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VOLUME ELEVEN. NUMBER SEVENTEEN.

LONDON, FRIDAY, OCTOBER 26th, 1877.

RENEWAL OF ACTIVITY IN SPIRITUALISM.

Now that the dead season is drawing to a close, there are signs of renewed activity in Spiritualism in London. Many Spiritualists have returned to town; private *séances* are on the increase; inquiries on the part of disbelievers are more numerous at the rooms of the National Association of Spiritualists, and the fortnightly meetings and monthly *soirées* of the Association will soon recommence. With the experience of the past, it is to be hoped that Spiritualists will not in future worry mediums and themselves by trying to force belief upon persons opposed to the facts and not prepared to receive them; let attention be given only to candid inquirers who come earnestly asking for information. As to the rest of the outside public, scattering among them broadcast instructions how to form spirit circles at home, will make more converts at one-fiftieth the cost in time, trouble, work, and money, than any other mode of proselytising, with the further advantage that all contention about the new phenomena thus developed will be among the sceptics themselves, since they cannot annoy Spiritualists about facts transpiring in their own homes at which no Spiritualist is present. If these suggestions be attended to, the movement will progress with much less friction.

The Research Committee of the National Association of Spiritualists has some useful work in hand. It has mounted a cabinet on a weighing machine, to ascertain what variations in the weight of mediums take place during the occurrence of certain manifestations. It also has the management of the fortnightly meetings, which will soon begin again, so the movement is much indebted to the members of this committee for their energy. If written monthly reports, passed by the whole committee with a view to publication, were read at each Council meeting, it would increase the interest of such meetings, at which of late scarcely any subject of public moment has received attention. Perhaps also the Library Committee might give exhaustive monthly reports relating to the literature of Spiritualism throughout the world, and the work it has done in connection therewith.

SLATE-WRITING PHENOMENA.

BY EPES SARGENT.

PROFESSOR WILLIAM DENTON, an Englishman, and a thoroughly sincere and experienced investigator, writes me under date of September 27th, 1877, as follows:—

“I have a slate in my possession containing a message written in the presence of Mr. Watkins, and signed ‘R. Dale Owen,’ which I am quite sure was not written by any one in the body. The slate on which it was written was perfectly clean; a second slate, also clean, was laid upon it; a fragment of pencil between the two, and, while the writing was being done, I held my hand upon it the whole time. I showed the slate, at the Lake Pleasant camp meeting, to thousands, many of whom had received messages, similarly written, through Mr. Watkins.

“Such evidence demonstrates beyond cavil the existence of unseen intelligences who understand our language. They invariably profess to be our departed friends; they write as we might expect those friends to write, and I know of no good reason why we should not receive their testimony.”

Confirmations similar to the above can be got by hundreds. Boston, U.S.A., Sept. 30th.

MEETINGS IN BIRMINGHAM.—On Sunday evening next, October 28th, at half-past six o'clock, Mr. Morse will deliver a trance address at Mr. Groom's, 166, St. Vincent-street, Ladywood, Birmingham, to Spiritualists and their friends. He will deliver another at Mr. Sunderland's, Bull-street, Birmingham, at eight o'clock on Monday evening, the 29th.

THE MEDIUMSHIP OF GREAT REFORMERS.*

BY EUGENE CROWELL, M.D.

THE great majority of those who have been acknowledged leaders in great religious and reform movements, have had direct intercourse through one or more of its varied channels with the spirit-world, either through visions or trances, clairvoyance or clairaudience, or through spirit impression. Such was the case with Abraham, Moses, Jesus Christ, Paul, Mohammed, Joan of Arc, Luther, Calvin, Ignatius Loyola, George Fox, Swedenborg, and Wesley. As Mr. Howitt remarks: “To call a man a great religious reformer, is the same as calling him a great spiritual medium. Without this mediumship, this communication intimate and enduring with the spiritual world, with the Holy Spirit and His holy angels, a man can reform nothing; he is a dead thing, and cannot emit new life and sentiment to the world.”

Under the directing—sometimes controlling—influence of spiritual intelligences, both religious and moral reformers are occasionally impelled to courses, the objects and aims of which not being apparent to ordinary minds, appear to be erratic, unguided, and ill calculated to accomplish useful purposes. These spiritual instrumentalities being misunderstood, are invariably persecuted by the world when struggling, and are as generally applauded by it when success has crowned their efforts. Thus Wesley, who in his early struggles was termed by a magistrate who fined him £20, “the vagrant, itinerant Methodist preacher,” in his later years, when his teachings had been accepted by numerous followers, was almost universally honoured and respected by the Church, and by the civil authorities that had persecuted him.

The Church frowns upon these reformers as disturbers of its peace, and exercises its power and influence to crush them, in ignorance that in so doing it sometimes is refusing entertainment to angels, who through them would infuse new life into its system. In this spirit women are excluded from participation in the ministry of religion, forgetful that holy spiritual influences flow into their minds at least as freely as into those of men. In the days of the apostles and the early Christians spiritual influence had free course through all those adapted to its reception, male and female alike; but when the Church became associated with the political power, and materialistic minds controlled it and shaped its course and policy, known mediums were excluded from ministration in its assemblies, and women were prohibited from speaking in public. Since then it has been customary in the Church to permit none but men, formally authorised, to instruct the people, and with our experience and knowledge of the effective teachings of many inspired women in our day, it can readily be perceived what a loss the Church and the world have sustained by this prohibition, for by it have been excluded thousands who were better fitted to convey spiritual truths with clearness and force than perhaps the majority of those regularly installed.

The Church has thus rejected a powerful means of reaching the minds of the people, but the spirit of the age, and the success that Spiritualism has met with from the assistance of women teachers, is working a change in the Church sentiment upon this subject, and I have no doubt that with the next generation, female teachers and preachers will fill pulpits in every Protestant denomination. Dean Howson, who recently visited this country, is of the opinion that the work of converting the heathen must be largely done by women, and he finds in the practice that prevailed in the assemblies of the apostles, warrant for the admission of women to official positions in the Church to-day.

It seems to be only just and proper that as women compose the majority of our religious congregations, there should

* From *Primitive Christianity and Modern Spiritualism*.

be some pulpits in which their spiritual natures could find expression, and whatever objection may have been urged against woman's teaching in bygone days, on account of her inferior education, cannot be valid now, as her education is as broad, liberal, and varied as that of man. The argument of past ages, founded upon woman's enforced ignorance, can have no validity when her right to educational privileges is admitted by all but the most contracted and illiberal minds.

LEGAL INTERFERENCE WITH LIBERTY OF OPINION.

INQUIRIES into the occult sciences are beset with danger, because of the straining of Acts of Parliament to punish people who conscientiously believe themselves to be innocent. In the following case, for instance, brought before the Devonshire Michaelmas sessions last week, there is no evidence that all the parties concerned did not act, however ignorantly, in good faith. Why, then, should anybody be punished, especially at a period when intelligent men think that astrology should be re-examined, to see whether it contains a substratum of truth. The fact that orthodox science taboos it utterly, is a point in its favour, because we all know that most scientific authorities are utterly ignorant and untrustworthy in all their utterances about the easily verifiable phenomena of Spiritualism. A Mrs. Tranter was sentenced some time back to five years' imprisonment for professing to be able to find lost property, yet the power to find lost property by clairvoyance has actually in some cases been exhibited by sensitives, and the question whether Mrs. Tranter possessed genuine power was not brought up at the trial. Why does not the Council of the British National Association of Spiritualists draw the attention of the Home Office to these things, and point out the wrongs to which mediums are liable to be subjected by law? It is time it took up some question of public interest.

The following is quoted from the *Western Times* (Exeter) of October 18th:—

THE "WHITE WITCH."

JOHN HARPER v. JUSTICES OF SOUTHMOLTON DIVISION.—Mr. Pitt-Lewis and Hon. C. Vivian appeared for the appellant; Mr. St. Aubyn and Mr. Pinkett for the justices.

Mr. St. Aubyn, in stating the case, said the respondent was Supt. Wood, of the County Police. The facts of the case were these. In consequence of some evidence given before Mr. Toller, the deputy coroner, who held an inquest on the body of Elizabeth Sanders, who died on August 7th, the appellant was summoned before the magistrates, under the 5th George IV., an Act for the punishment of idle and disorderly persons, and those who used certain subtle means and devices by palmistry or otherwise to deceive or impose upon her Majesty's subjects. The poor woman who died was the wife of a cattle dealer in North Devon. She had for some time been seriously ill of what he should prove to have been chronic bronchitis, and had been attended for some time by Mr. E. Furse, surgeon. On the 4th of August he was of opinion that her case was hopeless. That opinion turned out to be correct, for very shortly afterwards she died. However, some few days before her death her husband, having heard of the supposed power of the appellant, who was well known in the neighbourhood of Southmolton as a quack doctor, sent for him. He came, and then followed a chain of circumstances showing the prevalence of an extraordinary amount of superstition in North Devon. When the appellant first came to the house he inquired as to the date and hour of the birth of the woman, and under what planet she was born.

Earl Devon: Did she know?

Mr. St. Aubyn could not say, but at any rate certain answers were given. After receiving the information he prescribed some powder which was thought to have a wonderful charm, and he took from his pocket a number of iron rods, the ends of which were wrapped in parchment, and on the parchment were written the names of Jupiter, Mars, Mercury, and other planets. He gave those rods to the woman, and some very curious effect was supposed to result. However, in the course of a few days the poor woman died, and in consequence of the evidence given before the Coroner proceedings were taken against the appellant. When he visited the woman he appeared to have passed a considerable time in the house, he was liberally treated to rum and water, cocoa, and various other refreshments, and he charged 25s. for his attendance. When proceeded against before the magistrates, various objections were raised by his solicitor, but Harper was convicted, and against that conviction he had appealed.

Mr. Day, of the firm of Crosse and Day, clerk to the magistrates, said there were seven magistrates present at the hearing, and the appellant was convicted and sentenced to a month's imprisonment. Hard labour was not imposed by the chairman, owing to the age of the man. On being cross-examined, the witness said in the copy of the conviction furnished, the words "hard labour" were inserted, as on referring to the Act it was found that there was no alternative in case of imprisonment. No notice was given the appellant's solicitor that this alteration had been made.

The case was proceeding, when the Chairman asked if this alteration of the conviction was not a material point?

Mr. Pitt-Lewis said he was quite prepared to proceed on the merits, but he should, of course, take any advantage he could of this when the time came for judgment.

Mr. Bridges: But to proceed will be only taking up our time.

Mr. Pitt-Lewis: Of course, if the Court regards the objection in the same light as I do, it is fatal. I will tell you candidly, however, that I do not want to avoid the merits, because I have a case behind which I do not want to give up.

Mr. St. Aubyn said he had brought on this point early because, of course, if the Court was against him it would be no use going on with the appeal. At the same time he called attention to 13 and 14 Vic., cap. 45, sec. 7, and asked whether the Court below had not power to amend in the way they had.

The Chairman, after consultation, said the Court were of opinion that the point raised was one upon which they had no power to act, and therefore the conviction was bad on the face of it, and must be quashed.

The appellant, who is eighty-three years of age, appears in his younger days to have been a good deal connected with mines in the neighbourhood of Combartin, in the North of Devon, and he now described himself as a mining proprietor. He, however, did a considerable business as a herbalist or quack doctor, and was commonly known as the "White Witch" of North Devon. In visiting patients he usually took with him a number of sticks or rods of wood or metal, with small pieces of parchment attached, on which were inscribed the names of different planets, and these rods were supposed to have some mysterious instrumentality in the cures he professed to effect. The proceedings leading to his being brought before the magistrates arose in consequence of the death of the wife of a cattle doctor. A medical man attended her for some time, but on his pronouncing her case hopeless the husband went a journey of twenty miles to see the white witch. The appellant came to the woman and inquired as to the day, the hour, and the planet under which she was born. From a box he produced some rods with the names of the planets written on the parchment attached, and placing these one at a time in the woman's hands, directed her to strike a piece of metal which he produced, and as she complied with his directions he spoke some words in a low tone. The appellant also prescribed some bitters and gave a powder which was to be mixed in boiling water, and which, he added, he always used in every fever but typhus. He stated that, though the woman was very weak, there was no reason why she should not recover. She, however, died a day or two afterwards. When asked what his charges were, the so-called witch said twenty-five shillings, and that sum was paid him. The case of the appellant was that the rods were struck by the patient on a piece of manganese, and that this produced an electric shock. It was further contended that the different planets actually did exercise a powerful influence over the human frame, and the electric currents permeating the system, and some persons spoke as to cures effected by the appellant in some cases after medical men had given up all hope. When he first came to the house the appellant said he was a humble instrument in the hands of God, and he was not sure he could do anything; it was denied that he said there must be three persons of one faith in the room before he could do any good.

DEATH is but the local or final development of a succession of specific changes in the corporeal organism of man. As the death of the germ is necessary to the birth or development of the flower, so is the death of man's physical body an indispensable precedent and indication of his spiritual birth or resurrection.—*Andrew Jackson Davis*, in "*The Philosophy of Death*."

SINGULAR PREMONITION OF DEATH.—On Tuesday, August 17th, Roscoe Hurd, of West Lebanon, was drowned. The *Great Falls Journal* says:—"Mrs. Hurd had been spending a few weeks at Ogunquit for her health, accompanied by her daughter Ella, and Roscoe the youngest son, fourteen years of age. Last week Mr. Hurd had a very singular dream. He seemed to see Roscoe slide from the rocks, and be engulfed in the waves. So vivid was it that he could not get rid of the impression, and last Saturday went down to the beach to see if all were safe, and, when he came away, cautioned them over and over again to be careful. At five o'clock, Tuesday afternoon, this terrible dream had its fulfilment. Roscoe had fixed a comfortable place for his mother to lie down on the shore; cheerily saying that he would be back soon, he went in bathing with a small boy ten years old. While playing on the rocks he slipped, and an undercurrent quickly took him beyond human help.—*Religio-Philosophical Journal*."

A STRANGE LEGEND.—In the legendary history of Friar Bacon, as "well as in an old play written by Robert Green, a dramatist in the days of Queen Elizabeth, it is recounted that having been summoned before the king, the friar was induced to show" some of his skill before her majesty the queen. So he waved his hand (*his wand*, says the text), and "presently was heard such excellent music that they all said they had never heard the like." Then there was heard a still louder music, and four apparitions suddenly presented themselves, and danced until they vanished and disappeared in the air. Then he waved his wand again, and suddenly there was such a smell, "as if all the rich perfumes of the whole world had been there prepared in the best manner that art could set them out." Then Roger Bacon, having promised a gentleman to show him his sweetheart, he pulled a hanging in the king's apartment aside, and every one in the room saw a kitchen-maid with a basting ladle in her hand. The proud gentleman, although he recognised the maiden, who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with revenge. What does the magician do? He simply answers, "Threaten not, lest I do you more shame; and do you take heed how you give scholars the lie again!"—*Madame H. P. Blavatsky*, in "*Isis Unveiled*."

A METHODIST PREACHER'S VISION.

IN September, 1872, an article appeared in the *Herald*, a journal published in Newman, Georgia, relating to the experience of the Rev. K. W. Bingham, a Methodist minister of that place, whose wife had recently died, from which we extract the following:—

"It was feared by his friends and parishioners that the terrible bereavement would prostrate him, and for a number of days the prostration had every appearance of fulfilment. Suddenly, however, the heart-stricken man seemed to throw off the great burden of his grief, and assumed an aspect of reassurance curious to behold. His closed windows were thrown open, he went forth upon his pastoral duties serenely as of yore, and to any address partaking of condolence, his response was replete with a spirit of almost cheerful resignation. The change greatly surprised the people, of course, as it seemed to go beyond the ordinary resources even of Christian faith; and the current talk on the subject developed much diversity of conclusion until Mr. Bingham explained himself from the pulpit. Opening his sermon on a recent Sunday with the remark that he should debate no particular scriptural text, but preach generally upon the subject of supernatural visitations, he went on to declare that he firmly believed in the ministrations of spirits from the dead to the living, even as many passages of Holy Writ describe. As the congregation knew, his unspeakable anguish at the death of his dear wife had found a blessed alleviation, and it was his duty to tell them how he had been comforted. In the hour when his grief had reached a pitch little short of madness, God had permitted his sainted wife to reappear to him bodily, and assure him of her own happiness and loving guard over him. Again, in the night, preceded by heavenly music, she had come to him in her mortal semblance, and he had conversed with her as in life. On both occasions, he said, every power of his mind was in full operation, and he saw, heard, and understood the vision as his people could now behold, hear, and comprehend himself. 'I know that I am neither insane nor superstitious,' were his concluding words; 'yet I would as soon doubt my own existence as the truth and reality of what I have told you.'"

DEATH WARNINGS SAID TO BE GIVEN BY DOGS.

Is there any truth in the popular idea that dogs sometimes give warning of death? If so, we shall be glad to receive properly authenticated instances. The following is extracted from *The Religio-Philosophical Journal*:—

The *Detroit Free Press* gives an interesting account of prophetic dogs. It appears that a few years since the father of a lady living at present in the western part of Detroit, Michigan, was taken seriously ill. Before the doctors had fairly decided that the case was dangerous, a strange dog entered the yard about midnight and set up a mournful howling. There were half a dozen people stirring around the house, and the dog was at once driven away. He returned in half an hour and repeated his howls, this time almost under the sick man's window. The patient was awakened from sleep by the noise, and as the watchers started to drive the dog away he said, "I shall be a dead man in less than three days!" The strange brute could hardly be driven out of the yard, much to the wonder and amazement of the watchers. The patient was much worse the next morning, and he lost no time in making his will. The doctors, nurses, and friends made light of the dog's visit, and readily invented a number of excuses for his howling at that particular place and hour. "That dog was warning me to prepare for death!" was the firm reply of the patient, and further arguments only annoyed him. At dark the shadow of death had crossed his face, and it was plain that his hour had come. An hour before midnight the strange dog reappeared, coming as softly as a spirit, and his long-drawn, lonesome howls startled the watchers so suddenly that none of the men could move from their chairs for half a minute. The dog refused to be driven away this time. When clubs and stones were hurled at him he would run around the house or across the grounds, and return as soon as pursuit ceased. It was in summer, and the windows of the parlour, in which the man was dying, were raised to admit the air. Just at midnight the dog, which had been clubbed away five minutes before, bounded into the room through one of the windows, uttered a blood-curdling howl, and then dashed out of the open door. The effect on the watchers may be imagined. It was several minutes before they recovered from the shock, and when they turned to the bed they saw that the man was dead. The dog did not utter another howl after leaving the parlour; indeed, he at once disappeared from the grounds, and was never seen again.

MRS. HARDY, of Boston, has separated from her husband.

ON Sunday morning next, October 28th, Mr. W. J. Colville will deliver an inspirational discourse, on "The Philosophy of Prayer," in Doughty Hall, 14, Bedford-row, Holborn; service to commence at 11.15 precisely. All seats free; voluntary collection to defray expenses.

NEW FACTS.—What becomes of all the new discoveries of fact? Do they lead to nothing and die out? or do they not rather introduce a new era, and work a complete revolution in the direction of their peculiar nature? I am yet to learn of a single instance of new discovery that is without this sequence, unless *this* be the one, and, if so, it stands alone. What we call a fact is the form of a use; is it rational that the discovery of a use should lead to no use? Consider the unending and perpetually growing results to the race in all its future, arising out of a new fact. . . . Whence comes the magic of the simple words we pronounce, Copernicus, Newton, Franklin, and Fulton, but from the mighty results growing out of the new things they brought to light? Their names were thoroughly commonplace till then. —Dr. Hallock, in "The Road to Spiritualism."

SEANCE AT MANCHESTER.

BY CHARLES BLACKBURN.

IN your last publication I referred to the eight *séances* of Miss Cook, held at my house, which were very satisfactory to about a dozen people, viz., two or three at each sitting. After those *séances* were reported to you, I had, at the request of two great sceptics, a final *séance*, which proved a perfect failure, much to my own mortification and that of Miss Cook. Not a single disturbance, nor bell in the air, nor spirit hands—in fact, nothing; so my two friends begged of me to give up such tomfoolery, for it was now proved that when the medium was tied and tested she could produce nothing, therefore she was imposing on my credulity. Thus was the *séance* closed.

But after their departure, viz., next evening, I had a materialisation *séance* with the medium; my daughter was present; when Lillie appeared, I desired to know, "Why such behaviour by her last night?" She replied, "Did your two friends know the subtle nature of the laws governing manifestations, they would not be sneering at the failure. Your friends are at fault, and not the medium. One is possessed of an indomitable will, and had two equally powerful spirits attending him; and he did his utmost, by holding, and trying, and willing, which over-ruled my power; he even told your daughter he would not be answerable if she held one of the medium's hands! In fact, he did not want anything to occur—it did not suit his religion, for he has none, whatever he may say. As to the other man, this subject clashes with his views of religion, for he thinks it shocking if spirits do nothing better than knock bells and tables about. Thus you see they both willed against it; but had you had others more sympathetic with the medium it would have counteracted their power, and all would have gone right as before. Now, had these men left their prejudices at home, all would have gone on well. My medium has to be passive in dark *séances*, and not to use her will, or I cannot work; and why should not others who come to learn do the same? Instead of that, they come and break conditions, by disjoining hands and feeling about in the air; in fact, they at present are not worthy these *séances*; and, I assure you, my medium in no way helps me, or does anything; which, observe, your friend, Dr. Evans, of Leigh, can testify, who held both her hands, and placed his feet on hers; yet all the time disturbances were going on, and he declared it. So, 'Good night.'"

Thus ended my last *séance*. Miss Cook returned last Friday, after a night of bed-room disturbances in my daughter's room. My daughter says that chairs have been piled on the bed when the medium and herself were together in bed.

DR. SLADE is now in Copenhagen, giving a series of sittings to Professor Lorenz, a well-known physicist.

IN consequence of stormy weather in the Atlantic, *The Banner of Light* and American news and letters came to hand three days late last week.

MR. EDWARD MATLAND has written to us, stating that he has had satisfactory evidence of the genuineness and high-class nature of Mr. Fletcher's mediumship.

MR. HARRISON'S new book has only been out a fortnight, yet it has already been very favourably reviewed in half a dozen newspapers, including the *Morning Post*, and a demand for it has begun to spring up among the general public. There are only two or three poems of a Spiritualistic nature in it.

IF any of our readers know of any authentic records of the mesmerising of animals, will they kindly forward the dates and exact titles of the books containing the same to Mr. W. H. Harrison, 38, Great Russell-street, London, in the course of next week? Does anybody know where the mesmerising of a bear in a show at Oxford, many years ago, was recorded?

SPIRIT PRESENCE.—The prevalent but false idea that the spirits of the departed are perforce wafted to some remote sphere or locality, from whence they are for ever debarred further earthly view and knowledge, is not only untenable from its improbability, but contrary to well-established facts. All human spirits live on earth at least as long as they are embodied in the flesh, and why should not at least many of these, whose attachment to earthly things is paramount to other attractions, still be drawn to the earth—their birthplace, the scene of all that has interested them, of all the events and associations of their lives, and still the abiding-place of many of their dearest friends, in whose welfare they must continue to be interested. Why should they not through the attraction of affection and love, and the influence of association, continue to visit these friends and these scenes? Is it not as reasonable to suppose that their home, for at least some time, should be near their former earthly one, as to suppose that they are separated from it by an uncertain and immense distance?—*Crowell*.

SUPPOSED TRANCE.—Our Malton correspondent writes:—"On Tuesday week, the 9th inst., a lady named Williams, wife of Mr. F. Williams, brewer, of that town, died, as was supposed, and preparations were made for her interment on the following Monday morning, the grave being duly prepared on Saturday night. On Sunday last, however, from what Mr. Williams and his friends observed, they were led to believe that Mrs. Williams was not dead, but in a trance; and as she was known to have been in a trance of some duration when quite a young girl, the funeral was postponed, and up to Friday morning had not been solemnised, although the coffin and everything had been prepared. The body presents none of the usual characteristics of death. The countenance retains its natural expression and colour, the limbs their flexibility, and there is said not to be the slightest trace of decomposition. There is, in fact, every indication of presence of life in the body except motion. The affair has caused the utmost interest in the district, and many persons have been to see the lady, who is well known."—*The Times*.

MESMERISM.

BY CAPTAIN JOHN JAMES.

MESMERISM, like every other subject worthy of investigation and practice, requires, above all things, patience and untiring energy. Many beginners fancy, that if they try one or two experiments and fail in producing marked effects in about half an hour, the process is not worth continuing, and they conclude that either they have no mesmeric power, or that their patients are unimpressible. This is one of the greatest stumbling-blocks in the way of a just appreciation of the powers and the blessings to be derived from a proper use of mesmerism—the want of faith on the part of those who commence their investigations in a half-hearted spirit, and who are disappointed and discouraged on the very threshold of their inquiries. Mr. Atkinson's constant attendance day and night on one patient for seven months, and the examples of Dr. Elliotson, Dr. Ashburner, Mr. H. S. Thompson, and many others, prove, that if the mesmeric process be only carried on with patience and perseverance, there are but few patients who could not be eventually affected, and but few diseases that could not be cured or relieved. Dr. Ashburner, in his scientific work on *Animal Magnetism*, gives numerous instances, where in certain critical cases, in which it was a question of life or death, that he and those he employed as operators, frequently continued the passes for three or four hours at a time, their perseverance being at length rewarded by their patients falling into a deep mesmeric sleep, which lasted for several hours. Many of these patients were suffering from typhoid fevers, all the ordinary resources of medicine had failed, and mesmerism, as is often the case, was had recourse to as a last resource. If Dr. Ashburner, then in full practice as a physician, could spare time and strength for making continued passes for four hours, surely there must be hundreds and thousands of healthy and robust young men and women much better able to spend both time and strength in the service of their suffering relatives and neighbours.

Dr. Elliotson, in his report of the cure of true cancer by mesmerism, in *The Zoist*, vol. vi., page 232, says: "This case proves the necessity of perseverance in mesmerism. Five years and upwards was Miss Barber mesmerised, and for the greater part of the period three times a day, remaining in the trance some hours each time, the part being locally mesmerised in her morning and evening mesmeric sleep, which took place in bed, and in the night the mesmeric passed into the natural sleep. Most patients, and some mesmerists, have no idea of the necessity of perseverance. I have no patience with half the people who make a trial of mesmerism, expecting it to act as though its powers were miraculous, and not natural. I know mesmerists who give up a case if there is not improvement or some sensible effect after a mesmerisation of a quarter of an hour for a few days, and who also mesmerise far too many persons. Greatrakes and Lutherburg committed these faults, and thus at length fell into disrepute."

In a former article on the subject of mesmerism, I remarked, that in order to benefit a patient it was not absolutely necessary that the mesmeric sleep should be induced, and that the passes have frequently a most beneficial effect, even when no immediate symptoms of their power are to be detected. Dr. Ashburner, however, who with the combined advantages of being both a skilful physician and an experienced mesmeriser, naturally speaks with far greater authority than could the most experienced non-medical practitioner, expressly states that in cases of epilepsy, and in typhus and other fevers, the deep mesmeric sleep is absolutely necessary, and he gives some very striking cases in his *Philosophy of Animal Magnetism*, showing the beneficial effects of the deep sleep in allaying the fever, in controlling the delirium and in contributing to the cure of the disease. I have often been assured by patients that one hour's deep mesmeric sleep is as refreshing and invigorating as many hours of natural sleep, and it is a well known fact that the mesmeric sleep during the day, instead of interfering with, generally insures a good night's rest. I am not aware that there is any drug known to medical men which can claim equally remarkable and satisfactory results.

I have frequently heard people boast that mesmerism could not affect them; they seemed to consider it rather a

merit, nay, a proof of strength of mind, that they could resist the passes of certain so-called powerful mesmerisers; but, on further inquiries, I have found that some twenty or thirty minutes were devoted to and wasted in the trial, and, as probably these good people were at the time in the enjoyment of pretty good health, I, for one, am not in the least surprised that at the end of the *séance*, they were about as wide awake as they were at the beginning. Mesmerisers should steadily refuse to waste their time and strength merely to gratify scoffers whose favourite challenge is something like this: "Mesmerise me, and I shall believe."

I have not yet touched upon the subject of the use of mesmerised water and other substances. Mesmerised water I have frequently employed with good effects on my patients both as a soporific and as a tonic; taken at night, it will often be found to encourage natural sleep, and in some susceptible cases will produce the mesmeric coma. Mesmerised gloves and flannel have also frequently been used with good effect and interesting experiments made, which conclusively proved that some peculiar virtue was really imparted to such substances. To mesmerise water, take a tumbler nearly full, in one hand, and with the other make passes over the surface of the water for about ten minutes or a quarter of an hour. The same process should be used with other substances, with the addition of slow breathing over them, so as to fully charge them with the mesmeric fluid or aura. Marvellous effects produced by these mesmerised substances have been reported by credible witnesses, and certain individuals appear to be remarkably endowed with the power of imparting this specific virtue, although the power of mesmerising, like other gifts or talents, is probably shared in to a certain extent by a large proportion of human beings.

This consideration should encourage beginners to give their mesmeric powers a fair trial, and if they can only occasionally relieve some sufferer, from a headache, a toothache or rheumatic pain, they will be doing good, and have the satisfaction of remembering that they also have been of some use to their fellow creatures.

I have no doubt that many people would laugh at the idea of a mesmeriser being able to impart any virtue to a glass of water, by merely making a few passes over it, and they would probably attribute the effects produced entirely to the influence of the imagination. As the imagination, however, has been so frequently credited with the production of the mesmeric sleep and its various attendant phenomena, beginners should be philosophically indifferent to the remarkable and alarmingly long list of theories attempting to explain the *modus operandi* of mesmerism, and whether the state induced be attributable to imagination, expectation, monotony, unconscious cerebration, psychic force, self-induced condition, dominant ideas, will-power or some healthy healing emanation proceeding from the mesmeriser, I should say to all practitioners, "call it what you like, but persistently employ it for the benefit of the sick and suffering."

If, by the use of mesmerism, the operator can but remove a raging toothache, it will encourage him to undertake the treatment of more serious complaints, and he may rest assured that the sufferer will not be hypercritical as to how the pain may have been removed, as long as he finds himself relieved.

But there are an immense number of cases where the "imagination theory" would be totally at fault, and I may here notice a case in my own practice. I was attending a patient who had for some years been subject to sudden attacks of cataleptic trance, which generally were produced by any sudden loud noise, strong mental emotion, or even by merely raising the head from the horizontal position, and these trances would sometimes last for several hours. During one of these trances and, within a very short time of its invasion, I attended with a friend who was an experienced physician; he tested the state of the patient and pronounced her to be totally unconscious. I then proceeded to breathe slowly over the region of the heart, and in the course of a few minutes, was gratified by hearing faint sounds of returning animation, sounds of laboured respiration, and in less than ten minutes from the time I commenced the breathing, the patient passed into the sleep-waking state and was able to converse. This power of determining or ending the trance was afterwards

made use of on the occasion of any sudden attack and the treatment eventually wrought a complete cure. I am not aware that there is any drug mentioned in the Pharmacopeia which, even with the aid of the imagination, could have restored animation in so short a time. To avoid any misconception or appearance of exaggeration, I must state that I had frequently mesmerised this patient, who was remarkably sensitive to the mesmeric influence.

I am, however, convinced in my own mind, that from the peculiar habit or idiosyncrasy of this patient, mesmerism would have affected her during the trance, even had she not previously been mesmerised, but of course in that case the process must have been carried on for a considerable length of time, to have produced an effect.

There are numerous other instances of the powerful effects of mesmerism on human beings, when in a state of insensibility, or not aware that any one was attempting to mesmerise them. In some cases the patients were at a considerable distance from the operators; and experiments on very young children, and even on the brute creation, as recorded by Dr. Wilson, of the Middlesex Hospital, amply prove that there is some specific virtue inherent in mesmerism, as marked and decided as are the virtues and properties of the most powerful medicines.

On due consideration, it is not perhaps very surprising that the majority of the members of the medical profession should neglect or even oppose the practice of mesmerism. We should remember that they, like the members of other professions, must live by their practice and calling. They have had an expensive education, studied the virtues and properties of different drugs, and the uses of other healing appliances, and as long as their practice is what is called orthodox, then, according to their skill and success, they will retain the favour of their medical brethren, and the confidence of their patients, without any risk of injury to their pecuniary interests by having recourse to an unpopular remedy.

But, I may observe, all the more honour to the noble-hearted few, who, in spite of obloquy and threatened loss of practice, have, when all the ordinary resources of medicine have failed, liberally welcomed the aid of any new and perhaps generally depreciated remedy which seemed to hold out one last chance of relieving a sufferer.

But what appears to me as something truly marvellous, is the fact that the great majority of non-medical men should be so prejudiced or wanting in the moral courage to face ridicule, should they deviate from the common track, that, as long as those who are nearest and dearest to them have what is called the best medical advice, even as a last resource, when all ordinary means have failed, steadily refuse to try the effects of mesmerism, because they have been told that either there is nothing in it, or, that if true, it is to be attributed to Satanic agency! They willingly and liberally pay their fees, console themselves with the recollection that they had called in doctors A, B, and C, and helplessly ask, "what more could we have done?"

I was once applied to by a medical friend, who told me that he had a patient who was afflicted with an incurable disease, but that he thought mesmerism might relieve the severe and almost constant pain, as he had tried the passes, and the patient had proved susceptible. It was not a question of cure; mesmerism was suggested by the liberal-minded and humane doctor, merely as a means of smoothing the passage to the grave. Will it be believed that the parents of the patient objected on the score of religious scruples? Is it not wonderful that any sane human being should behold his child suffering agonies of pain, the skilled and experienced medical adviser totally unable to mitigate those sufferings, yet hesitate to have recourse to a trial of a remedy which over and over again has been found to afford relief when all other appliances have failed? Is it that the parent is afraid of ridicule, that he dare not employ an unpopular remedy, or is it some superstitious dread that mesmerism may possibly owe its healing powers to Satanic agency?

Satanic agency has certainly played many parts in the history of discoveries, and the following extracts from the Rev. G. Sandby's work, *Mesmerism and its Opponents*, may amuse or astonish the readers of *The Spiritualist* when they

find certain blessings—at least so esteemed by ordinary folks—attributed to the agency of the "Evil One:"

"Satanic agency first comes forward in the character of an old woman, curing the sore eyes of a boy by the infusion of dock-leaves.

"Satanic agency next appears in the character of a Jesuit, scowling darkly around, and curing a tertian ague by the Peruvian cinchona.

"Satanic agency again appears in the character of Dr. Jenner convulsing the College of Physicians with his novelties, and saving myriads of infants by the process of vaccination.

"Satanic agency lastly appears in the character of a modern mesmeriser, healing by his soothing power some of the most distressing diseases, and expelling a whole train of neuralgic pains which had defied the skill of the faculty."

That, because a human being should be able by certain passes to relieve a suffering child, is it logical, or according to the ideas of common sense, to conclude that the operator is an agent of the Evil One?

In conclusion, would it be deemed impertinent for a non-medical man to remind parents, husbands, and wives who—without leaning to the Satanic agency theory—yet hesitate to employ as a last resource a remedy merely because its effects may be attributable to so small a thing as the imagination, that they will find in their Bible the very sensible and practical appeal of Naaman's servants:

"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, 'Wash, and be clean?'"

Tottenham, October, 1877.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SEANCES FOR INQUIRERS.

ON Wednesday, the 17th instant, the second *séance* for inquirers took place; Mr. C. E. Williams was the medium, and thirteen sitters were present. Mr. Williams was tied by two strangers with narrow tape round the wrists to the arms of the chair, a space of about three inches intervening in tape-length between wrist and chair. The "Oxford chimes" were placed by me beyond his reach at his feet, and the hand bell on the small shelf in the cabinet, also beyond his reach. He went into the cabinet without any preliminary table *séance*. After some long waits, chiefly due to irregularity in the music sung, a light was seen faintly outside the cabinet curtain. The voice of "Peter" was frequently heard, though indistinctly; the Oxford chimes appeared to be carried to a distance behind the medium, and then to be played upon around the circle, at a distance of about ten feet from the cabinet. This was subsequently proved to be the fact, as the Oxford chimes, as well as the hand bell, were found on the floor immediately on a light being struck after the *séance*. Mr. Williams's hands were then found to be tied as before, and there is reason to be certain of the fact that he never moved out of the cabinet.

Though the manifestations at this *séance* were not strong in comparison to what has often occurred on previous occasions, they were thoroughly satisfactory to all inquirers present. Don Rafael Parga, the secretary of the New Granada Spiritualists' Society, was present.

C. CARTER BLAKE.

A HAUNTED HOUSE.—It appears from our friend, Mr. G. W. Lawson, that Portland, Oregon, has had a genuine haunted house. Three coopers had the house to live in, and they could not stay there for noise at nights and from having the bed-clothing jerked off them by some unseen power. Mr. Lawson visited the place about two p.m., and went all over the house, but could see nothing out of the way, and upstairs he stopped by an old bedstead the men had left there, when all at once he was struck with an axe twice about his left knee, and twice on the back of his head. He cried out with pain, and would have fallen, but was caught by some of his companions. At a circle in the evening the matter was explained. The ghost said he had been killed near there in 1852, by two wood choppers, and in the manner Mr. Lawson was struck, one having him down by the leg, the other sinking the axe up to the handle, just as he felt it in the back of the head and neck. They robbed him, he said, of 800 dols., and then took his body and threw it into the burning lurid pit of a large fir tree that was being burned down right under where that room had since been built. He said he could come to that place and connect himself to earth again by means of his ashes there in the ground.—*Religio-Philosophical Journal*.

SPECULATIONS ON THE DOCTRINE OF
REINCARNATION.

OUR opinion as to the verity or otherwise of the reincarnation doctrine believed in by many intelligent Continental Spiritualists, and sometimes freely discussed in these pages, is exactly that held by the French positivist M. Littré, about the doctrines of Lucretius. M. Littré says:—

“The great materialistic poet Lucretius knew a multitude of things which we do not. He knew that there were happy and tranquil gods, who dwelt in a heaven where they had nothing to do, and did it. He knew that atoms existed, he knew the shape of those atoms, and he knew that this world was the result of the movements of those atoms—atoms, by the way, which have nothing in common with the atoms of our chemists. He knew also that animals were the result of spontaneous generation, and that they emerged in a half-formed state, and with tender skins from the ground, which was their matrix. How did he know all this? Well, he thought that all this *explained* the nature of things, as he conceived it, better than any other explanation. Obeying an intellectual impulse, which is not peculiar to himself or to the age in which he lived, he thought that a proposition which *explained* anything to his own satisfaction must be true, and without scruple or difficulty he accepted an *explanation* instead of a demonstration.”

“ISIS UNVEILED.”

MADAME H. P. BLAVATSKY'S book, entitled *Isis Unveiled*, has just been published, and copies reached us a day or two ago. It is in two ponderous closely printed volumes of between 600 and 700 pages each, neatly bound in cloth. The work has a copious index, apparently carefully drawn up, and it is well printed on good paper. Of the merits or demerits of the book we can, of course, say nothing at present, and how some of the New York papers managed, in a few hours, to come to exactly opposite conclusions to each other about the work, and to give in that time a verdict upon the character of the contents of 1,300 large pages of closely-printed letter-press, is a mystery. The book is said to contain much about the occult sciences and magic, as understood and practised in Eastern countries. Madame Blavatsky's agent has written to us that the price of the two vols. in England is £1 16s.

EXAMPLES OF THE HEALING POWER OF MESMERISM.

COLONEL WILLIAM WINSLOW BENNETT, of New York, who is now in London, and who took an active part in founding the first Society of Spiritualists in Washington, has favoured us with the following extracts from his diary:—

Upon the eighty-second birthday of Commodore Vanderbilt, after his physicians had given him up, I was invited to try to save him. He had not slept for eight days, suffering inflammation of prostate gland, retention of urine, and hernia. I mesmerised him for about two weeks, relieved him, and he lived nearly a year afterwards. He said, “I thank God he has given you the tremendous power to relieve my distress. You are the only person I ever met with more mesmeric power than myself.” Dr. Jarrea Lindsay exclaimed, “Miraculous! Miraculous!”

In 1867, General M. McEwen (cousin of President Grant), of Washington, whose wife I mesmerised, writes: “After due observation, I believe your mesmeric power can cure many organic and functional diseases pronounced incurable.” McEwen ranked the highest among the volunteer surgeons in our late war, and he is now chief medical examiner for the Pennsylvania Life Company, at Washington.

Rev. J. H. Benson, editor of the *Jersey City Journal*, writes: “Two years since you cured my daughter of consumption after three physicians said she must die.”

I cured the daughter of Mr. John Freeman, Globe Life Insurance Company, New York, of St. Vitus' dance (*Corea*). Her physicians called me in; she had become insane. Hers was a terrible case. I also cured the daughter of Mr. Ryan, of Union-place Hotel, New York. Her mother said: “He is an angel, for he cured Maime of consumption.”

THE MATERIALISATION OF A SPIRIT WATCHED.

Notes of a séance held with Dr. Monck as medium, at his rooms, 26, Southampton-row, on Oct. 19th, 1877, at 8.30 p.m. Present—Rev. Thos. Colley, Mrs. Colley, and myself.

The second-floor room in which the *séance* was held opens into an inner room, and each room has a door opening on to the landing. The sitting-room door was locked, and that of the inner room I secured by means of gummed paper, the outside of a sheet of 2½d. stamps, bearing the peculiar marks and letters that belong to stamps of that price, initialled by myself. Mr. Colley and I searched the inner room throughout. There was no other means of access to it except by a window, which looked down into a back yard. There was nothing in the room which could have been used in producing the phenomena I am about to record. Between the two rooms a door was left open, and a counterpane was suspended over the doorway.

The room in which we sat was faintly lighted by a very small paraffin lamp, which was placed in a corner of the room and shaded. Though the eye became accustomed to the dim light by degrees, and could make out the forms and features presented, the light throughout the evening was less than I desire for exact observation. We were informed that the medium was exhausted by previous *séances*, and that the light was much less than usual.

After a short sitting at the table, Dr. Monck retired into the inner room, and presently appeared standing at the doorway between the two rooms, drew aside the curtains, and, entranced by Samuel, stood and conversed with us. We were all sitting at the table, about two yards and a half from the medium. By degrees a faint cloud of white, at first like a fine white mist, appeared by his left side, and in the course of a minute or two, during which the medium gasped and shuddered convulsively, a small, but perfectly formed figure of a child, a little under or about four feet in height, grew by his side. This figure seemed to be united to the medium by a line of white mist, but the light was not good enough to enable me to say positively that it was so.

The child was, undoubtedly, a separate entity, distinct from the medium. Samuel maintained a perpetual current of conversation, came round to me and grasped both my hands, and placed the medium's lips on the back of one of them. During this time we could all see and hear the little figure clapping her hands, and could hear words proceeding from her mouth. She also rang a little hand-bell with sufficient vigour to break it.

When she had remained for some appreciable time at a distance of not less than six feet from the medium, he drew near to her to give her more vitality; and when this was expended, the process was again renewed, until at length he stood again by her side, and she vanished from my eyes, but the light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round misty appearance on the left side of the medium's black coat. This, too, faded, and he came towards us alone. Had the curtain between the two rooms been black, I might have seen what took place more clearly.

After a very brief interval of retirement in the inner room, the medium again stepped forward, and, pulling the curtain aside, stood in the doorway. By his side came a similar misty appearance, which developed rapidly, until there stood before us a man of considerably taller stature than the medium, swarthy and Oriental in type, with large black beard and moustache, and with dusky arms and hands. On his head was an ornament which flashed in the dim light. He was draped from head to foot in white, and, making allowance for the deceptive nature of such an appearance in uncertain light, I should say that Mr. Colley's estimate that the form exceeded the medium's height by eight inches is under rather than over the mark. I speak with confidence, because I asked the figure to stand in a position which enabled me to measure its height against the side of the doorway with my eye. I have no doubt that the figure was firmly planted on its feet, because the same height was maintained in all its movements.

In this case, again, there was no room for doubt that the

figure was separate from the medium, and was endowed with vitality and volition. At request the Mahedi (such is his title) took up a chair, and put it on the table, removed it and sat down upon it, with the clumsy, jerky movement that I have before noticed in these forms; wrote some hieroglyphics in my pocket-book, and moved round to a remote corner of the room while the medium was by my chair. In this position Dr. Monck, under control, grasped both my hands, and placed his lips on the back of one of them, and under those conditions the form spoke and moved round to the table. At request the medium held one of my hands, while the form touched the other. The medium's hands were very warm, that of the figure cold, almost clammy, and very lean and dusky in appearance.

The same process was gone through while the child-figure was before us, and I noticed then that the little hand given to me was life-like and natural to the touch. Not so with the Mahedi's hand. Its deathly coldness sent a shudder through me.

After several journeys of the medium to vitalise the form, as in the previous case, the same scene was enacted by the curtain. The medium and form stood side by side, and the latter gradually vanished; but whether it was dissipated, or retired into the inner room, or was absorbed into the medium, there was not light enough to enable me to see.

After the disappearance of the form, the medium still entranced, requested us to examine the inner room. Mr. Colley and I at once did so. My seal on the door was intact, and no suspicious object of any kind was discovered by a thorough scrutiny.

My testimony should be read in connection with that already published by Mr. Colley. He had better light, and better means of close observation than it was possible to afford me. I trust, when circumstances have familiarised the controlling intelligences with me, to find opportunity for observing the strange phenomenon so clearly described by Mr. Colley in light and circumstances which will enable me to say decisively that the *modus operandi* is what he describes. For the present I can only say that what I saw was consistent with his statement of what he saw under better conditions of observation.

As to the separate existence of the forms, the *bona fides* of the medium, and the straightforward character of the whole *séance*, I have no doubt.

When this part of the *séance* was over the medium laid on the table two small slates, which I examined, and marked with a private sign. I assured myself that they were clean. I placed a crumb of slate pencil between their inner surfaces, and tied them together. They never left my sight, nor did I once remove my hand from the corner of one of them, Mr. Colley touching the other corner. A lamp gave sufficient light on the table to see clearly. Asked what word I would have written I said, *Snow*. The sound of writing was soon heard, and Samuel, in control, said he had erased his first attempt at an S, and had signed his own name with a peculiar S, which facts he drew attention to before the slates were untied. I at once removed the string, and found the words exactly as described. In addition two words, "favourite way," were found written. They had been taken from our passing conversation. Mr. Colley was talking, immediately before the writing began, of a "favourite way" of spelling a certain name.

I can imagine no more conclusive test.

M.A. OXON.

The above report is correct, and I endorse it with the following additions.

The light was not so good as before, for the medium was upset and worried, and had neglected to prepare himself as I had urged, viz., a Turkish bath, suitable food (vegetarian), rest and sleep, things essential to mediums for the most successful sittings. But under the conditions, with a new sitter (M.A. Oxon) present with us for the first time, the results were better than I had anticipated.

The words spoken by the figure when the medium's lips were pressed on the back of the hand of M.A. Oxon, were to this effect, "Tell Osiris this is due to him;" our inner circle will understand it.

The Mahedi, as an Egyptian, could not speak English at a previous sitting, and at it and this seemed slow to under-

stand what Samuel, in control, said to him. At the past sitting, however, after much trouble on Samuel's part and mine, we got him to write these words, which I dictated, "An Eastern Spirit," and then it struck me as absurd that any earthly or spiritual being could write in a language it couldn't understand; but holding the pencil clumsily (more in the way that a stylus would be held) it made very rapid snatching movements, jerks, and circular twists, and then dashed off suddenly the words desired twice over. The character of the handwriting was the same in both cases, but the first attempt was less free and flowing than the second; both were written with great power and speed, and it struck me that the arm of the Mahedi was controlled by some force extra to itself, as in writing mediumship, and not moved of its own volition.

So in the present case, where the figure spoke the words, "Tell Osiris this is due to him," it again seemed very absurd that an Eastern spirit could speak English, when it had manifest difficulty in comprehending it when spoken by us, and it struck me and my wife also, that the Mahedi spoke under control, the passive instrument merely, momentarily oracular, for the use of some other intelligence, for the words were uttered much in the same way and with the same tone and emphasis that Samuel has occasionally to adopt when there is lack of power.

THOMAS COLLEY.

MR. J. COATES is now lecturing on the subject of mesmerism at the Adelphi Theatre, Liverpool. At the conclusion of each lecture a series of instructive and amusing biological experiments is given. His entertainments are well spoken of by the local papers.

"DEATH is but a door which opens into new and more perfect existence. It is a triumphal arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and more magnificent country."—*The Philosophy of Death*, Andrew Jackson Davis.

SPIRITUALISM AT THE HAGUE.—Mr. J. N. T. Martheze writes from the Hague—"Spiritualism is progressing here, though there are also some Carpenters and Lankesters in the place. Several young students have become mediums, of course in private, which is better. Mr. Riko has just told me that Dr. Monck has consented to come here, and has written that he will bring his secretary."

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.—On Thursday next, at 8.30 p.m., the first meeting of the new session of the Psychological Society will be held at 11, Chandos-street, Cavendish-square, London. Mr. Serjeant Cox, the President, will then deliver his opening address. Mr. F. K. Munton, of Willesden, N.W., is the honorary secretary.

SPIRITUALISM IN LIVERPOOL.—A few ladies and gentlemen in the above town and neighbourhood contemplate getting up a series of "Sunday Evenings for the People," during the coming winter, similar to those now conducted in the metropolis, at Sadler's Wells Theatre. Dr. William Hitchman, M.R.C.S., will deliver the introductory lecture, on the "Wonders of Anatomy," illustrated with a fine series of lantern slides and the oxy-hydrogen light; after which there will be recitations of spiritual poems, songs by soloists of eminence, together with full band and chorus.

LECTURES AT THE LANGHAM HALL.—Last Monday evening, October 22nd, an appreciative audience assembled in Langham Hall, Great Portland-street, London, to hear an inspirational oration on "Predestination and Free Will" delivered through the mediumship of Mr. W. J. Colville. The address was listened to with great attention, and at its close many questions were answered. The audience then chose "The Present War" as the subject for an impromptu poem, which was then delivered, and it elicited loud applause. Miss Chandos Leigh Hunt ably presided over the meeting. We are informed that a fund has been opened for the purpose of providing means to make these Monday evening meetings more widely known and adequately supported than they have hitherto been. The following sums have been received:—A Friend, £2; a Lady, 5s.; Mr. W. Herbert, £1. Contributions are received by Mr. W. J. Colville towards this fund.

MR. AND MISS DIETZ.—Miss Ella Dietz, who is known to the London public in connection with a very successful entertainment, given some two years ago at the Egyptian Hall, and more recently as a member of the Haymarket Theatre Company, made her first appearance in England on the 12th inst., as a public reader, at the Angell Town Institute, Brixton, at the request of numerous friends, who, having enjoyed her recitations in private, believed that her talents as a reader would meet with the cordial appreciation of larger audiences. We gladly chronicle her unqualified success, and welcome to the ranks of public readers one whose artistic method and refined taste must win general recognition and popular favour. No one who has ever heard Miss Dietz recite "Babie Bell," or Mrs. Browning's "Mother and Poet," will forget her picturesque and graceful tenderness of attitude and expression. She was assisted on this occasion by her brother, Mr. Frank Dietz, whose appearance at the Haymarket Theatre has been already noticed by the press in favourable terms. His rendering of some of Bret Harte's quaint and peculiar poems was an attractive feature of the evening's entertainment. Miss Dietz should certainly arrange a course of readings in the neighbourhood of London this winter.—*West London Express*.

Poetry.

THAT "FLUTTER."

From the "Banner of Light."

When a gay sportsman fireth off his gun,
And sees soon after something of a flutter,
He readily concludes some one has lost
Thereby a power to oat his bread-and-butter.
One day I took the barrel of my pen,
Put in a squib, and up and fired away;
Then looked to see what small or great effect
The squib, thus fired, had wrought on human elay.
Thought I, if this light thing shot in the air
Has struck some one and thus produced a schism,
He probably will rise and loud declare
"Twas wrong in me to hit his organism.
But not a sign in these United States
Toward which I'd aimed—most daring tried my wit on—
None felt the squib. "Wait," said a kindly voice:
"Perhaps you'll see a flutter in Great Britain."

Jo COSE.

Hub, 8 9, 77.

TIME TO GO.

They know the time to go!
The fairy clouds strike their inaudible hour
In field and woodland, and each punctual flower
Bows at the signal an obedient head,
And hastes to bed.

The pale anemone
Glides on her way with scarcely a good-night;
The violets tie their purple night-caps tight;
And hand in hand the dancing columbines,
In blithesome lines,

Drop their last courtesies,
Flit from the scene and couch them for their rest:
The meadow lily folds her scarlet vest,
And hides it 'neath the grass's lengthening green,
Fair and serene.

Her sister lily floats
On the blue pond, and raises golden eyes
To court the golden splendour of the skies.
The sudden signal comes, and down she goes,
To find repose

In the cool depths below.
A little later, and the asters blue
Depart in crowds, a brave and cheery crew:
While golden-rod, still wide-awake and gay,
Turns him away,

Furls his bright parasols,
And, like a little hero, meets his fate.
The gentians, very proud to sit up late,
Next follow. Every fern is tucked and set
'Neath coverlet

Downy and soft and warm.
No little seedling voice is heard to grieve,
Or make complaints the folding wood beneath;
Nor lingering dares to stay, for well they know
The time to go.

Teach us your patience, brave,
Dear flowers, till we shall dare to part like you,
Willing God's will, sure that His clock strikes true,
That His sweet day augurs a sweeter morrow,
With smiles, not sorrow.

New Jerusalem Messenger.

"SO NEAR, AND YET SO FAR."

So near, that I held him clasped never so dearly,
So near, that I heard faintest sigh from his breast;
So near, I could watch every change, oh how clearly,
So near, that I laid him myself down to rest.

So far, that my clasp could not reach him, detaining,
So far, that already he's gone from my sight;
So far, that he hears not my sad heart's complaining,
So far, that he knows not my watching to-night.

So near, that a moment transported him thither,
So far, that no glimpse of beyond could I see;
So near, yet I ask still despairingly whither?
So far, that the answer it reacheth not me.

Lost, though I seek him with tremulous longing,
Lost, all because of my doubts and my fears;
Could I believe that around me are thronging
Loved ones gone forward—away with my tears!

So near, we can almost at times hear their voices,
So far, that at others we listen in vain;
So near, when we doubt not, our sad heart rejoices,
So far, when our doubtings all come back again.

So near, when we conquer in selfhood's temptation,
So far, when we give in and fall in the strife;
So near, when our souls soar with high aspiration,
So far, when we cling to this sordid earth-life.

Not so far, after all, is the region immortal,
Not so far, far away, is the bright summer-land;
Not so far are the mansions beyond death's dark portal,
Not so far are our loved ones, the blest angel-band.

CHALFORD.

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.]

A CURIOUS SEANCE IN MALVERN.

SIR,—On the 14th inst. I sat with our circle, after an interval of some weeks, as I had been travelling in one direction, and Mr. Eglington in another. I have been told that his *séances* in Wales and elsewhere were very remarkable, but I only write of what I see.

"Joey" appeared as soon as we were settled. He seemed very glad to see me, and patted my head kindly, talking familiarly of our separation and of other matters. Twelve years ago I was told, in a *séance*, that the spirits would be able in the future to materialise gold and gems. Last summer Joey told us the same. There were five of us in circle, besides the medium. Joey said—"Remember that I now tell you that we shall by-and-by be able to materialise gems and gold. Do not mention what I say, but remember." At a subsequent *séance* I spoke to him of what he had said, and he replied—"Forbidden subject, mamma."

At our *séance* on the 14th inst. Joey said—"I am now going to keep my promise to materialise gold and gems." He played his musical instrument and conversed with us nearly an hour, when Ernest greeted us, and asked that the medium should rest. We sat with Willie outside the curtain, with the light of our lamp. Willie seemed partially entranced, but sometimes spoke. He sat near the black curtains that are suspended before the sofa, on which he reclines, and which form the only cabinet we ever use. A tall female form, robed in white, put aside the curtains, and Willie seemed drawn to her. She did not take hold of him, but he moved to her, just as a somnambulist follows the mesmeriser. For a little time they stood together before us, in a good light; then Willie lay down on the sofa, and she stood alone. Soon she retired; the curtains fell together; but quickly the one-armed spirit, Abdullah, came forward. We were directed to have more light. We turned on the gas, so as to have sufficient light. He came very near to us, and allowed us to examine his jewels, that were amazingly rich. In my earnestness to see, and examine closely, I pressed against his solid form, and said—"I beg your pardon," as I would say to any gentleman. Twice I pressed against the form of this man. He gave each one of us the privilege of examining his jewels, one in crescent form, the other like a star. He wears diamonds, emeralds, and rubies. After him came Joey, in a very becoming dress, which we had never seen him wear. He had a kind of hood upon his head. He sat at table, and asked for paper and a book, which were given him.

For some time he moved his hands as if gathering something from the atmosphere, just as when he makes muslin. After some minutes he dropped on the table a massive diamond ring. He said, "Now you may all take the ring, and you may put it on, and hold it while you can count twelve." Miss M— took it, and held it under the gaslight, and put it on her finger, and finally remembered to count twelve. Then I took it, and examined it under the gaslight. It was a heavy gold ring, with a diamond that appeared much like one worn by a friend of mine worth £1,000. Joey said the value of this was 900 guineas. Mr. W— examined it as we had done. He now made, as it seemed, and as he said, from the atmosphere, two diamonds, very clear and beautiful, about the size of half a large pea. He gave them into our hands on a piece of paper. We examined them, as we had the others. He laid the ring and diamonds on the table before him, and there next appeared a wonderful cluster of rubies, set with a large ruby about half-an-inch in diameter in the centre. These we all handled as we had the others. Last there came a cross, about four inches in length, having twenty magnificent diamonds set in it; this we held in our hands, and examined as closely as we liked. Joey took them all, and put them in a paper and jingled them. He said, "I might leave the ring as a keepsake for Willie, but it might make him selfish."

He told us that the market value of the gems was £25,000. He remarked, "I could make Willie the richest man in the world; but it would not be the best thing, and might be the worst." He now took the jewels in front of him, and seemed to dissipate them, as one might melt hailstones in heat, until they entirely disappeared. He talked all the evening, and some of his remarks went to my heart. I was begging, as I often have, for a piece of drapery, or something that I could keep, and I said almost petulantly, "You do nothing special for me." "Mamma, mamma!" cried Joey, "for what did Ernest come to you yesterday?" The fact was that the day before Ernest had, unasked and unsought, given me information and counsel in a matter the importance of which could not be expressed, as we say it was emphatically a case of life or death. I was rebuked, as I deserved, and I said to Joey, "What Ernest told me yesterday was worth infinitely more than all the gold and gems in the world." "What do I come for?" said Joey, and the thought pierced me that he had watched over our children and friends. That he had been the means of saving life, and of preparing souls for a holier and happier existence hereafter. How could I value gold and gems, or a paltry piece of drapery, when eternal interests are at stake? How poor we should be if our heavenly Father did not pity our weakness and folly, and send ministering spirits to help us. One marked feature of this *séance* was, that at the close Joey brought Willie forward, and they stood side by side, Willie in deep trance. Joey said, "Now you see me with Willie." We all responded that we saw both him and Willie. "Well, perhaps you are all biologised," said he. Many persons think that the medium personates the spirits dressed in muslin made in Manchester, and imported into the *séance*-room by occult, or usual means. A few think the muslin is of spirit manufacture, but that there is no materialisation of forms. Four times I have seen a white-robed form standing by Willie Eglington. I have seen Joey make yards of muslin.

I have seen him standing beside his medium, and I have heard him speak in a brilliantly lighted room, when Mr. Eglinton was with us, and no more entranced than the rest of us. I have seen hands, and arms, and the face only, and I have seen full forms appear and disappear. I have seen a tall man appear, and after many minutes with us, and in a good light, I have seen him gradually sink down, and become invisible, all but a few inches of form, and then that seemed to snap out. I have seen a full form dissolve, and leave the garments suspended as if held up by a hand; and I have seen the form shrink away to nothing visible, and leave the garments lying along the floor. These not long after disappeared. All this and much more I have seen, and except for its use in converting people to a belief in immortality, all physical phenomena are to me insignificant as time compared to eternity, beside the spiritual truths given us from the invisible world, and which involve the everlasting destiny of the human soul.

MARY S. G. NICHOLS.

Aldwyn Tower, Malvern, 17th Oct. 1877.

CHARITY ORGANISATION.

SIR,—As you have opened your columns to a discussion on the policy and principles of the Charity Organisation Society, I shall be glad if you will allow me space to make a few criticisms on Mr. S. C. Hall's recent pamphlet on the subject. These criticisms, which I shall direct chiefly to Mr. Hall's own theory of charity, as far as we have any indications of it, will enable me to bring out more clearly the aims and principles of the society, and the special evils which it is intended to remedy.

In Mr. Hall's view, as far as I can judge of it from the censures he passes on the society, the sum and substance of charity is to be found in the literal carrying out of the precept, "Give to every man that asketh of thee." All who come to us professing to be in distress ought to be relieved, and that without delay. If it be suggested that we ought first to ascertain by visiting the home or making inquiry in other ways, whether the distress is genuine, the answer would be that the distress may be genuine and may be urgent, and if it is, while you are taking up time in inquiry, the poor applicant may starve. Better run the risk of being imposed upon—I imagine Mr. Hall would say—than the risk of a single human being perishing through want.

The first remark I shall make on this theory is that it entirely ignores the existence of the Poor Law. Can Mr. Hall be aware that there is a state provision, maintained at a cost of eleven or twelve millions annually, by which food to eat and a roof to shelter them are secured to all who are without the necessaries of life? It is true that in order to prevent the abuse of this provision, certain regulations have to be made as to the mode in which these necessaries are to be given, but the regulations are not such as to nullify the benefits of the law, or to make it untrue to say that by the law of England no one need starve. To discuss, therefore, the duties of private societies and individuals, without considering the important duties which the State has taken upon itself in this matter of charity is to ignore, at least, half the conditions of the problem to be solved. The second remark I would make is that Mr. Hall seems to me to underrate the evil of imposture. Of this evil a very small part is the mulcting of the pockets of the well-to-do; by far the larger part is the demoralisation which would be caused in the class intended to be benefited, by a series of successful impostures. If every one gave to all comers without hesitation and without inquiry, there would be no limit to the ingenious devices by which the sympathies of the public would be played upon. Feigned illness, telegrams from dying relatives, urgent needs of all imaginable kinds would be systematically resorted to, and, if all did their duty according to Mr. Hall's principles, with unvarying success. The industrious poor, who are striving hard to live a life of honest toil, would see their less scrupulous neighbours living in idleness and comparative ease on the fruits of their deceptions, and would be tempted at times to follow their example. In other words, we should be throwing additional difficulties in the way of honest industry, and offering a premium to fraud.

Now surely it cannot be right to act upon a principle which, if acted upon universally, would lead to such results as these. It cannot be right in the matter of charity, where the interests of others are concerned, to set aside the common sense rule of conduct which bids us look before we leap. It is just to enable the public to act systematically on this sound maxim in charitable matters, that the Charity Organisation Society exists. Few persons can undertake to give the necessary time and trouble to an inquiry into every case of distress which comes before them, and they are tempted either to give impulsively and unwisely, or to refuse with equal unreason. But here the society steps in and offers to undertake the investigation for them. In every district in London it has its office and staff of workers, of all creeds and classes, ready to attend to every case of distress brought to their notice. Urgent cases are sent at once to a refuge, but to them, as to all, the principle of thorough investigation is applied, in order that after the need of the moment has been met, the deeper underlying causes of distress may also be met, and the recurrence of the poverty guarded against. Nor is personal care for the poor dissociated from the work of the society. It does not offer a substitute for individual charity; all the relief it gives it would gladly see given by individuals; it only offers its services for the purpose of ascertaining how the help may be best applied. It annihilates the excuse for hardheartedness, which arises from fear of deception, and at the same time stimulates real benevolence, by directing the best thought and attention of all to the removal of the causes of poverty. Much more may be said on the subject, but I feel that I have already trespassed too long on your space.

JOHN R. HOLLOND.

October 16th, 1877.

PROVINCIAL NOTES.—NO. III.

SIR,—In my last communication the reader had journeyed with me as far as Huddersfield. In Wakefield Spiritualism has no public position, though a good field is presented for mediums or lecturers. York was visited by an American trance speaker a year or two ago, but the work

does not appear to have been followed up since. Following the main line northwards, and after expressing some surprise at the fact that work on behalf of Spiritualism in such towns as Harrogate, Ripon, Scarborough, and others of less importance in the vicinity of the above localities, has never been attempted, since the field presents so many advantages, we finally reach Darlington. Spiritualism at one time excited not a little attention in this town; speakers frequently visited it; well attended meetings were held; periodical gatherings of a social character were convened, and were celebrated with good success. During the past two years the above conditions have almost all departed. The subject excites but small interest, meetings are thinly attended, and the local Spiritualists seem as if hampered by some restraint which needs casting off. Bishop Auckland, adjacent to Darlington, seems also suffering from a similar kind of blight; the society is dormant, the friends listless and apathetic, circles few, and the interest generally at a very low ebb. Three or four years ago this town spoke with no uncertain sound; now its voice is silent. Why? That will best be answered in future notes. Stockton-on-Tees has lately made an effort to call attention to Spiritualism by instituting a series of Sunday evening services; the experiment is to be tried for three months, and, if successful, it is to be continued. Quite a strong body of investigators exists in Stockton; people in good position give attention to the subject, and several very excellent media have been developed. In the adjoining towns of Middlesborough and Saltburn-by-the-Sea Spiritualism just manages to exist; in the latter town, though, it has the better chance. Ferry Hill and Durham call for no special notice, while near to Durham are Chester-le-Street, Ouston, and West Pelton, towns where quite an interest has been created. The population being largely of a mining character, it is a pleasant reflection that Spiritualism has found so many earnest enquirers in the above places. If the local forces in the above districts could be united, much good would result. Reaching the Tyne district, Gateshead may be mentioned as containing a number of earnest and intelligent Spiritualists. Literature is in good demand, and though the movement has no means of publicly expressing itself, it is still strong enough to supply a numerous contingent to the meetings held in its sister town, Newcastle-on-Tyne.

In this last-named town Spiritualism presents a front at present unequalled by any place out of the metropolis. All the various phases of spiritual phenomena are prevalent. Trance, physical, form, and other degrees of mediumship abound. The Newcastle-on-Tyne Psychological Society is the most successful provincial organisation; its prosperity is amply attested by its last annual report, which recently appeared in your columns. Its meetings for *séances*, lectures, and discussions, are all well attended. The audience at its Sunday evening services, held regularly every week, often numbers close upon two hundred. The range of speakers embraces normal and trance workers of alike local and general fame. A powerful work has been accomplished in the town. Among the numbers that accept our facts, and believe them the work of spirits, could be enumerated a well-known gentleman in Newcastle of no mean scientific attainments, and an editor who is connected with a liberal daily paper. Altogether Spiritualism in "canny Newcastle" occupies a respectable and substantial position.

Newcastle fills the condition of being a local centre of a very populous district, and in many of the smaller towns around, Spiritualism is well-known. On the south side of the river Tyne are Gateshead, already mentioned, also Jarrow and South Shields, and stretching round the Tyne mouth to the south we come to Sunderland. In each of these places Spiritualism has a certain standing. In Jarrow the movement is not strong enough to manifest any public action. In South Shields a local circle, called "The Excelsior Circle," holds regular meetings on Sundays, Tuesdays, and Thursdays, the phenomena exhibited being chiefly in the form of trance mediumship. In Sunderland there is no organised society, but Spiritualists are fairly numerous and occasionally hold public meetings for lectures. The local press, the *Sunderland Echo* and the *Daily Post*, give favourable reports. In South Shields the columns of the local *Daily Telegraph* often contain letters on the facts and philosophy of Spiritualism. The only place of note on the north bank of the Tyne—so far as Spiritualism is concerned—is North Shields. There is no society. The numbers are few, but a circle has lately been formed. The Spiritualists of the town usually cross the river and attend meetings at South Shields. The two towns face each other. They are quite easy of access.

North-east of Newcastle are Seghill, Bebside, and Choppington, three mining villages, and Morpeth, a town of some size. In all the above Spiritualism has obtained a footing. Lately the work of promulgation has been rather at a standstill. Those who have taken an interest have worked with much zeal; at present, though, their labours are all but suspended. West of Newcastle your correspondent does not hear of anything worth recording in these notes, until the West Coast is reached. That will be treated subsequently. Before quitting the district under notice, it may be mentioned that the Hartlepoons, East and West, are at present almost destitute of Spiritualism—no society, no regular meetings, few Spiritualists, and fewer media. The old historic town of Berwick-on-Tweed does not exhibit any indications of suffering from an attack of Spiritualism, even in its mildest form. As the last-named town is on the border-land between England and Scotland, your correspondent will pause for the present. In his next communication he will visit Scotland, and make a brief tour southwards by the way of the West Coast.

SPIRITUALISM IN IRELAND.

SIR,—My flying visit to the sister island is now finished. I have many reasons to be gratified with the result of my travels during the last four weeks. I gained much information during my stay, but having pledged myself that that information obtained should not find its way into print I have withheld much that would have been interesting to your readers. I presume what cannot be helped must be endured, and

I do hope that the time is not far distant when persons will be able to say what they truly think and know, with less fear of giving offence to "Authority," whether scientific or theological, than they do at present.* Bad as England is in this respect, Ireland is worse. Almost the first inquiry made about a visitor is "Is he a Catholic or a Protestant?" If a Protestant, "What sect does he belong to?" But for a man to admit he is a Spiritualist is simply to ostracise himself at once. "Society" excludes him, and "Authority" anathematizes him. It requires a man of most independent stamp of mind to take up arms against such a sea of troubles.

It is pleasing to know that such was the result of my humble efforts as a mesmerist, that at no distant period my visit will be renewed, at the request of gentlemen whose position in the literary and scientific world prevent me at present making use of their names; and in obedience to their request and urgent desire I will give a series of public lectures on the subject of mesmerism in the principal towns of the "Green Isle," as soon as my present English engagements and contracts are fulfilled.

Belfast was my last stopping place. It was here that the subject of mesmerism was first introduced to public notice through the efforts of my sincere friend, Dr. Berry, of Donegall-street. Dr. Darling, the American "Electrobiologist" made his first bow to a public audience in the round room of the Rotunda some thirty years ago through the agency of the same gentleman.

Zykoski and Stone, the only mesmerists of any note, who have appeared in Ireland since then, will not forget the spirited manner in which this gentleman acted, who was then the proprietor of two Dublin papers and Portobello Gardens.

This gentleman is deeply interested in the subject of Spiritualism, but not having the opportunities for investigation of his more favoured brethren in the metropolis, he is scarcely committed in the matter, therefore cannot be called a Spiritualist. Of phenomenal Spiritualism he knows little, but not so with its ethics and philosophy with which he is thoroughly acquainted, and it fills a void in his astute mind, which the credulism of rampant theology could never occupy. Dr. Berry was most anxious to do by me as he had done with the lecturers already named, that is, support me financially and aid me by his influence. I regret I had to decline, as the pressing nature of my engagements prevented me from accepting his very kind offer.

I mention this simply to show that there is a spirit abroad even in Ireland, that makes an interest in such tabooed subjects as mesmerism and Spiritualism.

I am sorry I could not remain longer in Belfast than I have, as it prevented me attending as many *séances* as I might have done. I know at least half a dozen circles held in this town, but how many more I cannot say. People are prevented from speaking out from fear of Mrs. Grundy and the devil. The latter, by the by, is a very important personage here, and occupies a position almost equal to that of the Deity Himself in the various pulpits. I listened to a very learned sermon last Sunday in church, proving his existence and position from Scripture, from which I was led to conclude it was also necessary to believe in the devil before a man could be saved. Fear prevents a large number from acknowledging that they are even investigating the subject of Spiritualism. I attended two *séances*; the first was at the residence of Mr. John Scott, whose work and pamphlets I mentioned in my last letter.

The principal phenomena consisted of inspirational speaking and writing. There were two controls who gave no name, but were recognised; one spirit claimed to be "Channing," another "Chalmers;" another, a right reverend gentleman, who had baptised Mr. Scott when a child, according to the rites of the kirk, and somewhere in Ayrshire. Another claimed to be his father, and, after referring to matters present and past of a private nature, wrote his name in full, through the hand of the medium. Mr. Scott said that there was a remarkable similarity between it and the signature of his father. He was satisfied with it as one of the many tests of spirit identity he had received, especially as the medium neither knew his father nor his handwriting, nor was he ever in the house before. The medium had a number of controls, very distinct from each other, and to my mind affording evidence of the presence of intelligences unseen to mortal gaze.

Mr. Scott introduced Spiritualism to a Belfast audience at the Corn Exchange Hall, some twenty years ago, but at that time it was like casting pearls before swine. The unfortunate medium was badly used—the young sprigs of Galen from the Queen's University, took the place by storm, cheered, and made "cat-calls," to drown the speaker's voice; finally the rougher elements, easily influenced by the example of the college gentlemen, amused themselves by tying pocket knives to the ends of their walking sticks, and sticking the medium in the legs under the table while he was lecturing. The attention of the police was called to this disgraceful state of affairs. They, in the discharge of their duty, simply laughed at the sight, and thoroughly enjoyed the fun as they called it. The poor medium thankfully escaped with his life. Mr. Scott was escorted to his home, as his life was in danger also. The mob brought the meeting to a satisfactory conclusion, to the intense delight of themselves and the orthodox world, who had no room for either mediums or spirits in their philosophy, by doing all the damage they could to the hall, leaving Mr. Scott to pay the bill. Since then there has not been any public attempt to advocate Spiritualism in Belfast.

Belfast is undoubtedly the Eldorado of parsons and priests; everything and everybody are under their sway and influence. At birth, marriage, the everyday concerns of life and death, they are omnipresent. The one who would dare to do aught against their wish is a marked man. Tyndall suffers for his Belfast address delivered several years ago, from attacks by these pulpit fault-finders. They must be up and doing, so when not preaching to their congregations, they are preaching at some one else. Religious controversies are all the rage. Roman

* And with more independence of character on their own parts.—Ed.

Catholicism and Protestantism, Trinitarianism and Unitarianism, Church and Dissent, all keep hard at it, hurling anathemas at each other's heads, and are so busy finding "motes" in each other's systems, that they are oblivious to the "beams" in their own. But notwithstanding their differences, they would unite with each other, and present a firm front of opposition did Spiritualism appear in the field.

The other *séance* I attended was very interesting, but I am not permitted to say anything about it.

Mesmerism would take well in Belfast as an amusement, not because the people believe in it, but from the desire to be entertained. Theatre-going is denounced Sunday after Sunday, as very sinful; they are, therefore, compelled to take their relaxation by other methods. Concerts, lectures, entertainments, tea-parties, are very popular. Stone, the biologist and phrenologist, did well here, so did Professor Fowler.

I think I have faithfully represented the state of affairs, as I have found it, from such observation as I could make whilst in Ireland. In every instance where I have been requested to suppress names or facts likely to create unpleasantness, I have so done; but I sincerely hope, before long, that there will be found more of that class who dare to be honest to their convictions, let the consequences be as they may; and when the worship of "great names" and those in authority, will become a thing of the past.

Mesmerism and Spiritualism are treated as if synonymous subjects, and it is not until they are faithfully and fairly placed before the public that they will be able to discern the difference. To others, henceforth, I shall leave the investigation of Spiritualism, and devote myself to mesmerism as the self-appointed task of my life. For myself I ask nothing, but for the subject I advocate I shall ask much. Whether mesmerism be true or false, by the touchstone of science it must be tried. If it cannot stand that test, let it for ever fall, and all its professors with it.

J. COATES.

Belfast.

SPIRITUALISM IN BLACKBURN.

SIR,—Your correspondent "X" in his provincial notes observes—"In Blackburn Spiritualism has fallen down very much, crude methods of presenting and investigating the phenomena being largely responsible for the present decadence of the movement there."

Your correspondent must be much mistaken, or he is badly informed. Being, as one of the earliest adherents, acquainted with the progress of the movement from its commencement in Blackburn, I am able to affirm that there has been no crudeness in the method of presenting the subject to the public. The ordinary means have been adopted, the subject has found favour with a considerable number, many private circles have been formed, at which undoubted and most reliable evidence of spirit communion has been obtained, and I may safely state that a few hundred people have been more or less impressed with the truth of immortal life, who before held the notion but vaguely, and by the efforts made many more have heard the philosophy propounded in lectures by Messrs. Morse, Quarumby, and others, the former two being particularly well received.

The most intelligent adherents of the cause are as firm as ever; their convictions were formed from personal and family experience, and cannot be shaken by the shameful and degrading tricks that have been palmed upon them by Miss Wood; they hold that the gross dishonesty of that so-called medium is the cause of any "decadence" that may have occurred, and not a defect in the manner in which the subject has been presented to the public. Nor are they disposed to accept the platitudes and sophistry of the *Medium and Daybreak* in explanation or extenuation of Miss Wood's guilt. Subterfuge will not do for those who have a knowledge of facts.

Let mediums be honest, manifestation or no manifestation; then the spiritual atmosphere would soon be cleared, mere wonder hunters would be disappointed, and mediums would preserve their integrity. The cause is too sacred to be trifled with by such daring adventurers as Miss Wood; if ever she had any mediumship, which I very much doubt, it is lost. When she has been successful, as during her first visit to Blackburn, the simple solution is they did not detect her fraud.

J. B. STONE.

METHODISTS AND MESMERISM IN HACKNEY.

SIR,—A mutual improvement association was a few months ago formed at the Brookfield-road Primitive Methodist Church, South Hackney, which seemed fair to succeed, it being understood that membership was not conditional upon the acceptance or profession of the theological views held by that section of Christendom.

Imagine, sir, my surprise, especially as I am a believer, and hold sound doctrine, at the president placing his veto on my essay on mesmerism, composed principally of extracts from valuable articles which have appeared in your journal.

Heresy manifested itself, a lady actually denying the divinity of Christ. A council was held by the superintendents of the circuit, a letter from which to the class gave the alternative either to expel the obnoxious individual or dissolution. To the honour of the class, a motion refusing to expel and condemnatory of this arbitrary proceeding was carried unanimously.

Next Saturday, 27th, at eight o'clock, some members will meet to form a new association at 80, Benthams-road, South Hackney. If there be any readers of this paper in the locality, perhaps they will come over and help us.

CHARLES RHYS.

6, Field View, London-fields, E., Oct. 22nd, 1877.

MATERIALIZATION OF SPIRIT HEADS AND SPIRIT PHOTOGRAPHS IN THE DARK.—NO. XIV.

SIR,—To my regret, I have not yet received the queries from the "Research Committee" which I had been led to expect, relating to the notion which seems to have sprung up among a few over in London, that our moulds and busts may perhaps have been derived from

plaster casts, or marble busts, brought in as *apports* by fraudulent "elementaries" or other lying spirits. I hope they will be sent without further delay, because I am liable to be any day (now that these French elections are over) called away to California in a hurry; and, though very much crowded with occupation, I wish to meet them fully and categorically before I leave.

In the matter of our photographs in the dark, I have only to report that we are going on getting marvellous things, interspersed amidst failures to get anything but confused impressions on the plates. There is something wrong in our machine, or in the working of it—in the objective, or in the focussing, or in the employment of the different diaphragms, or in the proper time for the poses. For instance, when the Count, in the black dark room, appoints five minutes for the time, which I in the next room mark by my watch, and call through the door, we do not know how long the time of the pose has really been; for John King has told us that they have sometimes more or less difficulty and delay in forming the materialised spirit to be set up in front of the camera. It is thus pretty much a matter of rule-of-thumb (and very uncertain at that) how long the real pose is of the fully materialised spirit, and how the details of the apparatus ought to be adapted to the time of the real pose. And the time is of the essence of the operation. There is also the question of the "aberration" in connection with the focussing and the objective. We get forms quite good and well defined in the middle, yet dark and confused, and scarcely distinguishable in the outlying parts, head, and lower extremities. You see the Count is not a "professional" in photography, and we cannot employ wet collodion (much more quickly sensitive, but requiring to be immediately used) for want of the conveniences on the spot. And further, as we are told, the spirit form set up before the instrument sometimes is unable to "hold together" long enough, its particles of matter falling away, or collapsing, or dispersing. We have had forms of perfect beauty and perfect grace, floating in the air, in a kneeling posture, or in a reclining one—again draped only with their hair, and their spirit innocency, unconscious of nudity—and yet with their faces quite undistinguishable, so that we cannot even know who they are. We can only go on with patient perseverance and experimentation, assured, and believing, that we shall finally get them as perfect as any photographs taken from nature in the sunlight. These photographs of the heavenly innocence of a high plane of spirit life are only for the Count and Countess. Not even am I allowed to have copies of them (though I can see them on the plates and on the proofs), because I am not to be trusted not to show them to outsiders.

There is something in this, it seems, too sacred for the multitude of our earth plane. Nothing can be more modest and innocent and original than these poses, and nothing more perfect and beautiful than the forms, so far as they are formed, for none of them have yet been complete. On the whole, I have witnessed enough to have my mind penetrated with the belief that in the higher planes of spirit life there exists no need nor reason, material or moral, for those draperies which (according to the allegorical myth of Eden) only began after sin and conscious shame had entered into the life of humanity.

I do not witness these things inside of the *séance* and photographic room, my part being that of timekeeper outside, where I can have the light to note the minutes on my watch. But the Count has once seen the entire form in profile kneeling in the air (illuminated by John King's light), as it was about to be presented before the camera. I could hear his exclamations of how beautiful it was, which he afterwards explained to me. I rather fancy that I am regarded as not quite spiritually-minded enough to be allowed to witness them, just as I am not allowed to have copies of the photographs of them. I am not quite sure about this. It was only once that the Count thus saw the spirits about to be photographed. On all other occasions there is nothing but the black dark; and he has no idea of what will turn out to appear on the plates till they are developed at Fontaine's, the photographer. John King never seems to know himself how the plates will result, for he frequently tells the Count to take the medium with him to see them developed, and so as to enable him to see them too, for that he will also go.

A point worth noting. Firman has had for some days a bad cold in the head, affecting his voice. The other day, when John King began to talk as usual (he always begins by asking how we are, and the Count often returns the polite inquiry), he said, "I have got a cold and a headache; I feel as though I had a piece of meat in my throat, which I cannot get either up or down." Your always inquisitive correspondent (a critical habit which John King is often impatient with) said, "You have a cold! Why, can you have colds there?" "Have not I explained this to you often enough?" And then he went on to expound, what I understood well enough, how he got the elements for his voice out of the medium's vocal organs, and, if they were in a deranged condition, the effect must be apparent in him too. But this was not what my question had meant; it went further than the mere influence on the intonations of his voice; it referred to his having "a cold," and headache, and feeling as though he too had a congested throat. The next day I referred back to this, and asked him whether he equally shared or sympathised in any other ailments the medium might happen to be suffering from in other parts of his body. "If, for instance, he had a colic, would you feel the pain too?" "Certainly, if I formed that part of my body." Thus, if Firman's feet were swathed in gouty flannels, John King, if materialised down to his feet inclusive, might feel twinges suggestive of a place which neither he nor I believe in.

Oct. 21.—Our *séances* are now interrupted, Firman having been called over by telegram to England, to what is feared to be the death-bed of his mother. I have above mentioned a noble figure of John King reclining in the air, photographed in the dark. I was mistaken in saying that the figure rested on the elbow. It at first suggests that impression, but it is not so. The figure simply floats in the air, in a

graceful and majestic position. We have since obtained another somewhat similar one, not yet transferred to paper by the photographer, but said by him to be much better, as a photograph, than the former. The face is clearer and the feet complete, those extremities being the parts which suffer from the "aberration," owing to the large size of the plates and the short focal distance.

I have not yet received the "queries" of the Research Committee in regard to the moulds and busts, but hope they will come so as to enable me to respond in your next number. Otherwise they may probably come too late.

The other day took place a good verification of the honesty of Firman as a writing medium. He generally writes, at the close of the *séance*, in a dashing hand, for "John King;" occasionally for "Glaucus," the writing in the latter case being backward, but rapid, and only legible when read through the paper, from behind. The other day the Count had brought a lot of paper to be mesmerised by Glaucus for the relief of pain (this in pursuance of previous arrangement). The paper had been cut into uniform pieces of about five by three inches, and was white. The package of it was taken by John King into the cabinet, where Firman was asleep. John King presently asked for a pencil, which the Count gave him. "I have now given the paper and the pencil to Glaucus," he said. In a few moments he handed both back. When the candle was lighted at the close, we found that two of the sheets had been covered with writing, in the well-known backward writing of Glaucus, and signed as usual "Glaucus Vale." The lines were close and correctly parallel, filling the page space but not overrunning it. It was writing impossible for fraud to have performed in the dark. I cannot tell you its contents, for as soon as I began (indiscreetly) to attempt to decipher it, raps under the table called for the alphabet, and I was told, "It is private." It was meant solely for the Count.

Oct. 22.—Have seen to-day the last photograph of John King, above mentioned, reclining and floating in the air, very nearly the same pose as in the preceding similar one, and the figure of about the same length; a much better and more distinct photograph, except as to the face. The photographer says that that was moved a little; the figure nude in its upper and lower parts; his well-known "lamp" present in both, but more distinct in outline in the latter; the drapery dark in the one while light in the other; the lower limbs rather slender than heavy, and the natural hair on them, as in life, unmistakable; while in the preceding one we were left uncertain whether the marks seeming to represent a somewhat hirsute condition did not perhaps proceed from the defects of the collodion; the hands and feet quite distinct. The Association will receive copies of both. These phenomena of forms floating in the air and photographed in the dark (with variations every time) are perfectly crushing to those who will never give in to spirits. Why do not you try for these things over there, too (as I have before urged in regard to moulds and busts) through Williams, who is certainly assisted by the same spirit medium, commonly called "John King." And when you get them invite Tyndall and some photographers to come and put their own fresh plates in the camera, and then stand beside it in the dark, and then develop and print the results for themselves. It would force even him to become a Spiritualist, just as a worse recalcitrant against a new truth was once forced, on the road to Damascus. J. L. O'SULLIVAN.

Rue Solferino, Paris.

ASTROLOGY.

SIR,—From reading the letters which have recently appeared in *The Spiritualist* on the subject of astrology, I have become much interested in the science, and should feel greatly obliged by your allowing me to ask "Aldebaran" if he will kindly give me the title and price of the book, close application to which for a short time will enable the student to "read the various schemes he erects with facility and correctness," or that of any cheap elementary work on the subject. ELIZA BOUCHER.

Albion Villa, Fremantle-square, Bristol.

SIR,—The interest in this subject may be inferred from the several private letters I have received from strangers in relation to it since the publication of the correspondence in *The Spiritualist*. I would ask leave to correct the impression that I know anything of the subject, or am at all qualified to direct the studies of inquirers.

Encouraged, however, by "Aldebaran," I have during the last few weeks learned to erect a figure, and to put a question to the stars. Writing now, about two hours before the probable decision of the only question respecting which I have inquired, I hope to place my prediction in your hands in time to take it out of the category of prophecies after the event, although for your readers, who will not see it until published (if you think it worth publication), it will seem to have that character.

On the 15th inst., a friend being interested in the success of a certain horse—Rosy Cross—in the Cambridgeshire Stakes (to be run for this day at 2.50 p.m. at Newmarket), it occurred to me to test the value of horary astrology in the hands of a beginner. Fixing, according to the directions of Lilly, upon the moment when the resolution to erect a figure was formed, I have since drawn one for 11.55 a.m. (clock time), or 12h. 14m. 14s. (Oh. 14m. 14s.) mean time, on the 15th. And this is the result. The houses chiefly concerned are the second (for gain), the fourth (for the event), the fifth (for gambling), the seventh (contention and victory), and the twelfth (for the horse). The first, of course, is assigned to the querent, whose signifiers are Saturn and the Moon. Saturn is in the house of Jupiter in conjunction with Mars, and is lord of the second, the house of Gain. Jupiter is in the twelfth house, which is his own (Sagittary). He is in trine aspect to the Sun, who is "disposed of" by Venus, she being in the eleventh, or house of Hopes, and she is found in one of the signs of Jupiter, who thus "disposes of" her. As I read these positions, Jupiter should absorb good influences from Venus and

the Sun, and impart them to Saturn, the querent's planet, and to the horse, which he signifies. Venus also is lady of the fourth, the house of the *event* of the race, and casts a good aspect to the Moon (the con-significator of the querent), as does also Mercury, likewise from the house of Venus. Moon is in the ascendant house, and also lady of seventh—the house of Victory, as also of the opponents—she is in a sign ruled by Saturn—the only decidedly evil aspects that I can discover is the opposition of the Sun to the "Part of Fortune" (which is also cadent), and the conjunction of Mars with one of the significators of the querent. But the influence of the Sun is modified as above-mentioned. Some of the testimonies are weak, but, on the whole, they seem to me remarkably significant of success. I am somewhat confirmed in this conclusion by having lately seen a map of the nativity of the querent (drawn by "Raphael"), whereby it appears that the Moon, which in my figure is one of his significators, and in the ascendant, well fortified, is his ruling planet. Would "Aldebaran" say that I was right in advising the querent not to "hedge" his bet?

I should add that at the time of the figure the betting against Rosy Cross was about ten to one, though now she has become first favourite at five to one.

October 23rd, 1877 (1 p.m.).

MR. MORSE'S SOIREE.

SIR,—Will you kindly publish the amount Mr. Morse received from his benefit *soirée*, and the names of the ladies and gentlemen who kindly specially contributed towards his benefit. The total sum he received was £16, after all expenses were paid. The special subscriptions were: Mr. C., £10; C. P. G., £2; Mr. Adshead, £1; Mr. Alexander Tod, £1; Mr. Thoru, £1; Mrs. Tebb, £1; Mr. Massey, 10s.; Mr. Stone, of Blackburn, 10s.; Mr. Lamont, 5s.; Mr. N., 10s.; A Friend, by Mr. Morse, 10s.; Mr. Regan, 5s.; Miss D., 2s. 6d.

AGNES MALTBY.

REINCARNATION.

SIR,—The gentleman who was aforesaid "a savage babe-eater in Saturn," and now appears, in your issue of the 28th ult., as an unknown quantity, "X," will have, I fear, to be "clad with that vest of Nessus called the flesh" again and again ere he will realise the fact that there are beings, in and out of the flesh, who are silly, lying, weak, mischievous, and credulous; and that nine-tenths of "spiritual communications" do not originate with spirits at all, but emanate from the brains of imaginative, excited, and vain sensitives, under a kind of hypnotism, and mesmeric influence of their open-mouthed devotees in the flesh. (If our opponents think that all Spiritualists believe that every mediumistic phenomenon is produced by spirits, let them be informed that Mr. A. J. Davis, a Spiritualist and medium, wrote, years ago, in his book called *Penetration*, to the effect that the agency of a disembodied spirit is represented by only a tenth part of the phenomena he may have excited.)

"X," in answer to the question, How is it that spirits deny reincarnation? says: "They deny it to those who are not willing to receive, or capable of receiving, the fundamental truth." Exactly. The medium confirms the predominating views of the people present. If we have learnt anything of mediumship, we have learnt this fact—the action, conscious and unconscious, of mind on medium; and yet enthusiasts, under the influence of a dominant idea, shut their eyes to it. "The Calvinist smells brimstone in the perfume of every rose, and sees total depravity in the smile of every infant."

"X" says that "the receptability of spiritual truths is not very great in the Anglo-Saxon race." If he means that the generality of English people do not take to Spiritism, I thank him for the information; though I protest against this narrow use of the term "spiritual truths." To hear some talk, one would suppose that none but a Spiritualist has an eye open for spiritual truth, nor a heart to receive it.

Those who love truth, and seek all knowledge that pertains to the higher life (by which I mean, *not* the life to come, but thought-life and affectional life in their purest forms) are busy folks, and can well afford to let idlers who inhabit cloud-land forage out "information" from their equally idle "spirit-guides" on the number of their incarnations, their follies in previous existences, the fashions in houses and hats in the summer-land, and so forth.

I hope, sir, that no casual readers of your paper, who are also inquirers into the important and interesting science of Spiritualism, will suppose that "X" speaks for any but himself, when he says that Professor Tyndall and other men of science who oppose Spiritualism "get nothing at *séances*, because they do not go after truth, but after error." The reason why they get nothing satisfactory is, of course, because they do not go to *séances* enough. "X" says, "They are incapable of swallowing one atom of spiritual food." How offensive and silly this is! Here, again, is "spiritual" used in the narrow and pettifogging sense of relation to the other world. The food of the spirit is that which sustains its vigour and enlarges its powers. The spirit manifests itself in the phenomena of intelligence and affection, and its food is knowledge and love.

On "X's" showing, Messrs. Tyndall, Huxley, Lewes, &c., are lower in the scale of spiritual progress (*i. e.*, of knowledge and love) than himself, because they are "youngsters" in the number of their incarnations: whereas "X" has been at the reincarnating business for at least forty centuries. It is because they are such youngsters that they cannot "understand spiritual things," therefore their religious status is inferior to that of any superstitious and immoral old woman who is a believer of spirit-rapping.

Your correspondent, Mr. Gledstones, speaks of Tien Sien's reticence on the subject of reincarnation as proof that he has nothing to say against the dogma. To me, this reticence shows the power of Mr. Morse's mediumship—the power of sustaining the individuality of the spirit, and resisting the "mental atmosphere" of the audience.

Your correspondent seems to think that John King's contradictory statements respecting himself prove that he has had more than one incarnation. To a simple-minded and ordinary person like myself (who has heard that worthy contradict himself on a score of matters upon which one would suppose he could not have two opinions), the conflicting statements show that a *John King manifestation is a compound thing, to the formation and colouring of which a diversity of influences from more than one quarter contribute.*

Let me commend to "X," and to that little (very little I hope), "group of Spiritists at Bordeaux who know all about their previous existence," Professor Gregory's book on mesmerism, and other works on that subject. Let me also advise them to study the less difficult phenomena, before they theorise on the more difficult.

I feel, sir, that I ought to apologise for taking up so much of your space in noticing the remarks of the gentleman (who lost his head some years ago) on the "French Folly." D. H. W.

SLATE-WRITING PHENOMENA.

SIR,—By invitation yesterday I attended a *séance* with Mr. W. Eglinton and F—, to try to obtain slate-writing. Having procured three slates, one 6 inches by 8 inches, the other two 8 inches by 12 inches, we sat in our usual *séance* room at Aldwyn Tower, and first had rather a lengthy chat with one of the guides of the medium in the direct voice. Then I obtained a light, and F—, with myself, cleaned the slates. Having a gimlet hole bored in each corner, they were tied very firmly together with a separate and peculiarly coloured string, making it impossible to tamper with the inner sides of the slates without cutting the four well secured corners. For the satisfaction of F—, who had never seen this form of manifestation before, I gave the slates a final rubbing with my handkerchief the moment before securing them, and having placed a small crumb of pencil between the two, tied them down, and was perfectly satisfied that it would be a complete test if writing appeared on the inner sides. She marvelled how the spirit could write with so small a piece of pencil.

I then took the tied slates in my two hands, and kept them moving two feet from the table, in the full light all the time. Mr. Eglinton had hold of two corners and I two. In a moment we could hear the tiny scrap of pencil rapidly traversing within the closed slates. So distinct was the sound that we could hear the dotting of the i's and the crossing of the t's. Within two minutes the sound of writing ceased, and I cut the four knotted corners of the slates open. One slate was covered from top to bottom, lengthways, with minute writing, but as plain as copper-plate, each letter being distinct in itself; there were 186 words. The message was as follows:—

"On the shores of spirit-land. My wife, Anna, greeting,—Darling: My work in Cardiff still progresses. Drunkenness must be rooted out from that town. With God's help, I may be able, as a spirit, to help those who, unfortunately, cannot help themselves. Cheer up! for the cause which you have so much at heart must, in the end, be triumphant. Under the able care, as you are, of your friend Mrs. Nichols, you can do your work in safety and peace, as I do mine. God grant my children may see their faults, and the error of their ways, before it is too late to turn back. Little Franky must be a dutiful boy, and Mary must be so, likewise, or they will for ever be irretrievably in fault; and ask them to recollect, faulty children do not come to us. Anna, my presence with you to-night is to show to you and the outside world what we can and will do. Give my spiritual regard to Mrs. Nichols. God for ever bless you. My ways are altered now, Anna.—Yours, SAM'L. WILKES."

The other side was half-full of writing, from corner to corner, and contained 140 words, of a more private character. This writing is the most perfect test I have ever seen, for I cleaned, fastened, and held the slates firmly myself, and they were never out of my sight an instant.

We were to still receive more manifestations. The small slate was then held under the table, with a long pencil resting on it. Mr. Eglinton this time held one corner, and I the other. We obtained several messages in this manner: one was a sharp rebuke to F—, who complained because the writing was not so perfect as it had been on the large closed slates.

We now placed a blank sheet of paper and lead-pencil on the table, under the cloth, and laid our hands on the table. We heard writing, and on looking, found "*Your Aunt Lucy is here*" traced upon the paper.

Our *séance* ended by the musical box being put under the table with the lid closed; I held Mr. Eglinton's feet and one of his hands, F— held the other, and in full light the box was stopped, set going, played fast and slow at command, and signalled answers; then hands (one I knew well) touched us, bringing to mind the words,

Oh for the touch of a vanished hand,
And the sound of a voice that is still.

I wish to say a word or two about my husband, whose message is given. Soon after he passed away from our midst, he told me, through the lips of Miss Rhondda Williams, that he would seek a true, good, honest medium, through whom he could materialise. He found Mr. Eglinton. Twice I saw him at Mrs. Makdougall Gregory's; last October he materialised here in the presence of Dr. and Mrs. Nichols and myself, and was the same living Samuel Wilkes as of old. He has been twice photographed—once with his medium, Mr. Eglinton, by his side.

ANNA WILKES.

Aldwyn Tower, Malvern, 21st October, 1877.

ANSWERS TO CORRESPONDENTS.

E. (Southampton).—To try experiments in the mesmerising of animals, make passes over them in accordance with the instructions recently given by Captain James in these pages, how to mesmerise human beings. The results of experiments will be published.

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

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