses weight, and *vice versa*; also, that the fluctuations in this see-saw interchange of weight are sometimes exceedingly large and rapid.

The process of freeing from ropes and leaving the knots intact, probably consists in the formation of a phantom "double" of the medium, which gradually grows more solid, until all the medium is there, and none of him left inside the ropes.

It would be well to discover where the drapery comes from; it is common stuff, made by man, and brought in from some-

where. When a medium is held hand and foot all through a dark *séance*, the self-illuminated forms which materialise and float about are covered with abundance of drapery. Where does it come from? Sometimes it is not in the house when the *séance* begins.

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

In a small religious work of the Hedley Vicarian type, named *The Morning of Life*, a memoir, written in 1850 by an intimate friend of the mesmeric subject, whose name, however (as well as that of the authoress), is doubtless from some feeling of delicacy unfortunately suppressed, I found many years ago the annexed extraordinary narrative of an apparition which made such a vivid impression on my girlish mind that long, long afterwards I gladly purchased a copy of the book, which I accidentally met with at a second-hand bookstall. I cannot help thinking that the account of so strange a phenomenon deserves a better fate than to pass away into that oblivion which has perhaps long, ere this, overtaken the little volume, of which, from a psychological point of view, it was the only ornament.

The authoress, in her preface, remarks: "What constitutes the value of this little memorial is emphatically its *truth*—truth of principle, truth of practice, and truth of fact—or a true relation of the providential dealings of God both in its record of outward events and in the inward teachings of His Spirit."

In February, 1840, Miss A——n, the subject of the memoir, was in London, and separated from a sister to whom she was most fondly attached. "A complete union of thought bound them together more closely than ordinary natural ties could have done. Miss A——n was counting the hours until she should embrace her dear sister, and resolved that nothing but unforeseen circumstances should ever cause them the trial of another separation. One Sunday morning she was lying in bed asleep, when she was awoken by feeling a hand gently laid on her head; she opened her eyes, and finding it yet dark, wondered who could call her so early; she turned round and saw a bright figure standing by her bedside; a black veil covered the face" [this seems to point very strongly to the spirituality of symbol teaching], "so that she could not distinguish the features, but the whole figure was robed in light as dazzling as that of the sun, which shone through the covering of the face. It made a farewell sign with the hand and disappeared. Miss A——n trembled violently. Being naturally possessed of much courage, it shows how the flesh quails at being brought even for an instant into the presence of a being from the unseen world. As it is said in Job iv., 'Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up.' She felt convinced that some sorrow awaited her from the black veil the figure wore; but she never guessed the truth. On Monday morning the friend with whom she was staying received a letter from ——, informing her that the beloved sister had died on Sunday morning about the very time that Miss A——n had the remarkable vision. She had appeared in better health than usual for some time past, and had retired to her room on Saturday evening feeling comparatively well. An attack of apoplexy came on quite suddenly, medical aid was obtained, but it only revived her for a minute, when she exclaimed, 'For ever with the Lord,' relapsed into insensibility, and spoke no more. A short time before her death she said to a friend, 'I have been thinking that Bessie (the sister) and I will never leave each other's side in glory.' This little remark showed the deep love she bore her sister. Bessie's beloved friend, Mrs. E., felt so overcome at these sad tidings, that she asked a much-esteemed Christian brother to come and dine with them, and afterwards to break the news to the bereaved one. The latter had felt much cast down and bewildered ever since the strange appearance, so that when she heard Mr. D. had arrived, she determined to mention it to him, hoping he would give her some explanation which would set her mind at rest. She therefore told him she should be glad to have a little conversation with him after dinner, as she had something to communicate. As she rose to leave the room, he opened the door

for her, and she noticed he looked at her mournfully, and his eyes filled with tears. She thought it very singular, and was pondering over all that had passed when he entered. He did not allow her time to tell him what she wished, but knelt down at once, saying, 'Let us pray,' and then in his prayer gradually broke to her the sad news of her sister's departure from this life. She fell senseless on the floor, and remained unconscious for twenty minutes."

I have given the narrative *verbatim*. At its close the authoress says, "Miss A——n's impression was that her sister's spirit was permitted, when leaving the earth, to take a farewell glance at the one she was leaving behind, and that God opened her eyes as a forewarning, and to lead her to expect that some affliction would befall her, so that when the sad tidings should arrive they would not find her wholly unprepared." Then follow other suggestions, extending over a page and a half, and of course exhibiting to an almost ludicrous extent the utter ignorance of psychological knowledge which generally prevailed at that time, ending up with—"Though most of the reports of supernatural manifestations are evidently the results of fear or excitement, yet occasionally we meet with accounts well attested, like the one before us, of which we can offer no natural explanation."

"But there is no fear, for we cannot see into the world of spirits without having our eyes opened; and if God saw fit to open them for some wise purpose, would He not also give us strength to bear the sight? Whether Satan can accomplish the same seems doubtful; but we do know that he has no power over the saints, that he cannot touch a hair of their heads without God's permission. The Christian, therefore, has nothing to dread, for God is love, and would not cause His children needless fear."

These last reflections, while attesting the entire simplicity and sincerity of the writer, are and will become increasingly interesting, as exhibiting the antiquated and now almost fossilised habit of religious thought which prevailed at the time this memoir was written, which, remember, was only in 1850, and, consequently, not thirty years ago!

Albion Villa, Fremantle-square, Bristol.

VISITORS FROM THE DEAD.

A VALUED correspondent, says the editor of *The London Express*, sends us the following:—

I have read with great interest Mr. Harrison's lecture on death-bed apparitions and haunted houses, delivered before the British Association of Spiritualists. . . . But in truth the subject-matter of Mr. Harrison's lecture is nothing new, and it is worth while asking why most people think it necessary, in order to maintain a character for sound common sense, to repudiate all belief in the supernatural, while at the same time those very people, if brought to a severe test, prove by their conduct that they have a secret faith in that which they ridicule. If I say I do not ridicule all idea of the dead sometimes visiting the scenes of their former life, all belief in that class of dream which in the Scripture is called a vision; still more if I avow any faith in "second sight," I see by the superior smiles of those whom I address—if not by their words—that they "write me down an ass." I am supposed to believe in "luck;" to tremble if a black dog comes into the garden; to welcome a black cat; to avoid turning a mattress on Sunday; to look out for gibbering ghosts in churchyards, and swear, by the *Night Side of Nature*, not to cherish a secret faith in the Cock-lane Ghost. Yet few, perhaps, of these "superior persons" would care to cross a lonely churchyard at midnight; many would be uneasy if they heard a death-watch; and not one but would turn white if a mysterious sound were heard in the room in the dead of night. They have not, then, the courage of their opinions.

I, for my part, have no belief in "luck," death-watches, or other groundless superstitions; but I frankly avow a belief in the fact that the spirits of the dead do sometimes appear to the living; that dreams are sometimes prophetic and warning; that "second sight" does exist. When I add that I am of mixed Highland, Irish, and German blood, a pre-disposition to belief in the supernatural will be held to account

for what the "superior" will call "sheer superstition." Be it so; but the pre-disposition has been confirmed by facts. I will state a few of these, which may serve to gather similar experience from others of your readers. I cannot ask anyone to believe them, because they do not know me, and do not know on what foundation I build my credence; nor can they estimate the value of my integrity. Still, I give these stories for what (to the general public) they are worth.

An old and faithful friend of my own, whom I have known since childhood, a woman by no means superstitious, and incapable of falsehood, having, besides, no motive for so doing, was once stopping in a house in London for a couple of days. The people were total strangers to her, and she knew nothing of their family history. On the morning following her arrival, she awoke with a start, and was surprised to see a lady in her apartment, engaged in—the truth must be told—lacing her corset. Thinking some mistake had been made, she sat up in amazement, when the figure disappeared. The lady related the occurrence to the house-keeper later in the day, upon which the latter looked very grave and said—"I would give anything this had not happened. That lady's appearance always presages the death of the master of the house." The master died suddenly a few days afterwards.

Some years ago my brother was at sea with a young officer remarkable for his grave demeanour and the absence of that careless humour generally characteristic of seamen. This man made a "chum" of my brother, and often spoke to him of a favourite sister. One morning he appeared very downcast; on my brother inquiring the cause, he informed him that he had seen this sister lying ill in bed (the family lived in Ireland), and he described minutely the scene in the apartment, and those who were present. The child had called for him. Day and hour were noted down, and it was afterwards discovered that at that time the child had died, anxiously asking for her far-distant brother.

Some of your readers will, perhaps, recollect a remarkable story which was published in *All the Year Round*, entitled "Steer N.W. by W." I may not be absolutely correct in longitude and latitude, as I speak from memory; that story related how the captain of a ship, going into his cabin, saw a clergyman seated at his table writing in the log-book. The figure vanished, but the captain, looking on the page, saw the above words actually written. He obeyed the mysterious summons, and came at length upon a waterlogged ship, on which were a few men in the last stage of need; among them he at once recognised the clergyman he had seen in his cabin. I was one day mentioning this story to my brother, and wondering if it could be true, when he at once confirmed it, adding that he had sailed with one of the rescued men, and had heard the whole story from him before it appeared in the pages of the periodical.

I once knew a woman of the highest integrity, but singularly free from superstition; indeed, she was a painfully unimaginative person in all respects. This woman told me that she had distinctly seen hovering over her room door the face of an old friend, of whom she was not at the time thinking, and who was, so far as she knew, quite well. A letter shortly came announcing the death of this friend, and adding that she had in her last moments repeatedly desired to see "Mary Anne," the christian name of the narrator of these circumstances.

I fear I have already trespassed too far on your space, but will, in conclusion, add one story of a "haunted house," which came to me through a life-long friend. The house was a large one in South London. I do not remember what tragedy had happened within its walls, but it was said to be haunted, and asserted, moreover, that whoever inhabited it was certain to meet with misfortune. One tenant had lost a number of valuable horses, and so on. A friend of the lady who told me this—a prosperous man—took the house, despising the stories he heard. Only a niece lived with him, and female servants. This lady soon declared that at night she heard heavy footsteps ascend the stairs, but could see no one. She asked my friend to pass a night with her, and my friend did so. She was aural witness of the mysterious footsteps, but again no one was seen, though the steps passed the door of the apartment. During his tenancy of this house misfortunes came thick and fast on Mr. —,

and he left it a poor man. Both he and his niece are still living, and might perhaps be willing to relate their experiences to Mr. Blanchard.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

A COUNCIL meeting was held at the rooms of the National Association of Spiritualists, 38, Great Russell-street, London, on Tuesday evening last week, Mr. Calder, president, in the chair. The other members present were Mr. Theobald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. Bennett, Mr. E. D. Rogers, Mr. R. Pearce, Mr. March, Mrs. Maltby, Miss Withall, the Rev. T. Colley, Mr. Reimers, Mr. Stainton Moses, and Miss Houghton.

The attention of the Council having been called to the death of Mr. William Howitt, on the motion of Mr. Bennett, seconded by Mr. Stainton Moses, a vote of recognition of the services of Mr. William Howitt in connection with Spiritualism, and sympathy with his family, was carried unanimously.

The following were elected ordinary members of the Association:—Mr. and Mrs. Green, Dr. Maurice Davies, Mrs. Tebb, Miss Brassinne, Mr. Rosevel, and Mr. Joseph Cliffe.

The secretary then read the following letter:—

38, Great Russell-street, Feb. 11th, 1879.

To the Council of the British National Association of Spiritualists.

LADIES AND GENTLEMEN,—I write to resign my seat on your Council. The chief reason is that I find we have no proper control of our committees, so that public acts are performed for which members of Council are responsible, but of which they know nothing. For instance, I found that three printed circulars, with the words "British National Association of Spiritualists" at the top, had been printed and issued to the public by Mr. Bennett, at Richmond. The circulars did not tell the public to communicate with the secretary, but with Mr. Bennett. The Council would not have known anything about these circulars had I not accidentally discovered their existence some months after they had been printed. Further, our committees sometimes take up work they have not been ordered to take up, spend money without having the items previously sanctioned by the Council, and exercise the power of recording minutes of business which they do not report to the Council. Lastly, one of them has just issued a circular, which its members, or subordinates, have ordered us to treat as "private and confidential." I submit that our stewards have no right to give us such orders, and that our constituents have given us no authority to carry on any secret work whatever on their behalf; also that until, as in town councils, all minutes of our committees shall be of no effect or authority until read over to and adopted by the Council, the power of the Council is broken, and it has little control over much for which it is responsible. Having failed to induce you to adopt that system of working which is common all over the kingdom, I respectfully give in this resignation.—Truly yours,
W. H. HARRISON.

Mr. Stainton Moses moved—

That Mr. Harrison's resignation be accepted, with an expression of regret at the insinuations directed by him, in language highly reprehensible, against the action of this Council and of one of its committees, and with a further expression of regret at the repetition by Mr. Harrison of charges in themselves trivial and baseless, and unworthy of serious attention.

Mr. Theobald seconded the resolution, which was passed unanimously.

The following additional letters of resignation were announced to have been received from the undermentioned members, but were not read:—From Mr. Charles Blackburn, of his Vice-Presidency of the Association and his seat on the Council; from Mr. G. C. Joad, Mr. W. Newton, and Mrs. Louisa Lowe, of their seats on the Council; from Mr. Martin R. Smith, Mr. C. C. Massey, and Mr. W. Eglinton, of their membership of the Association.

The foregoing resignations were unanimously accepted.

The report of the Finance Committee of the 28th February, 1879, was laid before the Council, which showed a balance in hand of £119 17s. 7d., recommended payments to the extent of £12 16s., and estimated the outstanding liabilities at £5.

Mr. Fitz-Gerald said that it was now four months since the first of the letters which Mr. Colley addressed to *The Medium* appeared. That letter contained insinuations of a disgraceful character in relation to certain of the authorities of the Association. He again called upon him to substantiate those charges, and would move that otherwise he be invited to withdraw from the Council.

Mr. Colley read a passage from *The Spiritualist*, in which it was stated that Mr. Fitz-Gerald had said there were certain discrepancies between his account of an occurrence and another account which had been given of it. In justification of his own account, he read a letter which he had received from Mr. Owen Harries. Mr. Fitz-Gerald might have understood that he (Mr. Colley) was the first person to find the articles in the bag, but he (Mr. Colley) had certainly not stated so. What he had said was that in the presence of the assembled family he opened the portmanteau and took out the articles, being quite willing to take upon himself the responsibility of removing them without implicating Mr. Owen Harries, who was the host of the medium at that time. Mr. Harries had admitted to him that he (Mr. Colley) was correct in his statement as to the opening of the portmanteau, and he had made a note of the transaction in his diary. He then added that he had made his assertions against the Council on the authority of two persons.

The production of the evidence was then called for, but it not being forthcoming, another month was allowed to Mr. Colley for the substantiation of his charges, Mr. Fitz-Gerald postponing his motion for that time.

One of the motions of which Mr. Colley had given notice was withdrawn, the other was not seconded, and the proceedings closed.

NEXT Sunday week, being the thirty-first anniversary of the advent of modern Spiritualism, a celebration of it will take place at the Cavendish Rooms, and the meeting will be addressed by a variety of speakers. Mr. Fletcher's Sunday services at those rooms will be continued under the management of a committee formed to defray the necessary expenses.

SUNDAY SERVICES AT THE CAVENDISH ROOMS.

THE services of the Sunday Lyceum were held at 11 a.m., March 16th, and several new members were admitted to the various classes. The subject given out by the superintendent, Mr. Desmond-Fitz-Gerald, on the previous Sunday, was "The Constitution of Man." Mr. Fitz-Gerald addressed the school for half an hour in an interesting manner. The "guardians" of the classes were then requested to hear the views of their pupils, some of whom rose in their seats and stated them to the whole school; after this a number of recitations was given.

On Sunday evening the hall was filled at an early hour by a large and appreciative audience to listen to the inspirational address of Mr. J. W. Fletcher: a great many persons were unable to gain admission, and every foot of standing room was taken. The following is a summary of the address, the subject of which was—"What are the Occupations of the Spirits in the Transition Sphere?" For the benefit of those who have not been present at the previous lectures, we would say that we have been dealing altogether with the subject of the transition sphere, which in no way means the spirit world. The transition sphere is the stepping-stone to the spirit world—in that condition of spiritual life where the spirit divests itself of all the earth life conditions that may cling to it, and is prepared through various experiences for an entrance into the higher spiritual life. The earth upon which you stand represents the spiritual life in the physical; the heavenly spheres represent the spiritual life divested of the physical; while this sphere of the transition is the mean between those two extremes, is the tract of country over which the spirit must travel in its journey heavenward; therefore, when we speak of the transition sphere, we mean that condition through which every human soul must pass, and the experience which awaits each human soul, directly after the change called death. The transition sphere is the great zonal belt that surrounds this planet, and extends as far as the atmosphere of this planet extends. And when the question is asked, Where are the dead? Where are those who yesterday were with us, and to-day are gone? Are they in heaven? No, they are in the sphere of transition; they are within and around the world in which you live. Not for punishment, but for education and development—an education which shall fit them for the higher life of the future. When we look over the wide world, and find human minds struggling for knowledge, wisdom, and truth, the question comes to us—What does all this mean? Is the inspiration of a poet, and the wisdom of the scientist, and the power of the artist to be unfolded in this world and then to pass down the tide of time for ever? Are all the struggles and efforts that are made, many of which are crowned with success, to pass into oblivion simply because death comes and changes our relation to this world? If there is no use and value in the knowledge and possibilities that are gained in this world, how little minds have to encourage them in their labour. You who have children, endeavour to give them the best education you can; but if that education is only held to the life in which they now live, you are but poorly paid for what you have done, and they but poorly rewarded for the efforts they have made. And a man without that which has made him great and good, made him wise and strong, would lose the individuality with which he has seemingly been endowed. There are, then, only two positions to be taken. Either the human spirit takes with it all that it has gained and achieved in this world to still use and carry forward to greater results in the spirit life, or, leaving the knowledge and experience gained behind, the human spirit after the change called death becomes a nonentity. What are the occupations of the spirits in the transition sphere? You ask of the Christian what he will do after death, and he will tell you that all day long, throughout the unborn years of the future, he will sing praises to God, and wave palms, and shout hosannas; that he will wander through the pearly gates of heaven; that he will gaze upon the rivers and seas of glass; that he will be lost in wonder amid the magnificence and splendour of the holy city, and his chief and only occupation will be in singing psalms to God. Then it would seem, in the light of that thought, that the end of all human struggling and endeavour is simple psalm-singing and palm-waving. The grand and noble mind that has towered above its fellows, the martyrs who have become immortal through the sacrifices they have made and the good they have done, would step down from the high position they have taken, would lose as it were that which had made them great, and spend the hours and years of their life in idle worship. And, indeed, what kind of a God can that be whose heart is made happy, whose name is glorified, because his ears are filled by such vain empty words as these? No. We must again say that theology and the Christian's idea of heaven are in direct opposition to the facts that the occupation and the development of the human mind are such as would fit mankind for such a heaven as this. Is the occupation the same in the spirit world as it was in this world? For the time being it must be the same, as spirits are continually attracted to the old scenes of life and labour; but directly the spirit becomes awakened to a consciousness of all its powers, then the spirit pursues that occupation best suited for it. How many people there are in the world whose occupation is exactly opposite to that which they feel the deepest interest in; and even you say of such an one his heart is not in his work. In the spirit life each spirit is ultimately attracted to that sphere of action and that kind of work for which he is best fitted and suited. Have we evidences that the spirits have been occupied during the years of the past. This world in which you live is the world of results. The spirit world is the world of causes—causes you cannot see, and at the time cannot comprehend. A Galileo may tell the world of a law which it has never before conceived, may endeavour to demonstrate a fact which shall be of infinite value to mankind, not because a Galileo is wiser than another, but because the unthinking world has sent up the cry for more light, and the spirit world is reflecting through the organisation of such an one newer and higher laws; but when a Galileo does speak the words which the unseen spirits had impressed upon his

mind, because it was in contradistinction to what the world had previously conceived, no punishment could be severe enough for him. That the world has now come to understand the great lesson the spirits taught through him does not lighten the burden he bore, or lessen the pain he endured. No honour, no glory of the present day can reward the poor old man, or mitigate the suffering which he endured when forced to deny the truth which had been revealed unto him. A Columbus may tell the world of an unknown country far beyond the seas, of a land which he has discovered in spirit; may picture in glowing colours all the wealth and possibility this unknown land may hold; and be rewarded by scorn and contempt. He may plead as never man had pleaded before; and finally, to gratify his whim, as it is called, he is allowed to pursue his thought. He, with his faithful followers, travels the unknown seas with its perils and dangers, finding no human being in whom he can trust, relying only on the fate within him. He may at last, when hope has almost forsaken him, see the world of which he has dreamt so long rise in the distance before him; and when, at last, he shall step upon the ground of this newly-discovered country, it is no more real to him than when, years ago, in his native land, he dreamed of its existence. It was not Columbus alone who discovered the new world: the time had come for its existence to be made known, and he was the instrument through whom this knowledge was given. Benjamin Franklin may dare question the power of the elements; he may presume to demonstrate to humankind the use and possibility of which they have never dreamed; he may yield himself to the spirit power within him, and carry forward the great purposes for which his life is inspired; but what says the Christian world to such an one? Every advance that has ever been made in science or art, this same Christian world has condemned and deceived. Any man that dare be wiser than his fellows is said either to be mad, or to be possessed of Satan himself. When Benjamin Franklin dare call the lightning down to demonstrate the possible use of this great agent, the world to a man cried out, He is trifling with the elements, and the vengeance of God! But, regardless of what the world might say, he followed the inspiration within him, and to-day his name is honoured and respected even by those who condemned him most. Through this discovery he made, city is bound to city, country to country, and nation to nation; and as we stand on the shores of the ocean and hear the little clicking, clicking sound, we are told that beneath the ocean wave the cable wires are laid, and that the new world is whispering to the old, telling the story of its sorrows and its joys, of its victories and its defeats, of its successes and its failures. Well can we say, as we look upon the life of this man, They may call thee niggard, and monk-accursed, and load thee with disgrace; thou wert born five hundred years too soon for the comfort of thy days, but not too soon for humankind; God has a reward in store, and the demons of our sires become the saints we adore. But supposing this man had not the courage to endure the contumely which the world gave—supposing he had not the power to withstand the waves of condemnation that swept over him—the blessings we now enjoy would have waited until another, brave enough to stem the tide of public condemnation, had been born. For the world only rolls on as it crushes human hearts and human hopes. Every step that has ever been taken or made has caused both sacrifice and pain to him who dared to take it, and the system of theology and religion that has cursed the world is responsible for this condition. A Raphael may make the silent canvas beam with a rich, glowing life, may paint as man has never painted before, and leave behind as the reward of his life types of beauty and form, which the world gazing upon will yield its reverent admiration; and men, journeying from the east and from the west, from the north and from the south, will stand in awe as they gaze upon those forms which no human life has ever seen. Those eyes which look out from the walls have been purified through suffering, sanctified through sorrow, not of this world, but of the higher life. And when Raphael painted these Madonnas, which made his name a household word, he painted not from human moulds, but the faces and forms of the unseen visitants who were ever near and around him. Men say, as they gaze upon the wonderful colouring, the beauty of face and expression, this is genius; and we ask, What is genius? The answer comes back again, Inspiration, Inspiration, is but the power of the spirit; and Raphael was but another in the world's history who was so inspired by the power within him that all else was forgotten. The question is asked—But if the spirits have done all these things, is no credit due those who were the instruments of the spirits? We answer, Yes. Every credit is due them; for they, when upon the one side withstood public opinion, ever ready to condemn, and on the other, the purpose of life which had become a part of themselves, they chose the latter, for they preferred to follow the inspiration of their lives, and be true to that inspiration, even though the world did condemn. Thus you will see that the spirit world has not been idle. The great inspiration of the past has found expression just as soon as there was a possibility of its becoming of value and use to the world; but many great and good lives are lost, and work left undone, because of the barriers and obstacles that are placed in the path of reformers. For when a man or woman with a new truth, no matter how much value it may have to the world, dare give it expression, he is met with "the world is not yet ready for it." When was the world ever ready for anything? and your reformers are but marking out the path over which future generations must pass. The spirits work with those who are most in harmony with them; but every person is surrounded by two groups of spirits—one bad and the other good. Those who are undeveloped will learn of you from the life you lead—those who are good and true will endeavour to teach you how to lead a better life; and you are free to yield to whichever influence you please. The spirits work with mortals most when they are asleep, and dreamland becomes the real land; or when you are lost in thought; or, again, when under great mental suffering you become positive to that, but negative to everything else, and through this condition oftentimes the greatest

work is done. What are the occupations of the spirits in the transition sphere? Every country ever discovered, every invention ever made, every step ever taken in science, every picture ever painted, every statue ever carved, every song ever sung, first had its existence in the spirit world, and then, through the organisation of mortals, been transmitted to this. Not in idleness, then, not in the singing of psalms, do those whose lives have been great and true exist; but in the rest which comes through labour, in the being true to the great impulse that has moved their lives in lifting the burdens of the oppressed, in giving freedom to the slave, in giving peace to the sorrowing, and in giving hope to all the world do these immortal ones pass the years of eternity. The world may not understand for a time, but as it rolls on, that which it thought darkness it finds light, and error it finds to be truth. Aye, in the words of the poet we say:—

To-day abhorred, to-morrow adored,
So, round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

At the close of the lecture some remarkable tests were given, nine in number, and were responded to by those in the audience for whom they were given.

THE CLAIRVOYANT POWER.

MR. ANDREW JACKSON DAVIS was found by a reporter for the *Sun* at his pleasant semi-rural residence in Orange, N.J. In reply to a question as to his opinion of the case of Miss Fancher, of Brooklyn, Mr. Davis said:—

“Dr. Buchanan came nearer, I think, to a solution of the matter than anybody else has. I have not yet seen Miss Fancher, but expect to do so very soon, and after that interview shall be able to talk more definitely. But I know enough about the principles involved not only to deem the condition claimed for her possible, but even probable.”

“Have you had any similar experiences upon which to base your belief?”

“I have had a great deal of experience of my own, and some observation of cases analogous to hers. The first thing that excites the scepticism of the public is the fact that she is supposed to live almost without food. Well, now, I have been accustomed to enter the clairvoyant state for thirty-two years, and that state can be reached and maintained only by adopting what disease has forced her into, and that is something that physicians are generally not acquainted with. What we call the spiritual state has to be reached by a complete subordination of the physical organism—not by its sacrifice, but by making, as it were, a sort of stepping-stone. Well, the appetites are the impediments, the stumbling-blocks, on the way to that summit which must be reached, and they have to be got out of the way. I think it would be well, for the sake of the pious sceptics, to call attention to the case of Daniel, the prophet, which is a good illustration. They read in their pulpits from the book which relates his experience, and profess to believe in it. He said he fasted three full weeks, took no meat, no wine, no pleasant bread, and, in fact, it was very nearly three weeks of voluntary starvation, according to his own account, and at the end of that time he records, ‘I, Daniel, had a vision,’ &c. His falling into a trance frightened the men about him: a great quaking fell upon them, and they were afraid and fled; but he ‘had a vision.’ He saw and heard spiritual persons and things. Now, I undertake to say that Daniel could never have had any such experience as that unless he had abstained from food. I had to adopt a system of fasting for three months before I could begin my clairvoyant investigations, and during the progress of those investigations I have had to continue the system, though not to such an extreme degree.”

“But do not professed medical experts claim that such visions as are superinduced by fasting to that extreme degree are nothing more than delusions of the mind, born of weakness of the body?”

“They do; but I will simply say of my own case, that for the first two years of my experience I was continually subjected to tests of the accuracy of my clairvoyant sight. That was in the city of Poughkeepsie. My title at that time was ‘The Poughkeepsie Seer.’ The proofs afforded by those tests were of the most palpable and indubitable character, such as reading the title of a book placed among half a dozen others upon my forehead; telling the exact time marked upon the dial of a watch concealed in a person’s pocket; telling what was in an adjoining room, or was being done there, and even what was in rooms on the opposite side of the city—rooms fitted and furnished like no others in the world, expressly to set conjecture at defiance and expose my deception, if I was guilty of any. No doubt was left of the absolute certainty of my possessing the power of seeing accurately in that clairvoyant state what could not otherwise have been known to me. There are several citizens of Poughkeepsie who would remember those experiments. Now, my explanation Dr. Buchanan has touched upon scientifically; but the physicians are, I think, really in the dark, viz., the psychometric power in the human mind, of which he, I believe, has the honour of being the discoverer. He has elaborated a system of anthropology, with several branches; but I know of nothing in which he is so perfectly original as in his discovery and demonstration of that power, which is the ability to read the characters, views, and thoughts of persons by mere contact with their writing.”

“Suppose you give me plainly your views of Miss Fancher’s case.”

“I can explain my own case, and that will explain Miss Fancher’s. This condition, induced by fasting or disease, may lead to fancies, vagaries, hallucinations, if it is not properly trained and directed. Dr. Hammond is correct enough when he confines his diagnosis of a disease to what I should call abnormal workings of that state; but if he should see a well-trained case of clairvoyance or clairaudience—that is, the power of hearing without the use of the physical ears—he would discover it was a legitimate action of the mind in that state. In physiology the cellular tissues are the natural generators, protectors, and feeders of

all the membranes of the system and all the vital organs. There are thousands, yes, hundreds of thousands, of these life-giving cells near the surface and through the system, and there are hundreds, if not thousands, of feet of nerves. These nerves are co-operators with the tissues as protectors and feeders of the entire membranous and vital systems. Now I should call Miss Fancher’s case, judging from my own, one of nerve and cellular tissue feeding, which makes the use of food by mastication almost entirely unnecessary.”

“But is not food required to keep up the nerves and tissues of which you speak?”

“Those tissues and nerves are the products of elements and essences that are totally unknown to chemists. The moment we come to that boundary we glide over into the spiritual. A cell cannot be organised without a potency that is exactly qualified for such a labour, and the nerve, in the same way, is a product of what is to chemists an unknown science, which our folks call the spiritual principle. Now that is what requires to be fed, not the tissue and the nerve, but those essences or principles which develop or evolve nerves and tissues, and those essences or principles can be received in various ways. They may be inhaled and taken with pure water, or milk, in very small quantities, or they can be absorbed through the entire surface of the skin. And that is the case of a person in that high state of impressibility, which, from all accounts, seems to characterise Miss Fancher. Now, a mesmerist as I know—for I have been for several years magnetised twice a day—a mesmerist supplies that creative principle. A mesmerist fed by my vital forces, just as Miss Fancher is fed by breathing, and through the nervous system and through the skin. The mesmerist’s force, by a process of assimilation, entered into my vital powers, and kept the heart beating and kept up a certain amount of bodily heat, so that my mind was entirely emancipated from the necessity of carrying out those processes in the body in which we are all constantly engaged, under ordinary conditions. In fact, the reason why many of us cannot command our powers is because we are too much anchored to earth, or freighted, as it were, by those vital powers which consume our mental energies. As soon as the mind is emancipated from the necessity of keeping the bodily system from death, why, its inner sense are opened and strengthened, just as they are a few moments before death, in almost everybody’s case. Miss Fancher is on the border land of the other world very many times, and whenever she is exactly there, she can hear sounds that are utterly inaudible to common ears, and can see sights that no human eye can discern. As she settles back down into her circulation, her muscles, and nerves, she drops out of what we call the lucid state, and becomes again a sick patient, and probably has some of her disagreeable symptoms, to alleviate which physicians have to be called in. Then the hysteria comes in. Now, I am telling all this, you understand, from the principles I am acquainted with by practice in my own case, and when I see her, I may find some other details which may enlarge my knowledge of her case.”

“Now, about the possible results, the ends to be attained by this clairvoyant and clairaudient condition. People have a curiosity to know why, if it exists as is claimed, it cannot be turned to some practical account. What have you to say on that subject?”

“There is something very strange about this emancipation of the mental from the physical. You become impersonal. Your appetites and passions are all at rest. That removes selfishness utterly from the mind as a motive of action. If the self-interest of the mind could be retained, a clairvoyant might devote himself to all sorts of detective work, the finding of lost persons and property, &c. But when the high state of lucidity is attained, the person is really the resident of another life, and another world, and takes large and unselfish interest in humanity and truth, and in the furtherance of noble principles: Petty, sordid interests are not simply subordinated; they seem no longer to exist. I do not know how it could be possible for a person in that state to devote himself to a selfish object. I think the condition is designed for and really adapted to the study of the truth of ideas, the furtherance of science, the development of philosophy, the spiritual education of the world, and is not adapted to common uses, those which many persons would call ‘practical.’ That has been my experience with it. I know that when I was young I used to be visited by numbers of people who would ask me to look to see where money was supposed to be buried and other like service, and would promise me handsome rewards if I could serve them successfully. Well, I was a boy then, and could see no reason why I could not do so, since I achieved daily things quite as difficult, and the rewards offered tempted me, for selfishness was still in my heart to some degree, in my ordinary self. But I found that when I got into that inner life I could not convey there any such motives. All knowledge of such purposes would fade away from me. Although I tried to carry them with me, when I entered that inner life there was entire annihilation of them. I was another being; my powers were emancipated. The boy, with his selfish purposes, was gone, and in his stead was a man’s mind, with the philosopher’s maturity of thought and purity of purpose. I gave tests to prove to persons the existence of the power I possessed, almost every day during two years at least, and was thoroughly successful when my object was simply the demonstration of the truth; but when the element of selfishness entered in, it prevented the accomplishment of anything.”

“You spoke of training this faculty?”

“Yes; it is a science still in process of development. There are now, however, a number of societies in Europe cultivating these extraordinary powers of the mind, and Dr. Buchanan has organised here a class of earnest inquirers after the truth in this direction. From their researches I have much hope. The German societies, notably in Leipzig and Breslau, promise to effect a great deal. Germans are thorough. They are very different from Americans as a people, in that they patiently seek the truth for the truth’s sake alone, whereas our Americans wish to make everything immediately practical, subservient to some selfish end.”—*N. Y. Sun.*

STOLEN PROPERTY RECOVERED BY THE USE OF
PSYCHIC POWERS.

THE British law, in its wisdom, orders the punishment of people who are the means of recovering lost or stolen property by the exercise of the powers of the spirit. The following is an extract from a note in chap. xxvi. of Froude's *History of England*, Vol. V. :—

“From Lansdowne MSS., British Museum, William Wycherly saith that ‘about ten years past he used a rule called *Circula Salamonia* at a place called Pembersham, in Sussex, to call up “*Baro*,” whom he taketh as Oriental or septentrional spirit, where was also one Robert Bayley, the sryer (query “*descrier*”) of the crystal stone, Sir John Anderson, the magister operator, Sir John Hychely, and Thomas Gosling, in the which practice they had swords, rings, and holy water, when they were frustrated, for *Baro* did not appear, nor other vision of spirit; but there was a terrible wind and tempest all the time of the circulation. And since that time he used no consecrate circule, but hath used the crystal and invocate. The Sprat called “*Scarlet*,” which he did divers times into the crystal to have knowledge of things stolen, which Sprat hath given him knowledge of an hundred times, and thereby men have been restored to their goods. And this practice by the crystal he hath, at the command of my Lord Protector (Somerset), executed in the presence of Mr. Thynne, Mr. Whalley, Mr. McGeorge Blaye, Mr. Chaloner, and Mr. Weldon; and by this means my Lord Protector's plate was found where Deponent told his Grace it was hid. He says he can invoke the Sprat into the crystal glass as soon as any one, but he cannot bind the Sprat as soon from telling lies!”

SPIRITUALISM IN AUSTRALIA.

THE MATERIALISATION OF SPIRITS.

THE last mail from Australia brings the news that Dr. Slade is at 84, Russell-street South, Melbourne, and *The Harbinger of Light*, of January 21st, gives the following account of a materialisation *seance*, during which, as usual, Dr. Slade was seated in full view of the rest of the observers :—

On Sunday evening, 1st December, Dr. Slade attended a meeting of the Psychological Association by invitation of the members. The sitting was for the express purpose of producing materialisations. The members ranged themselves round a table in their usual seats, whilst Dr. Slade took his seat at a small chess table, in front of a green holland blind, through the centre of which a small opening was made of about twelve inches in breadth, by about eighteen inches in depth. After we had thus taken our seats, the sitting opened in the usual manner. Previous to sitting our spiritual friends answered to their names by giving the knocks on the table or floor peculiar to each of them. One of our friends gives a very heavy, muffled knock on the floor, which causes it to vibrate a good deal. It seemed to startle Dr. Slade a good deal by what he termed “its solemn unearthly character.” Immediately after this he asked Owassoo if the preparations were nearly completed, who replied by giving three knocks on the book he held in his hand. Our gifted medium then described the spirit of a female standing between the chairman and Mrs. L. We were asked to sing a little. Whilst doing so, a female spirit materialised and showed herself at the opening in the blind. She was, however, but dimly visible; a veil seemed as if drawn over her face. She was asked if she would come again a little plainer. She nodded an affirmative. The gas was now turned on again a little brighter. We sang again, and whilst doing so she appeared to those sitting close to her bright and clear. Mrs. L., who had a materialisation sitting with the doctor on Friday, looked surprised, expecting to see the same face again. Gazing intently for a moment, she exclaimed, “Why, it is Maggie.” She smiled and bowed; then turned to her sister, Mrs. L., and smiled to her. Mrs. L. said, “It is my own dear sister,” and fell back in her chair fainting with the sudden surprise. She quickly recovered, but the angelic face with its smile of love was gone. Owassoo now informed us that the materialisation sitting was over. Dr.

Slade, under control, gave an instructive address upon the best means of procuring this form of manifestation, after which, according to the request of his guides, he left us to ourselves.

The spirit who appeared was Mrs. B——, who passed away at Castlemaine about ten years ago. She was very like Mrs. L. The similarity of features was marked by those who were sitting near to the materialised form.

R. LOBIMER,

Secretary to the Psychological Association, Ballarat.

December 17th, 1878.

NOT DEAD, BUT RISEN.

THE first number of the *Penn Yan Mystery* (N.Y.) is published by Leon and Harriet Lewis, both persons of considerable literary note. Mr. Lewis states that his wife, Harriet, died last May. He says :—

As in all the work of the future I am substantially carrying out the thoughts and ideas and plans of our past, it is eminently proper—it is even inevitable—that the association of our names in everything should remain unchanged. My wife remains the soul of all I am, and all I shall ever accomplish, and I know it is right to preserve all existing ties and relations unbroken. Shall I go a step further? Shall I say to you, reader, that death is only a change of states and not of relations? That those we call “dead” are the only true living? That the soul goes on in its new life from the point where it leaves this present existence? Shall I suggest to you that all the wonderful material conquests and discoveries of the past few years are only a dull suggestion of those higher spiritual conquests and discoveries which are now bringing the worlds nearer together? Would the avowal seem strange to you that my wife is as much my wife to-day as before the great shadow descended upon us? Would it revolt you to be told that she is still near me? That the head of my golden-haired darling rests nightly on my bosom? That we are still toiling together? That the dear voice still commands and instructs me? That her new life and light flows over every page of this publication? That her great heart and brain are as active as ever for the good of the race?

WATERS IN THE DESERT.

BY ELLA DIETZ.

LONGTIME I wandered in a barren land,
My stumbling feet beset by unknown ways,
The scorching sun blinding my weary gaze—
A brazen sky above a waste of sand—
No help on any side. On either hand
No shelter from the torturing, burning rays.
“Oh, God!” I cried, “end now my nights and days;
Smite me with death; yea, strike me where I stand!”
And Thou didst smite, as Moses smote the rock,
Not unto death; for forth there gushing flowed
A stream of life, and suddenly there glowed
Bright roses where had been an earthquake's shock,
And grasses green appeared, and cattle loved,
And by the stream a Shepherd fed his flock.

AN INTERESTING EXPERIMENT.

It has long been known that the human gaze has a weakening effect on certain of the physical manifestations of Spiritualism; also that light has a weakening influence. Mr. Reimers, of Mornington-road, London, informs us that last Friday, at Mr. Williams's *seance*, he and several other sitters turned up the gas to full height, and with handkerchiefs blindfolded themselves and the medium, then sat round a table with their hands interlinked. Spirit voices at once began; his hat, from outside the circle, was placed on his head, and chairs were heard moving. Permission was given him to remove the bandage from his eyes; he then saw the others still blindfolded, and a chair over Mr. Williams's head.

In the earlier experiments by Mr. Crookes with Mr. Home, some of the manifestations had to be tested *under* a table. Eyesight would have weakened them on the top of it.

TWO EXPERIENCES OF THE PROCESS OF DEATH.

BY THE HON. J. L. O'SULLIVAN, FORMERLY AMERICAN MINISTER AT THE COURT OF PORTUGAL.

WE are all interested in this subject—young and old, and especially we old folk. I once happened to be present when two persons who had just passed through this experience—which (with taxes) is the only thing certain to all of us—told how it had passed with them. It is a reminiscence of some ten or twelve years back, but it seems to me worth preserving and recording—as all the material facts of Spiritualism are—while the other witnesses are still living who can confirm my statement.

It occurred at the house of Mrs. Makdougall Gregory. There were present, besides herself, Mrs. Honeywood (I do not feel bound to withhold the names of two such well-known and nobly outspoken Spiritualists), Lady —, Mrs. H—, her son, a young gentleman of about nineteen; the medium, Mrs. Mary Marshall; and myself. All are still living in the flesh. None will impugn the accuracy of my report.

We had agreed upon a course of six *séances* with Mary Marshall, rapping medium, to be held on a stated evening each week. The method was that, as we sat round a table, each in succession would communicate with her or his friendly or kindred spirits, not evoked by us, though perhaps invoked by love, desire, and hope. The one always sure to announce herself to me was my mother. To Mrs. H— the unfailing one was her father.

One evening, after we had passed through our customary experiences in this way, which we all used to find respectively very satisfactory, for Mary Marshall was an excellent medium, Mrs. H— begged us, just as we were about breaking up, to sit a little longer. She wished to try an experiment. She had lost a very dear friend within the twenty-four hours, and wished to see if she could communicate with him. She knew also of a singular death which had occurred within, I think, thirty-six hours, and would like to try the experiment of communication with that spirit also.

We re-formed the circle. Again her father responded to her. She asked him if he could bring there the spirit of their dear old friend who had just left this life. "Yes." And then there was that peculiar sound of a spirit *going away*, which all must remember who ever had much experience with Mary Marshall; a sort of rapid galloping sound on the ceiling, gradually dying away at one corner overhead. A minute, or two, or three, of silence. Then the rappings on the table announcing return. "Is that you, dear father?" "Yes." "Have you brought him with you?" "Yes." "And can he communicate with you?" "Yes." Then ensued an affectionate dialogue between Mrs. H— and the spirit thus brought. He gave his name, "Thomas." Then his surname, "Kenna." "Yes," she said, "Sir Thomas Kenna." Then his age eighty odd; I believe eighty-four. And the name (Albemarle), and the number (34, or thereabouts) of the street of his residence in which he had passed away. Mrs. H— told him how happy she was thus to be able to communicate with him still. Amongst other things she said, "We have all had many proofs, dear Sir Thomas, of your friendship and affection, but I beg you to mention the last act of kindness from you to one of my family." "Put your son's name down for Arthur's Club," was the reply. She told us that this was correct, though some time afterwards she told me how she had since learned that it was not literally the fact; he had promised and intended to do so, but his last illness had prevented the consummation of the purpose. But the thought and intention of kindness were all the same, and the answer was in spirit the truth. She asked him where he was now? "Still in Albemarle-street." How long would he remain there? "About three or four days." When she had got through what I may call general affectionate talk with her aged friend, she said (and to tell this is my reason for relating the case): "Well, now, dear Sir Thomas, you have passed through that experience which sooner or later awaits us all, that of what we call *Death*. Tell me something about it. Did you find it a painful process?" "Not at all; it was like waking up out of a sleep." "And how did you know that you had passed through it; that you were what we call *dead*?" Observe his reply: "I found myself outside of my body, and looking upon it as it lay

there before me." "How did you feel when you found yourself separated from your body?" "I turned from it with disgust." "I suppose you woke up in the next life with a rejuvenated body, and so turned from the old worn-out one?" "Yes." Note, I repeat these replies in connection with what is about to follow.

The precise date of this *séance* can be ascertained from the obituary columns of the *Times*. It was two or three days before the appearance there of the death of Major-General Sir Thomas Kenna, of the age, and of the exact address given us by the spirit, though Mrs. H— had not given the slightest indication about him.

When she had got through with her communication with him, though she had seemed loathe to bring it to a close, she asked her father (still present) whether he could also bring to her the other spirit, just departed, whom she had in her thoughts. "Yes;" and again the same occurred as before, and the new spirit announced himself as present. As before, Mrs. H— gave no inkling of anything about him. Only, she had said at the outset that he had died in a very singular way. He gave correctly his name, age, &c., in response to her questions. He was a mere youth, twenty-one years of age or thereabout. Unlike the former spirit, who had answered to the request of his name, first, by his Christian name, this one gave first his surname; and, curiously enough, it was, if I remember right ("Death," which is a family name in England (witness a watchmaker's sign in Cheapside). Mrs. H— thereupon remarked: "That is curious; he answers as he would have answered to the roll-call in his company by his surname; he was a private in a cavalry regiment at Windsor, in which my son is an officer. My son has just arrived this afternoon from Windsor, and told me the singular mode of death of this young man." She then went on to say to him: "I beg you to tell, for the satisfaction of my friends here, the cause of your death." "A bone in my throat," was the answer. I exclaimed: "Oh! he swallowed a fish bone." "No," by an immediate very emphatic single rap under the table. "Well, tell us what it was," said Mrs. H—. "A bone of beef." This was a surprising answer; but Mrs. H— told us that this was indeed very curious; and she proceeded to explain. A common trooper, receiving rations sometimes roughly cut or eloven, he had swallowed a thin needle-like slitter of bone in his allotted portion. He had gulped it down, but it had cut its way, like a needle, through his gullet. A few days afterwards he had felt a little uneasiness, had gone into hospital; but became better, and nothing was perceived to be the matter with him, when at last he was taken with convulsions, and such vomitings of blood that his bed was inundated with it, and he died in those convulsions. Autopsy discovered the sharp slitter or needle of bone sticking a short distance in his heart; so do needles that have been swallowed work their way through the human body. Such was the report her son had brought up to her about this extraordinary case, which had prompted her to try this experiment of communication with the very recently departed spirit, well known to her son, his officer.

In the *Times*, a few days later, I read a short notice of the coroner's inquest, at Windsor, on this singular death. Also, at Mrs. H—'s I met, at an evening party, the regimental surgeon who had made the autopsy, and who showed me the slitter of bone (much smaller than the bare bodkin, which we knew to be sufficient for a *quietus*). He carried it in his pocket-book as a curiosity to show to his professional brethren; and I understood from him that he was about to publish the case in the *Lancet*, or some other professional journal, where, no doubt, it may be found. Of course, we were all impressed with this remarkable case. Mrs. H— then turned to the spirit, who had remained there while she related these particulars, and put to him the same inquiries she had before put to her old friend, Sir Thomas Kenna. What had been his experience of what we call *death*; was it painful? "Extremely so," was the reply, the opposite of what had been said before. But this was a death of convulsions and physical agony on the part of a youth, very different from the gentle separation of the slender cord which held to the worn-out and used-up flesh the spirit, ready and willing to depart, of the cultured and Christian octogenarian. "Well, how did you know that you were what we

call *dead?*" Here came identically the same answer as before: "*I was out of my body, and I saw it there.*" Again the question pressed on him. "Well, how did you feel when you were out of your body, and saw it?" "*I wanted to get back into it*" (very different from the former octogenarian answer). "But why, when you were out of your body, and knew you were dead, did you want to get back into it?" Then came a curious reply, characteristic of the young, uncultured, common trooper, but it was literally this: "*I thought I should be taken to the place the parsons (sic) call hell*" (a moment's pause), "*but I soon found that God is a God of mercy and not of vengeance.*"

I am making trustworthy statements; this is just how this striking experience passed; and I am sure the highly-respectable fellow-witnesses of it to whom I have referred, will bear me out in the accuracy of this narration of it. Moreover, I refer any incredulous reader to the *Times*, and the medical journals of the date, easily accessible. (The *Court Guide* must contain the exact address, where I presume the exact date can be ascertained; probably also in a *Peerage and Baronetage*, unless his title was only that of a knight). This took place several days before the obituary mention in the *Times*, or the report of the coroner's inquest. And Mrs. H— had not breathed a syllable in regard to either case, before the just-departed spirits told their own stories to our little circle of six, all of whom are living to attest.

It is *apropos* to mention here that once, some time ago, when that queer but affectionate spirit whom we call "the little Indian," or "Keebosh," or "Franky" (and whom we have often both seen and felt, as well as heard), was talking to us at a dark *séance* with his queer little voice, I questioned him about his experience of death, or passage out of the earth-life into his present one. I believe there is reason to think that the poor little dwarf's presence was unfairly got rid of, as a burthen and nuisance to his people. I had heard, from some of those friends who had been familiar with him before I came into this circle (both of those in the flesh, and those out of the flesh), that he had been thrown or pushed from a steep rock or cliff. His reply to my question was curious in its correspondence with what I had heard, as above related, from the just-departed spirits of an octogenarian baronet major-general and a common soldier lad in a cavalry regiment at Windsor. He said, "*After the big fall I don't remember, but when I woke up there was two Frankies there. Yes (and he gave his queer little laugh), there was me and another one who didn't stir. By-and-by I went off somewhere, and I never saw the other Franky again.*" It seems that his experience was really identical with that of the other two, only this ignorant little boy of the woods did not know that he was dead, and looking upon the shell of body he had quitted only, he saw another Franky who didn't stir, and he thought it very queer; but, after wandering off (probably conducted away), he never saw the other one again. He has told us that he has since found his mother again. He was made very jubilant by my consenting to be his "papa" by adopting him, and so he always called me on the rare occasions when he spoke to us. We were promised a mould of him.*

The above leads me to think that we shall all, or most of us, know that we have passed through that gate of death, by the fact of thus finding ourselves outside of our old bodies and seeing them there before us. The process will probably be painless or painful according to age, mode of death, and ripeness for it, and other circumstances. I feel pretty sure that when my time comes I shall then remember this *séance*, and some of my readers may recall it at secondhand. Here

were two persons (besides the little Indian boy), at the opposite extremes of age, of social position, and of educational and religious culture; compare their reports of their respective experience. It is some comfort to know that the careless, unlettered, probably half-animal soldier youth, in spite of the terror he at first felt through the influence of what he called "the parsons," yet "*soon found that God is a God of mercy and not of vengeance.*" But their further experience, beyond those first hours, doubtless depended, as will ours, on what their past, thus far, had made, by preparing it.

"O DEATH, WHERE IS THY STING?"

BY EDITH SAVILLE.

I SAT by the gloom of a waning fire,
And thought of the dear ones gone;
Of the fond and treasured loves of my youth
Who had left me cold and alone!

I remembered the time when I wandered abroad
Amid mountains, rivers, and streams,
When my love was with me, my spring-tide love,
Whose memory lives in my dreams.

I thought of the time when the summer flings
Its odours of choicest flowers
To the subtle air, and the soft breeze wings
Their perfumes to fairy bowers.

And memory flew to that sunny home,
Bright as the heavens above,
Where the verdant bloom of my heart was all
Aglow with my summer love!

Then my spirit recalled that autumn time
When the blossoms that fell at my feet
Lay withering, like that cherished heart
I had fondly loved to greet!

I thought of the time when a fair-haired girl
Looked up to my face and smiled;
And I said, in my heart of hearts, "There is none
So lovely as thee, my child!"

My soul was agloom! and in sadness I said
The love of my spring-tide has perished,
And the summer blossom, that, too, is dead,
Which my heart had so dearly cherished.

And the autumn time, with its waning sun,
Brings only despair and dread;
For memory drear brings back the time
When my fair-haired girl lay dead!

I remembered those eyes of violet hue,
And the long, dark lashes there;
The loving kiss and the gentle voice
Of that dear one, so passing fair!

And of all the loves that my spirit yearned
And longed to embrace, as of yore,
Was the soul of my soul, that gentle girl
Who had left me for evermore!

And my lone heart said, "Is life a sham?
Is my spirit condemned to roam
For ever, unloving and unloved,
Or is there a spirit home?"

Then I listened, and heard a voice of old;
And in strains so sweet, so dear,
It whispered me, "Darling, I am not dead,
I am with you, even here."

"O, mother mine, death is not known
By us, in these lovely bowers.
I am waiting for thee amid verdant groves
Of bright gems and rarest flowers.

"Then hasten thee, darling, hasten to me,
The refrain of my soul has flown
Aloft to the angels, who speed their wings
To the mighty Spirit's throne.

"They will bear thee up from the troubled earth
To the summer-land above.
To the spirit-home, where is waiting for thee
Thy other soul, thy Love!"

* If it were worth while I could tell much of his caresses and kisses, &c., to me; of his blubbering grief when he would see me suffering in mind or body; of his distress when he fancied that I had "got tired" of him; of his once, when I was in some pecuniary anxiety, asking me whether he should go and "steal a hundred thousand dollars for me," and of his having added, after my rebuke of this audacious offer, that he had some wampum (Indian money) of his own, and knew where it was, and thought I could get two dollars for it. I am sorry I did not accept the latter offer, to see whether he could have made me an *apport* of wampum! I don't believe that better spirits would have allowed him to bring the offered *apport* out of the vaults of the Bank of France, as they often do bring fresh and dew-covered flowers and fruits out of neighbouring gardens. But he told us of a certain medium to whom money had been sometimes brought by spirits. It is to be hoped that it was only lost money that they thus brought, perhaps from the bottom of the sea. He told us his name, but added that we must not mention it. Madame Blavatsky and Colonel Olcott hold the spirits who come at materialisation *séances* to be "elementaries." Perhaps some may be, though I am very sure that all are not such. Perhaps Franky may be, but I do not think so. The "elementaries" are said to have no affection nor conscience. The hundred thousand dollars proposal was not very moral, and therefore does look rather "elementary," but I think it proceeded simply from ignorance and Indian predatory ways. He understood my little lecture or explanation to him on the subject, and promised he would never think such a thought again.

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. Preference is given to letters which are not anonymous.]

SPIRIT IDENTITY.

SIR,—Allow me through the agency of your paper to add my testimony to the valuable character of Mr. Fletcher's mediumship. I have attended nearly all the lectures at Cavendish Rooms, and have been greatly impressed by the forcible and easily understood language. At the close of a most interesting discourse on Sunday last, the 16th inst., Mr. Fletcher gave several tests to the audience. I have been told that a female spirit was always watching over me, and as I had a most earnest desire to test the truth of this assertion, I asked mentally that if she were near me she would give me a message. Almost immediately Mr. Fletcher stated that he could see a young lady before him, and he accurately described my friend, giving her Christian and surname, her pet name, where she lived, the name of her brother, and mentioned a dog of which she was very fond. She then gave a message alluding to incidents no one knew but myself, and to a present of books I sent her from England. In earth-life she lived in New Zealand.

Another test was given, but as my sister acknowledged it, I did not think it necessary to delay proceedings by stating that the names mentioned were also known to me.

In conclusion, I may add that I had never spoken to Mr. Fletcher, nor had I any knowledge of him except through spiritual literature.

I regret extremely that I have not seen any verbatim report of his lectures.

E. ELGIE-CORNER.

Dalston, March 17th, 1879.

MADAME BLAVATSKY.

SIR,—If my memory has not altogether evaporated under the combined influences of this blazing Indian sun, and the frequent misconstructions of your correspondents, there occurred, in March, 1878, an epistolary skirmish between one who prudently conceals his face behind the two masks of "Scrutator" and "M.A. Cantab," and your humble servant. He again attacks me in the character of my London Nemesis. Again he lets fly a Parthian shaft from behind the fence of one of his pseudonyms. Again he has found a mare's nest in my garden—a chronological, instead of a metaphysical, one this time. He is exercised about my age, as though the value of my statements would be in the least affected by either rejuvenating me to infancy, or ageing me into a double centenarian.

He has read in the *Revue Spirite* for October last a sentence in which, discussing this very point, I say that I have not passed thirty years in India, and that "*C'est justement mon age—quoique fort respectable tel qu'il est—qui s'oppose violemment à cette chronologie.*" &c. I reproduce the sentence exactly as it appears, with the sole exception of restoring the period after "*l'Inde*" in place of the comma, which is simply a typographical mistake. The capital C which immediately follows would have conveyed to any one except a "Scrutator" my exact meaning, viz., that my age itself, however respectable, is opposed to the idea that I had passed thirty years in India.

I do hope that my ever-masked assailant will devote some leisure to the study of French as well as of punctuation before he attacks again.

H. P. BLAVATSKY.

Bombay, February, 1879.

PHENOMENAL SPIRITUALISM.

SIR,—Much has been said against phenomenal Spiritualism. Is it entirely just? It is our proof. We have seen that the intellect of man, however highly cultivated, is incapable of evolving the idea of soul or spirit separate from the material body. On the contrary, the exclusive cultivation of the intellectual faculties leads to materialism: read Tyndall on "Virchow and Evolution," *Nineteenth Century*, November, 1878. Where would the spiritual movement be without phenomena? I have no expectation that we can convert the scientific materialist; his spiritual faculties are rudimentary. Pass him by. But there are thousands who are prepared to receive the truth, who go through the dry formulas of the Church from habit rather than conviction—thousands who have lost faith in its teachings, its man-made God, its heaven and hell, its vicarious atonement, and death-bed repentances. A religion is a necessity to man. Without it he deteriorates into the brute. The simpler that religion, and the fewer dogmas it has the better. Selfishness and expediency have been the load under which the world has laboured. The maxim, "Do unto others as you would they should do unto you," must be the rule of action practised as well as theoretically acknowledged, and that, too, by nation to nation, irrespective of creed or colour, and by man to man. I believe that the diffusion of true spiritual knowledge will ultimately lead to this result. Whether the truth lies within the reincarnation, progressive, or any other doctrine that has been propounded by Spiritualists, does not affect the fundamental truths. Spiritualism is yet too young to expect to fathom these mysteries; it can only be by a vast accumulation of facts and the combined development of the spiritual and intellectual faculties that we can hope for an approximate solution of such problems.

Spiritualism has a great work before it, and it must not stop till these questions are settled, if ever they will be in earth-life. That work is the regeneration of the masses from the slough of sensualism, into which generations of poverty and ignorance have plunged them; they must have a religion which appeals to the sentiment of hope as well as to reason. What comfort to the toiling labourer and his over-taxed wife would the doctrine of the materialist be, that nature works by averages, and that mankind is progressing in knowledge and civilisation? What comfort to the half-starved needlewoman, toiling in the cellar or garret, that this life is all there is for her, and that she must make the best of it? I say that with such a belief suicide would be

commendable. No. We have to show that this life is but a school for the spirit, and that a future awaits them. We must first show them that our knowledge is built on a sure foundation; that we draw not on the past, but have the proof at hand that those who have gone before us are neither in heaven nor hell, but that they are in a world that is around us, the spirit-world, and that the condition of the spirit in that world is just what earth-life has made it. All this, I believe, is capable of proof to those willing patiently to investigate. But the first step is to bring conviction of the actual reality of the spirit world, and this can only be done by means of physical phenomena which appeal to the senses.

There are those who can never go beyond the A B C of Spiritualism, but they are few. The day is past for Spiritualism to be of an esoteric character. It will spread in spite of all discouragement, and it is the duty of those possessing knowledge and experience to try to give it a high moral, or, if you will, a religious tone.

W. C. P.

London, March 17th, 1879.

SIR,—Some months since I purchased in this city a crystal ball, five and a half inches in diameter, weighing nearly five pounds. It is a splendid specimen of the kind, and apparently very old. A jeweller here says that it is a topaz, and invaluable as a curiosity. I am acquainted with the use to which these crystals are put by clairvoyants, and append a communication received at our "circle" respecting this one, given through the planchette.

My object in writing to you, however, is to endeavour to obtain some information likely to lead to the history of so large a crystal as this is—larger than any described by Dr. Gregory or any other writer I have access to.

I have only to add that its influence when gazed upon for some minutes is sufficient to deprive a sensitive of external consciousness; and to our trance medium* it communicates a most powerful influence.

Will you kindly give this space in your paper, in the hope some correspondent may be in a position to afford the information required?

Communication received at the oldest circle in Melbourne, November 18th, 1878, the planchette being held by two ladies, one of them being a trance and writing medium:—

"The influence of the crystal counteracts the mesmeric influence from us upon you, and prevents our having control.

"Though useful in some phases of development, it is not a help in this kind of communion. Its influence is of a subtle nature, entering into the spiritual particles of bodies affecting the circulation of the life principle. Its uses are not understood by many in the physical sphere. Surrounding it there is a zone of mesmeric influence, formed by the current flow of its odyllic force, which attracts to it the same kind of influence residing in, or generated in, the human organism, it being of a like nature on the material side, and partaking of the higher and more refined state of etherealised matter. It has a more powerful effect upon some organisms than others, particularly those sensitive to the aura of persons and animals.

"Did you understand this crystal, its properties and uses, you would know more about the law of attraction and sympathy which has such power in your lives, though very rarely recognised. Yet it is the great motive power in your social life.—(Signed) THEOBALD."

H. P. BUNNEY.

Melbourne, Victoria, January 23rd, 1879.

SPIRIT MESSAGES UPON MESMERISM AND MEDIUMSHIP.

SIR,—I send you a few extracts from some spirit messages I had had at different times on the subject of "Mesmerism and Mediumship." Perhaps, if you have room to spare, some of your readers may be interested in them.

"Mesmerism deals with the circle of life which is around each one. It encircles, as it were, as a whole all those who are in harmony, forcing the sphere around them. Mesmerism determines the sphere. An adverse influence introduced into any sphere produces clashing and disorder. This must happen, more or less, whilst in the body, and is the great origin of evil.

"Whilst in the intensely material frame the spirit is veiled, and natures (or mesmeric influences) are misunderstood; but in the spirit land, in the unveiled light of the source of all light, love, and truth, all is clear.

"The circle within circle, the sphere within sphere of the various spiritual existences may there revolve in harmony around the great centre, producing beauty, rather than clashing—harmony, rather than discord.

"Where spirit is united to spirit the rapport must be perfect, whether in the body or out of it. When these grand laws of mesmerism are more understood and acted upon, the world of evil will become subdued; harmony and love will reign universally, and then shall the kingdom of righteousness and truth be upon earth as it is in heaven."

Question.—What is the difference between spirit healing power and what we may call ordinary mesmerism?

Answer.—"As all mesmerism derives its origin from the great life-force of the universe (the world-soul), as by it matter is permeated, mesmerism given forth by the mesmeriser (as distinguished from the healing medium) must be of the same kind, but lesser in degree. Also, as it is given forth by his will power, there is the element of his own physical sphere mixed therein, which of itself involves all the vast difference in quality that must arise between his mesmerism and the purer, higher, and more ethereal quality of the life-force as poured through the passive spirit medium, the latter being but the channel of

* Mr. Stowe.

the force spoken of. Harmony of condition is needed before benefit can arise. Certain temperaments, or mesmerisms, are out of all harmony with some other temperaments or mesmerisms. If the medium for healing and the patient should be repelled one from the other, the conditions may be so disturbed as to hinder any good result arising from the spirit power. . . . There is a wide difference between the spiritual realities and the earthly ones. True, one is the type of the higher or more developed; but this does not remove the difficulty.

"One grand law of the mystery of the intercommunion between the two worlds is constantly violated. It is impossible for all spirits to become completely *en rapport* with all mediums. If each medium could by any means be kept entirely to the one set of spirits immediately *en rapport* with his sphere of mesmerism, so many mistakes would not occur.

"Spirits are as anxious to communicate to you on earth as you are to hear from them all they would say. And as spirits are not much wiser than men on earth about these laws, much error comes. Of course, evil spirits will lie; but very often, on the other hand, what looks like lying is not intended for that, but merely arises from the difficulty there is to express the right ideas. . . . There are so many difficulties in the control of mediums. I wish to fathom the philosophy of it. It is to us here a system of telegraphy which we want to understand better. But in dealing with the laws of individual mediumship, we find it far more intricate than in dealing merely with other laws of nature. Each medium was, as it were, a law to himself.

"Tis true that in the lower physical manifestations the laws are more simple, having to do with the nerve power, the muscles, and the external body. But when it comes to the higher psychological laws, there is no law working without interference, for it has to do with the brain tissues in its ramifications throughout the body; the mental in place of the physical.

"Mental conditions cannot be fully controlled by us or by the medium, because the individual mind and groove of thought can but receive what can run in these grooves if you are to receive a clear, lucid message.

"If we attempt to instil knowledge that is not capable of flowing into the groove it will come forth disfigured, distorted, injured.

"The time approaches when matter will be subservient to spirit, and then knowledge of a far purer, higher, and clearer type will be given." F. J. T.

St. Leonard's-on-Sea.

THE ABOLITION OF CAPITAL PUNISHMENT.

SIR,—Might it not be well now to give more prominence than a letter can afford to this subject, seeing how painfully public attention has again been drawn to it by the apparently wrongful conviction of Habron for the Whalley Range murder?

You will see by the enclosed cuttings from the *Echo* that since 1831, in this country alone, it is now known that seven innocent persons, at least, have been condemned to death, and four of them hanged, which in itself should be sufficient argument for the abolition of a law that fails in its professed deterrent purpose; which occasionally causes the ignominious destruction of innocent people; which temporarily elevates criminals into heroes; and which generally demoralises all who have to do with their doings till the gallows has done its work.

Formerly life was taken for sheep-stealing; and since the abolition of its being a capital offence, do we hear of more sheep being stolen, or less?

If, then, we see the non-deterrent effect of capital punishment in regard to the much easier and commoner practice of thieving, why should we assume it would be otherwise in regard to murder? Indeed, in those States where it is abolished, murders are not unusually rife; and this answers the only possible reason for maintaining so pernicious a law.

As a Christian people, too, we are certainly bound to give a murderer the best chance possible of a thorough repentance, by a confinement that would not be a perpetual torture, but regulated in its painfulness by the clear evidence of contrition and improvement of the culprit.

The sadly pernicious teaching of a radical change being effected in a day or two from a state of the blackest crime to one of purity, such as that most wretched being Peace asserted he had achieved, few, I trust, really believe. Spiritualists, at any rate, know the fallacy of such a notion, and the important need of making others know it. They also know how liable we are to have other deadly crimes committed amongst us by hurrying out of existence a revengeful criminal, who would naturally do his best to incite others of low state to similar crime.

What an incalculable good the "social science" people might effect if they would scientifically define the causes of crime, with an honest determination to, so far as possible, abolish it from our midst; not to let it drift elsewhere, as (true to our selfish principles) we do with our sewage, among other refuse, to poison and rob our more distant neighbours, but abolished from among us for ever.

Bad as was the character of Charles Peace, it seems more than probable that the alleged Dyson murder was one of manslaughter, and, but for the deadly prejudice against Peace—the fear his desperate character caused, the strong desire to be rid of him, and his inability to get properly defended—such, probably, would have been the verdict. This view has been most worthily maintained by only one daily paper known to me, that zealous champion of truth and progress, the *Echo*. A friend of ours has also done what he could to give publicity to the same views of justice and humanity to every one, however black he may be.

At our last Sunday evening *séance*, my clairvoyant sister saw a very dark spirit striving to gain an entrance, but in vain, and at last we were informed by "Dr. Forbes," who was controlling, that the dark spirit was Charles Peace, who wished to thank our friend for his

exertions on his behalf, and also for seeking the abolition of capital punishment.

The previous night the medium, wife of the friend referred to, was awoke from a semi-state of sleep by a terrifying influence, which caused her to scream. She then saw a form as "dark as soot," which seemed as "a great beetle," or conveyed that idea to her mind.

This morning the friend I have named called on me, and we sat to see what further Charles Peace might have to say, as we did not wait on the Sunday evening to hear all, the circle feeling exhausted. A strange spirit controlled, and said he represented Charles Peace. He gave us Dyson as his name (without our having thought of him), and he stated that he had a struggle with Peace before the latter shot him, and that now he had forgiven him. He further stated that Peace desired to repeat that he shot the policeman Cock, and that though he (Peace) is in a very low state, he is repentant, and anxious to arise, which he can best do through the good influences of people in this state of life.

A. E. WILLIAMSON.

March 10th, 1879.

SPIRITUALISM IN THE UNITED STATES.

SIR,—Thinking that a few spiritualistic notes from this side of the Atlantic may be of interest to your readers, I jot down a few of the most important, though nothing very noteworthy is occurring at the present time.

I will commence by stating that your latest exportation to these shores, Mr. W. J. Colville, is a decided success. This will doubtless be a source of satisfaction to English Spiritualists. This gentleman has been actively employed ever since he came here, and the teachings of his guides seem acceptable to all classes of minds. He has been engaged by the society holding its meetings in the Parker Memorial Hall for two separate months, and he is now engaged again for another month. Besides this, he holds a meeting on his own account every Sunday morning in the Paine Memorial Building, and in the evening generally lectures in some neighbouring town. He also is delivering a course of Friday evening lectures on the Apocalypse in the south part of the city. His last Sunday's engagement was one of unusual interest, and deserves special mention. At the Unitarian Church in Manchester, New Hampshire, representative services are being given by different religionists, each providing as good a man as is available to state his reasons for being what he is—a Catholic, a Jew, a Methodist, a Baptist, &c., as the case may be—and Mr. Colville was selected to answer the question, "Why am I a Spiritualist?" The church was full to overflowing, and much interest was excited in Mr. Colville's address. So much was this the case that another good meeting was held the following evening in the City Hall, when Mr. Colville further elaborated his theme, and replied to the queries of his audience. The idea is a good one, and indicates great liberality on the part of the Unitarian body, and affords an example worthy to be followed. In Boston Unitarianism may be considered the religion of the cultured classes, and some of its ministers are pretty outspoken against the ordinary orthodox doctrines. Here is an instance. Last Sunday the Rev. M. J. Savage preached a sermon on "The Church and the Theatre," in the course of which he is reported to have said—"While he believed in the influence of the pulpit, he maintained that the pulpits of Boston, by their baseless assertions about heaven and hell, and other equally absurd statements, do as much injury every year as the theatres of the city."

In regard to physical manifestations nothing very striking is going on at the present time in Boston. Mr. and Mrs. Holmes were here during the latter half of the past year, and did a good work in demonstrating the great fact of materialisation. Owing to the "Katie King" affair at Philadelphia they were looked upon at first with suspicion, but the very decided character of their manifestations soon put to flight all notions of fraud, the manifestations being so prompt and trustworthy as to render any supplementary action on the part of the mediums wholly unnecessary. During the materialisations Mrs. Holmes sits in the room as one of the circle, or rather half-circle, and Mr. Holmes is locked in a cage in the cabinet. Under these circumstances full forms appear at the door of the cabinet, and occasionally come into the room; generally a dozen or an evening, and are seen in a fair amount of light. On two occasions one of the forms came into the room, and unlocked a door and threw it open. On another occasion, the cage in which Mr. Holmes was confined was turned in the opposite direction, the door-end being full butt against the wall. For Mr. Holmes to have done this himself would be something like raising himself up by his waistband. Living close by, I was a frequent visitor to their *séances*, and had great facilities for judging of the matter. I had the satisfaction of seeing several times the form of Mr. J. H. Powell, who is well known to many of the early English Spiritualists. He was the first to introduce Spiritualism to myself, and then became a coadjutor of mine in its dissemination, acting as editor of *The Spiritual Times*, of which I was proprietor. When I first visited this country and went to Philadelphia, Mr. Powell communicated to me through a medium, and also when I first went to Boston. His appearance at the Holmes's was perfectly characteristic and life-like. The first few times he appeared his eyes were closed, but the last three or four times they were open. He only spoke on two occasions, and then very briefly and inarticulately. I understood him to express a wish for his widow, who resides in Boston, to come and see him. He always shook me heartily by the hand, and appeared very pleased to see me. I also had the satisfaction of seeing him through another medium, Mrs. Hull, when he presented, as far as I could judge, the same appearance as at the Holmes's. This lady's *séances* are, on the whole, the best specimen of materialisation I have ever witnessed. On one occasion a figure, purporting to be Mr. Colville's mother, was in the room for nearly a quarter of an hour, and this was only one of many forms that appeared during the evening. I should like to say more about my experiences with this lady, but space will not permit.

Mrs. Thayer, the wonderful flower medium, is still in Boston. Latterly she has been kept somewhat in abeyance, the spirits stating that some new phase of development is about to take place. When her *séances* are resumed I hope to make further experiments with a box, not for my own satisfaction, but in order that others may obtain the evidence of the power of spirits to pass such fragile things as flowers into a perfectly close box without in the least impairing their pristine perfection. I was present at a *séance* of Mrs. Thayer's a few evenings ago when flowers were brought in unusual quantities. Besides a branch of fir tree, three feet in length, which came in less than a minute after the light was extinguished, there were enough flowers for all present, a dozen in number, to carry away a moderate-sized bouquet of choice flowers. In the autumn of last year two gentlemen from the Far West attended a *séance* of Mrs. Thayer's, at which two large white bell-shaped flowers were produced. These were stated by the gentlemen to be the *flora granda*, a flower peculiar to California. At every subsequent *séance* one or more of these flowers have been found on the table, and the spirits, through Mrs. Thayer and through other mediums, assert that they are brought from the Pacific coast, a distance of 3,000 miles. Mrs. Thayer still entertains the idea of visiting England, but is waiting instructions from headquarters to do so. When she does go to you considerable interest will, I have no doubt, be manifested in her *séances*. Mrs. Thayer has been thoroughly tested many times. The following certifies to one instance:—

"At a regular meeting of the Theosophical Society, held at Mott Memorial Hall, in New York City, on the 5th day of January, A.D. 1876, it was on motion resolved that the thanks of the society are due, and they are hereby tendered, to Mrs. M. B. Thayer for her kindness in coming before the society this evening; that a copy hereof, duly attested, be transmitted to Mrs. Thayer, with a memorandum certifying to the occurrences.

"Memorandum.—The society adjourned to 128, West Forty-third-street, residence of Dr. Newton, the treasurer. Mrs. Thayer was securely fastened in a bag. The *séance* was dark. At the end of about an hour many flowers and two ring-doves, alive, were found on the table. We certify that, in our opinion, no fraud was practised by either the medium or any other person then present. H. S. Olcott, president, attest., January 5th, 1876. William D. Judge, secretary *pro tem*."

There is residing in Boston a remarkable medium for physical manifestations—Mrs. Bell Youngs, who is known as the piano medium, this being the instrument she generally operates with. To appreciate her powers it is necessary to state that the pianos in ordinary use in this country are the old-fashioned square instruments, and are generally very heavy, weighing, in some instances, as much as half a ton. At one of these instruments Mrs. Youngs will sit in full light, and almost as soon as she commences playing the instrument will rise and continue to beat time with the front legs. It will do the same if I play it and she stands beside me. I have seen her stand in front of the instrument, and extending her hands above it, not in contact, tell it to come up, which it would then do. If it made a noise in going down, she would tell it to get up again and to descend softly, which order would be obeyed. At every *séance* the instrument is weighted by as many persons as can be seated on it, when the instrument will beat time to the music with the greatest facility, the additional weight making not the slightest difference.

The late President Lincoln, it is stated, took considerable interest in these manifestations, and was accustomed to lie at length on the piano and let the spirits give him "a ride," as he called it. It was at this time that he received, through a young girl who was associated with Mrs. Youngs, directions relative to emancipation, and through her lips, it is averred, the proclamation was dictated.

The late Professor Henry, of the Smithsonian Institute at Washington, I understand, made a great experiment with Mrs. Youngs in order to discover the nature of the force that was exhibited. What conclusion he came to I do not know, but I believe he expressed his conviction that it was not electricity, inasmuch as it was not governed by the same laws.

I should very much like Mrs. Youngs to exhibit her powers before the Royal Society *savans*. They could not very well dispute the fact, whatever theory they might advance to account for it. If any of the Carpenter stamp were blind or bigoted enough to dispute the fact, the words of Galileo, "still it moves," might be appropriately applied.

I intended to have made a few remarks upon the controversy that exists here on the subject of fraudulent mediumship, but must reserve them until another time.

ROBERT COOPER.

Boston, U.S.A., March 7th.

THE SENSATIONS OF A MEDIUM.

SIR,—From what I have read in your paper lately, there appears to be a desire to arrive at some laws by which we can say if there be such a thing as soul, and if so, "How can we test its quality and state scientifically?" (which I take to mean accurately). If I am right, then the words of one who has studied the subject must be of value, and as I have long done so, I will give some of my experiences.

From long observation I can say truly that there are such things as spirits, in and out of the body, and that men have souls, for I have seen them, felt them, and heard them, when *compos mentis*. When I feel a person's influence I can tell if it be one in or out of the body, because if in the body (or what we call a person in earth-life) the influence begins from the legs and works upwards. This I have tested hundreds of times. If of a person who has passed the boundary called death, the influence begins from the head and works downwards. If the person is refined and intellectually developed, the influence is warm and strong; if ignorant, the influence is cold, and has a beclouding effect on the mind. If vicious, it causes a contentious feeling, a desire to quarrel. These symptoms apply to those out of the body. If I go into company

not friendly to me, I can feel a disturbed, repugnant influence. If I am dealing with persons who are dishonest, their influence affects me across the perceptive faculties with a confusing impression. If I go amongst friends, their influence is warm; but if amongst contentious, unfriendly people, I go away cold and hungry. If I am lecturing to a body of persons, and they do not comprehend me, a confusing influence at once comes across my reasoning faculties.

Now, I argue that we cannot feel "nothing," but that what I feel is "something," and that something is the soul influence, or the mental influence of a person, or persons. To me it is a matter of great importance, because by it I can detect a lie at once, or know the sort of company I am in. If I am reading a book containing great errors, I feel at once a confusing influence across the perceptive.

COMPOS MENTIS.

"TRUTH IS STRANGER THAN FICTION."

SIR,—One summer evening, about eight years ago, I was surrounded by my family, who engaged in joyous conversation. I was delighted with their happiness. Leaving the room to procure some material from an adjacent apartment, I quickly crossed the lobby, and entered. Immediately I was met by an unseen power. I did not need sight to know the character and form of the spirit. From my hand to my foot I became a military officer, whose costume and accoutrements were mine for the time. A sense of personal, dignified, habitual command, princely in its serenity, accompanied the control. I stood quiet, endeavouring to understand the cause of my astonishment, two minutes, and it was gone. From what I experienced in this sudden visitation I am of opinion that the right hemisphere of my brain received the spirit influence, and not the left, as I had the distinct impress (foreign to myself) only on my right side, retaining my personality free. I was enabled to distinguish clearly the attributes of my spirit visitor from the simple idiosyncrasy of my own life.

E. BLACK.

Edinburgh.

THE DEMISE OF MR. WILLIAM HOWITT.

We regret to announce the departure from earth-life of Mr. William Howitt, the author, who for some time previously had been living at Rome. *The Banner of Light* says:—"He was born in 1795, at Heanor, in Derbyshire, England, and was brought up in the Society of Friends. In 1823 he married Miss Mary Botham, of Uttoxeter, and their first work, *The Forest Minstrel*, published in 1823, bore their joint names upon its title-page. Mr. and Mrs. Howitt soon became known to a wide circle by their contributions to *The Literary Souvenir*, the *Amulet*, and other annual publications. In 1831 Mr. Howitt produced his *Book of the Seasons*, in 1833 the *History of Priestcraft*, in 1837 *The Rural Life of England*, and about the same time *Colonisation and Christianity*, *The Boy's Country Book*, and two series of *Visits to Remarkable Places, Old Halls, and Battlefields*. In 1840 Mr. and Mrs. Howitt took up their abode at Hiedelburg, and Mr. Howitt published in 1841 his *Student's Life in Germany*, containing translations of some of the most popular German songs. Among Mr. Howitt's other works are *The Rural and Domestic Life of Germany*, *German Experiences*, *The Aristocracy of England*, *Haunts and Homes of British Poets*, *The Hall and the Hamlet*, and *Madame Dorington of the Dene*. In 1846 Mr. Howitt became joint proprietor and one of the managers of *The People's Journal*. *Howitt's Journal* appeared in 1847. In 1852 Mr. Howitt set sail for Australia. *Land, Labour, and Gold; or, Two Years in Victoria: with Visits to Sydney and Van Dieman's Land*, contains an account of his experience. He afterwards wrote the *Illustrated History of England*, the sixth and last volume of which was completed in 1861. His more recent works are *The Ruined Castles and Abbeys of Great Britain and Ireland*; *the History of the Supernatural in all Ages and Nations*; *Discovery in Australia, Tasmania, and New Zealand*; and *The Mad War Planets, and other Poems*."

He considerably aided the progress of Spiritualism by the books he wrote in connection with the subject in its early days.

A new weekly Spiritualistic periodical entitled *Mind and Matter* has been established at Philadelphia in connection with Spiritualism.

LAST Monday night Mr. Alexander Calder read an interesting paper before the National Association of Spiritualists entitled *The New Era*. It forms a chapter of a book he is about to publish.

MR. DISRAELI, now Lord Beaconsfield, said in the House of Commons on the death of Cobden, "He was one of those men who, though not present, were still members of that House, who were independent of dissolution, of the caprices of constituencies, and even of the course of time."

MR. HARRISON says:—"While a few working members of the Council of the National Association of Spiritualists were referring one matter to a committee, they so worded the resolution as to make it cover another which had previously been dealt with by special meetings of the whole Council. By keeping silence about the intention to cover the second matter, they managed to get the special-Council-meeting-subject referred to a committee without opposition from their unsuspecting colleagues present. This, coupled with other acts, I mildly described by the word 'trick.' Mr. Massey has published that such principles are 'singularly well adapted to the success of an ambuscade.' The Council has since passed a vote of censure on me for my utterances, but then, as it is a body which has fully endorsed the action just stated, and accepted it as a precedent in accordance with its own innate sense of honour, I can afford to take the vote complacently; also to prefer to look for countenance to those whose acts are governed by another code of right and wrong, and to let the matter drop, glad that I am now free from the performance of duties in an atmosphere of contention."

IN MEMORIAM.

EVA MAUD MORRIS,

Born May the 20th, 1878; Died February the 6th, 1879; Aged 8 Months and 18 Days.

A lamb from the flock on earth,
Has entered the fold above;
Where all its joy and happiness—
Where nothing reigns but LOVE.

EVA MAUD

Had her prognosticators, who said she was too beautiful, too knowing, too "canny," to live; and they were right. She was taken ill on the evening of the 28th January with an epileptic fit; two days after erysipelas set in, followed by inflammation of the bowels, and effusion of blood to the brain. Three medical men were in attendance, but they could do her no good, so she left her earthly for her heavenly home on the morning of February 6th, aged eight months and eighteen days. Had she recovered, this complication of complaints would have left a weakness painful for her to bear, and for her parents to witness. She is better off in the painless and sinless state into which she has entered.

A silence reigns within the home,
That once was full of childish prattle,
When infant crows and screams of joy
Were mingled with life's din and battle.

You would not ask
Why silence reigns,
If you had felt
The sufferer's pains:
With these so great the spirit fled,
And little Eva Maud lay dead.

The mother watched,
With tender care,
Her first-born babe:
And many a prayer
Was sent above,
To Him who gave
The blossom sweet,
That He would save.

The fiat came forth with its birth,
"This blossom is too good for earth."

"Dear friends, don't cry around the bed,
Nor grieve, for Eva Maud's not dead:
She is not dead—let me relate
That she has only changed her state.
When she had felt her last earth-pang,
'Twas thus her infant spirit sang:"

"Hark, I hear the angels singing,
In the sky,
Up so high.
Whither, whither am I fitting?
Up so high,
In the sky.
Now the sound is louder ringing,
They are nigh,
In the sky;
Thither, thither I am flitting,
Through the sky,
Up so high.

Here's the land of light and beauty,
I am in,
Free from sin;
'Tis the end of life's great duty,
Free from sin,
I am in.
Oh, the glory of this dwelling,
Parents, dear,
Come up here;
Join the chorus—grandly swelling,
All is clear,
Love reigns here."

To one who stood around that bed
Free speech was given: this was said—
"Take this lesson to your heart,
It is given in good part;
She was sent you from above—
She is with the God of love.
Free from sin and misery,
She is watching over ye:
Watching, waiting till you come,
To that bright and heavenly home.
When the spirit leaves the clay,
Then begins its 'last Great Day,'
Giving up the heavenly flame,
Eva's resurrection came.
Now, don't wait to-morrow's sun—
Say at once, 'THY WILL BE DONE.'"

The parents took it in good part,
And hid the lesson in their heart.
They prayed that God would give them grace,
To humbly bow before His face;
To work and wait,
Till heaven's high gate
Should open to let the weary in,
Where sufferings cease, and every sin
Is cast away;
Where all obey

The promptings of the God of love,
Who rules that better world above:
And join with those who've gone before
Their God and Saviour to adore;
And where, for ever, they will sing
The praises of their heavenly king.

These words they heard from day to day,
Which helped to cheer them on their way:
"O, parents dear,
A brighter sphere
Than earth, now holds your Eva Maud;
This glorious throng,
In rapturous song,
Our God and Saviour always laud.
So do not stay,
Come up this way,
And then the angels will applaud."

* * * * *
A pair of waxen hands,
Folded on the breast;
A pair of dark blue eyes,
Closed and gone to rest;
A pair of rosy cheeks,
Looking just like life;
A pair of compressed lips,
Ne'er will speak of strife;
A pair of tiny dimples,
One upon the chin;
A face so soft and pleasant,
All so calm within;
A pair of little feet,
Never now will run,
Or play upon the lawn,
In the morning sun.
Put on the coffin lead,
Hide her from our sight;
Her spirit is with God,
In the land of light.

To-day we laid the body low,
Within the earth, its element;
As "dust to dust" it will decay—
For heaven it was never meant.
The Book of Life affirms most clear,
That "flesh and blood can't enter there.

Sunny End, Malvern Link, February 8th, 1879.

J. MORRIS.

TO CORRESPONDENTS.

A SUPERFINE edition of the first volume of Mr. Harrison's forthcoming book, *Spirits Before our Eyes*, will be issued, in addition to the ordinary one. Very few of the superfine edition will be printed, but those who order copies in advance, that is to say, within a week from this date, will be sure to receive them. This special edition will be printed on extra thick and superior paper, and handsomely bound in half-calf, price ten shillings the volume, post free. The usual and larger edition will be of as moderate a price as possible. The book will be out very soon.

T. W. (and others).—We can never say anything about the publication of anything without first seeing it.

CAN anybody obtain us a copy of, or extracts from, Dr. Meier's *Hochst merkwürdige Geschichte der magnetischen Heilseherin, Auguste Müller*? We have not its date, nor the Christian name of its author. Auguste Müller lived in Karlsruhe some sixty years ago, and she was a mesmeric sensitive known to Professor Kieser. There may possibly be something about her in D. G. Kieser's *Archiv für den Thierischen Magnetismus*, Altenburg and Leipzig, 1817, &c.

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

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an arid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tiltings or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
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