

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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The Spiritualist Newspaper.

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LE MESSENGER, a fortnightly Journal, appears on the 1st and 15th of every month. Price 2d., or 5 francs yearly. Belgium—37, Rue Florimont, Liège. London—The Spiritualist Newspaper Branch Office, 38, Great Russell-street, Bloomsbury, W.C.

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The Spiritualist Newspaper,

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

VOLUME EIGHT. NUMBER FOURTEEN.

LONDON, FRIDAY, APRIL 7th, 1876.

THE DEVELOPMENT OF NEW MANIFESTATIONS IN SPIRITUALISM.

THE sitters in circles have considerable power over the kind of manifestations which are developed—a circumstance which is not generally known. If a physical medium obtains five or six different kinds of manifestations in their incipient stages, one of these orders of manifestations could be specially developed if the sitters expressed strong wishes to that effect, and in the exceptional development of the one, most of the others would either fall off or remain at a standstill. The spirits are usually anxious to please the sitters, and to carry out their wishes, but more especially do they act in accordance with the desire of the medium. If the sitters desire a particular manifestation, and the medium does not do so, very little headway will be made in that particular phase. When the news of the obtaining of materialised faces in America first reached England, there was a great desire to obtain that particular class of manifestation here, and it was found that those mediums who obtained spirit hands and spirit voices could by sitting for the purpose obtain faces, the one manifestation being but a further development of the other. The reason that there is now so much sameness in the physical manifestations throughout England is this: rising mediums have heard of the manifestations of those who have gone before them, and which the public throng to see, consequently their own spirits follow the example set before them; but Spiritualists having become tired of the common manifestations of fiddle-flying, and the materialisation of hands and faces in dark cabinets, it is high time that something fresh were developed. There is a great want at the present time in the movement of mediumship like that possessed by Mrs. Mary Marshall, who could obtain strong manifestations in broad daylight, under the most adverse conditions. Although manifestations are usually stronger in the dark there is nothing like good light *séances* for beginners. At present in England we have nothing in the spiritual movement to equal the light *séances* once given by Mrs. Marshall. Another kind of manifestation which might be developed with advantage is that in which spirits transport small objects long distances, as in the example where they carried letters to and fro between Baron Kirkup and his daughter, faster than a railway train could travel. The advantage of developing this manifestation would be that it would tend more than anything else to give the death-blow to the psychic force and unconscious cerebration theories; moreover it might prove of considerable practical utility. As yet the distance to which the spirits can carry objects between circles has not been found out. If they can carry small objects or letters with unprecedented velocity between England and America, the fact could be verified without any difficulty, and would give not a little impetus to the progress of the spiritual movement. The way to obtain such manifestations, which once began in England, but were not encouraged, is for two physical mediums who chance to agree with each other to sit together for a time until they are *en rapport*. Then let the spirits practise carrying small objects from the one to the other, gradually increasing the distance between the places where the circles are held. There is no difficulty in getting further developments of any manifestation which has once been presented at a circle in its incipient stage, if the sitters and the medium express their wish to have more of that particular phenomenon, and if endeavours are now made to bring new manifestations into the movement, the mediums through whom they come will meet with full appreciation of their services on the part of the Spiritual public.

SPIRITUALISM IN FOREIGN COUNTRIES.

SPIRITUALISM in France seems to have lost none of its activity, notwithstanding that one of its leaders is under the ban of the law. The *Revue Spirite* for March opens with an article of some seven pages, by M. Leymarie, on the text with which it closes: *Un esprit qui dort dans la pierre, rêve dans l'animal, et s'éveille dans l'homme* (Spirit slumbers in the stone, dreams in the animal, and awakens in man). The same journal contains a translation of portions of the article on the test experiments with the spirit photographer, J. J. Hartmann, from the *Banner of Light*; also an account of the prize medal awards by the British National Association of Spiritualists, in which the writer dwells with some pride on the fact that the gold medal was won by the champion of French Spiritism, Miss Anna Blackwell, not forgetting to eulogise the impartiality of the English critics in "crowning a work of merit, apart from prejudice." Considerable space is given to an extract from Sir Walter Scott's work, *Demonology and Witchcraft*.

The case of a young servant-girl at a farm near Chartres, who appears to be a strong physical medium, has attracted the attention of the local journals. Not only are knives and forks said to dance in her presence, but even bricks and tiles fall from roof and walls when she stands near to either.

A letter, signed Alphonse Denné, written from Guanajuato, Mexico, gives the details, from the writer's diary, of the materialisation of the first "full form" in that country. After one hundred and eighty sittings, extending over more than a whole year—sittings at first held infrequently, and latterly almost daily, the spirit-form, recognised as the daughter of the writer, walked out of the cabinet. Her first words were: "How sad it is to return to this world!"

The *Revue* also gives the programme of a society lately founded at Florence, in Italy, under the name of "The Pneumatologico-psychological Academy," the object of which is to study "certain marvellous manifestations of invisible intelligences, obtained by means of some material instrument, organic or inorganic." Correspondents will be appointed in every province of Italy as representatives of the academy, whose duty it will be to promote its objects in their various districts. Ladies will be admitted as members on the same terms as gentlemen. The president is Baron Michele Guitera de Bozzi, and the secretary, M. Francesco G. A. Campana.

Psychic Studies of the last three months have contained, in addition to the articles by Professor Butlerof, which have appeared in full in *The Spiritualist*, accounts by other writers of their experiences with Mr. Williams in Holland and elsewhere; of particular value is the testimony of M. Aksakof to the much-disputed ring-test, which that gentleman obtained under stringent conditions the last night of his stay in England. M. Léon Favre-Clavairoz, French Consul at Trieste, also contributes an account of physical manifestations through an Italian medium, produced by a spirit called Alphonso.

Professor Hoffmann, of Wurzburg University, writes a series of critical articles on *Materialism and Spiritualism*, having reference to a work by Dr. H. Dühring, in which Mr. A. R. Wallace is attacked for his advocacy of Spiritualism. A paper by the late Dr. M. Funk, who passed away from earth last year in Illinois, U.S., relates how the writer investigated certain strange phenomena in a haunted house in New Orleans.

The able manner in which *Psychic Studies* is conducted, the liberality of its editor, M. Aksakof, and the industry of the sub-editor, M. Constantin Wittig, make it a matter of deep regret that the journal will probably, after this year,

cease to exist, unless substantial help is forthcoming in aid of the burden of expense, which has hitherto been borne by M. Aksakof alone. He, a Russian nobleman, resident in Russia, has provided Germany, the home of the Spiritualist philosophers, with all the best literature of modern Spiritualism in excellent translations, besides a monthly magazine with current news of the movement.

Spiritualism in Belgium is doing well. The new Flemish-French journal *De Rots* is well adapted for circulation among all classes of readers in a country of two languages, and the *Messenger* of Liège keeps up its high tone as a critical and somewhat polemic advocate of the cause. In Spain the literature of Spiritualism is on the increase. The *Law of Love, La Ley de Amor*, is the title of a new monthly published at Merida. Four Spiritualistic periodicals, we learn from Dr. Ditson's pleasing article in the *Banner of Light*, exist and flourish in Mexico, and two in South America, at Montevideo and Chili, and at least as many in Spain itself. All of these represent Spiritism, or the Kardeckian doctrines.

MEDIUMSHIP IN THE FAIRFAX FAMILY.

ANCIENT records in relation to witchcraft are full of descriptions of misunderstood mesmeric and medial phenomena, and as ignorance is ever the cause of human misery, this particular variety of ignorance often resulted in the destruction of helpless old women by fire. *A Discourse on Witchcraft, as it was acted in the Family of Mr. Edward Fairfax, of Fuystone, in the County of York, in the year 1621*, of which discourse a very few copies have been printed and distributed by Lord Houghton, has been lent us, with permission to publish extracts therefrom. The original narrative was written by Edward Fairfax, of Fuystone, a relative of Sir Thomas Fairfax, who was afterwards created Lord Fairfax and Baron of Cameron by King Charles. Edward Fairfax was a gentleman of letters, and among other books wrote a history of Edward, the Black Prince. The narrative now before us, is a minute diary of what took place in his own family under his own eyes, and commences in this wise:—

THE FIRST SYMPTOMS OF TRANCE AND CLAIRVOYANCE.

Imprimis, Upon Sunday, October 28, 1621, my eldest daughter—Helen Fairfax—was sent into the parlour in my house at Newhall, a little before supper-time, to see that the fire did no hurt, and there she stayed for a while, when William Fairfax, my eldest son, came into the place, and found her laid along upon the floor in a deadly trance. Whereupon he presently came forth of the house to me as I was walking abroad, and certified me of the accident, which moved me with all haste to go to her; where finding her in such case as he said, we took her up, but could not recover her, therefore we called her mother and the household, amongst whom the fear and trouble was great: the suddenness of the misfortune, and the fear of her loss, amazed such as were interested in her love. Nothing judged available was omitted to reduce her to some feeling, but our labour was unprofitable for divers hours; so that some gave her for dead; yet, at last, she respired, and shortly after spake. Then we found, by her words, her imagination was that she was in the church, at Leeds, hearing a sermon made by Mr. Cook, the preacher, and she told every one that spake to her; the next morning she was perfectly well again, but for some few days after she had many the like trances, and in them supposed that she saw and talked with her brethren and sisters, who were dead long before. We observed her speeches to them, which, upon her coming to herself, she affirmed to be true, and added other things which she averred to have seen and heard in those trances: but we did not write those words, holding them not material, but proceeding rather from distemper than discretion; for in those fits she had perfect symptoms of the disease called "the mother," to which, for a good time, we attributed all that she did or said, yet had she never before any touch of that or any other disease.

HOW DID THE IDEA OF THE INTERVENTION OF THE DEVIL FIRST ENTER THE MIND OF THE SUFFERER?

Thus, at the outset, she displayed nothing but clairvoyance and the power of seeing spirits. Then, in all probability, those around her began to talk about witchcraft, about "cats sucking the breath," about the Devil and his deceiving powers, and other superstitions; and their ideas, by a mesmeric process, now partially understood, and reducible even to experiment, became actual realities to her consciousness, just as French Spiritualists obtain any amount of "reincarnation" teachings out of their mediums:—

Item, About Saturday, the 3rd of November, near break of day, in the morning, as she lay upon a pallet in my lodgings, she cried out suddenly, "Oh! I am poisoned." Her mother asked her "With what?" She answered, "A white cat hath been long upon me, and drawn my breath, and hath left in my mouth and throat so filthy a smell that it doth poison me." We endeavoured to persuade she did but dream, and encouraged her not to let any fearful conceit trouble her, but she persevered to affirm that it was true, and no dream: and we did observe after this blowing in her mouth by the cat, in many of her trances she voided much blood at her mouth.

Item, Upon Wednesday, the 14th of November, she saw a black dog by her bedside, and after she had a little sleep, she had an apparition of one like a young gentleman, very brave, his apparel all laid with gold lace, a hat with a golden band, and a ruff in fashion. He did salute her with the same compliment as she said Sir Ferdinand Fairfax useth when he cometh to the house, and saluteth her mother. The young man told her that he came to be a suitor unto her, if she were minded to marry and could like of him. She answered that she did not like of him, and asked him what he was. He said he was a prince, and would make her Queen of England and of all the world if she would go with him. She refused, and said, "In the name of God, what art thou?" He presently did forbid her to name God; to which she replied, "Thou art no man if thou canst not abide the name of God; but if thou be a man, come near, let me feel thee;" which he would not do, but said, "It is no matter for feeling." She proceeded, "If thou wert a man thou wouldst not deny to be felt; but thou art the Devil, and art but a shadow." Then he went away, and did return quickly with a fair woman in his company, richly attired, who, he said, was his wife, and fairer by much than she was: "For she," he said, "was but thus and so in respect of her; yet, if she would go with him, he would leave the other and take her." But she refused to go with him; then he departed, and left his wife for a small time, but returned and fetched her presently. A little after he appeared again, but not so brave as before, and offered her a knife, moving her therewith to kill herself. She told him she would not. Then he offered her a rope, which she also refused. Then he advised her to take a pin out of her clothes, and to put it in her mouth. She answered, "I have no pins in my clothes, they are sewed;" he said, "Yes, she had a great pin in her petticoat, which would serve her turn." She denied that she had any such, but afterwards she showed us the said pin, when she recovered her perfect senses. Further, he persuaded her to go to the beck to fetch water. She said, "No, my father and mother will not let me fetch in water; shall I go to the beck for thee to put me into it? or will I kill myself to go with thee, thinkest thou? If my father or my brother William come thou darest not tarry." He said, "Thy father is nought; I am not afraid of any man." She replied, "I will send for Mr. Cook." He said, "Cook is a lying villain." At those words Mr. Cook, to her seeming, came in at the parlour door in his gown, which he put back (as she after reported), and she saw his little breeches under it. She began to say, "You are welcome, Mr. Cook; take a stool and sit down. I am so troubled, as passeth with one here; see! he standeth back now, and trembleth. He offered me a knife and a rope, &c." And so she told to Mr. Cook all that had passed before. Then Mr. Cook took a parchment book from under his arm and began to read prayers, and bid her not to be afraid, but put her

trust in God. At that instant my son took the Bible, and sat down and read in the Psalms, and she said, "Hark! Mr. Cook readeth:" at which instant the tempter went away and left her; but the other, like Mr. Cook, did exhort her to have a good heart, and to trust in God, and said that he would now depart, but he would come again to-morrow, or when she sent for him. So he went away, and she came presently to herself. Upon our demands, what troubled her, she reported all this, not knowing that we had heard or seen any part thereof. But when we perceived by her speeches the manner of this great temptation, we rejoiced in prayer for her, and noted all she said.

GUARDIAN SPIRITS.

And here I cannot but enter into a controversy with my own thoughts what this comforter was, who, in shape of Mr. Cook, seemed so to pray for her, and comfort her and instruct her. If an evil spirit, then Satan is against himself, and so his kingdom divided. If a good, then it must be the good angel appointed for her particular guard: which foolish opinion of Papistry is far from me, although some of our late divines give it approbation, neither am I so arrogant to think it an angel from heaven employed for her defence, for this time only; but of this more hereafter.

A SPECTRE HORSE.

Item.—Upon Thursday, the 15th of November, 1621, in the kitchen she fell asleep, and then into a trance, in which the tempter again appeared, and she began to say, "Out, Satan; avoid Satan;" but he moved her to go into the chambers, and there to leap out, or to go into the back court, and there he would meet her; but she refused all and said, "Shall I go to the mill for thee to put me into the water?" Then he offered her a dagger, which she would not take. That done he presented her with a red horse, furnished with green saddle and trappings, and prayed her to get upon him and ride, and he would carry her with him. She answered, "Dost thou carry folk to hell on horseback? Well, let them ride to hell that will; for I will go on foot to heaven." Then he cut off the horse's head, and she asked if it was usual to ride on a horse without a head. He replied that he could set it on again if she were pleased to ride. After these words she named God, whereunto he answered that there was no God but he. She asked what he was God of. He answered, "God of faith." She replied, "Thou art the Devil, and comest to deceive me in pretty shapes, but now I see thou art the same thou art; what was that which came to me, like my brother Thomas, all in gold lace? He said that it was one of his angels. She demanded, "Hast thou angels?" He answered, "Yea, ten thousand." She proceeded, "Thou art the Devil, and thy pride was such that thou wouldst have been equal with God. Thou wert a bright angel, as thy name shows, for thou wast called Lucifer. Thou didst rebel against God, therefore was a hell made for thee and for all thy partakers, and for all thy pride and bravery; yet thou art, and shall for ever be, in torment." Then he turned into the shape of a beast with many horns. She said, "Oh, what terrible horns hast thou!" Then was he like a calf, to which she said, "Now great calf thou thinkest, with thy ill-favoured shapes, to slay me, but thou canst not; for as God would not let thee deceive me with thy pretty shapes, so thou canst not slay me with thy ill-favoured ones, for thou art still but the same." Presently he was like a very little dog, and desired her to open her mouth, and let him come into her body, and then he would rule all the world. She said, "No! so thou didst deceive John Winn at Leeds, but now thou art a dog if I had a staff I could kill thee." Lastly, he filled the kitchen with fire. She said, "Wouldst thou slay me with thy fire? Thou canst not, for I neither care for thee nor thy fire. Thou canst not slay me, for God doth and ever will defend me." So he promised to come to her again in bed, and departed. She came to herself, and her memory was perfect, and confirmed all that she had spoken in that trance and the words of the spirit also, which by her answers we had collected and set down, though we heard not his words at all; yet her relation of the devil's words and actions approved them to be as we had conceived and set down which rule served, so as we erred not in any of the following collections.

It is quite plain that this exceedingly oracular and precocious child had these speeches made for her by the bystanders, or that the recorder, having no knowledge of shorthand, has improved upon the original utterances; hence that, instead of taking what they could get, they had filled the mind of a juvenile mesmeric sensitive with the idea that she was dealing with the devil, and the subjective impression became an objective reality.

HAUNTED BY NIGHT.

Item.—On Friday, the 6th of November, she did sit up very late, being not willing to go to bed, as it seemed, because the spirit said he would come to her in bed that night. Her brother William, and Elizabeth Smith, a servant, did watch with her; but at last she grew heavy with sleep, and went to bed, and was presently in a trance, which, being perceived, I arose and came to her, whereupon she was instantly well, and told that a red cat laid upon her, but now she was gone; so she rested quietly till the morning. The day following the spirit appeared to her, and told her that he came to her in the night. She said, "Yea, but you durst not tarry; but I will lie this night with my father and mother, and thou darest not come." Upon these speeches her mother took her to bed with her that night, where she rested quietly till daylight in the morning. Then she said that there was a black dog came to the bedside, and leaped upon the bed. Her mother, in some fear started out of the bed, and I tried if I could feel the dog with my hand, but felt nothing; and the wench said, "Nay, the dog is leaped down and gone," so she arose, and was in no trance at that time.

HOW THE IDEA OF CHARMS WAS FIRST PUT INTO THE HEAD OF THE SENSITIVE.

Item.—Upon Friday, November 23rd, 1621, I was in the kitchen with many of my family, and there some speeches by chance were moved of charms and lookers (as our rude people call them), and the names of many were reckoned up who were thought to be skilful therein; and it was said that such as go to these charmers carry and give them a single penny. These words gave occasion to my wife to remember and tell it, that she had a single penny given her amongst other money by Margaret Wait, sen., which she paid for corn. The woman desired her to keep the penny, for she would come for it again, which she did accordingly a few days after, and demanded it, affirming that she would not lack it for anything, for it kept her from dreaming. She said that it had a hole in it by which she hung it about her neck in a thread: at which words such as were present laughed heartily, especially William Fish, then my servant, with whom the woman was very angry for laughing, and parted in anger without her penny.

WAS THIS A PHYSICAL MANIFESTATION?

Upon this relation I wished my wife to fetch the penny she had; but she gave no great respect to what had been said till I urged her thereto, saying I would burn the penny; for, by the woman's confession, it had been put to evil use, who said she had been much troubled with dreams since she wanted it, and therefore I supposed it had been charmed, but she found delay, until at last I told her that Wait's wife was indeed a witch (as she was reputed), then if we went not presently, the penny would be gone. She answered it could not, for it was safe locked up in the desk in the parlour. Myself not being so satisfied, I arose, and with my wife went to the desk, which was locked. We opened it, and sought the penny therein with all diligence, and left not a paper unopened, nor any place unsought, but the penny was not to be found, whereat we were a little amazed, for the place where the penny lay was upon a shelf in the desk, easy to be seen, and the desk was securely locked when we came to it. That day, in the kitchen, my daughter saw the similitude of a man come in at the top of the chimney, and presently fell in a trance. The man told her that he had mended the daughter of John Jeffray, and that he would mend her if she would. To whom she said, "Hast thou mended Jeffray's daughter? it is like enough, for they run to witches and wizards for remedy, but we will go to none such." He said, "Why wilt not thou be amended? I will amend thee if thou wilt, for

she is whole." She answered, "I will none of thy amends. God shall amend me when it pleaseth him, and none other; but where is the penny?" He answered, "It is gone." She said, "Thou didst take it away." Then he changed into other shapes, but she closed her eyes, which till then were open. He bade her look at him. She answered, "I will not, for thou dost turn thyself into some ill-favoured likeness, therefore I will not look at thee." Further she told him she purposed to go to church on Sunday, and there he durst not come. He threatened that he would meet her by the way and hinder her. She replied, "I will try that;" so her eyes were still closed for a time, and at last she looked up, and the spirit was gone.

THE EFFECT OF A CHARMED PENNY UPON MR. FISH.

You heard how William Fish did laugh at Wait's wife for her speeches concerning the penny, and how the woman was offended at him for laughing. Since that time a miserable infirmity has fallen on him, so that one of his feet is rotted away and fallen off from his leg, and hung up in his father's house, where he lieth for a sad spectacle. His leg is now ready to fall off by the knee, and his certain death expected, according to an imprecation against him. But I ensure not these things, for Jeffray's daughter, whom the spirit here speaketh of, thus it is.

Maud Jeffray saw a vision of a boy, who appeared to her as she was milking her father's kine, and the wench thereupon fell often into many trances and great ecstasies, whom many persons went to visit; and the report of it came to our ears about the midst of November. Her parents, as is said, went to a wizard who wrought so as the wench amended, and for six or seven weeks was perfectly well, but then relapsed into greater infirmities than before. And this was the amending of that child which the spirit told of when he offered to amend my daughter.

MORE TROUBLE WITH THE CHARMED MONEY.

Item, Upon Sunday, the 25th of November, she went to the church both before and after dinner, and that evening Mr. Smithson, vicar of Fyeston, came to visit her, and tarried supper with us: and after supper, as we sat talking of these things in the parlour, especially of the penny, my daughter had occasion to open the desk, which stood by fast locked. She opened the lock and lifted up the cover, and presently both she and all who were present saw the penny lying upon the shelf in the desk, to the great marvel of us all, especially myself, who had so diligently sought for it before. Whereupon I took it and put brimstone, and so thrust it into the midst of the fire, which was so vehement that it moved Mr. Smithson to say, "Sir, I warrant you it will trouble you no more;" and we all thought it to be molten and consumed; yet upon the Sunday following, the 2nd of December, the penny again lay in our sight, before the fire, and was then taken up by Edward Fairfax, my son, a boy of ten years old. Then I took it, and with brimstone and fire dissolved it and beat it to powder upon a stone. After this, for the first four days of December, she had some apparitions, in shapes of such persons as she well knew, as of her brother Edward, of her uncle (Martin Laycock), of John Simpson, and my servant, but she talked to none of these, neither was in any agony at the sight of them.

HOW THE IDEA OF WITCHCRAFT WAS FIRST PUT INTO THE HEAD OF THE SENSITIVE.

Until this time we had no suspicion that this should be witchcraft; but the matter of the penny and the fame of the woman who did bring it to the house, gave cause unto us* to surmise that perhaps this might be the action of some witch, many about being evil-reputed of in that kind. Yet were we slow to believe; but on Wednesday, the 5th of December, this accident the more confirmed us. My daughter was in the kitchen, and there fell into a trance to whom appeared a woman (as she after reported) like to Wait's wife in all things, save only that she looked somewhat younger. The woman saluted her and said, "Mistress, I am a poor neighbour come to see you, and have nothing to give you but this penny; buy with it what you please:"

* The word "us" tends to show that the sensitive had no idea of being bewitched till others present put it into her head.—ED.

and therewith she laid upon her knee a single penny. But she willed her to get her gone, and take her penny with her, which the woman did accordingly. But she came again presently, and brought in her arms a child in swaddling clothes, and with frowning looks said, "I will have thy life, and this child shall suck out thy heart's blood." Whereupon she set the child to her breast, which (as she thought) sucked vehemently for the space of half an hour, all which time she lay in great agony, and grieved sore, and seemed to us who stood about her to be very sick. In the end she cast up all in her stomach, and the child thereupon was taken from her breast by the woman, and she spake and said, "Hast thou given it me? Well, God's will be done." And having spoken these words the woman departed with the child, and she came to herself. I asked how she did? She answered, "Well, I thank God, but I must die presently, for my heart's blood is sucked out, and I have cast it up." Then she told us all the manner of the woman's coming, and of the child's sucking, and averred that the woman was Wait's wife, and therefore concluded that she must die. But myself and the rest who were present did comfort her and assure her she did vomit no blood at all; that we perceived she was in some great agony for a time, and very sick; and lastly, that she had a natural vomit. Further, we did inform her that these were illusions and lies, devices of the Devil, or perhaps some witches, his ministers, to discourage her, and therefore we gave her the best exhortations which Scripture or our own understandings could afford to persuade her, so that in the end she seemed well satisfied, and smiled at the deceit of the witch as she conceived it. This was the first time that Wait's wife appeared unto her, whom she had seen before, and therefore knew her.

Item, Upon *Thursday*, the 6th of December, Henry Graver, a neighbour (of whom you shall hear much hereafter), came to see her and found her in a trance, in which she remained not long. When she came to herself she told that two hares fought before her cruelly, so that they drew blood one of another. "One of them," she said, "was of the true colour of a hare; the other not so, but more white."

Item, upon *Friday*, the 7th of December, she was in bed in the parlour, and so fast asleep that none could wake her. At last I heard her say "Shall I sleep three hours and then be well?" This was heard by her brother, William Fairfax, who sat by to watch with her. Then he called me, and his mother, and others. We all assembled and sat about her, observing her speeches, by which it appeared that a woman like Wait's wife appeared to her, who told her she would sleep for three hours, and then be well if she did not tell; but if she told, then she would have her life, with many other the like speeches, among which she said to the woman, "Dost thou deny that thou pinned my band. Thou didst send two hares to me, but I care not for all the spirits which thou canst send." The woman replied "Thou thinkest that I do bewitch thee, and I will tell thee when. If thou remember, thy mother sent thee to Bess Foster's in summer last for money for corn, and as thou didst return from her house thou didst sleep upon the stile in Blandfields, and thou couldst not go over Rowton bridge for sleeping. And again, thou didst sleep in your own pasture a great while; therefore it is Bess Foster, not I that doth bewitch thee." She replied, "I think one of you witches will hang another; I will have a warrant for you." The woman said, "Nay, thine uncle Sir Thomas Fairfax is not at home." She answered, "If he be not, yet there be other justices." This discourse continued long, in which time Wait's wife herself came to my house, for I had sent for her, with intent to make trial if my daughter would challenge her to be the woman who appeared to her with the child that sucked her breast. The person of the woman I knew not when I saw her in my kitchen, until I was informed who she was: then I walked forth with her under the side of the garden, and told her my suspicion of her, and the reasons I had for the same, namely, that she got a touch of my daughter when she pinned her band. I told her also of the matter of the penny, and of her apparition with the child. She denied all; and during the time she talked with me beside the garden, my daughter in her bed continued still the conference aforesaid with her simili-

tude to my great marvel; after going between the bed and the garden, and hearing how it passed in both places, the woman herself with me was in great passion when I told her what I heard in the parlour, and she desired to be gone, or that Margaret Wait, her daughter, might come to her, for she must needs speak with her daughter, but I still threatened that she should be carried before a justice. I sent for Henry Graver and for Mr. Smithson, the vicar of Fuystone, to whom, as my good neighbours, I reported the strangeness of the case, and of them expected advice and comfort, as so great a perturbation needfully required, but I found myself deceived in the expectation; for these men were great friends to that woman, and turned all their speeches to entreaties, that I would suffer the woman to depart, and to make further trial before I brought her in question, to which I condescended. This while the wench in bed talked to her similitude, and exhorted her to repentance, else said that she would be hanged, and told her that the Scripture said there should not be a witch in Israel. I stayed the woman and the two men till my daughter should arise, who, about the end of three hours, recovered from her trance, arose and reported what had passed between the woman and her as you have heard; yet she knew nothing that the woman herself was with me, whom I stayed and kept in talk until (according to former order taken) the wench came forth to us; and as soon as she saw Wait's wife she said, "This is the woman in all respects that appeared to me with the child, and who stood even now by my bedside." This trial being made, I yielded to let the woman go, and told my opinion of her, that I doubted she was a witch, and therefore if anything came to my daughter that she should answer it with her life. So I dismissed her, and going foremost towards the gate of the court, the two men following me, suddenly, without any occasion given to move her thereto, she stepped before the two men, and with her hand gave me a clap upon the back; at which I turned suddenly and said, "See if thou show not thyself a right witch indeed? who canst not depart without getting a touch of me that thou mayest bewitch me; but I hope God will preserve me." My wife by chance saw this, and, in much passion, threatened her with hanging, if any evil came unto me. The woman went away murmuring, and, in her going home so often stood still, and sometimes turned about, sometimes looked back in so strange a manner that divers men working in a close as she went, and other persons also marvelled to see her so sore troubled.

The narrative goes on to tell how other persons also bewitched his daughters, and how these persons, when tried by somewhat sceptical judges and juries were acquitted, somewhat to the chagrin of Edward Fairfax on the one hand, he having established their guilt to his own satisfaction; and somewhat to his own pleasure on the other, he being pleased that his own integrity was not called in question, and that he was considered more fool than knave, though not altogether satisfied with either alternative. Actual facts are sometimes strangely mixed up with phantom impressions in the story; one of the children fought with an unseen witch for a spoon, and at the close had a real spoon in her hand; on another occasion a dog in the room saw and grinned at a phantom cat, which was clear to the sight of the bewitched children. As mediumship is hereditary, some of the living members of the Fairfax family could probably obtain manifestations by sitting for them among themselves.

A LARGE consignment of American books on Spiritualism by Dr. Eugene Crowell, Mr. Epes Sargent, Colonel Olcott, Mr. Andrew Jackson Davis, Miss Lizzie Doten, and others, has just been received at *The Spiritualist Newspaper Branch Office*.

SPIRITUALISM IN BLACKFRIARS.—On Sunday evening last Mrs. Baker-Howarth gave a short trance address on "Spiritualism—Is it the Work of the Devil?" after which questions relative to the development of mediums were invited by the controlling spirit. Most of those present availed themselves of the invitation, and a great deal of information was given respecting individual gifts of mediumship. On Sunday next, April 9th, Mr. James Burns will deliver an address at the rooms of the South London Association, 71, Stamford-street. Doors open at half-past six, commence at seven.—J. BURTON, Hon. Sec.

Provincial News.

LIVERPOOL.

THE PSYCHOLOGICAL SOCIETY.

MR. WALTER ISAAC, healing medium, is now receiving patients at the Psychopathic Institute daily. Those treated, however, are the best judges as to the fact whether they have received benefit from his mode of operation, which is claimed to be entirely under spirit direction.

Mr. Coates writes that Mr. Bamford and his sons paid a flying visit to Liverpool on Saturday, and remained till Monday morning. They gave a *séance* at his house before a few friends, mustered for the occasion. Mr. Bamford will be in Liverpool about the 15th inst., when he will give a series of sittings at the Psychopathic Institute.

On Friday evening Mr. Charlton read a paper before the Liverpool Psychological Society on the question, "Are women suitable persons to be public teachers and preachers?" He argued they were not, and advanced, in support of his theory, the assertion that literary ladies, and those who entered on a public career, lost much of that beauty of nature which distinguished them from the sterner sex, and, as a rule, lived unhappily with their husbands. He contended that the hearthside, the bed side, were the fit and proper places for women, and that in becoming public teachers or preachers they usurped the rights and prerogatives of man. Mr. Coates contended for more public spheres of usefulness for women; that they could win honour—literary and medical—they had already proved; some of them had considerable ability as physicians, and exhibited undoubted cleverness in the treatment of the diseases of women and children. If the opponents of the full enfranchisement of woman had no better arguments to advance than use, prejudice, and the hackneyed talk of Paul, they only defeated themselves. Statistics proved that only one adult woman out of six reached the goal of matrimony. Mr. John Priest supported Mr. Charlton's paper from motives of expediency; if he had one greater horror than another, it would be to have an itinerant wife tramping the country to the neglect of his household; blue stockings were to be admired, but not married. Mr. J. Lamont argued that if woman had a right to vote, she had a right to make a choice, to express an opinion, and that, too, publicly, if she thought fit. He was an advocate for women's rights. He added, "Educate and advance the girls, give them equal facilities with the boys, and you advance the nation." A vote of thanks closed the meeting.

On Sunday last Mr. Wood, trance medium, of Halifax, delivered two addresses in the afternoon and evening. They were listened to with attention; the subject-matter was excellent, if the phraseology was homely. Mr. Wood is also a test and medical medium, and he gave several sittings during the week.

NEWCASTLE-ON-TYNE.

A TEST MATERIALISATION SÉANCE AT WEIR'S-COURT.

ON Sunday morning, at eleven o'clock, sixteen persons were present at a *séance* with Miss Fairlamb, including Messrs. Armstrong, Blake, Coltman, Martin, Rhodes, Mrs. Rhodes, Miss Coltman, and others. The *séance* was held in the smaller *séance* room, and the cabinet consisted of a semicircular rod attached to the brick wall of the room, with dark hanging curtains. Miss Fairlamb was well corded to a chair by a gentleman present, the final knots being placed at her back; but on it being remarked that her wrists were too free, I, with another piece of cord, secured them as tightly as could reasonably be done, and passed the end of the cord again around the waist, and knotted it at the back; the knots were sealed with wax, and the medium was placed inside the curtains. With her permission, her white handkerchief was taken out of her pocket, the curtains were drawn close, and the gas lowered, leaving sufficient light to discern the features of all present. Probably three-quarters of an hour elapsed before Cissy showed herself, during which time she kept the company amused by her drolleries. At last the curtains parted, and there stood this little figure, less than three feet high certainly, her dark face surrounded with white drapery, but she did not face the light long at a time. She retired within the curtains for a short time, and again they were drawn aside, showing the medium fully from head to foot, with Cissy sitting on her lap. The features of both were discernible, also the small dark arm of Cissy in contrast to the white drapery. That it was a living, moving figure was beyond a doubt, for, among other things, Mr. Martin said, "Cissy, give your medium a kiss." Her dark face turned instantly to that of the medium, and she could be not only seen but heard; and at the same time the deep heavy breathing of the entranced medium was audible. Other things were done at request, and the evidence on this occasion was equal to any other in which a child is seen sitting on its mother's knee. It also may be added that the medium was pushed in her chair some distance to the front of the cabinet, and that the medium was not pushing the chair she sat on, could be seen by her motionless feet protruding underneath the curtains. At the termination of the *séance* the cords, knots and seals were found intact, and Miss Fairlamb was warmly congratulated on the result.

J. T. RHODES.

MISS WOOD'S MEDIUMSHIP.—Research has established that the spirit hands which carry instruments about at spirit circles are in most cases the "doubles" of the hands of the medium, also that the heads from which the voices come are usually the duplicates in form of those of the mediums. These evanescent forms come off the medium and return whence they came. The similarity in appearance just mentioned, gave all the trouble which Messrs. Varley, Crookes, Luxmoore, Blackburn, and others had in testing mediums. Hence the circumstance that colouring matter placed upon instruments was found upon the hands of Miss Wood when a *séance* was over is of no importance, except in the eyes of the uninformed, and the fact that at the close she was still bound in her chair as she had been fastened at first by those who tested her, was evidence of her integrity.

THE RESULT OF A UNIVERSITY BOAT-RACE FORETOLD
BY SPIRITS.

MR. THOMAS BLYTON, of 72, Navarino-road, Dalston, has forwarded us the following document in relation to a *séance* at which he was present:—

At a circle met for the purpose of investigating the alleged spiritual communications, on the evening of Tuesday, the 16th March, 1869, at the residence of Mr. Williams, an acquaintance of mine, we were favoured with answers to the following questions, which were asked as test ones only, viz:—

Q.—Can you tell us the result of the boat race to take place to-morrow? A.—Yes.

Q.—Will the Cambridge boat win? A.—No.

Q.—Will the Oxford boat win? A.—Yes.

Q.—By how many strokes, or lengths? A.—Three full (answered by three decisive and one very slight tilt of the table).

Q.—Are you telling us the truth? A.—Yes.

Q.—And we may rely on this as true? A.—Yes.

The under-mentioned are the names of those who were present on the above occasion, and testify to the truth of the record.

MISS MARY J. S. BEAR. MISS WILLIAMS.
MR. WM. BRADFORD. MR. GEO. WILLIAMS.
THOMAS BLYTON.

Before the boat-race came off, Mr. Blyton made known the information thus given to some of the clerks in the secretary's office of the North London Railway Company at Broad-street, and they signed the following document in witness of the fact:—

The following persons are witnesses to my having narrated to them, on the morning of the 17th March, 1869, between the hours of 9 and 10 a.m., the foregoing questions and answers.

THOMAS BLYTON. JNO. HYDE.
T. MELVILLE TERNES. FRED. J. DUNN.

London, 18th March, 1869.

The *Sportsman* of March 18th, 1869, published the result of the race as follows:—

“At Barnes Bridge they led by quite two lengths, and eventually passed the judge's boat the winners, for the ninth successive time, by three clear lengths. Time, by Benson's chronograph, 20 min. 6½ sec.”

DALSTON ASSOCIATION OF INQUIRERS INTO
SPIRITUALISM.

On Thursday evening last week a meeting of the members and friends of the Dalston Association of Inquirers into Spiritualism was held at its rooms, 74, Navarino-road, Dalston, London, E., under the presidency of Mr. W. H. Harrison.

MRS. WOODFORDE ON MEDIUMSHIP—MANIFESTATIONS WITNESSED IN THE PRESENCE OF MESSRS. BASTIAN, COLMAN, AND EGLINTON.

The following paper, by Mrs. Woodforde, was then read by Mr. Blyton:—

“My calling as a developer of mediumship has brought me into contact with mediums in different stages of development; but it has been my pleasurable duty also to bring to the surface in many, the very first indications of the power of holding communion with the higher ones *in propria persona*, or without the intervention of any other medium. Where the seeker for development is blessed with a cool and calm intellect, devoid of a dangerous enthusiasm, too great credulity, or any of those infirmities which render an individual at any time, or in any pursuit, liable to attacks of various kinds, quite apart from the practice or cultivation of mediumship—the opening of the spiritual faculties is a source of the highest happiness, as we all know, who have been able to carry out its pursuit wisely and properly. When with hearts uplifted in prayer, with minds ever reaching after the highest, we seek those who have begun to tread heaven's shining paths, they draw near to us to give the counsel sought, to soothe the soul troubled by the difficulties of an earthly career, by injustice, or by that hardest trial of all to bear—the poisonous tongues of slanderers: they draw near to pour in the healing balm, to strengthen the flagging purpose, to uplift into heaven's peace, and to cheer with that love which passeth all understanding. This is the happiness to be drawn from spirit communion; these are the angel ministrations to which we open the door by the cultivation of our own inherent spirituality; by trying to have our minds, our eyes, and ears open to those beings who through our paths by day and by night whether we seek them or not; and who are beneficent ministrants, or malevolent tormentors and misleaders, according to our own manner of seeking, or our own states of spiritual defilement, or degradation.

“A delightful task it is to aid in the unfoldment of these faculties, surrounded, bathed, as it were, in the spiritual auras of those loving ones clustering near, and lending all their sweet influences to bring forth, train, and mature to fruition those latent germs newly urged to activity, and labouring under the load of long undisturbed materiality. Delightful, indeed, the new beautiful beings brought to one's acquaintance, the new natures, the new forms of spiritual excellence in mother, sister, father, brother, or friend; whose love-spheres impinging upon the opened senses of the developer fill with a new delight, a

new knowledge of love, new instances of the inexhaustible varieties of heavenly beauty, seen when clairvoyant eyes look upon the exaltation, the seraphic effulgence of one of those glorious beings long passed from earth, or who have gained the loveliness they bear about them by repeated battlings in the flesh against all that degrades humanity; and who with that loveliness of spirit which marked the beautiful and divine Jesus, come to earth to take their stand beside a soul still in the flesh, and train it for heaven. Such are some of the beautiful guides, or guardians, my eyes have beheld, and with whom I have held longer or shorter delicious communion.

“In every new sitter who comes to me I behold the possibilities of a new angelic communion to be gradually unfolded to us both, or, perhaps, to myself alone, if it be impossible to open it to my sitter. The delightful surprises I have had, the beautiful revelations, some of them too sacred to be given to the world—those holy things, pearls beyond price, all mediums more or less receive, which may not be cast before swine, lest they turn again and rend us, an experience we have all, perhaps, bitterly sustained at some time or other.

“With many of those strangers coming in to me for introduction to new guides, or to open up communion with their beloved and lost, have ties of imperishable affection and friendship been formed, linked by the spirits, and kept bright by their perpetual coming and going between us. In all do I take an earnest, loving interest, watching their growth with a pleasure nothing else could give, and rejoicing in their success. With some I have been the means, by bringing them under the influence of my own guides, to regulate or remove a disorderly control, in some instances to uplift or change the mind of a spirit pursuing some dark path. It is inexpressibly delightful to hear the outpourings of gratitude from both mortals and spirits, when this blessed work can be done through me, and my heart is lifted up with thankfulness to my guides for the work they have given me to do, and trained me for.

“My work seems to inspire me with strong feelings of fellowship towards all mediums. I sympathise with them deeply, feeling their sorrows and troubles as if they were my own. Mediums vary very much; it is not all mediums who are harmonious with each other, and though harmonising at some times, they are not able to do so always; hence we witness some curious separations and anomalies of intercourse between mediums. Ofttimes these are occasioned by the discipline each one is necessarily compelled to go through, or by spirit influences which are just as variable and incomprehensible as the so-called rulings of destiny appear to be with us.

“It is my pleasure to have mediums about me, and to watch the exercise of their various gifts; especially are they delightful to me when I recognise in them those natures the spirits love, of innocence, simplicity (I do not mean stupidity), frankness, truth, ingenuousness, and honesty. Physical mediumship has an especial attraction for me. I look upon it as one of the highest, if not the highest, form of mediumship. I think its capabilities are not fully known or realised, and its powers of giving us the nearest, the most perfect, and the highest communion with the spirit world are by no means appreciated, and consequently not cultivated. What can be a higher or more perfect form of mediumship than that which brings us into visible and tangible communion with our departed friends, so that we may see, hear, and touch them? By trance we get at the best but an adulteration of the spirit presence: there is always more or less admixture of the medium. It is true that we are favoured by many great, lofty, and instructive lectures through the lips of trance mediums; but we get as good, in many instances far better, through our most cultivated lecturers in a normal state. (Of course we must always except descriptions and accounts of the spirit world, which can only be obtained through mediums.) But what could surpass the delivery of a lecture *in propria persona* by a materialised spirit in our midst? This is one of the great possibilities to be obtained through physical mediumship. It is a thing to be worked for by the careful cultivation, fostering, and protection of physical mediums; and by the constant efforts we make to reach a higher point in our manifestations. Our own desires and efforts in that direction will insensibly act upon our mediums and their spirit controllers—the demand will create the supply.

“It has been my happiness to witness some superlatively good manifestations through the mediumship of Messrs. Harry Bastian and Arthur Colman, two of the finest mediums upon earth; both remarkable for delicate refinement, and purity of character, and therefore possessing capabilities for the highest forms of physical mediumship. But the one compelled to earn his bread by receiving large and promiscuous circles, has his powers weakened, and more or less vitiated from their highest possibilities; and the other, not following mediumship as a profession, is still so delicate in constitution and so sensitive to coarse influences, that his health, and consequently his powers, suffer from sitting in a large or carelessly selected circle. With a few harmonious friends Mr. Colman is ever at his best, and it is then delightful to watch the work of his spirit controls through him; the ease, the refined grace with which they arrange the order of his *séances* (always the case when the circle is select, and they are left to themselves), the perfectly uninterrupted success which attends all their efforts to produce what they desire; and the absolute control they have over their medium, until it seems a case of complete intermingling of being, of spirit and mortal. It is unusual to see a spirit convey a medium out of the cabinet, in a state of complete trance, after materialisations have been given, and re-arrange the room and sitters to suit the requirements of the programme agreed upon by the spirits; then afterwards the medium, still in the trance, walking about, and exhibiting the materialised spirit by the light of a candle held in his hand, calling up each one of the company in his turn, and subsequently, under the same control, and in a good light, seemingly pick up from the carpet a length of pink tarlatan which visibly grew in his hands, materialising, and dematerialising it in the open room, as he advanced and receded before us, waving, twisting, and wreathing it about himself as if in sport, and finally causing it to disappear in the air before our very eyes. These things are unusual; but I and two

others had the inestimable privilege of beholding these extraordinary manifestations through Mr. Cölman. Indeed it seemed as if our etherial friends might do anything they pleased through their medium.

"I know of no medium whose powers are more versatile; excellent as a test and trance medium, a fine clairvoyant, and a trance painter; but this form has not yet been much cultivated. In short, a nature so transparently spiritual in itself that the spirit-friends seem to have no difficulty in manifesting themselves as they please, if they have the proper conditions. After a long and fatiguing physical and materialising *séance*, I have heard the higher controls deliver a beautiful allegory through the lips of Mr. Cölman, couched in the most elegant, poetical, and touching language. Through his mediumship, whilst he has been taped, sealed, and secured in a bag, I have had my piano played upon by the unmistakable master-hands of Handel, Beethoven, Von Weber, Mendelssohn, and our amiable, graceful friend, Aimée, one of Mr. Cölman's principal spirit controls. Rare, indeed, is this instrument of the spirits, but of so delicate a constitution, and holding upon the body by so frail a tenure, that we might gladly dispense with these displays of mediumship for the greater happiness of retaining amongst us the gentle, upright, virtuous, and generous young man; the true and loyal friend; the affectionate and devoted son.

"My paper is said to be a recital of 'experiences.' I fear it has in a measure failed to bear out that character; but, to make some amends, I will give a few experiences I have had with another physical medium, whose reputation is now growing in our midst. I allude to Mr. Eglinton, a young man of great promise, one who, under the fostering care of Spiritualists, may grow to be one of the greatest mediums England has ever produced. Of apparently a good constitution, and devoid of coarseness, he already gives evidences of superior mediumship, and will only require to be careful in his life and aims, cultivating ever the highest, and to meet with the sympathetic encouragement of wise patrons, to become all his friends could desire. We have seen some very excellent materialisations through Mr. Eglinton, of faces, hands, of the full form of a child (Joey's *Sprite*, as he calls him), and of an infant in long clothes, which laid upon the medium's lap, both being visible in a good light.

"From fellow-feeling and kindly interest, Mr. Cölman frequently sits with Mr. Eglinton, and with the two mediums we have had jewels materialised, the full form of the 'White Warrior' in the light of three gas-burners full on, both mediums being securely taped and sealed. We have had a tin trumpet floated out of the cabinet window and half across the room in a good light; both mediums have handled red-hot coals; and numerous other evidences of excellent mediumship have been given us.

"But, with all these pleasurable experiences of complete success, and the delightful nearness of our spirit-friends, I have had the pain of seeing my mediums passing through the trial of having doubts cast upon their honesty, in spite of all the careful attention bestowed upon tests. I have seen them fretted, annoyed and rendered ill by malignant aspersions cast upon their characters from quarters where they have striven most to give satisfaction and pleasure. I have seen the very spirit-controls stirred out of their usual calm, and displaying more of the fret the mediums suffered under than seemed quite compatible with spirit existence, or elevation, showing that they were but human still. This I have seen, and suffered from with deepest sympathy with my mediums; and I have helplessly deplored the impossibility of keeping mediums protected from the disturbing elements of the outer world; from the effects of that human deformity which displays itself in suspicion and acts of malevolence, in malicious slanders, and every other ugliness which the undisciplined demon-nature takes a delight in exhibiting. When we have pure and good mediums, to get the highest work from them we must protect them by pure and good surroundings.

"Such are some of my experiences; may their recital be of use!"

A discussion followed the reading of this paper, chiefly upon the point whether physical manifestations were usually of the high order supposed by Mrs. Woodforde.

Mrs. Corner said that she thought that, in materialising manifestations, the spirits never displayed any intelligence beyond that already possessed by either the medium or the sitters. She remembered that once, when Miss Kislingbury was present at one of Miss Cook's circles, the spirit Katie King sang a song in German, but when Miss Kislingbury was absent she could do nothing of the kind; showing that she appeared to derive the power to speak in German in some way from the brain of one of the sitters.

Miss Kislingbury remarked that, when Miss Cook was awake, she could not follow a song in German. Messages most foreign to the mind of the medium had generally, she thought, been given through writing mediumship.

THE EARLY EXPERIENCES OF MR. JOHN ROUSE.

Mr. John Rouse then rose and said:—

Ladies and Gentlemen,—I am quite aware that this evening has been set apart for the purpose of giving the members of this Association an opportunity of relating their experiences, and as, doubtless, many will avail themselves of it, I am also quite aware that it will be necessary to be as brief as possible. I shall, therefore, lay before you only a few of the most important facts and phenomena that have come under my notice since I have been acquainted with Spiritualism. Anything more than this upon the present occasion would be impossible, as a detailed description of my knowledge of Spiritualism would require at least a whole evening to itself. I therefore ask your kind attention while I relate the following:—

About five years and a-half ago, just before Christmas, 1870, being in want of a pair of gloves to go down home in, to spend the Christmas as we always do, I went into a large shop full of people and assistants to buy a pair. A young man waited upon me, and after placing several

pairs before me for selection, I noticed that he looked first to the right and then to the left with something like fear, as if he were afraid of being watched, and then all of a sudden he pulled a newspaper out of his coat pocket, and with a stammering apology asked me if I had ever seen or heard of it before. I looked at him, and asked what it was; he replied that it was *The Medium and Daybreak*, a paper lately established, advocating the claims of Spiritualism. He was kind enough to lend it to me, so I took it home and read it through, and I soon saw that it related to things similar to many that I had heard of in my own family and elsewhere; from that day I and my wife determined to get what information we could, and to investigate the matter for ourselves.

VIOLENT PHYSICAL MANIFESTATIONS.

I called a few neighbours together, and after two or three uproarious and unsatisfactory sittings in one of their houses, I invited a lady and gentleman who seemed the most interested to come to my house and sit with me and my wife, alone. They came, and we four sat at a long square table, and before many minutes we were all fully convinced there was some other power than that we exerted, or were conscious of exerting.

I do not think any of those four sitters will ever forget that night. The table answered all our questions without hesitation, and with apparent truthfulness; it told me at once that I should be a clairvoyant, trance, and writing medium; it ran all round the room, jumped upon another table, and after various other antics, it stood up endways on two legs, with the other end in the air, and neither I nor my friend could force it to the ground. We actually got on top of it, yet some force held it up against all our weight; then it descended to the floor, and at our request became immovable, nor could I, using all my power, move it from its place; yet, strange to say, what force could not accomplish was immediately done in response to a polite request. As this was our first real *séance*, you may easily imagine what a curious impression and effect it produced upon us. The impression was a dread of something unknown, that made us almost afraid to look round the room; the effect was quite the opposite, namely, immoderate laughter.

THE INTELLIGENCE CONNECTED WITH THE MANIFESTATIONS.

For some time we had a table *séance* four or five times a week, by which we became a little more accustomed to the apparently ridiculous phenomenon of a dancing table, and at the same time we gained calmer control over ourselves, so that we were better able to reason, observe, and ponder upon what one of my neighbours persisted in calling the antics of the devil. However, I soon perceived that the devil was more powerful, more intelligent, and more obliging, when a solitary friend of mine and my own family held a *séance* by ourselves than he was when we had (as we often did) a number of strangers present. On one of these occasions, when he appeared to be in a particularly good humour, we put the question to him point blank—"If you are the devil, will you be so kind as to spell-out your name?" Instantly the table said "Yes." Then I proceeded to say the alphabet, and was much surprised when I went past the letter "D" without a move from the table, and my surprise increased when it went on to the middle of the alphabet, and began and finished by spelling out the name of a near and dear relative of my own, who had been in the spirit-world some years. From that time forward our messages became more intelligent, consistent, and of a high test character; I therefore resolved to do as the supposed spirits told me, and sat many long weary hours, often by myself, for development in whatever form it might come.

LOST LEASES OF ESTATES RECOVERED BY SPIRIT AGENCY.

About this time I wrote a letter to the *Medium*, which was published on Feb. 3rd, 1871, giving some of these details, and to which I affixed my name and address. The result was, that an aged lady called upon me (she was the wife of a general in the army), introduced herself, told me she was a Spiritualist, and had been one for years, and begged that I would favour her with a sitting with us. After some hesitation I complied with her request, and during that *séance* the blows given by the spirits upon the windows, walls, and doors of the house must have been heard by the passers by in the street; it was about two o'clock in the day. She at once declared that I was a most powerful medium, thanked us for the *séance*, and left us, it seemed to me, highly pleased and delighted.

A little after this the same lady called again, and, producing a large old-fashioned gold seal from her pocket, she told me that it belonged to a family that she herself had no knowledge of, but they were the acquaintances of a friend of hers, who had handed it to her to bring to me, and she wished me to put it on our table at our next *séance*. She said that this family—a family of distinction, who lived in the north of Ireland—were in great trouble because the leases of their estates were lost; that they had tried every means in their power to find them, without success; and that the family lawyer was then advising them to put the whole matter into Chancery, and to commence an action to prove their title. This could only be done at a ruinous expense, besides the chance of their losing the day. They, therefore, in despair, and as a last resource, determined to see what could be done by occult means. They had heard something of Spiritualism and of mediums, so empowered a friend who was coming to England to apply to a medium for them, and try what could be done. This friend took counsel of the lady who called upon me; who then told me that if the seals were laid upon the table, it would most likely bring spirits to the circle who knew something of the family, and who might be able to supply the information required.

I was much surprised at her application, and asked her why she did not go to some of the professional mediums and others who professed to undertake such matters, and answer them. Her reply was, she had no faith in them, but would take it as a great favour if I would try for her.

That night I and my wife talked the matter over; and, after expressing our fear whether it were right or not to attempt such a thing, also

the possibility of our being arrested by the police for fortune-telling, we made up our minds to try, and after making everything comfortable—by poking the fire, locking the door, and attending to other little odds and ends—we sat down to the table with some paper and pencils, ready in case they were wanted. I may here state that I had no faith in the matter myself, and did not expect to get any answer, but rather felt ashamed to find myself connected with such a foolish undertaking as I thought it to be. However, we had not sat long before the table told us a message would be given about it, and that I was to hold a pencil for the purpose. I took up a pencil, immediately my arm became convulsed, and I felt some power making me write; after some time it succeeded, and gave the following message—the first three words, however, were written backwards:—

"You go to Exeter, and make inquiries. Remember.—W. COTRY."

This message I flatly refused to send to the lady, as it seemed to me to be one without a meaning, but my wife kept it several days, and at length *did* send it; the lady forwarded it to her friend, who sent it on to Ireland. A reply came back, "Please ask the spirits for more information."

I was applied to again, when the same control wrote—

"The message already given is sufficient. Let it be acted upon.—W. COTRY."

This was sent to Ireland. The family began to consider who could possibly be at Exeter in England, who could know anything about their affairs; but they went there, and soon discovered a dignitary of the Church of England, who was an old friend of their father's, who died in 1824. This gentleman at once acknowledged that their father, before he died, had given him a parcel of papers to take care of when the gentleman himself was living in another part of England, and on looking them up the lost leases were found in them.

To make matters short, the family were so pleased that they immediately and voluntarily sent me a cheque for a large amount, begging I would favour them by accepting it, at the same time promising to come and see me when they visited London, but as yet they have never done so. I believe that, as they are churchmen, they are afraid that the devil had something to do with it.

An account of this was printed in the *Medium* of October 18th, 1872, and also in *The Spiritual Magazine* for June, 1874, and in other publications, including the *Mining Journal*.

The spirit, W. Cotry, has never left me since, being my guide for such tests as he has been able to supply since then to many who have sought his assistance.

Since that time I have worked hard in the cause, speaking for nearly two years in public at Chelsea Suspension Bridge on Sunday evenings about Spiritualism. I have had regular *séances* at my house from that time to this, at which hundreds of people in all have been present. I have also spent a considerable sum of money and much time in travelling about London and the country, teaching other people, both known Spiritualists and private persons.

At my regular *séances* at home we often get things moved about the rooms, and books thrown upon the table. I have also developed into a clairvoyant, trance, and writing medium, and very frequently have the privilege of proving this by the tests I am able to give.

Spirits sometimes speak through me in both prose and verse, and occasionally upon scientific subjects—sometimes speaking for an hour, and sometimes only for a few minutes. Others will write through my hand; others, again, will give me visions, and shew themselves to me. I have seen them at all times—in the sunlight and in darkness—and on several occasions they have spoken in the direct voice, so loud that myself, wife, and child have heard and replied to them, even when we have been sitting at our meals in the sunlight.

I have visited most of the professional mediums, to whom I have paid as much as a guinea for one sitting; and I have visited a great number of private mediums and families, some of them almost at the very top of the social ladder, and some again I have visited almost at the very lowest round; in all cases I have found—and I say it with pride—that I have always been made welcome, and treated with every consideration for Spiritualism's sake.

Some of my best and most astonishing experiences have been with private mediums, that the outside world never hears of. I have seen, heard, and learnt more with these in one sitting than I could with a professional medium in a dozen, judging from the general phenomena produced at their general *séances*. Not that I wish to speak one word against public mediums—who are highly useful to the movement, and deserve all they get—but as a matter of fact.

THE HUMAN "DOUBLE."

I have sat with a private circle in one of the fashionable squares of London, and when I was obliged to leave it and go to Norwich for a couple of weeks on business, one of the members of that circle—a private lady—has appeared to me there on a country road, coming within five feet of me, making signs with her hands and trying to speak to me. This occurred when her body was in London, but in a state of trance; she appeared in evening dress, with all her jewellery and ornaments, the same as she actually was at the time in the drawing-room of another lady.

THE NATURE OF THE COMMUNICATING SPIRITS.

Besides this, I have conversed upon these subjects with hundreds of people, both male and female, of all degrees of capacity, and of every shade of opinion, and thereby I have learnt much. Some tell me they have angels attending their circles; I know of one who claims to have as many as seventy archangels attending upon her, and another who is visited regularly by Christ and the twelve apostles. Others, again, have told me that they get nothing but evil spirits, and sometimes Satan himself puts in an appearance. Another tells me that the spirits she gets at her circles are all like little fairies, no bigger than her thumb, who hop and skip about with all kinds of fantastic move-

ments, making all manner of ugly faces, and doing everything they can merely to attract attention.

These are experiences I have never observed or arrived at myself, although I have often sat with each of these mediums; nor have I, in all my five years of sitting at home, ever been honoured with a visit from the angel Gabriel; neither have I ever been annoyed by that arch-enemy of mankind called the Devil. On the contrary, my experience has been uniformly with the same sort of spirits—spirits who declare that they were once what I am now, inhabitants of this world. I know at least six of these spirits intimately, from constantly seeing them, and being in communication with them.

I put faith in them and what they say, because they have done actual work for me at my request, and given me tests of their identity and power; consequently I am inclined to believe them when they advise me not to believe all I hear at *séances*, especially about angels and devils, as we understand those words.

REINCARNATION.

I have questioned them a thousand times about reincarnation, under all circumstances, and they have ever denied that there was any truth in it; but at the same time they have always taken pains to make me understand that the great scheme of the universe is continual progress and development; that neither men nor worlds ever occupy the same place or position one second that they did the previous one; that it is impossible that the great wheel of creation can stand still, much less go back, but that the destiny of the human race is continued onward for ever, to states and conditions which they cannot in their present existence even imagine; and that this is the reason why men are compelled to invent for themselves an imaginary locality called heaven, as a final place of rest.

However this may be, whether the spirits are wrong, or we are all wrong, or we are both wrong together, seems to me of little moment in the matter. We should all strive to do our best to get at the facts of all things that interest us. If we do this honestly, none of us need fear that we are on the wrong track or flying in the face of God by so doing, for of this I feel as sure as that I live, that had He intended that this field of investigation was not to be explored, He would never have permitted us to enter the gate.

I myself am not one of those who fall down and worship anything, and I no more believe that this is a special revelation from God than that I believe it is a direct and special imposition from the Devil. But I look upon the whole subject as one of the results of the evolution of those great, unchangeable, and natural laws which govern the whole universe, which unveil themselves to men when they are sufficiently advanced in spirituality and knowledge to be able to comprehend something of their nature, and to reduce it to something like order by actual experiment.

We are at present but pioneers in the movement, understanding but little of its forces, its laws, or its effects; but we are clearing away the weeds and brushwood which check the great highway of human advancement, and along which at no distant day the grand triumphal car of Spiritualism will follow in our wake. (Applause.)

Mr. Dottridge remarked that Mr. Rouse appeared to have been very suddenly converted to Spiritualism.

Mr. Rouse replied that although his conversion was apparently sudden, his mind was quite prepared for it. Once he was off the coast of California in the capacity of chief officer of a ship, the captain of which was a writing medium, and by the information he obtained from spirits frightened two or three persons on board. Since that time he (Mr. Rouse) had seen spirits occasionally in his own house. The night his sister died in New York he and his brother and sister had her at home talking to them, and telling them of the fact. All the parties concerned in the recovery of the lost leases of which he had spoken, were willing to verify the facts to anybody who chose to inquire, but they did not want their names published.

The Chairman asked Mr. Rouse whether he considered mediumship to be abnormal, or altogether beneficial.

Mr. Rouse replied that he thought mediumship to be abnormal, and a disease more than anything else. He was always less well in health after a sitting, and if he went anywhere where he was surrounded by uncongenial persons, his sufferings at the time and afterwards were very great.

Mrs. Corner expressed the opinion that her daughters suffered if they gave way to their mediumship too much; they had to give it up now and then.

Mr. Henry Cook said that although he had seen much of it in his own house, it was a puzzle to him, and he did not understand it. He wished that English men of science would explain to him what it all meant.

Shortly afterwards the proceedings closed.

THE LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.—The Library at 38, Great Russell-street, has lately been enriched by the addition of the following works: *Haydon's Correspondence and Table Talk*, by his Son; H. Spicer's *Strange Things among us*, and *Sights and Sounds, the Mystery of the Day*, presented by the Rev. W. Whitear; Kavanagh's *Origin of Language and Myths*, 2 vols., and *Edinburgh Essays*, 1856, presented by Dr. J. Dickson; Gregory's *Handbook of Organic Chemistry*, presented by Mrs. Makdougall Gregory; Mr. Newton Crosland's *Apparitions*, presented by the Author; Count de Pomar's *Through the Ages*, 3 vols., presented by the Countess of Caithness; *The Stars and The Angels*, presented by Mr. E. Dawson Rogers; twenty-five volumes of old German works on Alchemy, presented by Mr. A. Vacher; and *Old Truths in a New Light*, by the Countess of Caithness.

VICTIMS BEWITCHED BY THE AID OF EFFIGIES.

RECORDS relating to the practice of witchcraft occasionally contain accounts of tortures alleged to be inflicted upon individuals by the manufacture of waxen images of them, into which pins were run in the course of certain magical rites. Ingoldsby's story of *The Leech of Polkestone* embodies an incident of the kind, told with dramatic force. Was this practice founded upon mere superstition, or did some fragment of misunderstood philosophical truth underlie the carrying out of the machinations? The following description of the practice is quoted from the *North of England Advertiser* of March 25th:—

I have been much interested in the recent articles on "Witchcraft on the Tyne" in the *Weekly Chronicle*, and could have wished them extended so as to have embraced the general subject, as I believe nothing tends so much to dissipate the extravagant chimeras of superstitious minds as a constant exposure of their exceeding absurdity. I, therefore, venture to send you a few excerpts from a little book in my possession called *Satan's Invisible World Discovered*, being relations touching witches, charms, apparitions, and kindred subjects. This book seems to have been written by a Mr. George Sinclair, Professor of Moral Philosophy, Glasgow, with the object of proving against the atheists and other unbelievers, that such things as witches, warlocks, and other "uncanny" folk really do exist, and are used by the devil as tools in his hands to effect all manner of wickedness among mankind.

I may premise that, according to Grose, a witch is almost universally a poor, decrepit, superannuated old woman, who, being in distress, is tempted by a man clothed in a black cloak or gown, sometimes, as in Scotland, wearing also a bluish band and handcuffs, that is, a kind of linen sleeve. This man promises her, if she will sign a contract to be his, body and soul, she shall want for nothing, and that he will revenge her upon her enemies. The argument being concluded, he gives her some trifling sum to bind the bargain; then, cutting or pricking her fingers, he causes her to sign her name or make a cross as her mark, with her own blood. What is the form of these contracts is nowhere mentioned. There are three sorts of witches. The first can hurt, but not help; these, from their diabolical qualities, are called black witches. The second sort can help, but not hurt; these are unhappy persons, who, for the power of curing disease, finding stolen goods, and doing other acts of utility, for which they take money, become bond slaves to the devil; they are at continual enmity with the black witches, and often fall a sacrifice to their wicked arts. These are called white witches. The third sort are those who can both hurt and help, and seem a sort of mixture between white and black, and, wanting a name, may, without any great impropriety, be named grey witches.

I will now proceed to summarise Relation 1 from the book mentioned above, "touching the troubles Sir George Maxwell, of Pollock, met with from the devil and his hags." This relation is by the son of Sir George Maxwell, who says his father had been in Glasgow on October 14th, 1676, and was seized in the night-time by a hot and fiery distemper, and, coming home, he was seven weeks in great pain, chiefly in his right side, though not confined to his bed; and that about this time there had come to live in Pollock town a young dumb girl—from whence was not known—and she, having occasionally frequented Sir George's house, got into conversation with his two daughters, and having observed Sir George sick and weak in body, did signify to them that there was a woman whose son had broken Sir George's fruit-yard, that did prick him in his sides. The dumb girl one day, among a great company of women, pointed out to Sir George's daughters a woman called Janet Mathie, relict of John Stewart, under-miller of Schaw Mill, and assured them that she had formed a wax-picture, with pins in the side, which was to be found in her house in a hole behind the fire: and offering to bring it to them if she were accompanied by two men to protect her from violence. Two servant-men were sent to the woman's house with the girl, and she, in their presence, took from a hole behind the fire the wax picture, which had two pins in it. By order of Lord Ross the woman was committed to prison. In the meantime Mathie, remaining obstinate, was searched for "invisible" marks before the Sheriff of Renfrew, and many famous witnesses at Paisley, and very many were found on her.

After the finding of the image, Sir George's illness slightly abated. In January, however, it broke out afresh with considerable virulence, so that his life was despaired of, and at the same time an express came from the dumb girl, signifying that John Stewart, Mathie's eldest son, had, four days since, formed an effigy of clay for taking away the life of Sir George, and declared that it was in his house, beneath the bolster, among the bed-clothes. The image was found by Sir George's servants and others, in the bed, with three pins in it, when Stewart and his sister Annabel, who was only in her fourteenth year, were apprehended. The latter confessed to being present in her brother's house when the clay picture was formed; the black gentleman (which was the devil) being present, together with Bessie Weir, Margery Craig, Margaret Jackson, and her brother John. Sir George recovered after the image was found. John Stewart, like his mother, was searched for insensible marks, which were found in great plenty; at the finding whereof he was so confounded that he immediately confessed his paction with the devil, and that his accomplices, who formed the effigy with him, were the same his sister had named. The sister also confessed to a paction with the devil. Upon the confessions of Stewart and his sister, warrants were granted by the Earl of Darnley and Lord Ross for the apprehension of the other accomplices. The Lords of his Majesty's Privy Council being informed of these pictures and effigies, the depositions of three confessing witches being sent, granted a commission for their trial.

The Commissioners of Justiciary held their first court at Paisley on the 27th January, before whom Annabel Stewart deposed: "That in harvest last the devil, in the shape of a black man, had come to her

mother's house, and required the deponent to give herself up to him, and that the devil promised she should not want anything that was good; that being enticed by her mother, Janet Mathie, and Bessie Weir, who was officer to their several meetings, she did put one of her hands to the crown of her head and the other to the sole of her foot, and did give up her soul and body to the devil; that her mother promised her a new coat for the doing it, and that the devil gave her the name of Annipy; that the devil lay with her in the shape of a black man, and that she found him cold; that she was present in her mother's house, where the picture of wax was made, and that it was made to represent Sir George Maxwell, of Pollock; that the black man, Janet Mathie, her mother, whose name from the devil was Landlady, Bessie Weir, whose name was Sophy, Margery Craig, whose name was Rigeru, Margaret Jackson, whose name was Locas, were all present at the forming and making of the said effigy; that they bound it on a spit and turned it before the fire, and that it was turned by Bessie Weir, all of them saying, 'Sir George Maxwell! Sir George Maxwell!' that upon the 3rd of January following Bessie Weir came to her mother's house, and advertised her to come to her brother John Stewart's house by twelve o'clock the following night; that she went and found there the above-mentioned women and her brother John Stewart, and a man with black clothes and blue band and white cuffs, and hoppers on his feet, which were cloven; that they made the picture of clay, and placed pins in the sides and breast; that the pictures produced were the pictures she saw made; and that the black man's name was Ejoal." John Stewart's confession was substantially the same as his sister's; and Margaret Jackson, a witch of some forty years' standing, seems to have confirmed the main points of both the brother and sister's confessions. The justices, being again convened in court at Paisley, on February 15th, 1677, Stewart and his sister and Margaret Jackson still adhered to their confessions, but the others remained obstinate, denying all. The justices having examined all witnesses in matters of fact touching the finding of the effigies, Sir George's sickness, and the subsequent recovery of his health, committed them for trial. Being found guilty, they were condemned to be burnt, and their effigies with them. Annabel was reprieved on account of her nonage and seeming repentance.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

PUBLIUS SYRUS.

SIR,—The subjoined paragraph was sent me by Mr. J. L. O'Sullivan, with a view to insertion in his last letter, under the mistaken impression that I was resident in London. You, I know, will share my regret that it could not appear in its proper context:—

"When we consider the rich copiousness of Greek, through the facility of compounding words (inferior in this respect only to the German) according to the methods, various while systematic, which are shown by those words which we do find preserved in its classics, how can we doubt but that many analogous words existed which yet do not happen to be found in such works (few after all) as we do happen to possess? Suppose that the Alexandrian library had not been destroyed, would not our lexicons be, in all probability, far bulkier even than they are? How many good Greek words do we not ourselves create for the purposes of scientific terminology? And, suppose the art of printing not yet to exist, and that a very, very small proportion of our English Classics were to survive in manuscript to the year 2076, would there not be thousands of words, which we now speak and write daily, but which would be rejected by the purist of that age, on the ground that they were not to be found in Shakspeare or Spenser, or in Byron, Dickens, &c."—

Mr. O'Sullivan's remarks are very just. Our knowledge of the Greek and Latin languages is, after all, too fragmentary to justify us in pressing critical evidence very far. My point against him is merely this, that, so far as critical evidence goes, it is against the ascription of the line

Quod perdere vult Jupiter dementat

to an author of the golden age like Publius Syrus; since the verb *dementare* is found only in a very late author, and is there used intransitively. Mr. O'Sullivan's plea for its existence as a transitive verb on the ground of analogy, I think I have sufficiently shown, in another letter, to be groundless. But it is perfectly true that numberless words may have existed in Latin and Greek which have never come down to us; and if Publius Syrus could make clear his identity on other grounds, I would be ready to believe in him in spite of the grammar and dictionary.

While finding myself forced to withhold belief in the personal identity of Publius Syrus, I am far from attributing self-delusion of any kind to the persons concerned in this most interesting control; nor do I think that the alternative necessarily is, between believing in a real return of Publius Syrus to earth and ascribing the whole course of communications to a lying spirit, though I confess it is difficult to throw any third theory into shape. Time permits me only to make a brief and imperfect suggestion. Swedenborg tells us that he could see no spirit of whom he could not form an idea. From this it is a fair inference that when he did see spirits it was in accordance with his own ideas. And hereto, as his biographer Mr. White remarks, his own descriptions of spirits agree. His Pauls and Davids, his Louis Quatorzes and George the Seconds are the reflection of his own opinions and prejudices, their fate the result of his likes and dislikes. Furthermore, the same great seer informs us that an angel in talking with a man appropriates the man's memory. Mr. White gives us the following extracts:—"He enters into the man's memory so perfectly, that he is almost induced to believe he knows all the man knows." . . . "It is not allowed that any

angel or spirit should speak with man from his own memory, but only from the man's."

These considerations are, I think, sufficient to suggest to the mind that there may be psychological laws which compel the intelligence with which we are brought into contact by Spiritualism, to throw itself into the form of some personality congenial to the mental attitude of the person communicating. Thus the source of illusion would not be deceiving spirits but deceptive appearances, which wait yet to have their mystery unravelled by the progress of investigation.

ST. GEORGE STOCK.

MINISTERING SPIRITS.

SIR,—What say we to the meaning of "Are they (the angels) not all ministering spirits sent forth to minister to those who shall be heirs of life?" "All" I suppose, means all, or does it only mean a few or none? Ministering must mean ministering as trained nurses minister; not merely looking on and then skulking back to heaven.

Verily, ghosts are all sent forth to produce the phenomena so many Christians have perceived, felt, and recognised, as "special providences," in answer to their prayers to the Lord God Almighty. This world is a beautiful world; it is God's world—not the Devil's. Devils exist, and have physical and mental power; but God's ministering angels exist, and have greater physical and mental power. The devil among the tombs had power to harass; the angel who rolled away the stone at the sepulchre had greater. The physical power exercised when the temple was rent, when the rocks were split across the veins, and the power displayed by the angel who talked to and worked for Peter in prison, show that physical phenomena are parts of "our Father's" method of controlling mind.

From Matthew to Revelations there is not one declaration that spiritual gifts were to cease. St. Paul's list stands out clear—miracles, seeing ghosts, healing, etc.—one section of Christians having one kind of gift and not the other; but all gifts when in action through divers persons producing the evidences of the power of God, and the love of God.

Let our ministers pray in faith and knowledge in churches, in their vestry meetings, and the descent of influence from the Holy Ghost will be felt and seen as powerfully as on the day of Pentecost—even to the tongues of fire, and to a mighty rushing wind.

Spiritualistic phenomena ought not to be left in the hands of evil spirits and their Simon Magus mediums, but in the hands of our modern Pauls, and Peters, and Phillips, and so convince the human family of a future life of joy or of sorrow when the seen natural flesh body returns to earth, and the soul and spirit enters on its new phase of immortality.

J. ENMORE JONES.

Enmore-park, S.E.

REINCARNATION.

SIR,—You must allow me to differ with you respecting the efficacy of applying the inductive method as a test to a revelation supported by argument. That method has proved mighty in matters of fact, but it has utterly failed when applied to ethics and mental truths. Startling examples of its inefficacy in the latter direction are to be found in the conclusions arrived at by Buckle in the analysis of mental laws, by Gabelli in the analysis of conscience, and still more so in the gigantic failures of the great apostles of Positivism—Buchner and Comte. You say that reincarnation would not stand the test of inductive method. But has it ever been applied to that doctrine? If so, where and when? I ask this in utter ignorance of the fact. I should indeed like to see the fourth and fifth chapters of the *Spirit Book* placed under its ordeal, and to stand enlightened by the result. It appears to me that, as diamond cuts diamond, the best method for proving the fallacy of an argument is to grapple with that argument itself, and prove its unsoundness.

G. DAMIANI.

Naples, 25th March, 1876.

[In our articles on *The Spirits' Book* we pointed out how reincarnation speculations break down at present when tested by the inductive method. Will Signor Damiani give one practical example in which the reality of a universally admitted mental truth is not proved by the inductive method?—ED.]

THE POWER OF SPIRITS OVER MATTER.

SIR,—I noticed the thoughtful observations in Miss Kislingbury's letter in *The Spiritualist* of March 24th.

Your correspondent raises the question as to whether spirits of the highest order have or not absolute power, direct and indirect, over both mind and matter. Though this, I think, should remain an open question, for it would be bold to hazard a conclusion either one way or the other, yet we have experience to the contrary of a philosophical nature. If the higher spirits have a mental tendency to hold aloof from material manifestations of a low order, it may be presumed that the highest have a still stronger tendency to do the same, for it will invariably be found that the more material the manifestations, the more unintellectual will the spirits prove who dabble in them. In the instance cited of the Founder of Christianity, there is evidence which goes to prove that he was assisted by spirits of various grades, for do not the different phenomena of Spiritualism explain all the miracles of Christ? And in this connection I would state that your correspondent would be greatly interested by the perusal of "*Les Quatre Evangiles suivis des commandements, &c., par Roustaing,*" to be got from 7, Rue de Lille, Paris.

If the question be understood to ask whether the highest spirits have the power to act on matter by a simple effort of will, I think it will also be found that there is some experience to the contrary. In Genesis the Creator Himself is stated to have called our world into being by the mere fiat of His Word. It is now well known to educated persons that though the intention must primarily have existed, the process involved

immeasurable cycles, during which the vital mechanical and other laws, proceeded automatically to evolve from an incoherent chaos the coherent and habitable globe we are at present inhabiting, and which is developing still. In all processes, whether mechanical, or vital, or other, we perceive laws which become means either in the hands of the Absolute Cause, or in those of its minor image—Man.

B. P. J.

WRITING MEDIUMSHIP.

SIR,—The following lines, written through the mediumship of my daughter Carrie, were given to us at a *séance* held at our own home—present, Mr. Corner, my daughters Carrie and Nina, and myself.

After the poem was finished I requested my daughter Carrie to ask if any particular spirit were alluded to in the verses. The reply was "Yes, your sister,"—meaning my eldest daughter, who passed away about seven years ago, in the twenty-fourth year of her age, and who, I may add, has been seen by several seers (totally unknown to her while on earth), and correctly described at different *séances* I have attended.

AMELIA CORNER.

3, St. Thomas's-square, March 31st, 1876.

Say not she is dead—she lives on for ever,
Far in those regions of truth and delight;
Cared for by angel, lost to you never,
Clad in a garment so spotless and white.

Though like the rosebud, so fragile and slight,
Broken and perished by winter's keen blast;
Yet she's still living, though lost to your sight,
Waiting to meet you, when all cares are past.

She comes with a step so noiseless and still,
When trouble is nigh, or temptation is strong,
Breathing kind blessings, His word to fulfil,
Turning the wand'rer from pathways of wrong.

She smiles when she sees hearts noble and great,
She breathes words of cheer and beckons them on;
To sinners she sighs "It is not too late,"
Singing our Saviour's forgiveness in song.

At times when you're sad, despondent, and low;
When all joy seems past, and all hope seems dead
She cheers you with smiles, while her tears freely flow
In sympathy sweet, till your sorrows have fled.

She comes at the dawn of each opening day;
She comes at the close when dark night is nigh;
She comes, oh so bright! of light as a ray
To soften each heart, to stifle each sigh,

With glance of reproof which reaches the heart,
For conscience is there, though dormant and still,
And when wakened to life will feel the keen dart
Of guilt and of sin—contempt for His will.

Then why should you say your dear one is dead;
That to you she is lost for ever and aye?
Though her mortal anxieties and passions have fled,
She lives in a land still fairer than day.

DR. WYLD ON THE PHILOSOPHY OF SPIRITUALISM.

SIR,—It seems to me that the views I have held for many years regarding the dynamical constitution of physical bodies, if it does not explain, at least enables us to accept as possible, the alleged appearance of those presentations which, according to modern language, are called materialised spirit forms.

Though I am not a Spiritualist, not having had an opportunity of witnessing and judging for myself, yet I confess I am not one who can treat with contempt phenomena which are attested by so many seemingly competent and credible persons in England and America. Perhaps it may interest some of your readers if I explain what appears to be the bearing of my theory on Spiritualism, or at least as regards these abnormal manifestations to which I have referred. To begin then, I do not believe in matter in the ordinary sense of the word. The atoms of which all visible and tangible things consist, I conceive to be mere centres of force. I gave my reasons for holding this opinion in a paper read to the Royal Society of Edinburgh (March, 1865), and again in a recent volume—*The Physics and Philosophy of the Senses*, chap. 1. It is acknowledged by philosophers that we never perceive matter, *i.e.*, the substratum or immediate underlying cause of physical bodies. We are merely conscious of certain exhibitions of localised force or energy, as, for instance, of solidity or resisting force of gravity and inertia forces, acting in different and special ways. Bodies are visible because of their repelling the luminous vibrations which affect the eye. Taste and smell again are due to an action on the nerves of these senses. All these properties of bodies evidently imply energy or power, and we are conscious of nothing else than force, or the results of force, in any physical body; physical bodies may therefore be fairly regarded, not as natural, but as dynamical or spiritual. Their atoms are held together by attractive force, and this force, as modern science has shown, may be successively resolved into equivalent measures of electricity, heat, light, and magnetic attraction. Force acting in any of these last-mentioned ways I call *free anatomie or transmissible force*, while solid, visible, and tangible bodies I call *atomic bodies*, because force in them is localised or materialised in the atomic form, which is not the case, as far as science has discovered, in transmissible force. When, therefore, a spirit becomes visible and tangible, according to my theory it must be held that the spiritual being has the ability of converting the free an-atomic force which it possesses, and which constitutes in fact the essence of its being as a spirit, into the *atomic* constitution peculiar to visible, solid bodies.

If, then, it can be proved that spirits can thus materialise themselves, this will furnish strong confirmation of the dynamical theory of the

world which I hold. You may, therefore, believe I am actuated by no blind prejudice against the phenomena of Spiritualism. But there are much stronger grounds for a man desiring the establishment of Spiritualism; there are grounds connected both with religion and philosophy which should induce most men to welcome phenomena which, by establishing the verity of the supernatural or superphysical, supply a ready answer to the thousand objections of modern sceptics regarding the verity of the Gospel narrative. What strength and significance, for instance, would the phenomena of which we have been talking throw upon the doctrine of the resurrection and ascension of the body of Christ!—a doctrine so fondly held and so persistently enforced by the Apostles who had sojourned with Him in the flesh, but which has been so scorned by some modern critics as a thing impossible. "It was sown a natural body; it was raised a spiritual body." This assertion offers no difficulty to any one holding the dynamical theory of matter, and it occurs to me that this theory may therefore, perhaps, commend itself to devout Spiritualists as affording a natural explanation of the phenomena in which they believe.

R. S. WYLD.

Edinburgh, 31st March, 1876.

THE SCATTERGOOD TESTIMONIAL.

SIR,—Will you kindly afford space in your journal to make the following announcements in connection with the above subject. Addresses will be delivered at Sowerby Bridge on Sunday, the 9th instant, by Mr. Jackson, trance medium, at 2.30 and 6.30 p.m. Liverpool the 16th, at 3 p.m., trance address by Miss Longbotham, at 7 by Mr. John Priest, subject, "The Resurrection," to be followed by a discourse from Miss Longbotham. Manchester, the 23rd, by Mr. John Lamont, at 2.30 p.m., subject, "The Facts and Phenomena of Spiritualism," and at 6.30 p.m., "The Practical Lessons of Spiritualism." Bolton, the 23rd, by Mr. Johnson, of Hyde, trance addresses at 2.30 and 6.30 p.m. Keighley, the 23rd, at 2.30 and 6.30 p.m.; Halifax, the 30th, at 2.30 and 6.30 p.m., by Mr. J. J. Morse, of London, trance addresses. Oldham, the 30th, at 2.30 and 6.30, by Miss Longbotham, trance address; also at Salford, on Friday evening, the 21st instant, at 6.30, by Messrs. Johnson and Lamont. Special collections will be made at the above services for the benefit of the fund. Arrangements are being made in other places for lectures, which will be duly announced. In the meantime sympathisers are invited to send subscriptions to the undersigned, or any member of the committee.

Mr. Scattergood, being out of employment, sailed for Boston last Tuesday; Mrs. Scattergood sails the latter end of the first week in May. Under these circumstances, the presentation will be made in the Old Court House, Union-street, Halifax, on the evening of Tuesday, May the 1st; tea on the tables at 5.30; business to commence at seven o'clock; admission to tea one shilling, after tea sixpence.

Mr. Morse, of London; Miss Longbotham, of Halifax; Mr. Johnson, of Hyde; and other mediums and friends will take part in the proceedings.

Signed, on behalf of the committee, JOHN LAMONT.

199, London-road, Liverpool.

P.S.—Mrs. Scattergood quite intended to visit London, but the state of her health renders it impossible for her to do so. J. L.

MR. BLACKBURN'S SEANCES.

SIR,—At the cabinet *séance* on Friday last, held at the rooms of the British National Association of Spiritualists, there were present Miss Alice Cook, Mrs. Terrell, Mr. J. Deane, Capt. James, Mr. A. Baldwin, Mrs. Lewis, Mr. J. F. Collingwood, Miss E. Fitz-Gerald, Mr. Arthur Cöلمان, Capt. Thomas, and Capt. Humphrys, besides Miss Kislbury, the secretary of the Association, and myself, representing the *Séance* Committee.

Mr. Eglinton, the medium, entered the cabinet after it had been carefully examined by several members of the circle, and reclined on the couch at the back; and in this position his hands and feet were bound with tape by a committee of gentlemen. The curtains were closed and the gas turned down, but almost immediately the invisibles, by raps, complained that the tying had been very ineffectually performed, and requested to have it done over again. Joey also, in his shrill voice, bantered the gentlemen for their want of skill. On the *séance* being resumed the spirits again interrupted, saying that the medium must be seated in a chair nearer the curtain, and they selected Capt. James to secure him in this position. He was bound in a manner satisfactory to the circle, and the ends of the tape were brought out into the room and held by the sitters, so that the slightest movement on the part of the medium could be at once perceived.

All through the *séance* the gas was low, but I observed that there was always light sufficient to enable me to tell the hour by a watch with a small dial and obscure lettering, and all the sitters were distinctly visible, so as to be recognisable to each other.

Hands were extruded from the cabinet, both between the curtains and by the two small side windows—one of which was behind the medium, about a foot above his head, and the other about six feet in front of him. His own hands had been secured, so as to allow them at most three inches latitude of motion. Different members of the party were requested to come forward and shake hands with Joey, which they did through the window above mentioned *most distant from the medium*. A very strong squeeze was given, and the hand felt warm, dry, and as if covered with flour. Faces were then exhibited; one, that of a nun, said to have been a friend of Mrs. Woodforde's; and a small figure, like a little girl, was seen through a gap in the curtains, standing between the medium's knees. Miss Fitz-Gerald was asked by Joey to stand on a chair and pass her hand through the aperture, and hold the medium's head. This she did, and immediately a face was presented

at the window, within about six inches of her face, and the drapery which enveloped it fell all around her arm. At the same time Mr. Eglinton's foot was visible to all in the circle from under the curtain, and the gentleman holding the tape attached to the medium's feet averred that no perceptible pull had occurred. From the opposite window some of the party saw a luminous face in the distance over the medium; also the stars so well known as spirit lights.

Joey was asked if, when he is manifesting through the medium, he is in a different state from that which he is in his spirit-home; if he has, as it were, to come down; and if he forgets, at least in part, the knowledge he possesses in his spiritual state. He said: "Yes, most certainly; but that he would rather not answer such questions, lest he should be led into error, or misunderstood. He preferred to leave such matters to spirits wiser than himself." At one time he got very angry at a discussion which sprang up at the far end of the room. He said such altercations prevented him from operating, and annoyed him exceedingly, and that we must forgive him for the warmth he displayed.

At the conclusion of the *séance* the medium was found bound exactly as we placed him.

G. KING,

On behalf of the *Séance* Committee.

38, Great Russell-street, W.C., 3rd April, 1876.

MR. CÖLMAN'S MEDIUMSHIP.

MR. ARTHUR CÖLMAN, physical medium, is about to give a series of sittings under the auspices of Mrs. Woodforde, and friends will be admitted to the *séances* under somewhat stringent conditions, calculated to keep out those persons who persecute or annoy mediums. Last Saturday night the first of these *séances* was held at 8, Milton-street, Dorset-square, and the ease with which the spirits manifested through Mr. Cöلمان's mediumship was one of the most remarkable features of the evening. The manifestations began at once, and, generally speaking, were of the usual character. One part of the *séance* took place in the light; a musical box was placed under the table, and was stopped and set going by the spirits as the sitters requested, and at a time when Mr. Cöلمان walked away from the table and stood more than a yard from it. At the dark *séance* the musical instruments flew about in the usual way. All present were touched by spirit-hands, and the spirits brought in a musical instrument of their own, which had not been previously in the room; it appeared to be a dulcimer, and some lively tunes were played upon it. The spirits announced that they intend to give materialised hands through Mr. Cöلمان's mediumship, under test conditions; they intend to have his head, shoulders, and arms put in a bag made of strong net, and to have the mouth of this bag sewed strongly to the bottom of his waistcoat, so that he cannot get out his arms. Under these conditions they say they will give spirit-hands.

A PUZZLE FOR THE DOCTORS.—The New York papers contain an account of a strange case of convulsive seizure, which has baffled the skill of more than 60 medical men of high standing. The subject of the attack is a well-to-do farmer residing at Springfield. He is healthy, hearty, and stout, but on the 14th November, 1858, he was suddenly taken with convulsions, which lasted until on or about the 28th. Every year for 18 years he has been similarly attacked. Medicines are of no avail whatever. He is as healthy and strong as ever, and entirely well, with the exception of these attacks. His convulsions are terrible to witness; nothing like them has ever before been seen, and perhaps never will. He experiences no pain while they are upon him, is perfectly conscious all the time, knows what is going on, but cannot prevent it. His violence is such that it requires the united strength of five men to hold him. His contortions are described as simply horrible—every muscle in his body seems to writhe and twist, his limbs and arms are flung about convulsively, his face is contorted to a hideous degree, and, as one informant said, he "would assume all manner of shapes, actually tying himself into a knot, until it seemed as though every bone in his body must break." The superstitiously inclined attribute it to the Devil's machinations, and believe that the man is veritably "possessed" by his Satanic majesty. The people of Springfield are personally conversant with the facts of this case, and numerous persons have witnessed Mr. Hutchison's contortions when the "spirit was at work."—*The Globe*, March 21st.

RECEPTION AT MRS. MARDDOUGALL GREGORY'S.—On Wednesday evening last week, at a reception given by Mrs. Marddougall Gregory, 21, Green-street, Grosvenor-square, to Spiritualistic and other friends, the following guests were present: The Countess Paulett, Lady Milford, Lady Vere Cameron, of Lochiel, Lady Brewster, the Dowager Lady Cooper, Lady Colquhoun, Le Vicomte de la Taille des Essarts, Sir George Scott Douglas, Bart., Mr. Clements Markham, Mrs. Markham, Major Mackenzie, Mrs. Mackenzie, Mrs. Dalton, General Brewster, Mrs. Gordon, Miss Gordon, Mr. Hawsie, Rev. Dr. Maurice Davies, Rev. Dr. Cosmo Gordon, Rev. Mr. Hawsie, Rev. Mr. Ayton, Rev. Mr. Fisher, Rev. Mr. Stainton Moses, Rev. Mr. Hill, M. de Veh, Mrs. Strong, the Misses Strong, Mr. Beaumont, Mr. Buchanan, Mr. W. H. Harrison, Mr. Poyntz Sewart, Miss Rose, Mr. and Mrs. Arbutnot, Miss Albert, Mr. Hope, Miss Hope, Mr. Eyre, Mr. St. George, Mr. Howard, Mrs. Hope, Mr. Bennett, Mr. Algernon Joy, Mr. Wedgwood, Mr. Wood, Miss Lottie Fowler, Mr. Ward, Mrs. Ward, Mr. Serjeant Cox, Mrs. Macdonald, Mr. Percival, Miss Percival, Mr. George Cranford, Miss Hamilton, Miss Cecilia Douglas, Miss Cooper, Mr. Monro, Mr. Ralph Cameron, and Mrs. Ralph Cameron. Mr. Ward gave several songs in the course of the evening; his voice is full and rich, and his enunciation is clear and distinct, which is not always the case with English singers.

MATERIALISM AND MODERN SPIRITUALISM.

No. I.

BY ST. GEORGE W. STOCK, M.A. (OXON).

THE possession of truth, whether in fact or fancy, ought to make men tender towards those whom they believe to lack the same blessing. Intolerance is irrational as well as injurious. For in truth ignorance is too much of a misfortune ever to be treated as a fault. This principle at the present day gains much intellectual, but little emotional acceptance. The old leaven still works secretly in the loudest advocates of toleration. For "knowledge comes, but wisdom lingers." Human nature does not change in a day; it is only by slow degrees that we grow from bad to better:—

*"Plurima felix
Paullatim vitia atque errores exiit omnes,
Prima docet rectum Sapientia."*

Need we therefore wonder if Spiritualists, as well as other people, are prone to intolerance? It is against the materialist that the vials of rhetorical indignation are most often out-poured by the Spiritualistic declaimer. Now, in the course of the following brief remarks, I hope two points will become plain; *first*, that materialism does not deserve reprehension, and, *secondly*, that if it did, the adherent of modern Spiritualism would be the very last person who would have a right to administer it.

We need not commit ourselves to the position that no one is responsible for his opinions. If men are responsible for their conduct, they are also responsible for their opinions, in so far as they flow from habits of mind induced by action. I hold as firmly as any preacher could desire, that there are certain truths which a man cannot understand and appreciate, unless his heart be in a fit state to receive them; that "spiritual things," in fact "are spiritually discerned." But then I hold that it is only spiritual things which are so discerned. Now it is often argued that belief in a future life is just one of those truths which ought to be grasped by the heart, even where the head fails to find due ground for its acceptance. But plausible as this position may at first sight appear, it will hardly stand examination. Whether there is or is not a future life is a question of fact; and granting that there is, man's existence in another state of being is a part of natural history, no less than his existence here. Now it is absurd to maintain that the heart should inform us as to matters of fact and scientific truth. Not to know, but to feel, is the office of the heart; love, reverence, purity, are the fruits we expect from it. The faith which is rightly reckoned a virtue is not of the head, but of the heart; devotion to duty, obedience to the voice of God within. Love of man, and love of God, which is love of goodness, are possible to all, even to those who believe they will return to dust for ever, and who cannot formulate their conception of the universal soul under the human attributes of personality. Spiritual graces cannot be killed by any intellectual system, though they may not develop equally well under all. There is no merit in the belief in a future life, though there is much expediency. The lesson of existence is that we should live for something beyond ourselves, whatever the term of our life may be. Whoso learns it now, will need but to practise it hereafter. To him, therefore, who, without the consoling hope of a future, devotes himself to the welfare of others, and the cause of goodness, these words would seem in their truest sense applicable:—"Blessed are they who have not seen, and yet have believed." This is indeed the last great trial to which human faithfulness can be subjected, that with the "wages of dust" for virtue, one should live the life of an immortal. It is because average human nature is unable to bear this strain that Sadduceeism is to be deprecated, not denounced.

It will be seen that I have taken materialism at its best, as of course we are bound to do—as a philosophical persuasion, the result of that intellectual passion for truth which will not accept any proposition without evidence adequate to establish it. Of that materialism which is "of the earth, earthy," which shuns the idea of a future because it fears it, it is not necessary here to speak. But there are persons of a peculiar organisation, with abundant conscientiousness and deficient hope, who, while striving to do right to the utmost of their capacity here, would rather not be called upon to

encounter the same struggle again, and seem actually to dislike the idea of a future life. This is a painful fact, yet I do not know that it is a very surprising one. The cup of life is not of such unmixed sweetness that all would seek to taste it twice. To this we must add that the perverse and unnatural notions so long current with regard to the future have made the subject altogether distasteful to many minds, so that they turn with impatience from the very mention of it. Let the materialist once fully realise that it is no repulsive supernatural future, with arbitrary assignments of bliss and woe, which is declared to be in store, but a prolongation, on a higher plane, of the present life, with its human aims and interests, and he will embrace the idea with that eagerness which man's inborn love of existence makes natural. He will be anxious to believe in immortality, if only he can find grounds not illusory for so doing. Some bigots perhaps there will remain so wedded to the conceit of their own opinions, that they would rather have themselves and their fellows annihilated than awake to the consciousness of life-long error, like Jonah, who would have doomed Nineveh to destruction to escape the reproach of false prophecy, and like his Christian antitypes in the present day, who would be disappointed to find hell a fable. These, however, are aberrations, and we must judge of every doctrine by its best adherents.

But if materialism were ever so much to blame, the Spiritualistic declaimer might at least remember that on him of all men denunciation sits most ungracefully. When he can appeal to reason, why have recourse to rhetoric? His conviction is no mere product of the heart that needs to be defended by the preacher's weapons of persuasion and rebuke. It is not in the quality of his mind but only in the accident of his experience that he differs from the very opponent he denounces. For it is hardly too much to say that the majority of intelligent Spiritualists would at this moment be wholly devoid of any belief in a future, if it were not for the happy enlargement of their experience, which has enabled them to embrace that belief, while preserving precisely the same sceptical habit of mind which leads others into materialism.

But leaving the ethical side of the discussion we must next proceed to examine as a speculative question the exact relationship in which materialism and modern Spiritualism stand to one another. Enthusiastic supporters extol modern Spiritualism as the antithesis of materialism, and exult in the death-blow it has dealt its rival; acrimonious opponents abuse it as no Spiritualism at all, but itself the grossest materialism. Even prior to investigation the cautious thinker will suspect the truth to lie somewhere between these two extremes. But the investigation of this point must form the substance of my next paper.

On Wednesday night, last week, an excellent amateur entertainment was given at the Cavendish Rooms, in aid of Dr. Sexton's organ fund.

SPIRIT DRAPERY.—The drapery covering materialised spirits varies. Sometimes it is of a fabric almost impossible to match in this country, but more generally it is commonplace stuff which the spirits bring in during a *séance* and carry off again before it is over, just as they fetch and carry fruit and flowers. Not a few of the spirits who produce physical manifestations lie right and left, and have no moral sense preventing them from causing their instrument to help them in their manifestations, and to carry drapery into the cabinet in a normal way if they think they can do so with impunity; but when the sitters put on tests, as well as at other times when the spirits chance to be honest, the drapery is brought in abnormally—where from, nobody knows as yet. An American paper once published that Mr. Barkas, F.G.S., of Newcastle, turned a boy medium without a rag of clothing on him into a test cabinet with nothing in it, nothing but floor and bare walls, yet out came a living form in drapery. If this ever took place, it is another of the good tests relating to spirit drapery.

ANSWERS TO CORRESPONDENTS.

G. (Southampton).—Your letter on business matters being addressed to the Editor, was sent to him while he was in the country, consequently it was not promptly attended to. Other correspondents also cause delays by not attending to the instructions about addressing letters, printed regularly on the first page of this journal. Others, again, by sending communications in the middle of the week, which they could just as easily have sent at the beginning, frequently cause a week's delay in publication. Some correspondents, we regret to say, sometimes send as special contributions to this journal, communications which are merely circulars, without any statement that they are circular letters—a breach of literary etiquette and natural good taste; their subsequent missives are consequently treated with caution en receipt.

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

ON SALE AT THE BRANCH OFFICE OF "THE SPIRITUALIST" NEWSPAPER, 33, GREAT RUSSELL-STREET, BLOOMSBURY, LONDON, W.C.

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion.

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

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

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

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russel Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles."

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

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

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

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

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country which the author was identified, and an account of some of the most remarkable of his personal experiences.

WHAT AM I? Vol. II., by E. W. Cox, Sergeant-at-Law. An Introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged "Psychic Force, unconsciously governed in its action by the thoughts of the medium or the spectators."

GLIMPSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical.

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the evidence and experience possessed by those who receive their instructions."

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability.

MIRACLES, PAST AND PRESENT, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrines; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstatic; Matter and Spirit; the Question of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit.

ALLAN KARDEC'S "SPIRITS' BOOK" (Blackwell), 7s. 6d.

THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision events connected with the early history of geological specimens—these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to explore the portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes.

POEMS OF THE INNER LIFE. Given by Spirits through the mediumship of Lizzie Doten. The accusation is sometimes made by disbelievers that spirit messages are of a rummy character, but these beautiful poems give evidence that all spirit utterances are not so. "The Prophecy of Yala," published in this book, and professedly given by the Spirit of Edgar Allan Poe, is better than any which that poet wrote during the whole of his life on earth. Best edition, gilt, 10s. 6d.; cheap edition, 7s. 6d.

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NATTY, A SPIRIT; HIS PORTRAIT AND HIS LIFE. By Allan Putnam. 4s.

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THE COMING MAN. By the Rev. James Smith, formerly Editor of the "Family Herald." (2 Vols.) 10s

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