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# The Spiritualist Review,

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

VOLUME EIGHT. NUMBER TWENTY-EIGHT.

LONDON, FRIDAY, JULY 14th, 1876.

## THE ELIMINATION OF FURTHER DOUBTFUL CONDITIONS FROM MATERIALISATION MANIFESTATIONS.

Now that by means of united action a platform has been erected enabling Spiritualists to put certain good ideas for the benefit of the movement into force, considerable improvement has been effected in the conditions under which good manifestations are obtained, and are presented to the public. Professional mediums, as a rule, could not afford to surround themselves with those conditions in the shape of test cabinets, and so on, which would enable them to present manifestations in an unquestionable manner to the public; even had they overcome these difficulties, they would have had no certainty that good witnesses would attend to verify before the public any valuable results which might be achieved. But now that the difficulty as regards material means has been overcome by the National Association of Spiritualists, and now that mediums who can obtain good manifestations feel that such phenomena are not wasted, but will be verified by witnesses whose testimony is of weight in the outside world, a decided improvement in the manifestations has been the result. Mediums attend *séances* at Great Russell-street, knowing that any good manifestations they may obtain will be properly verified, and that if there is a failure, their powers will compare unfavourably with those of other mediums. The result has been the production of a strong desire on the part of both mediums and spirits to obtain good manifestations. A demand is springing up among Spiritualists for simple and strong manifestations in the light, and these would probably command more attention and be more valued than some of the materialisation phenomena which have been pushed into such an advanced phase. Yet something more might be done to eliminate the doubtful conditions connected with certain materialisation phenomena. In one class of these, the spirits produce what, to all appearance, is the double of the medium dressed in white, while the medium is bound and sealed, and sometimes seen, inside the cabinet; they also have the power of liberating the medium from bonds in the twinkling of an eye, sending him forth in an entranced state, and putting him back in those bonds exactly as at first, and in many cases are not at all particular whether they produce a genuine materialisation, or the reverse. An attempted philosophical explanation of these facts will be found in *The Spiritualist* of May 5th. These manifestations are annoying, because in those cases where the medium is presented the spectators have no evidence whether it is imposture or the reverse, unless they wait patiently till the end of the *séance*, and find the medium bound and sealed as at the beginning. We would suggest that the plan be adopted which was printed in last week's *Spiritualist* of dividing the cabinet into two parts by means of a screen of wire netting, and that all the heads of the screws which fasten the said netting to the woodwork shall be on the opposite side to that on which the medium sits. As this plan has answered in America, and successful manifestations were obtained in the presence of critical witnesses, it will only be a question of time before they are obtained here. If under these conditions the medium, or the double of the medium, or masks, or large quantities of commonplace drapery appear in that portion of the cabinet to which the medium has no access by normal means, the spectators will have security that some abnormal power is at work, and that the sensitive is merely an instrument in the hands of unseen influences. What those powers may be who occasionally play such extraordinary tricks, and where the materials come from which they bring to cabinet *séances*, are questions for solution in the future. Some suppose that the spirit of the medium produces the manifestations by means of powers not possessed by human beings in their normal state; and others

think that elementary spirits—spirits scarcely human—produce some of those manifestations which are of a tricky nature, accompanied by intelligence characterised by a monopoly of platitude. Others, again, suppose that departed human beings of a not very high order are at the root of the manifestations. There is, further, the theory that they are produced by the spirits of sleeping persons. In some exceptional cases, as in that of the case of the appearance of the departed wife of Mr. Livermore, the New York banker, there seems to be no question that the spirits of the dead are at work. From a great result like that just mentioned, down to the lowest of materialisation manifestations, there may be a long series of gradations, and the true solution of one particular manifestation, will probably be found not to be applicable to the whole range.

## MR. BLACKBURN'S FREE *SÉANCES*.

BY C. CARTER BLAKE, DOG. SCI.

THE last of these took place on Monday last, the 10th July, with Miss Lottie Fowler as medium. The friends present were Mr. R. Pomeroy Tredwen, Miss Catherine Glendinning, Mrs. Hastie (Glasgow), Mr. A. Glendinning, Mr. Christian Reimers, Mrs. Carter Blake, Miss Kislingbury, and myself for the *Séance* Committee. It was not intended to sit for "materialisations" at first, but, with the consent of the medium, and at the wish of several in the circle, the following circumstances took place.

Miss Fowler's wrists were sewn round with broad tape, an interval of about three inches being allowed between the wrists. She was then placed in the chair, under laxer test conditions than those allowed by and to her at previous *séances* at the National Association rooms. After the lapse of a few minutes a hand was exhibited at the left hand of cabinet, and the table which was placed therein forcibly thrown down. Several members of the circle were permitted to place their hands in the cabinet above Miss Fowler's tied hands, and were grasped and touched by a hand which closely resembled that of the medium. Two separate feet were then shown at either corner of the cabinet, and the control, "Pinkey," expressed a willingness to produce full forms. The room being darkened to an inconvenient extent for the sitters, there was shown at the bottom of the curtains a short figure clad in white, but which could not be further recognised. A tall form, apparently larger than Miss Fowler, was then shown, and Pinkey denied its identity with the form "Heinrich," seen on former occasions, from which it was apparently dissimilar by reason of the absence of moustaches. This figure advanced slowly in front of the curtains, and bowed towards the company. Another figure was shortly afterwards shown of less dimensions, and appeared more freely. Miss Fowler was found to be in her chair, at a distance from the spot where the manifestations occurred. The sewing on the wrists was found to be perfectly intact.

On the whole, these "materialisations" were less conclusive than other phenomena of a more simple physical description which I have previously seen through Miss Fowler's mediumship, and which were of a perfectly unmistakable character. I have, however, thorough confidence in Miss Fowler's good faith.

"But, there! we feel like a child ordered out of a strawberry garden; there is so much more to eat, but the stern editor's space is exhausted—*Fate!*" In an obituary notice of Walter Thornbury, the *Athenæum* reports that these were the last lines written by him as an art critic. The strawberry garden of the world was indeed over to him, and, like a child ordered out of it abruptly, he was unconsciously writing his own epitaph in that singularly graceful and touching metaphor.

## SPIRITUALISM IN THE BIBLE IDENTICAL WITH MODERN SPIRITUALISM.

BY F. J. THEOBALD.

"This is a relation that will beget some wonder, and it well may, for most of our world are at present possessed with an opinion that visions and miracles are ceased."—LIFE OF DR. DONNE.

### NECROMANCY.

In Deut. xviii. 9, and following verses, we read:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

"There shall not be found among you any one that maketh his son and daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

"Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

"For all that do these things are an abomination to the Lord."

In Acts xiii. 10, Paul utters fierce denunciations against sorcery, or necromancy, thus addressing "Elymas the Sorcerer":—

"Oh full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord. And now behold, the hand of the Lord is upon thee, and thou shalt be blind."

See again 1 Tim. iv. 1:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Anti-Spiritualists quote these, and a few similar passages, as Biblical proofs of the diabolical origin of modern Spiritualism—that which is now spreading in rapid and strong power throughout the whole world. Many are the timid ones who are thus induced to turn in terror from a subject that might prove to them one of the richest of spiritual boons.

They dwell upon these passages which truly and most distinctly warn all against the diabolical abuse of Spiritualism, and fail to open their eyes and understanding to the still larger amount of evidence in proof of the divine use of the same.

To all such I would say—Accept nothing but what is distinctly taught in the Scriptures. Search fully for all these warnings, but do not shut your eyes to the context of these very passages, in most of which it may be found that the denunciation is against the abuse and not against the use of the great God-given power of intercommunion between the two worlds; the God-appointed commingling of nature and the supernatural.

The Bible, which is a collection of separate books, by different individuals, written independently of each other, and confirming the history of a period of probably not less than 4,000 years, contains a continuous record of the Spiritualistic events of those days. The profane histories contemporaneous with those times give similar testimony to the truth of Spiritualism. But I will in this paper deal exclusively with the Sacred Records, and endeavour to make it clear that the marvellous wonders of the present day, which belong to so-called Modern Spiritualism, are identical in character with the experiences of the patriarchs and apostles of old.

I will hastily draw attention to a few of the instances of different kinds of mediumship recorded in the Old Testament, and then pass on to the New, containing as the Christian world professes to believe, the teachings of the "New Dispensation," and under the order of which we are supposed to be now living.

If we turn again to Deut. xviii., and read from the 15th verse, we find—as a context to the denunciation in 9th verse, &c., quoted already—a promise of a prophet, or medium, and the distinction is clearly made between the abuse and the use of these powers of mediumship, given by God.

(20th v.) "The prophet which shall presume to speak in My name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

Read also Elijah's interview with the prophets of Baal, in 1 Kings xviii. Especially note verses 18, 21, 26. Also read Jer. xxiii.

Let all who believe in the truth of the prophecies recorded in the Bible, recognise in the *Signs of the Times* the fulfilment of Joel's words (ii. 28):

"And it shall come to pass I will pour out My Spirit upon all flesh. Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Throughout the Bible it is taught that the withdrawal of these gifts was looked upon as a "mournful sign," a sign of God's displeasure.

In 1 Sam. iii. 1, is written, "There was no open vision in these days," and the development of "clair-audient" mediumship in the child Samuel was hailed with delight by Eli, the Holy Priest of the Temple. In Ezekiel xiii. 23, it is said:—

"Therefore ye shall see no more vanity, nor divine (as distinct from diabolical) divinations, for I will deliver my people out of your hand."

Note also third verse, and Ezekiel xii. 23, 24.

In Micah iii. 6, we read:—

"Therefore night shall be unto you, that ye shall not have a vision. And it shall be dark unto you, that ye shall not divine."

See Amos viii. 11:—

"Behold the days shall come, saith the Lord, that I will send a famine in the land. Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

In Psalm lxxiv. 9, is the lament, "We see not our signs, there is no more any prophet." See 1 Sam. xxviii. 6, and in Proverbs xxix. 18, Solomon writes, "Where there is no vision the people perish."

### WRITING AND DRAWING MEDIUMSHIP.

Of all the different varieties of mediumship or "gifts" now being poured so abundantly upon thousands, perhaps the most common are those of writing and drawing. Those who possess these powers, find

that on holding a pencil passively in their hands, upon paper, it is moved to write messages upon all kinds of subjects, or to draw different things. If we turn to 1 Chron. xxviii. 12, we find this mediumship, as given to David, thus spoken of:—

"David gave to Solomon his son the pattern of the porch," &c. . . "and the pattern of all that he had by the spirit." Again in 19th verse: "All this said David, the Lord made me understand in writing by His hand upon me."

Elijah, four years after he had passed away, writes to Jehoram, 2 Chron. xxi. 12: "And there came a writing to him from Elijah the prophet."

It is not specified as to whether this came through a writing medium, or by the

### DIRECT SPIRIT WRITING,

instances of which are continually being given now at spirit *séances*, when both writings and drawings are done, under strict test conditions, without mortal contact, and entirely similar to such cases as spoken of by Moses, to whom the Commandments were on two separate occasions "Engraven on stone" by direct spirit power. See Exodus xxxi. 18: "And He gave unto Moses, . . . two tables of testimony, tables of stone, written with the finger of God." Also Exodus xxxiv. 1 and 28 verses. And at Belshazzar's feast the writing on the wall was also accompanied by the "finger of a man's hand." Dan. v. 5.

Perhaps the most marvellous development of spirit power at the present time is that of so-called

### MATERIALIZATION.

By this power at *séances* held daily, not only in London, but in all parts of the world, spirits show themselves in as tangible a form as that of any of the people who are present. At times only a hand will appear, or a face, but constantly the full form of a spirit (clothed in different costumes, also materialised for the time) can come out from the cabinet, talk freely, and eat visibly with those in the flesh, and then gradually fade away before them.

There are, however, identical instances given in the Bible. See Gen. xviii. how Abraham entertained three angels; in second verse:—

"And, lo, three men stood beside him;" and having prepared food for them, in the 8th verse it says, "and he stood by them under the tree, and they did eat." Gen. xxxii. 24: "Jacob was left alone; and there wrestled a man with him until the breaking of the day;" and in the 30th verse is added: "And Jacob called the name of the place Peniel: for I have seen God face to face."

The book of Ezekiel is inexplicable, except when it is read in the light that Spiritualism throws upon it. It is a marvellous record of medial experiences. In Ezekiel ii. 9, we find a materialised spirit hand holds out "a roll of a book" . . . written within and without" by direct spirit power.

### LEVITATION OF THE HUMAN BODY.

In chap. iii. 12-14, we find Ezekiel is "lifted up" by spirit power, in the same way as many mediums are now elevated, or carried from place to place.

In Ezekiel xi. 1, again is written: "The spirit lifted me up, and brought me into the east gate of the Lord's house." See also chap. viii. 3.

In the "Dialectical Report on Spiritualism," among many witnesses may be found the names of Lord Adare, the Master of Lindsay, and Mr. S. C. Hall, who testify to the truth of the fact that Mr. Home, by medial power, has sometimes not only resisted the natural action of fire himself, but has helped others to do so also. At page 119 we read: "I have seen Lord Adare hold in the palm of his hand a burning live coal, which Mr. Home had placed there, so hot that the mere momentary contact with my hand caused a burn." Mr. S. C. Hall has had red hot coal placed in the same way upon his head, without even singeing or soiling the silvery hair. This

### POWER TO RESIST THE ACTION OF FIRE

corroborates the truth of the statement given in Dan. iii. 21 and 27:—

Shadrach, Meshach, and Abed-nego "were bound in their coats, their hats, their hosen, and other garments, and were cast into the midst of the burning fiery furnace." . . . "And the princes, governors, captains, king's counsellors . . . saw these men, upon whose body the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed upon them." Compare this with Heb. xi. 34.

### SPIRIT LIGHTS.

The appearance of spirit lights, such as we have continually at spirit *séances* now, is frequently spoken of in the Bible.

At Mr. Williams's *séances*, John King, the spirit who shows himself and converses with the circle, brings a lamp, by the light of which he shows himself and lights up the room. Refer to Gen. xv. 17. Abram asks for a sign, which is given him:—

"And it came to pass, that when the sun went down (i.e., to ensure the necessary condition of darkness) and it was dark, behold a smoking furnace and a burning lamp, passed between those pieces."

In Exodus iii. 2, "The Angel appeared unto Moses, "in a flame of fire" . . . "out of the midst of a bush," . . . and the bush was not consumed."

The Israelites are guided in the wilderness by "a pillar of fire."—Exodus xiii. 21.

### HEALING MEDIUMSHIP.

The gift of healing, expressly given by Christ to his followers, and which is now possessed by many mediums (such as M. Jacob, of Paris, and Dr. Mack), was possessed by some of the early prophets. See two cases of healing by Elisha, 2 Kings iv. 32-35; 2 Kings v. 14. Also a similar case is given in 1 Kings xiii. 6.

### TRANCES, VISIONS, AND DIRECT SPIRIT VOICES.

The instances given of trances, visions, and direct spirit voices are innumerable, from the beginning to the end of the Scriptural records. We will only direct attention especially to the descriptions of the trance condition, as given by Samuel to Saul:—

"The Spirit of the Lord will come upon thee, thou shalt prophesy with them, and shalt be turned into another man."—1 Sam. x. 6. By Ezekiel ii. 2, "And the Spirit entered into me. When he spake unto me, and set me upon my feet, that I heard him that spake unto me." And again by Daniel (x. 8, 9), when he saw a vision he says, "And I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face towards the ground. And behold a hand touched me, which set me upon my knees, and upon the palms of my hands," &c.

These descriptions correspond entirely with the trance conditions of the present day.

THE NEW DISPENSATION.

Under the order of this dispensation we are now living. To pass on to the New Testament, we find in Christ's life an uninterrupted record of Spiritualistic manifestations.

Angels, or spirits, appeared, and by the direct spirit voice announced to the Virgin Mary the approaching birth of Christ. Luke i. 28, and following verses. See also in Luke ii., from the 9th verse, how an angel came and spoke to the shepherds. In verse 13 we read, "Suddenly there was with the angel a multitude of the heavenly host, praising God."

At Christ's baptism, Matt. iii. 17, a direct voice from heaven came saying, "This is my beloved Son, in whom I am well pleased."

In Matt. iv. 11, we read how Christ, after having been "tempted of the devil," had "angels come to minister to him."

If Christ, the impersonation of the Deity, required and received such aid during his life on earth, we may be very sure that similar help will not be withheld from any of his followers.

In the "transfiguration," the spirits of Moses and Elias came and "talked with Jesus."—Mark ix. 4. See Luke xxii. 43. In the account of "Christ's agony in the garden," "There appeared an angel unto him, from heaven, strengthening him." Note also Matt. xxvi. 53. At the "crucifixion," "The bodies of the saints which slept arose . . . and went into the holy city, and appeared unto many."—Matt. xxvii. 52.

A remarkable instance of the power spirits have over material or physical objects is given in Matt. xxviii. 2, and Luke xxiv. 2, where we find that "An angel of the Lord rolled back the stone from the door of Christ's sepulchre." This power is not lost, or even withheld in the present day, as all who have the slightest knowledge of Spiritualism well know how heavy pieces of furniture are continually moved about by an unseen intelligence.

The knowledge we now possess of the power of spirits to materialise bodies (of which mention has been made), explains all the mystery that has hitherto hung over the subject of the resurrection, as to whether Christ appeared in his earthly body, or no. The descriptions given by the disciples of His appearance to them prove beyond a doubt that it was His spirit, clothed with a temporarily materialised body; and for the purpose of recognition, when the unbelieving Thomas demanded tests of identity, He would even show him the "prints of the nails" in His hands, and the wound in the side.—(John xx. 25.)

In proof of this belief we find that Christ appeared "suddenly," "in different forms," and that He would "vanish out of their sight" after having talked and eaten with His disciples.—Mark xvi. 9. He showed Himself first to "Mary Magdalene." In the 12th verse of the same chapter we read "After that He appeared, in another form, unto two of them." This verse refers to the walk to Emmaus, a full account of which we find in Luke xxiv. 15, and following verses—"While they communed together." . . . "Jesus Himself drew near." . . . "But their eyes were holden that they should not know Him." Having walked, talked, and eaten with them, we read in 31st ver., "Their eyes were opened, and they knew Him, and He vanished out of their sight."

From the 36th verse, in same chapter, we find as the eleven disciples were assembled "Jesus Himself stood in their midst," and having again eaten and conversed with them, "He led them out as far as Bethany, and He lifted up His hands and blessed them." . . . "While He blessed them He was parted from them, and carried up into Heaven."

Both before and after the resurrection we read that Christ bestowed upon His disciples different "spiritual gifts."

Had not these gifts been looked upon by Him as needful for the highest good of His followers, we may be sure He would not have given them. His words, "These signs shall follow those who believe"—Mark xvi. 17—show that they were intended for beneficent uses. And also that these uses were not to be restricted to the circumstances attendant upon the first planting of Christianity only, we may know from Christ's words in John xiv. 12, "Greater works than these shall ye do, because I go to the Father."

It is also evident that the disciples believed and taught that these "signs" or "gifts" were "for all future ages," for in Acts ii. 29, Peter says "The promise is unto you, and to your children, and to all that are afar off."

The book of "The Acts of the Apostles" is full of accounts of spiritual manifestations, entirely similar to events that are of ordinary occurrence (especially with Spiritualists) in the present day. The second chapter contains an account of the first séance held by the disciples after Christ's ascension.

"They were all with one accord in one place" . . . "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." . . . "And there appeared unto them cloven tongues, like as of fire." . . . "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

"The multitude came together, and were confounded, because every man heard them speak in his own language."

The sound "as of a rushing mighty wind" is now frequently heard during Spiritualistic séances, and is known to indicate the presence of strong spirit power. The spirit lights "like cloven tongues as of fire" also come; sometimes in that very shape, as well as in many other forms.

The "gift of tongues," by which "every man heard his own lan-

guage," corresponds to the mediumship now in our midst, whereby spirits cause the medium to converse, or write in languages foreign to his own, and of which he is entirely ignorant.

It is not unusual for the spirit power to be so strong as to cause every article of furniture in the room, and even the room itself, to vibrate and shake, as if an earthquake were approaching. In Acts iv. 31, we find reference to an exactly similar experience, "And when they had prayed the place was shaken."

Paul, when released from prison, relates how "Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." An earthquake might have caused the doors to open, but it certainly would not have "loosened the bands" of the prisoners, Acts xvi. 26. Again when Peter was in prison—

"The angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up." . . . "And his chains fell off from his hands." And the angel (or spirit) said, "Gird thyself, bind on thy sandals. . . . Cast thy garments about thee, and follow me." . . . "When they were past the first and second ward, they came unto the iron gate." . . . "Which opened to them of its own accord, and they went out and passed on through one street, and forthwith the angel departed from him."

These "ministering spirits" are now, as ever, "sent forth to minister." In the biography of the "Brothers Davenport," by Dr. Nichols, we find a corresponding experience, which may be quoted. The declaration here given, "was made in the most solemn form possible, and under the sanction of an oath taken before two magistrates":—

"Be it known to all people, that in the seventh month, A. D. 1859, we, the undersigned, were imprisoned in the common jail in the City of Oswego, N. Y., on account of propagating our religious principles; and that after twenty-nine days of our confinement, at evening, when we were all in our prison-room together, as we had just been locked in by the jailor, we having truly answered to his call, a (spirit) voice spoke and said, 'Rand, you are to go out of this place this night. Put on your coat and hat, be ready.' Immediately the door was thrown open, and the voice again spoke and said, 'Now walk quickly out, and on to the attic window yonder, and let thyself down by a rope, and flee from this place. We will take care of the boys. There are many angels present, though but one speaks.'

"That this did absolutely occur in our presence, we do most solemnly and positively affirm, before God, and angels, and men.

"Subscribed and sworn before me, this first day of August, 1859. (Signed.)

"JAMES BARNES, Justice of the Peace."

"IRA ERASTUS DAVENPORT."

"LUKE P. RAND."

In Acts viii. it is narrated how Philip, by the direct Spirit voice, was told to meet the "man of Ethiopia," and how, having fulfilled the mission upon which he found he was sent (i. e. to explain the Scriptures and teach him of Christ), "the Spirit of the Lord caught him away, that the Eunuch saw him no more." . . . "But Philip was found at Azotus." Mrs. Guppy, Mr. Herne, Dr. Monck, and other mediums now living have been thus carried from place to place.

In truth, as we find the Scriptures verified in the marvellous events of the present day, we can but recall the words of Solomon in Eccles. i. 9:—

"The thing that hath been, it is that which shall be, and that which is done, is that which shall be done."

Again, in Eccles. iii. 14:—

"Whatsoever God doeth, it shall be for ever."

But in the Apostles' time, as now, there was blind unbelief! Agrippa, like multitudes of the present day, refused to accept the truth of Spiritualism. Paul, when taken before him, thus addressed him: "Why should it be thought a thing incredible that God should raise the dead?" (Acts xxvi. 8); and then relates his own mediumistic experiences.

Throughout the Epistles we find reference to "spiritual gifts," and warnings against "evil spirits." Paul, in Rom. i. 11, writes:—

"For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established."

See also 1 Cor. xii. 1: "Now concerning spiritual gifts, I would not have you ignorant." And, in verse 31, he desires his followers to "covet earnestly the best gifts." Paul writes, in 1 Cor. xiv. 12: "For as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." The true translation of this passage would read—"zealous or zealots of spirits."

In Heb. xii. 1, he encourages Christians to be "constant in faith, patience, and godliness," because of "so great a cloud of witnesses;" these "witnesses" being the spirits of their forefathers, spoken of in the preceding chapter.

John, in his First Epistle (iv.), says: "Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world."

The reference given to 1 Cor. xiv. 32, proves the "spirits" here spoken of were those in the spirit land, and not, as is frequently argued by disbelievers in Spiritualism, the spirits of living persons! for it says:—

"The spirits of the prophets are subject to the prophets."

In Eph. vi. 12, Paul warns his followers against evil spirits:—

"For we wrestle not with flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places."

The argument is often used that we have no proof that the spirits spoken of in the Bible are the spirits of those who have lived on earth. Also, that "angels" are not "spirits," etc.

The terms "spirits," "angels," and "messengers" are synonymous. We know that "Samuel" appeared to Saul. He came as a true, and not as a false prophet. We have, therefore, no reason to suppose this appearance was against God's desire.

Moses and Elias came and talked with Christ and two of his disciples at the transfiguration.

In Rev. xxii., 6th verse, we read, "*The Lord of the Holy Prophets sent His angel to show unto His servants the things which must shortly be done.*" 16th ver., "*I, Jesus, have sent mine angel to testify unto these things in the churches.*" But when John was about to "*fall down and worship the angel,*" He said to John, "*See thou do it not, for I am thy fellow servant, and of thy brethren the prophets.*" 8, 9 verses.

These few proofs, which might—did space permit—be greatly extended, will be sufficient to show that so-called "Modern Spiritualism" is but a fresh, full influx of the same spirit power that has, happily, through all ages, kept the "gates ajar" between this world and the spirit world around us.

Just now, when materialism and infidelity are strong in our midst—whilst many, even of our earnest thinking Christian men, are beginning to doubt the so-called "miracles" of the Bible—the needed help is given. Facts identical with these miracles are of daily occurrence. The reverent investigator into Spiritualism will find that in its light much that was obscure and mysterious is explained and illuminated. Nothing can support the Bible so thoroughly as a belief in Spiritualism—nothing else makes it so clear.

Truly may we still rejoice in the "*cloud of witnesses*" around us, and the hourly proofs we have of the truth of the words—

"*To which of the angels said He, at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?*"

### A CURIOUS SPIRITUALISTIC TRIAL IN PARIS.

(From the "*Daily Telegraph*," July 6th.)

PARIS, WEDNESDAY MIDNIGHT.

Is a person who believes in Spiritualism to be pronounced insane? That is practically the question submitted to the Civil Tribunal of the Seine. The Princess de Beauveau-Craon asks that Isabeau, her daughter, shall be declared incapable of managing her own affairs, by reason of a weakness of the intellectual faculties with which she has been seized. What Princess Beauveau-Craon alleges as a proof of the justness of her claim is that her daughter is afflicted with the *manie des persécutions*, and particularly that she has been led to adopt most absurd theories on the subject of Spiritualism. Some time ago the Princess applied for a similar rule, but the judges, though very matter-of-fact individuals, labouring under no suspicion of Spiritualistic tendencies, did not feel justified in granting it on that occasion.

The advocate of the noble mother again appeared before the court yesterday, and represented that he was prepared to submit a mass of additional facts which would alter the whole position of the case. He then proceeded to give an account of an escape effected by the daughter now sought to be put under restraint, and described the part taken in the transaction by Baron Guldenstube, a Spiritualist medium. Counsel relied chiefly on the statements of the Princess Isabeau herself to establish a cause for granting the rule.

The confessions of this lady are truly extraordinary, but seem to indicate a disordered mind, apart altogether from any convictions she may have received on the subject of Spiritualism. I give you a few extracts from her statements to the judge who examined her.

She said: I am 32 years of age, and reside at the Hôtel de Touraine, Rue Taitbout, Paris. I have known Baron Guldenstube since June, 1868. The misunderstanding that has existed between my mother and myself arose from her desire to control the fortune left me by my father.

The Judge: Your sentiments towards your mother were at one time characterised by such hatred that you suspected her of an attempt to poison you?

The Princess: I never believed that my mother intended that, and if I had one of the bottles of wine analysed it was because I thought it contained noxious substances put into it by a domestic that I desired should not be allowed to approach me. They paid no attention to my supplications on that subject. That servant was still allowed to remain in the house, and whenever I saw him I used to become sick. They used to pretend that he was away, but I had a presentiment that he was about somewhere, and when I pressed them hard on the point they had to admit that it was true. One day his presence was divulged to me by a dog which had been thrown into a well a month before.

The Judge: Was not the state of health of which you complain produced by the frequent application of electric shocks to your system which injured your nerves?

The Princess: As I was suffering from the presence of the domestic to whom I have alluded, and from drinking the wine which he prepared for me, I took a number of electric baths, the effect of which I understood was to remove all injurious elements from the system.

The Judge: Have you not given yourself up to the study of Spiritualism in order that you might be able to put yourself in communication with the dead, and to invoke spirits?

The Princess: Neither Baron Guldenstube nor his sister ever initiated me in the science of Spiritualism. They may know a great deal on the subject, but they never enlightened me much. They spoke to me about manuscripts, but never showed them to me. I should have liked nothing better than for them to have told me something on the subject.

The Judge: Did you not always carry a loaded revolver?

The Princess: No; only when I went to a ball, for example. I had the revolver near me when I was in bed, however, and a loaded gun besides; but that was to command the respect of the servants.

Besides these facts about the aberrations of this lady, there were also a number of strange circumstances elicited in the course of the trial about Baron Guldenstube, who was to have been married to the respondent, and his book on Spiritualism. The nature of that work

may be imagined when it is stated that the Baron there sets forth the means by which he obtained through a purely spiritual agency the autographs of a number of historical characters of several centuries ago. The Court has not yet made known its decision on the case.

### SPIRITUALISM AND SPIRIT PHOTOGRAPHY IN BARCELONA.

THE following are extracts from a letter from Dr. Locander in a recent number of the *Révue Spirite*, of Paris:—

"Announced as an American Spiritualist, coming from France, I was received, and my wife also, with every mark of the kindest sympathy. . . . There are six thousand Spiritualists in this Spanish town of Barcelona. There are many speaking, seeing, and writing mediums.

"A French spirit took possession of the body of a medium, and spoke to me in that language for a long time; the French language was entirely unknown to the medium. The chief people of the town are not afraid to join themselves to the society, which is under the presidency of M. Pedro Valeng. and all said to me:—'Mr. Locander, you are our brother, our house is yours, come to us when and as much as you will; if you require our help, we are ever ready to give it.' Such fraternity is rarely found, and in this respect, as well as in many others, I can aver that the Barcelona societies are much more advanced than those of other cities that I have visited; their merit is all the greater, since they have to struggle continually against the dogmatists, who are vexed at the progress which our cause is making.

"M. Pedro Valeng works, so to speak, night and day for Spiritualism: he is a healing medium; he is rich and respected; his devotion is without limits, and it was with the deepest feeling that he alluded to his brother in France, M. Leymarie, and his trials.

"I also met the photographer, Del Siglio. He was present at a meeting at the house of M. Valeng. M. Del Siglio, of 95, Seale de l'Hopital, obtains curious spirit photographs. I sat four times at his studio, and it was not until the fourth negative that I obtained a large cross covered with flowers, which almost entirely hid my person; on other negatives a sort of fluidic cloud almost hid everything. Before the *posé*, the photographic medium asked my advice about a sick relation. I replied that there was no remedy for his illness; that he might live a few weeks, or die at any moment (he had an interior tumour). The photographer, when he saw this cross, imagined that it announced the near decease of his relation. The next day the sick person died, and this coincidence made me think that M. Del Siglio had spoken truly; perhaps some good friend in space, some guide of the departed, had given us a warning and a lesson.

"M. Del Siglio is entirely disinterested; he refused the money I offered him, for, he said, that in so noble a cause such money would burn his fingers; he receives Spiritualists, and makes his experiments for the pleasure of paying homage to the truth."

PROFESSIONAL mediums are gradually springing up among Australian Spiritualists.

A GHOST RIOT.—Robert Withey, 13, a lad employed at a machine-ruler's in the Borough, was brought before Mr. Benson, at the South-west police-court last week, charged with throwing stones in New Weston-street, to the danger of the inhabitants.—Alfred Chase, a constable, said that a little after 8 o'clock on the previous (Tuesday) evening, he was called to New Weston-street, Bermoudsey, adjacent to the house where Mannings, the murderers, formerly lived. He saw between three and four hundred men, women, and boys assembled in front of one of the houses, shouting, "There's the ghost! There's the black ghost! There are the Mannings!" Several lads were throwing stones at the house, and he heard the windows smash.—Mr. Benson asked if it was the same house where the Mannings had resided, and witness replied in the negative. That house was on the opposite side, some way up the street. Just as witness turned the corner he saw the prisoner take up a stone and throw at the house.—The magistrate inquired how long this ghost disturbance had been going on.—The witness answered that he understood it commenced on Friday last, and every evening since then mobs of three or four hundred had collected in front of the house. He did not see the elder persons throw stones, but they shouted out "Ghost!" and caused the boys to throw stones.—A drayman living next door said the assemblage of the mob was an intolerable nuisance. In fact, it was dangerous, as stones were thrown in all directions. At times they could not get into the house.—Mr. Henry Hooper, residing at Highbury, said that the house belonged to him. The last tenant absconded a few weeks ago, without paying rent, and he had only gained possession a week, and was putting it in repair for another tenant. On Saturday last he first heard the foolish rumour that a ghost was in the house, and when the mob assembled he invited any of the elder people to enter the house and see for themselves. They, however, declined, and kept on shouting, and the windows and frames were smashed. He was positive that more than £10 damage had been committed. Some of the mob called out, "It's the black woman!" and others that it was "the Mannings."—A woman residing in one of the adjoining houses said she was afraid to live in the place, as stones were thrown, and the mob threatened to pull the house down. She complained bitterly of the want of police. She had been to the station-house, and requested a few constables to protect them, but no notice had been taken of it.—Mr. Benson told her that the police could not take the mob into custody, neither could they apprehend the ghost. He, however, recommended the superintendent to put on a few more constables, and take those into custody who incited the boys to throw stones, and if brought before him he would punish them severely. As for the prisoner, he fined him 10s., or seven days, and ordered his father to enter into his recognisances to keep the peace for three months.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS  
AND THE PRESS.

THE following letter was written under the impression that a member of the National Association of Spiritualists was going to move that the press should be excluded from the Council meetings, which Mr. Calder has since informed us was not the intention, and is an error on our part. Nevertheless, as it contains remarks on the relationship of organisations to the press, which may be worth consideration, we publish it. An altogether different resolution was moved by Mr. Rogers, so that in reality the following letter bears no relation to his line of action:—

38, Great Russell-street, London, W.C., July 7th, 1876.

DEAR MR. CALDER,—I have heard from yourself and Mr. Martin Smith that Mr. E. D. Rogers has suggested to you that in future the press shall be excluded from the National Association Council Meetings; that the proceedings of the Council shall be conducted in private, and reports furnished by the Council to the outside world. You also ask me to inform you whether I would print such reports if sent to me.

From the first day *The Spiritualist* was started the whole of its literary space has been perfectly free and altogether unpledged to the use of anybody but the editor. Whilst this must continue to be the case, of course I should *desire* to publish any communications sent to me by a responsible body like the Council of the National Association of Spiritualists, and if the said communications do not exceed in length the reports of meetings furnished two or three times of late by Miss Kisingbury, averaging three-quarters of a column, I do not anticipate that there will be any practical impediment to their publication.

Whilst thus offering no factious opposition to the Council I think the proposed line of action exceedingly dangerous, for the following reasons:—

(1) That a great public body like the National Association of Spiritualists, doing public work, and supported by public contributions, should hold its meetings in strict privacy, and permit its own supporters and the outside public to know only so much of its proceedings as it chooses, will, I think, altogether weaken public confidence. Such a line of action will probably have the same effect upon the members of the National Association, as would an announcement to the general public that Parliament intended to exclude the press, and to let the world know just so much of its own doings as it chose.

(2) In trying to report your own proceedings I think you would sow the seeds of violent disunion. Scarcely anybody who takes part in a debate is satisfied with any report which appears in any newspaper; each speaker thinks that his own remarks should have been reported at greater length, and that those opposed to him have been allowed too much space. Further, the minority in any division think that great injustice has been done to them unless the report makes it appear that the majority were altogether in the wrong. Consequently, if you set such elements to draw up their own reports among themselves, you can turn any organisation into a bear garden. The Photographic Society of London never, I believe, went to the extreme length of excluding the press from its meetings; but in trying to continue its journal in newspaper fashion, instead of keeping it to a bare record of papers read, it planted such seeds of disunion that in years past stormy meetings were held about the contents of its journal, and great secessions took place among the members now and then, in consequence of the disputes.

(3) The public like the present system, and I doubt whether they will be at all satisfied to see those whom they have entrusted with their funds, and with their public business, withdrawing from the public gaze, and furnishing them with *ex parte* instead of independent reports of what has taken place. On this point they will no doubt speak for themselves.

(4) Nobody attaches much weight to reports such as Mr. Rogers proposes. If one of them is drawn up in the first instance by a shorthand writer, first this paragraph is struck out by resolution because it does not please this person, then

that paragraph is struck out by resolution because it does not please that person, until in the end you have a washed out and milk-and-water result which nobody cares to read.

(5) Although nobody is ever satisfied with any newspaper report, there is a quick remedy whenever there is a *real* grievance, because those who have anything real to complain about can call for the publication of corrected statements. If they do not do so, but seek to gag the press, they stand self-condemned.

(6) An objection to organisations has been that in some instances, even in modern ones connected with the smaller sects they have grown into tyrannical engines, and some of your own members hesitated to join the National Association of Spiritualists for some time, lest it should have a similar career in the future. Anything of this nature is more likely to spring up in connection with a Council holding hole-and-corner meetings in secret, and reporting just as much of its proceedings as it chooses, than in connection with an organisation conducting all its affairs in broad daylight. In the latter case any tendency to that line of action is nipped in the bud by the interposition of the voice of the general public before it is too late.

In this matter all responsibility rests with the Council. If its proceedings are not to be reported, it is necessary that the resolution admitting the press shall be rescinded, and that reporters shall be refused entrance.

There is little doubt that if the proceedings of the last Council had been revised by the various speakers, several of the speeches reported in *The Spiritualist* of June 23rd would have been struck out, although the public will see that they are all of interest, and ought to have been published.

If the Council resolves to try any press experiments like those recommended by Mr. Rogers, I will offer no factious opposition merely because in my individual opinion the results will be damaging; on the contrary, I have the desire to help the Council in any experiments of the kind it may try, however dangerous they may appear to be.

Your proceedings are now conducted in public like those of a Town Council, or of Parliament itself, and in years to come it may be that a representative body of Spiritualists will have to consider questions of great public interest, and to take influential action thereon; but it is safe to conclude that the Spiritualist public will not entrust such weighty matters to any controlling power holding its sittings in private, and withholding information as to the way in which its individual members vote.—Very truly yours,

W. H. HARRISON.

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SPIRITUALISM IN LIVERPOOL.

LAST Sunday Dr. William Hitchman and Mr. John Priest occupied the platform of Meyerbeer Hall, Liverpool. Dr. Hitchman, in an able address, advocated the healthful and spiritual influence of "work," whether of hands or head; he upheld the claims of the worker in every capacity, whether as the wielder of the spade, the loom, the pen, or the tongue, as the only member of society worthy of the respect and honour of mankind. Under the title of "Co-operation in its Relations to Spiritualism," which was the name of his address, he set forth in various illustrations its practical advantages, and concluded by saying: "Thus shall the cause we all have at heart redound to the glory of God, and the welfare of man throughout the world."

Mr. John Priest took for his subject the fertile one of the prayer taught by Christ, commonly called "the Lord's prayer." On the passages, "Our Father who art in heaven, hallowed be thy name," and, "Thy kingdom come, Thy will be done," Mr. Priest founded remarks redolent of the highest teachings which were seen in the life and taught in the precepts of the Great Master; and which he adapted to the present state of society. The freshness and fervour of this prayer, he remarked, still hallowed the soul; and, after descanting on the passage, "Forgive us our trespasses as we forgive those that trespass against us," he concluded by pointing out the divinity of that universal charity which is the best stepping-stone to the mansions of the blest.

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MRS. WELDON'S ORPHANAGE.—Mrs. Weldon writes:—"I may mention that, should any one feel interested in my work, there is a new American toy which amuses people by its shape and its method of disposing of coin. It consists of a little cast-iron man, into whose upheld hand one may place a penny or a sovereign. He accepts either with equal gratitude, gracefully bowing his head as he passes it into his left breast pocket. I have a few placed out with several friends, and in shops in various localities. They earn on an average (at present, as *nouveautés*) about ten shillings a week, so seductive is this little Yankee! If he earned but *five shillings* a week, and if I could persuade sixty sympathisers to keep one of these little 'grab-alls' going for two or three years, I should be quite safe to gather my little brood of fifty orphans together as fast as I could find them."

## MRS. WELDON'S CONCERT.

Mrs. WELDON'S invitation concert will come off next Wednesday evening, at Great St. James's Hall, Regent-circus, doors open at half-past seven, to commence at eight. Any of the readers of *The Spiritualist* can obtain invitations by writing to her for them at Tavistock House, Tavistock-square, W.C. The orchestra is led by Mr. Pollitzer, and composed of the members of the Covent-garden and Drury-lane opera houses. The conductors are the celebrated composers, Mr. Alfred Cellier, Mr. Hamilton Clarke, and Mr. John Ulrich. The Alexandra Palace chorus and Gounod choirs will take part in the proceedings, which will commence with "Jeanne D'Arc," composed by Gounod. The concert, which will be a repetition of the one given by Mrs. Weldon at the same place a few weeks ago, will be of the highest class, and well worth attending. Some of the children in Mrs. Weldon's Orphanage, aged from two years five months upwards, will give a few songs and recitations, occupying altogether about a quarter of an hour. In the middle of the proceedings there will be a collection for the benefit of the Orphanage. Mrs. Weldon is very willing to receive and educate some of the orphan children of Spiritualists, and she prefers to take them in when they are very young indeed. As her establishment is already in full working order, with house and grounds already provided, all additional funds will go directly to the saving of poor children from a career of want and misery; they will be trained to help each other, and will receive a sufficiently good and refined education, to be able to take a better position in life than that of domestic servants.

## DR. SLADE'S VISIT TO ENGLAND.

By the time these lines are published, Dr. Slade, who has long been noted as about the best test medium for physical manifestations in the United States, will probably have arrived in London, in company with his niece and with his business partner, Mr. Simmons.

The manifestations obtained through Dr. Slade's mediumship in the past have been of the most varied description, but at his more recent professional *séances* in New York, direct spirit writing, the appearance of spirit hands, and the moving of furniture in the light without contact with human beings, have been the chief phenomena. His system in New York has been to admit but two sitters at a time to his daylight *séances*, which rule has been stringently carried out. Sometimes these visitors have brought their own slates, have screwed two of them together with a crumb of pencil between, and under these conditions direct spirit writing has been given between the slates. Spirit hands and arms sometimes came out from under the table while Dr. Slade is sitting at it, and solid objects, such as chairs, frequently travel about the room in daylight, while nobody is touching them, just as they once did so commonly through the mediumship of Mrs. Mary Marshall, in London. In fact, for good daylight *séances*, or the common production in the light of inexplicable phenomena calculated to convert disbelievers, no professional medium in England has ever equalled Mrs. Marshall, and if any of our present physical mediums would sit for strong and simple manifestations in daylight until they could obtain them with certainty, they would be able to meet a public want.

Dr. Slade, we believe, was in the habit of holding occasional *séances* in the evening, at New York, to which more persons were admitted at a time than to those he held during the day. Of the nature of these evening *séances* we have as yet received no information, but a year or two ago reports published in the *Banner of Light*, told how he gave materialisation *séances* under the following conditions. A dark cloth was nailed over the entrance door of the *séance* room, and the spectators, with Dr. Slade in their midst, sat facing it, with a table between themselves and the door; as they thus sat facing the door the whole time, they had evidence that no other person entered the *séance* room. About a yard in front of the door a string passed from one side of the room to the other, with a piece of cloth about a yard square hanging upon it; in the centre of this cloth was a hole about the size of the crown of a hat, and through which materialised spirit faces showed themselves. Shortly before

the faces came, this piece of cloth would whisk up in the air, showing there was nothing between it and the door. Then it would fall back, and the faces would begin to show themselves. They had no life in them, and were mask-like.

Next week we shall be able to give more complete information about the manifestations obtained in the presence of Dr. Slade.

During his stay in London he will probably take up his residence at Mrs. Burke's, 8, Upper Bedford-place, Russell-square, W.C., and for the present he wishes his letters to be addressed to the care of Mr. W. H. Harrison, 38, Great Russell-street, W.C.

## MARRIAGE OF MR. DALE OWEN.

THE Hon. Robert Dale Owen was married on Friday, June 23rd, at Lake Osage, N. Y., to Miss Kellogg, of Hartford. The *New York Sun* thus refers to the event:—

"The announcement of the marriage of Robert Dale Owen will surprise many of his friends. Mr. Owen is said to have married Miss Lottie Walton Kellogg, granddaughter of the Rev. Bela Kellogg, for thirty years pastor of a congregational church near Hartford. Miss Kellogg lived in one of the most romantic spots on the shores of Lake George. Mr. Owen is said to have written part of his autobiography in Miss Kellogg's pleasant home, and to have dedicated the work to her. They will make this home their abiding place, and will take with them the wishes of a host of friends for a tranquil and happy life."

## THE FLOATING OF A HARMONIUM AND TWO MEDIUMS IN THE AIR.

BY HENSLEIGH WEDGWOOD.

THE phenomena at Mr. Williams's *séance*, at 61, Lamb's Conduit-street, London, W.C., on Thursday last, may seem exceptional enough to deserve mention. We were only five, including Mr. Williams and Mr. Clarence, I holding Mr. Williams's hand, which I never let go until we finally lighted up. Peter, the spirit, began by proposing to bring my hat from the harmonium in the corner of the room, and the hat was accordingly placed upon my head. Presently we heard the heavy harmonium (3ft. 8in. or 9in. wide by 2ft. 9in. high) lumbering along towards the table, on to which it was lifted with so little of a shock that I was not aware of the moment when it was placed there, although I had both hands on the table. With this weight on it the table was swayed two and fro, and was, I believe, lifted fairly off the ground. Then, what was new to me, we had the permanent appearance of a pale, well defined oval light, about three inches long, which kept moving about the harmonium. For a good while it was concealed from me by the harmonium, but at length, in answer to my request, it came over to my side and touched my face, and allowed me to touch it with my finger, when it appeared to be a lamp like John King's, only not so bright, hard and covered with muslin, with no appearance of hands carrying it. While I was studying it, John King, with his own light, suddenly appeared between me and Mr. Williams. Presently Mr. Clarence was taken up, away from the gentlemen who were holding him on each side. Then Williams seemed to be entranced and taken up. I never let go his hand, and felt for him with my leg without finding him, and asking him to place his feet on my shoulders he seemed to rest his body on my back and shoulders with a weight of perhaps twenty or thirty pounds. Then we lighted up, and having placed my hat on the table for a moment while I took out my purse, the hat was whisked away, and thrown on the ground with a Venus shell in it, which must have been taken from the chimney piece the moment before, for it was not in the hat when I laid it down.

31, Queen Anne-street, Cavendish-square, London, W.,  
July 10, 1876.

THE adjourned discussion on Mr. Volckman's paper before the Dialectical Society on "The Divorce Laws" will take place next Wednesday evening.

MR. ALGERNON JOY, late honorary secretary to the National Association of Spiritualists, will leave Paris to-day or to-morrow for Antwerp, and will return to London in a few days.

## A REMARKABLE SEANCE.

BY BENJAMIN COLEMAN.

As the manifestation of a materialised spirit form is now as much an established fact as any other spiritual phenomenon, I should not think it necessary to add to the accumulated evidence, but that I have in addition to this class of phenomenal Spiritualism something to say which will support our belief in the reality of the communion between the denizens of the two worlds.

A lady friend of mine who was visiting London told me that she had seen at one of Mrs. Woodforde's meetings, through the mediumship of Mr. Arthur Colman, the materialised forms of her late husband and her brother, whom I knew in life, and, as she had been promised that she should see them again on the following Saturday evening, she pressed me strongly to accompany her, that I might witness the fact for myself. Not having spent an evening in London for many months, I made a conditional promise that if the day should be fine, and the state of my health permitted me, I would come to London in time for the eight o'clock seance; and an hour or two before that time I called upon her, and accompanied her to Mrs. Woodforde's rooms, where I met Mr. Colman and several visitors.

I make these preliminary remarks for the purpose of saying, that neither Mrs. Woodforde, whom I had never met before, nor Mr. Colman, whom I had seen but once, could have known that I was to be present on that particular evening. I was then informed that they conducted their Saturday evening seance in two parts, the first in entire darkness, and the second with a moderator lamp burning in the apartment where the visitors sit, whilst the inner room—divided from the other by a curtain with a square framework in the centre—is used as a cabinet. All present formed a semi-circle, and were requested to join hands for our mutual satisfaction. The medium sat alone at a distance of about six feet from me, and, as soon as the light was extinguished, he proved to us his whereabouts by clapping his hands continuously, and in the measured time of a clock pendulum. He was not entranced, and his first remarks were made to me:—"I see a spirit standing by you who says he knew you very well." "Will you describe him?" I asked. "He is partially bald, of low stature, full round features."

My imagination at once led me to suppose that he was about to describe my step-son Harry, who in my earlier experience gave me several proofs of his presence. But the medium went on in a slow, halting strain, as if he were listening to a prompter, "He wears glasses; has short whiskers. He says he lent you many books; his name, he says, is Alexander."

This at once destroyed my first impression, and the result in this case annihilates the theory of "unconscious cerebration" or of clairvoyant mind-reading.

My thoughts then turned to my brother-in-law, whose name was Alexander; but his features were not round, and he did not wear spectacles, and not wishing to monopolise the time, and thinking it a failure, I said, "I do not recognise any one whom I have known, and you had better pass on to others unless you can get the surname." At this instant the medium seemed to be trying to catch a name which he very nearly pronounced, and then the whole question of identity burst upon me, and I repeated the name Alexander Blank, apologising for my dulness of comprehension. At that moment a small well-formed chubby hand and fingers, which in themselves were a portrait, patted me caressingly on the back of my hand, which was resting on my knee (my wrist being held by the lady sitting next to me), and a voice, as if from a person standing close to me, said, in a distinct whisper, "You are very welcome to the books my wife gave you," and then patting my hand a second time slipped into it a small piece of paper, upon which I presumed his name was written, and which I put into my waistcoat pocket, telling the visitors what had occurred, and assuring them that all the details which the medium had given were (with a trifling exception) most accurate. I do not here repeat all that was said, nor do I give the name lest it might be objected to by the widow and some members

of his family, who are opposed to Spiritualism. But all who read this paper may be told that I was the means of bringing my friend Alexander Blank over from Materialism to a full faith in Spiritualism, and before his conversion I lent him many books. None of his family came to his funeral. I accompanied his wife to the cemetery where he was buried, and on our way back she said to me, "I am sure it would have given my husband pleasure to know that you had some of his spiritual books; pray come and select any you please." I accordingly went to the house shortly after, and took away six volumes which I had not in my library, and thus the words, "You are welcome to the books my wife gave you," were most pertinent and convincing to me of the actual presence of a disembodied intelligence.

Mr. Colman then went on talking to others, and at the close of this the first part of the seance the gas was lighted, and I at once took from my pocket the small piece of paper on which I hoped to find that Alexander Blank's name in full had been written, but to my very great surprise I found it was a photographic likeness of my late friend. I showed it to all present, who saw that it realised the description of the bald head, round features, and spectacles. The photograph had never been mounted, as is usual, on a card, but was, as I have said, on paper, and from its soiled appearance it was doubtless taken many years ago. I have since called upon the widow, and without telling her anything about the proceedings of that evening I inquired if she had in her possession such a photograph; she said she had several in her album, and two that were framed, all of which she showed me, but all of them were of a much more recent date than the one in question.

Previous to the commencement of the second part of the evening's seance, we were invited to examine the inner room, which is plainly furnished, with a sofa at the far end, upon which the medium reels when he goes into the trance state, in which state it is understood that he is oblivious to all external surroundings, and his "control," whose name is John Scott, directs the proceedings and answers questions.

Within a few minutes after the medium had left us, there appeared several beautifully formed feminine hands and arms, bare up to the shoulder, and at one time there were three visible to us at once.

This was followed by the appearance of a female face and body, with a profusion of gauze drapery, and two male faces, one of which my friend recognised as her brother; but though I cannot affirm her impression, I can say positively that all the heads and bodies which appeared at the open space in the curtain were to all appearance living persons, and none who bore the least resemblance to the only individual who was not seen—Mr. Arthur Colman, whose complexion is pale, with prominent, sharp features, and remarkably light-coloured hair.

I was seated next but one to a lady who, sitting as she was, more forward than myself, came within the range of vision as I observed the life-like forms which occupied the frame in the curtain, and presently I saw her start as if she had experienced a sudden shock from an electric battery, and, losing for the moment all thought of the special object of my visit, I felt intensely interested in watching the impression which the manly, dark-complexioned person, with full black beard, who then appeared, made upon this silent lady, who was evidently almost overwhelmed by the appearance of the materialised spirit-form before her.

The lamp had been raised by the direction of John Scott, and by this means the white drapery which enveloped the head and figure was plainly seen, and the face itself, with its marked features, was unmistakable to any one who had known it in life.

The figure first raised his arms above his head, then clasped them across his breast, and reverently bowing, as if before an altar, elicited from the lady a corresponding sign. She made the sign of the cross, whilst the figure deliberately raised his open right hand and touched the palm with the fingers of the left, and then reversed the action by touching the palm of the left. All the movements were made with great solemnity, and must have been strikingly impressive to the lady herself, who, I afterwards learnt, had never been to a seance of that nature, and who recognised the ma-

terialised form of her husband, who was a devout Roman Catholic.

After witnessing such an unmistakable proof of identity, I feel that it would be very unjust to my friends—who have assured me that they too have seen relatives under similar circumstances—to doubt their statements; and whether I may be permitted to see the forms of those who were dear to me on earth or not, I am convinced that such manifestations as I have been describing *cannot be fraudulently imitated*.

The savans, therefore, who are wise enough to admit the reality of some of the Spiritual phenomena, may make up their minds that they will be forced to acknowledge this as one of the newest and most important of Spiritual manifestations, and the best service they—the learned men who have ventured to look into the subject, as well as those who have boldly proclaimed their conversion—can render to the unlearned men like myself, will be to explain them; not that I think they can succeed in ignoring Spiritualism, but they may, and I am sure (when they seriously grapple with and arrange established facts) they will be able to change, or at least modify our general views, and place the varied manifestations in their respective scientific positions. I will further venture to claim the attention of those new workers to a consideration of this fact—at least it is a fact of my recent limited experiences—that there is some difference in the “creation,” so to speak, between the Katie Kings and Florence Maples who first appeared amongst us, bearing the manners, intellect, voice, and features of the medium, but who certainly were not in *some* instances the medium’s self, and those materialised forms which appear only at a cabinet window, who never speak, and bear no likeness whatever to the entranced medium within.

This and some other points of difference which will no doubt have been observed by Mr. Harrison, Mr. Tapp, and others who have devoted much time to the investigation of spiritual phenomena, will be brought forward for consideration. But is it too much to expect that the best minds in the Spiritual ranks will be able to make plain the varied phases of spirit power, and to decide how much of the manifestations are the work of disembodied human beings, and how much, if any, are to be ascribed to any other class of intelligences?

To all who may devote their energies to this colossal task, I desire to say that they must be prepared to see a still further development of materialisations under new and indisputable conditions; nothing less, in fact, than the spirit forms rising up in broad daylight, taking the empty chair at the family table, and after holding converse with those around, disappearing as mysteriously as they came. This I beg to say is not a wild flight of imagination, for I have good reason to believe that such an astounding fact has been already witnessed in the presence of serious and competent witnesses, and it is only what I ventured to predict years ago would occur in due time. That time, I believe, is at hand, and we may therefore expect its early realisation in some of our own spiritual circles.

In the course of the *seance* I have described, John Scott brought his lamp, which gave out a strong phosphorescent light, and traversing round the large room in which we were seated he brought it close up to me, and permitted me to touch it. It was to my senses of sight and feeling a solid crystal ball.

In conclusion, I think it is only an act of common justice to say—without meaning to depreciate the mediumistic powers of other media—that Mr. Arthur Colman is one of the best with whom I have ever met for the class of manifestations exhibited through him, whilst his superior education and very gentlemanly manners lift him above that jealousy which is seen in many mediums who produce wonderful phenomena, but who degrade Spiritualism and offend inquirers by their absurd feelings of rivalry.

SUNDAY SERVICES IN NEWCASTLE.—The Sunday evening meetings of the Newcastle Society are well attended. This was especially the case on Sunday last, when Mr. W. G. Simpson lectured to an appreciative audience on the subject of “The Existence of God, as illustrated by the Poets.” Mr. Nicholson assisted in the evening’s labours by reading from *The Spiritualist* a portion of a lecture by Mrs. Tappan. Mr. J. Mould presided.

## Poetry.

### THE SPIRIT VOICE.

ONLY a voice in the darkness  
Calm, and tender, and true;  
Removed, yet near, like the thought of God,  
Thrilling my spirit through.

Only a voice in the darkness!  
I am blind, and cannot see  
The lips that speak, nor the eyes that pour  
The light of their love on me.

Dear voice, in the solemn darkness,  
Oh strengthen my fainting will!  
I believe—oh, help thou my unbelief,  
And keep me faithful still!

Through earthly storm, and through darkness,  
Guide thou my faltering feet  
To the edge of the glad eternity, where  
Thy path and mine shall meet!

Then into the light from the darkness,  
And into thy love from the cold,  
Behind me sin, and doubt, and fear,  
Like a foolish tale that is told—

Into the glory and sunshine  
That gleam through the unlatched door,  
I shall pass to the joy of thy presence for ever,  
For ever, and evermore!

Banner of Light.

## Correspondence.

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

### THE “TIMES” AND THE REALITY OF APPARITIONS.

SIR,—A belief in the pre-existence of the soul is spreading among Spiritualists. By the occultist and the reincarnationist it is, I need hardly say, unquestioned. Those who believe in the pre-existence of the soul will easily find a better solution of the real nature of apparitions than *The Times* newspaper gives, when it presumes to settle the momentous question in an off-hand way, a specimen of which is given in your number for May 12th.

*The Times* alleges that persons of disordered health are the most subject to “so-called apparitions.” Doubtless they are, as it will be my object to show; but that, in many cases, the “so-called apparitions” are rightly called apparitions, it is my object to show likewise. Moreover, it is just because persons are weak that they do see apparitions really, not apparently; and logically so; although bodily weakness is by no means the rule, at any rate in the earlier exercise of, or subjection to, mediumship.

Let us, for the sake of argument, assume the pre-existence of the soul; that in the case of each one of us, for instance, the same soul, formerly disincarnate, is still in existence, but now compassed by a body of flesh; then it must follow, that *anything* which reduces the vitality of this flesh, and checks its deadening and predominating effect and influence over the soul, would, logically, leave the soul nearer to its previous state, that is, more free to act and make use of its spiritual functions, more fitted to enjoy the spiritual powers of sight and hearing, &c., in its own spiritual way—in the way it formerly enjoyed them in its pre-existent state, before being tied to the flesh.

If, then, we bear in mind that *anything* which dulls the vital energy may, and probably will, quicken and give scope to the spiritual energy, notably sleep, disease, or the use of certain drugs, which latter are often taken to induce such a state—hashish, for instance, by the Zulus and others, and opium by the Chinese—we must also see that the reason why visions are so common just before death, is because the spirit is nearing a state similar to or identical with its pre-existent state. The carnal state is, then, on the ebb, and the spiritual on the flow; the flesh is no longer subduing the spirit, the real self-hood, that which is our true normal status; while the cause of hashish and opium so often producing visions that are disagreeable, not to say monstrous, may well be because the low moral state which induces this indulgence, and which state is for the most part vastly increased by the indulgence in such narcotics, brings with it *real* ghostly experiences corresponding with the spiritual state of the victim to the degraded habit. The above remark is probably equally applicable to some of the effects of *delirium tremens*; and, since we believe that some spirits are able to assume any form they please, in order to express and to convey to others the idea applicable to that form, so, when they find persons labouring under a weakness of some sort that opens them up to become mediums, through whom these spirits are able to manifest such appearances, we may naturally suppose that persons suffering from the effects of pernicious drugs or alcohol (having lost vitality thereby, but regained spiritual sensitiveness of a certain order), get some of their old clairvoyant power back which they possessed when spirits disincarnate, and really do see these forms which sympathising or malicious spirits choose to place before them, but which forms these persons would not see if they were in a healthy state. Much that is put down as hallucination and phantasmagoria by a material world is doubtless really the objective seeing of spirits, who probably can so manipulate their fluidic bodies sometimes as to make them appear to other spirits or clairvoyant mortals pretty much what the former please. Certain conditions which may be called abnormal are, of course, necessary for such experience during earth life, just as collodion rendered sensitive in the usual way is made to catch a spirit photograph under

certain unusual conditions, which would never be the case unless these unusual conditions were brought into play.

Again, the believer in pre-existence recognises that, in his own person, as a spirit before birth on earth, however elementary a spirit he may have been in that previous state, yet that he must have been, nevertheless, intelligent in some degree, before he was utterly lost to the power of expressing any intelligence whatever, by being born into the flesh as an infant. Why was this loss? Because when born here his carnal brain was on such an extremely low plane that his spirit was entirely unable to exercise, through the medium of that elementary brain, the intellect it possessed, and must have brought with it into the world, or to manifest thereby any thought or intelligence whatever, for thought can no more work through the crude qualities of an infant's brain than herculean labours can be performed by his limbs. For, on earth, when under the incubus of the flesh, intelligence can only manifest itself through its sole agent, its single tool, the brain. Nay, under the most favourable circumstances, it may take twenty or thirty years of earth life—on the supposition of our pre-existence—before the brain can be sufficiently matured to assimilate and appropriate the intelligence the spirit itself really possessed before entering its prison-house, the flesh. No wonder the memory of our pre-existence leaves us!

Further, assuming our pre-existence, let us take the case of the lowest idiot. His spirit, solely on account of the malformation of his material brain, can never manifest its former intelligence, which it must, as a spirit, have possessed in a pre-existent state, small though that intelligence may have been, though it need by no means have been small. The alleged spirit of a sleeping idiot, who could neither speak nor reason, once told the members of the Spiritist Society of Paris, in very good French, that it was suffering purgatory on earth, as an idiot, for former perversion of intellect when not an idiot; and added that, on account of not being able to manifest its intelligence through such a miserable machine as its brain was, it felt like a bird tied by the leg. We must not, however, put too much trust in the identity of spirits, nor in what many of them may say. This much, nevertheless, we may venture to assert, which is rather in favour of the *raisonnable* of the above tale told by a spirit, and which would be difficult to contradict; it is this, that a good many spirits in the flesh here are tied by the leg, more or less, both morally and physically, whether sleeping or awake, and without being exactly idiots.

My object in this paper has been to express the idea that it is not a man's brain which educates his soul or spirit, and urges his intellectual progress; but that it is his spirit, which has pre-existed, and which manifests itself by the brain, and by that only, and according only to the fitness of the material brain to assimilate the mental food given it by the spirit; the spirit using the brain matter as its tool, the only tool by which the spirit encompassed by matter can make itself understood by other spirits here in the same material plight. And yet it must be nevertheless evident that when the brain is sufficiently matured by age or study to work up to the level of the intelligence of its previous existence, then, naturally, after this, the intellect and brain may go on progressing together illimitably, though, on the other hand, the progress, though it is said to be sure, may be small indeed.

It is a pity, for the world's sake, that the *Times*, through ignorance, for once, of the subject it takes in hand, should be so misleading when arguing upon the true assumption that persons of disordered health are the most subject to apparitions. Mr. Morse, who does not argue false on true premises, and who is one of those who, above others, has a practical and theoretical knowledge of this question, and who, moreover, has been especially privileged to enrich us with many truths, tells us through your number of May 19th, that—"To-day mediumship appears to flourish amongst those whose organisations are lowest in vitality." But he looks forward to a future when it will be otherwise. And this future seems devoutly to be wished, as it would necessarily bring with it so many other changes for the better; and it is a long lane that has no turning, for the weak have been in the ascendancy, as mediums, already for a protracted time. To look only in one direction. We find St. Paul, that powerful medium for divers sorts of manifestations, was bodily weak; he is said to have been much crippled; perhaps his mediumship may have been the cause, for he certainly underwent some rude shocks in that calling. To go further back. The prophet Daniel induced a weak state by fasting, the better to foster his medial powers, while the strong physical medium, the patriarch Jacob, was lamed, perhaps permanently, through wrestling with a spiritual power which appears to have been a materialisation. M. A. (CANTAB.).

PRE-EXISTENCE.

SIR,—I am quite in accord with your correspondent C. C. M. when he asserts, in your number of June 23rd, that the extracts I sent you from Lord Garvagh's *Pilgrim in Scandinavia*, "can by no means be pressed into the service of the reincarnationists," though they may strengthen their opinions. I also agree with him that they are certainly suggestive of pre-existence, as Lord Garvagh thought, but also they may be perhaps explained by the spirit wandering into far off regions while the body sleeps, especially, as we learn from the above book, that the father of the present lord spent much of his time in Scandinavia, and the mind of the son, then a youth, sleeping or waking, might naturally have turned in that direction. Supposing the cases quoted, those of seeing places and hearing sounds for the first time under the impression of having seen and heard them before, not to be explained under the last category, they are best perhaps accounted for by the theory of pre-existence, unless, indeed, we are prepared to dissent from the occultist, for instance, and assume that the pre-existent spirit is unacquainted with any part of our planet; is entirely without intelligence, and incapable of scrutinising men's actions, or troubling their speculations; propositions which C. C. M. would probably not be likely to assume, as a member of the Theosophical Society, which he is, if I mistake not. Miss A. Blackwell, the author of the first prize essay on Spiritualism, given

by the National Association, says in a note to her *Mediums' Book*, p. 381: "Underlying the merely secondary question of reincarnation in this planet is the great primary question of the pre-existence of the soul, and it is on this substratum of the subject that the unity or plurality of our lives in flesh must eventually be decided." The belief in our pre-existence is certainly making headway at the present time, though long ago, as Miss Blackwell reminds us, the spirit "Estelle" asserted it through the mediumship of Miss Kate Fox.

The reincarnationist naturally believes that the antecedent experiences of the seeing and hearing alluded to, might have been during the sojourn of the spirit in the flesh, or while in a fluidic state, while the occultist holds that the spirit cannot be twice incarnated on this planet, although he holds that it can be, and is, reincarnated elsewhere, but each time in a nobler degree. The above is all the difference that I can see between the two—no great difference after all. Both believe equally in "the great primary question of the pre-existence of the soul." The rest is detail. I only wish I could bring myself to believe explicitly with the occultist, for it certainly is the *pleasantest method of getting on in the universe that I have ever come across*. Wherever the truth may be, the discrepancies of spirits throw us entirely at sea on this subject, as far as they are concerned.

The experience of C. Dickens seems to have been an isolated one, or we should have heard more under this head from so voluminous a writer; and we have no reason to suppose that Lord Garvagh's experience in this direction was of frequent recurrence. In this respect they appear to have differed from C. C. M., as well as in the manner of their experience. Swedenborg's theory of correspondences might throw a light upon this question, unless the personage in *Peter Simple* hit the right nail, and was more fortunate in his theory of cycles than in his system of phrenology. Or, who knows what tricks our own doubles or unconscious cerebrations may be playing us in the matter? Amidst all our uncertainties, disillusionisms, and disappointments, one truth stands out boldly, it is this: That which has happened once *may* always happen again. Though not being a convert to the system of cycles pointed out in *Peter Simple*, I am not so dogmatical as to assume that it *must*, even in the question of incarnation. SCRUTATOR.

OUT-DOOR MEETINGS IN BIRMINGHAM.

SIR,—After being driven from the parks by the police, we have had some capital Spiritualistic meetings in the centre of Birmingham, near the Priestley statue. Last Sunday night, especially, Mr. Harper held an audience of from two to three hundred spell-bound for about an hour; they were perfectly anxious to hear the philosophy of Spiritualism explained, and Mr. Harper did this in a manner intelligible to the meanest capacity, so that at the conclusion numbers lung round him desiring to know more, and to learn how they could investigate for themselves. The tracts and old *Mediums* well distributed will tell their tale in time. The one certain fact demonstrated at these meetings is that the people can fully appreciate the *rationale* of our subject. We expect a good harvest as the autumn comes on. RICHARD GROOM.

166, St. Vincent-street, Birmingham.

"ART MAGIC."

SIR,—Your correspondent, Mr. Morell Theobald, in a recent issue of *The Spiritualist*, very justly says it behoves every one who wishes to utter a protest against what is false, from being mixed up with whatever grains of truth we may possess in connection with Spiritualism.

As an investigating Spiritualist and medium of some experience myself, I also feel anxious that the wheat may be kept separate from the tares as much as possible, therefore protest against any attempt in even the slightest degree to mix them together.

The little knowledge we possess, and the few facts ascertained in the new science called Spiritualism, are quite sufficient to urge men on to new discoveries in this direction, without any of the "ologies," "isms," superstitions, and nonsense that are always imposed upon all new discoveries.

At any rate, Spiritualism has its share of superstition and nonsense attached to it, the last addition being the new importation from America entitled *Art Magic*. I have read this book from beginning to end, and in my opinion it is nothing but a mass of antiquated rubbish, utterly devoid of anything original in matter or thought. Almost all it contains I have read before at different places and times, for it seems to be a collection of items from other writers and the different newspapers of the world. Let anyone attempt to reach Spiritualism by studying this book, and they will quickly develope into not a medium but a maniac. JOHN ROUSE.

SPIRITUALISM IN LEIGH.

SIR,—In quoting the account of Dr. Monck's *séance* here from the *Leigh Chronicle*, you have omitted what, in my opinion, is one of the most important paragraphs, in which the writer declares his conviction in strong terms that Dr. Monck did not, and could not, produce any of the phenomena, and that, if free, it would have been next to impossible for him to produce the complicated and simultaneous acts, and that either a non-earthly power and non-earthly hands were the causes, or Dr. Monck is a thousand times a better conjurer than Maskelyne and Cooke, Anderson, Herr Döbler *et hoc genus omne* rolled into one. Now, sir, in your last number of *The Spiritualist*, a correspondent, signing himself "S," bears strong personal testimony in favour of the absolute genuineness of Dr. Monck's mediumship. This is as it should be; but the writer in the *Leigh Chronicle*, being a scientific non-Spiritualist (well known here), his emphatic evidence as to his conviction that Dr. Monck could not produce the manifestations, even if free, would help to weigh the scales with outsiders. Such valuable testimony should be laid before your readers. It is as follows:—

"The object in writing this account not being to discuss the question, but to describe a personal impression, it is sufficient to conclude this attempt at describing the last development of local Spiritualism by asserting the convictions that the writer has no evidence to prove that the manifestations were tricks done by a clever conjuror: that one man, even if free to wander about, could not have produced the complicated and simultaneous acts; that, so far as man can speak, Dr. Monck, from the time his hands were grasped, never left his seat, and that either a non-earthly power and non-earthly hands were the causes, or Dr. Monck is a thousand times a better conjuror than Maskelyne and Cooke, Anderson, Herr Dobler *et hoc genus omne* rolled into one. The writer's personal conviction is that Dr. Monck did not produce the manifestations, and that he could not if he wished to do what the writer experienced. The alternative conclusion is one that bolder men than the writer have not presumed to accept, and the readers of the *Chronicle* must settle its feasibility for themselves. It should be remembered, however, that the writer is giving what he believes to be a true record of facts, and that one man who sees a pickpocket commit a theft or a meteor fall from the heavens, is worth more consideration than an army of men who have seen neither."

GEORGE F. FURNER.

Loigh.

#### WHAT ARE WORKS?

SIR,—Whilst accepting the Spiritualist protest against Dr. Watts's unfortunate assertion that "there's no repentance in the grave, no pardon offered to the dead," I would suggest that Mr. Martheze pushes his argument too far in judging the moral condition, immediately past and present, of Fish, the murderer. The fallacy of his reasoning consists in want of consideration of the meaning of the word "works."

Now, assuming (and we have no right to do otherwise) that the man's repentance of his crimes was deep and entire, and the abandonment of his case to the mercy complete—the work he did must have been great and of high quality; there was consciousness of guilt, submission to punishment, teachableness, humility, to say nothing of passing clouds of horror and remorse. The shortness of the time given for such works is nothing, for time is no measurement of spirit suffering, life, and action; and as by quality, not quantity, must our faith be gauged, so also must our moral being. Apart, however, from all this, though the criminal's letter is rude and perchance prompted by effort at self-deception and thought for the misery of his wife, till we know what the Ordinary really said, we have no right to assert that he was wrong in his teachings because the man he strove to instruct repeated his lesson badly, still less to bring a sort of charge of Antinomianism against the clergy in general. A. T. A.

10th July, 1876.

#### THE GREAT LAW OF LIVING NATURE.

SIR,—On January 1st, 1826, Sir Walter Scott made the following entry in his journal:—"Walking into the plantation with Anne and Anne Russell, a thought strikes me, alluding to this period of the year [the bare trees, no doubt]. People say that the whole human frame, in all its parts and divisions, is gradually in the act of decaying and renewing. What a curious timepiece it would be that could indicate to us the moment this gradual and insensible change had so completely taken place, that no atom was left of the original person who had existed at a certain period, but there existed in his stead another person, having the same thews and sinews, the same face and lineaments, the same consciousness; a new ship built on an old plank; a pair of transmigrated stockings, like those of Sir John Cutler, all green, without one thread of the original black silk left! Singular—to be at once another and the same!" Thus what puzzled Scott fifty years ago the psychologists are all at sea about now.

One need not be surprised at the slow progress of philosophy, when no one seems to be pursuing a right method, and it will be interesting to many to know that the *Novum Organum*, the new method of philosophising of Lord Bacon, was simply the method he was accustomed to in the proceedings of a court of law: that is to say, by examining all the witnesses in any case; by questioning and cross-questioning those witnesses, and then comparing the whole evidence in a general summing up, accepting this and excluding that, by way of arriving at a right conclusion and a satisfactory result. Seeing this, I am not a little surprised at a learned serjeant-at-law like Mr. Cox proceeding so differently and in such an unlaywer-like fashion, as president of a psychological society. None of the other members present seemed to have perceived the mistake. I mean in the matter of the retention of the memories, notwithstanding the change of the entire physical man. I say nothing of his starting with an hypothesis, because that is allowable, notwithstanding Newton's *hypotheses non fingo*; it is a method of proceeding essential to some minds—such, for instance, as in the case of Kepler and Faraday—but these only held the hypothesis as a guide to investigation, just as we find it in a court of law, or with the detective policeman. Indeed, it is a natural course of the human mind, and we cannot help forming some kind of *a priori* opinion, founded upon the evidence at present before us.

Mr. Cox, in asking the question "What am I?" puts his witness—man—into the box, and very fairly questions him and cross-questions him, then comes to the conclusion that this retention of the memory is only to be accounted for by a something within the man that does not change like the body, and which is termed "the soul," yet leaving forgetfulness unexplained. But is this the method he pursues in a court of law? Not at all. He would demand that all the other witnesses concerned should be brought into court, or that all the collateral and correlated evidence be taken; instead of which he is content with his own witness—and a rather prejudiced one—and concluding what is most satisfactory to his own mind, leaves the court. Now the question he had to solve was not in respect to man only as a purely exceptional

instance, but of life in general, for had he only questioned his horse and his dog he would have found that they retained their special natures, and habits, and memories, and instinct, and individualities, just as well as man, the change of substance having occurred in them exactly in the same way. If, again, he had referred to the vegetable world, he would have found the same transfer of the particular nature and individuality perpetually going on and on to the new matter, and would have come to an all-important and fundamental law of all living forms—in which is the true explanation and reply to his demand for information. In such matters an explanation simply means the reference to a general rule, as when Newton having, by a reference to all the correlated facts concerning gravitation, inferred the rule, declared that he had no opinion in respect to the nature or reason of gravitation; it was enough that he had discovered the law which explained the nature of the tides, and the other phenomena included. As regards life, the rule I have pointed out is equally general.

This unphilosophical method of questioning isolated facts will never do, and I may be allowed to say that my *Letters* to Miss Martineau were simply exemplifying the method of Bacon here pointed out, in reference to the study of man, and in which the transfer of qualities, mental or otherwise, as a general law of life, was explained; and I believe I am the only one who has explained it. It was originally suggested to me in my mesmeric experience, on finding a transfer of my own thoughts and feelings and memory to another person, and even in a measure the sense of identity; even by infecting or mesmerising a bit of leather, I found that a clairvoyant in a distant place could, through it, read over my whole nature and thoughts of the time when operating on it. I performed cures in that way, as, I think, Dr. Monck is now doing. Such being the case, I could of course see no difficulty in the transfer of qualities to the new matter within the same body, and to the infecting of the germ with all the capability of developing into a similar nature; and when lastly I came to the vegetable world, I found wonders of the same nature, on precisely the same principle, everywhere; even the old oak tree really becoming another tree each spring, though possessing the character of age, that is, all the live portion of it, the new matter taking on the same nature as before; but if you ask why, I cannot tell you, nor will I guess. There are some matters, says Bacon, on which we are not even wise enough to guess wisely, and I recall Newton's admonition, "Physics, beware of metaphysics." One of the most remarkable instances of the transfer of memory, was that of the Swiss historian and philosopher, Zschokke, who tells us how, in the presence of a stranger, he would often become possessed at once with his whole life and history. If Mr. Cox was to reply that it might be a transfer from soul to soul, I have a right to require his proof, or he is merely playing with his fancy, and begging the question, and I am ready to fall back on the general law of all living forms, showing that the case with man is not exceptional, and that he might just as well explain gravitation by supposing a big loadstone in the centre of the earth, and might refer to the magical transference in regard to materialised spirit forms, but space will not admit of further illustration.

Boulogne-sur-Mer.

HENRY G. ATKINSON.

#### SPIRIT IDENTITY.

SIR,—Some time since, I went unannounced to Mr. Thomas Brown, of Howden-le-Wear, who is developing as a test medium, in the expectation of having a private *séance* with him. In this I was not disappointed, for he kindly agreed to give me one. The control commenced by furnishing a brief but truthful sketch of my life; after which he described a female relative who had passed away about sixteen years ago, and a brother of the same name as myself, who had passed away, because of some affection of the heart, when an infant. I was not aware of this at the time, but I subsequently ascertained it to be correct. He next informed me that my brother John, who has recently passed to spirit life, would establish his identity. He told me of a certain business speculation proposed to me by him, which I objected to. The details being of a private nature, I cannot particularise here, but suffice it to say, this transaction was confined to the knowledge of our own family circle alone, and could certainly not have been known to the medium.

I then asked if he could remember a certain conversation we had, shortly before his transition, and what he had said. His reply was perfectly correct. Some other questions were asked him about matters of which the medium was entirely ignorant, and I may briefly state that he established his identity beyond the slightest shadow of a doubt. I have now investigated Spiritualism for upwards of four years, and have witnessed almost every phase of physical phenomena, but have hitherto never received such demonstration of a future existence as I have through this medium.

C. G. OYSTON.

Hunwick, Willington, Durham.

#### THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.

SIR,—My time at present is so much shorter than usual on account of the forthcoming concert, that if you will allow me I will put off till after the 19th replying, except very shortly, to Miss Kinslingbury's letter in your July 7 number. As my work is a work of time, twenty years and more must elapse before I myself can have any *proof* of the theories which I am putting into practice, I can only speak from conviction and not from facts: for, till I have gained the funds which will enable me to keep fifty children, educate them entirely myself, and be relieved from the continued harassing opposition I meet with at every step, and with which my efforts have been met by the press ever since I began to sing in public for the purpose of earning wherewithal to keep this number of children, I myself cannot imagine what extraordinary benefit children may derive from my contact. One most striking proof of my "calling" in the eyes of good Spiritualists will be this one. I last year asked a well-known Bibliomancer to find a text for

me, and the first one he touched was, "Suffer the little children to come unto Me." I do, therefore, pray any one who reads what I say on the subject of education to believe that I feel convinced that I teach by some mysterious agency, and that I do not feel as if it were I myself who did it at all. If teaching can be qualified as *mediumship*, I believe I must be a *teaching medium*, and that I shall be able to "pass it on" to my children, who will in their turn "pass it on," spread it, and cause teachers to become and to be considered of more value than any other members of society, instead of being, as they are at present, the most dependent, hard-worked, and under-paid. A little girl (two years and five months old) in our Home, teaches a baby (seventeen months old), and so on.

For my part, I do not see how human nature can improve unless nurses are very superior. My belief is that the nurses of the present day, though they may know how to read and write better, and may be more "genteel" than nurses were a hundred or fifty years ago, are not to be compared in sterling worth to what even I can remember of servants thirty and more years ago.

The grossest ignorance produces, I believe, a healthier state than that which the superficial education indulged in, now-a-days, gives to every class of society.

GEORGINA WELDON.

Tavistock House, Tavistock-square, W., July 7th, 1876.

#### TWO QUESTIONS.

SIR,—Will you, or any of your readers kindly give me a scientific description of the means by which a "rap" is produced? Also, has it been clearly *ascertained*, and explained minutely, by what method a disembodied spirit's life is sustained from day to day? I have seen and read a good deal on the subject of spiritual phenomena, but am quite ignorant on these two points, I am sorry to say.

J. HAWKINS SIMPSON.

July 10th.

#### SPECTRES OF ANIMALS.

SIR,—I had a pug I was exceedingly attached to. He was a *friend* and *companion* to me, and I was his *slave*. He lived to be very old. He died last year. A fortnight after his death one of my pupils, about fifteen years of age, and the nurse, both distinctly saw him walking towards his grave as they were about to take a turn round the garden about seven o'clock in the evening. This was at the beginning of September, so it was barely dusk. I always had felt that dear dog had a soul.

GEORGINA WELDON.

Tavistock House, July 10th.

#### CLAIRVOYANT VISIONS OF ASSASSINATIONS IN TURKEY—ARE THEY TRUSTWORTHY?

SIR,—I desire to thank you for publishing my letter of the 15th inst.; also to inform you of some further asserted revelations, through the clairvoyant mediumship of Miss Nicoll, in regard to the death of the Sultan.

On the night of Friday, the 16th inst., we had another *séance*. The medium announced the presence of a large band of spirits, in Eastern costume, and after the lapse of a few minutes a room began to form before her eyes; this she afterwards described very minutely. A curtain of blue silk stretched across the centre, divided it into two parts; the curtain had an opening in the middle, through which there entered a man, apparently between thirty and forty years of age; he took a seat cross-legged on a lounge, and clapped his hands. Another form entered and knelt before him, seemingly receiving some orders. The latter left the room again, but quickly re-appeared with some wearing apparel. They next both left the room, but the first mentioned soon re-appeared in fresh attire, which was described as follows: White tunic, scarlet knickerbockers, and sash of same colour; also a turban on his head. He again clapped his hands, and another person entered, whom the medium instantly recognised as the assassin, seen in her last vision; he bowed and knelt before the other, and afterwards sat down. The other seemed to converse with him, and gave him a dagger, pistol, and pair of scissors, also a cup, and a package which contained some powdery ingredient. After receiving the above, he sat resting his head on his hand, and seemed in a deep study. Presently the second man went to a drawer in the room, and taking a bag therefrom, brought it and exhibited its contents to the person to whom he gave the weapons. The bag was described as containing gold coins and precious stones. After looking reluctantly at it he rose from his seat, and, stamping his foot on the floor, he left the room with the weapons in his possession.

Miss Nicoll next described the first mentioned form as walking about the room quickly, rubbing his hands, and his eyes glaring fiercely. Turning her head from the scene, she said that his looks were unbearable. The scene now faded away, and the vision recorded in my last letter was repeated exactly as before. At the conclusion the medium was controlled so roughly, that it required the united strength of two members of the circle to hold her, and she was unable to stand after being disentranced.

We had another sitting on Sunday, the 18th, at 10.30 a.m., when the medium had a vision of the assassination of the Turkish ministers, an account of which appeared in the papers on the previous day. A room was described, in which sat a number of men, and on an elevated seat in one part of the room, above all the rest, sat the person who gave the weapons to the assassin in the former visions.

After a few seconds of time had elapsed, the room was entered suddenly by a man in uniform, pistol in hand. He fired at the man on the elevated seat, who dropped down to the floor; a rush was then made to seize the soldier, who fired at several more, some of whom fell down. Finally the scene vanished, amidst what was described as smoke and confusion.

As to the trustworthiness of the visions recorded, I think the proof will all depend upon the revelations made from official sources hereafter. However, I can vouch for the truthfulness and honesty of Miss Nicoll, and the rest of the family, who are well-known to the Spiritualists of Newcastle. Were it not for lack of time and space, I might have written at greater length, as everything was described in the most minute detail, including the furniture in the rooms, the colours and dresses of the forms seen. I might add that not one in the circle knew anything of the clapping of hands as a mode of summoning attendants, which, I have ascertained since, is quite common in the East. I can also testify to having had tests of spirit identity through her clairvoyant mediumship, which were quite as wonderful as any on record, and which, I hope, will be published at an early date.

W. BOWMAN.

49, Pine-street, Newcastle-on-Tyne, June 26, 1876.

#### ORGANISATION AMONG SPIRITUALISTS.

BY J. M. PEEBLES.

"*Ignobile Vulgus!*"—the mob and the rabble of uncivilised lands, as well as the disorderly denizens of the lower spirit spheres, naturally oppose order, system, culture, and every possible form of organised effort. Upon public occasions in the past there has usually been a class of "irrepressibles," burdened with great missions, whose leading purpose seemed to be: "Rule or Ruin." Without the faintest conception of modesty or the fitness of things, they flashed, flamed, and then went out in darkness. Pity, and pass on—remembering that even hatchling individualisms have their uses.

Among the terms recently used by a writer, in descanting against the evils of local and all other organisations, are these: "Hackneyed," "trite," "worn-out," "persecution!" Neither assertions nor conceit are arguments. Socrates was wiser than his fellow Athenians, in that he knew he did *not* know—and confessing it, was sensible enough to listen to his peers.

But "organisations have been used for selfish ends and abuses." Granted—and so have fires and garments, intellects and governments. And because fires have burned cities, shall we eat our food uncooked? Because garments have chafed the epidermis and compressed the chest, shall we ignore them, and go as naked as the Malayan natives? Shall we pronounce against colleges because Dr. Webster, of Boston, and other chemists have committed murders? Because of abuses, shall governments and the inhabitants of the nations return to a barbarian, Ishmaelitic individualism, wielding the club and battle-axe? It is idle to waste words upon those who cannot—or *will not*—discriminate between legitimate use and abuse.

Conscious of the tyranny too often connected with an intensified individualism, it is clear that organisation upon the platform of broad, intelligent principles becomes both an advanced state of society and the deep religious convictions of the soul. The previous failures among Spiritualists have been but useful lessons. The fallen child in getting up gathers strength and wisdom.

To better the world, our neighbours and ourselves individually—to elicit truth and establish justice and charity—to enlarge the sphere of knowledge and science—to lengthen the golden chains of friendship, stimulate religious effort, and encourage purity of life—to become mutual helps and to set examples before mankind worthy of their following—to establish closer and more intimate relations between this and the more heavenly spheres of existence—*these* are among the aims sought in organisation. Are they not commendable? Who can reasonably object to methods tending to the actualisation of such purposes?

Upon general principles I should have no objection to subscribing to a sensible creed, providing the last clause read thus—"good for this day only." But fixed creeds that cramp the intellect and check the soul's growth are to be rigidly avoided; they belong to the blindness of the past, rather than the genius of the present. Laggards in the race, those who have not outgrown the sentiments of sectarian theology, with its shrunk and shrivelling influences, have naturally enough no desire for higher principles, or for a new and more catholic organisation. If these classes are excluded from its moral benefits, it is their *own* narrowness that excludes them—not ours.—*Banner of Light.*

### HARRIET MARTINEAU'S RELATIONSHIP TO SPIRITUALISM.

BY HENRY G. ATKINSON, F.G.S.

WILL you allow me to correct the statement about Miss Martineau having made "great use of mesmerism during the last twenty years of her life." Perhaps you know that I was the medium, so to speak, of her cure in a former illness when given up by her physician. (You may see the matter referred to in Mr. Cox's *What Am I?*) In her last illness, which began more than twenty years back, I advised her not to try mesmerism, because it was a case of excessive feebleness of the heart, and accompanied with fits of insensibility, under which circumstances mesmerism might have been a dangerous experiment, and would not have cured her, especially at her advanced age. But I can assure you that she took a lively interest in all I told her about Spiritualism, believing with me that whatever the causes might prove to be the facts *must be* of the most profound importance to a science of man, and that professors of physiology and philosophers should ignore them seems to me a kind of insanity or blind stupidity from preconceived notions.

When mesmerised, Miss Martineau never quite lost consciousness, but would begin, what I used to call her "preachments," something very similar to what we read of now as inspirational addresses. She had a remarkable dream or vision repeated every time she was put into the mesmeric state; the dream was about her own death, how it would occur, where, and of the persons present. She was quite angry with me for trying to persuade her that it was nothing but a mere dream, and I need hardly say that the circumstances of her illness and death were in all respects unlike her dream. That the dream was repeated, and her strong impression of its reality as prevision, were remarkable. I remember, before Spiritualism was talked of, her reading me a letter from a friend in Paris, relating how, on certain occasions, flowers and other objects would fall, as it seemed, from the ceiling, and in the daylight. I do not recall the exact circumstances under which the phenomena occurred, but should think there must be some record of such an astounding fact. That Miss Martineau did not go more deeply into Spiritualism was from her age and illness; she was constantly suffering, and expecting death. When expressing her interest in the matter on one occasion she said, "But I am too old, and much too ill, to begin a new subject," or you may be sure she would have joined our old friend, Mrs. Makdougall Gregory, in her investigations.

Miss Martineau was too truthful, and too much a lover of truth, and too desirous of progress, to have had any prejudices concerning Spiritualism, to have rejected any opportunity of enlightenment. We are but poor things at our best, and the facts of Spiritualism came to my suffering friend at her worst, and when confined to the house for that long weary twenty-two years.

Boulogne-sur-Mer, July 10th, 1876.

### MR. E. W. WALLIS'S MEDIUMSHIP.

THE trance mediumship of Mr. E. W. Wallis is of a remarkable order; while he is under influence the spirits who speak through him display unusual intellectual and philosophical power, and speak ably on religious subjects to the general satisfaction of critical audiences. Some of them give their former names and addresses, with details of their lives on earth; these narratives, of course, are open to after investigation by the listeners. Mr. Wallis is sometimes made to speak or sing in what are asserted to be languages of savages, and altogether his mediumship is of an interesting nature. He will give a *séance* this (Friday) evening, at Mrs. Burke's, 8, Upper Bedford Place, Russell Square. Further particulars will be found in our advertisement pages.

THE Research Committee of the National Association of Spiritualists will hold a second *test séance* on Friday next, with Miss Lottie Fowler, medium, at 38, Great Russell-street, London.

Mrs KISTINGBURY, the Secretary to the National Association of Spiritualists, will spend a few days in Paris during the month of August, and will visit the principal Spiritualists residing there.

TESTIMONIAL TO ANDREW JACKSON DAVIS.—Mr. J. N. T. Martheze asks us to announce that he thinks that steps should be taken in this country to support the testimonial to the great American social reformer and medium, Andrew Jackson Davis, and that he would willingly be one of a committee formed for that purpose.

### ORGANISATION AMONG SPIRITUALISTS IN AMERICA.

EVERY now and then the problem of organising is raised among American Spiritualists, and the sooner they set to work to unite, the better. At the present time, although it is easy for Spiritualists in the various nations of Europe to act in concert, because of the ease with which they can communicate with each other through their representative officers, in America no union of the kind exists. Spiritualists there have no national library to which authors in Europe can present their works, and they possess no representative body with whom Spiritualists in Europe can communicate. In consequence of this want of union, the movement there is weak, both in matters of offence and in matters of defence, nor could American Spiritualists be efficiently united in any sudden emergency, for experience in England has proved that organising is hard, up-hill work, a work also of time.

Successful organisation in America will depend very much upon starting with a good nucleus, with a central body consisting of a few men of considerable intellectual power, and of world-wide respect. For instance, if Mr. Epes Sargent, Dr. Eugene Crowell, and Mr. Robert Dale Owen were to collect together some three or four friends each, whom they believe to be good representative men, and if an organisation began to grow outwards from a dozen such individuals, it would be likely to last. Although at the outset it would be small, its opinions would carry great weight, and there would be little or no tendency to disruption, it being a proved fact that good organisation is a function of culture and of good education, of an advanced stage of civilisation, and of society. Good organisation is not the mere herding together of great masses of people; it is rather the construction of an efficient engine to do special work—of an engine which might even be hampered in its operations in some cases by increase of size, rather than strengthened. If people with good intentions, but with feeble intellectual power, were to band together in America to form an organisation, it would be weak at the core; it would either fall to pieces from internal dissension, or, as it grew, there would be inharmony at the fountain head, as persons of a superior order gradually supplanted, in the ordinary course of nature, their less intelligent predecessors. Successful organisation, then, depends very much upon beginning with a good nucleus, for which reason the first Council, consisting of such men as we have mentioned, should be self-elected, but, at the end of the first year, should go out of office, and submit itself to the votes of the rank and file of the body, be they few or many.

In Europe it would be felt to be a convenient thing, even if not more than two dozen American Spiritualists banded together, with whom their brethren on this side of the Atlantic could enter into communication. Theological subjects should be most rigorously avoided, and the chairman ought to put down the first man or woman who attempts to introduce them; for once let them become matters of deliberation in the Council, they will prove a source of violent inharmony, and perhaps wreck the little ship at the outset of her voyage. In this respect the organisation proposed a few weeks ago in America is at fault. It has imported the words "Christian Spiritualists" into its title, the result of which of course is that controversy on theological subjects has begun at once. The error having been made, the striking out of the word "Christian" will now naturally give offence to some of the more orthodox supporters of the scheme, consequently some of them will be unwise enough not to work with their brethren after the present title is amended; whereas, had the adjective never been inserted, there would have been no warm feeling or contention.

Unless the first Council of a national organisation of American Spiritualists includes the names of a few writers and workers who are well known and trusted on this side of the Atlantic, it will be a long time before confidence in it springs up among European Spiritualists.

### ANSWERS TO CORRESPONDENTS.

Y. J.—Dr. Slade is not due in St. Petersburg till the end of October. We know nothing of the movements of the other medium you ask about.

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