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Experimental Research Committee, at 6.30 p.m.
Committee's *Seance*, at 7.30 p.m.
Tuesday, 18th.—Trance Address, at 8 p.m. Mr. W. J. Colville.
Wednesday, 19th.—Inquirers' *Seance*, at 8 p.m.
Friday, 21st.—*Seance* Committee, at 5.45 p.m.
Experimental Research Committee, at 6.30 p.m.
Committee's *Seance*, at 7.30 p.m.
Friday, 28th.—*Seance* Committee, at 5 p.m.
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TAKEN IN EXCHANGE, on Wednesday,

evening, December 5, at the *Soiree* of the British National Association of Spiritualists, a gentleman's bat, new, with deep mourning band, and marked with a monogram inside; maker, Truefitt. If the same is brought to 33, Great Russell-street, the bat left in its place will be given in exchange.

The Spiritualist Newspaper.

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

VOLUME ELEVEN. NUMBER TWENTY-FIVE.

LONDON, FRIDAY, DECEMBER 21st, 1877.

DIRECT WRITING WITHOUT VISIBLE AGENCY.

BY EPES SARGENT.

THE phenomenon of direct writing without visible agency is becoming quite common, and any person seriously in earnest may satisfy himself of it by taking some trouble in the way of investigation. The volume in French, from the pen of Baron Gùldenstùbbe on the subject of Direct Writing, published some fifteen years ago, must be familiar to some of the older Spiritualists in London; and his visit to England is doubtless remembered by many. His death was a serious loss to the cause of Spiritualism, for he was not only a man of high culture and a theologian well versed in the ancient languages, but he was a remarkable medium, and could testify, from personal experience and from the phenomena in his presence, to the fact of spirit interposition in their production.

Encountering the Rev. William Mountford the other day, I entered into conversation with him in regard to the slate-writing phenomenon, and he mentioned some facts in his own experience confirming the abundant testimony we now have on the subject. Mr. Mountford, let me say, is an English gentleman, who has been a resident of Boston, U.S.A., some thirty years. He was at one time settled over a Unitarian congregation in Manchester, England, and is the author of a work of great power and beauty, religious but not doctrinal in its character, first published in London, and entitled *Euthanasia*. It has passed through several editions in this country, the last quite a recent one. He has also published here a work on *Miracles and the Miraculous*, in which Spiritualism is defended against the attacks of the savants and the clergy with profound ability and in a thoughtful, earnest spirit, as rare as it is fresh and engaging.

I requested Mr. Mountford to write out his experiences in "Direct Writing"—the Baron Gùldenstùbbe being the medium on one occasion, and, on another, Charles Colchester, a young English medium, who died young, and whose wonderful powers I myself tested on several occasions. Mr. Mountford, as you will see from the subjoined letter, has kindly complied with my request; and I submit his communication, as well fitted to interest all sincere inquirers into the extraordinary phenomenon, now claiming so much attention:—

Boston, Nov. 28, 1877.

MY DEAR MR. SARGENT,—What you wish I will do, though I fear it will not be of much use, because for testimony to be successful it must not only be good in itself, but be fortunate in having fair-minded readers. However, as to "direct writing," I will tell you of what I know by my personal experience. It is not, however, the greatest phenomenon which I have witnessed in connection with Spiritualism.

In Paris, amidst circumstances too tedious for reading as to caution, and as to details in respect to carefulness against imposture, I obtained through the Baron Gùldenstùbbe a proof of the reality of spirit-writing. It was effected in the Rue Faubourg St. Honoré, in my own apartments which he had never entered before, and in a parlour which he had never even seen, and which nobody could have entered except by pressing against my chair, in a dining-room brilliantly lighted. It was given on a sheet of white paper placed by myself in the parlour, for the experiment.

It was that phenomenon which decided my judgment as to there being disembodied intercourse between our planet and some sphere of spirit, although previously I had had ten times as much evidence as ought to have satisfied me. But all the time before I had been like an explorer on a dim, doubtful path; whereas, now, on looking back, I recognised the certainty of what I shrank from acknowledging, not so much because of its doubtfulness as because of its magnitude of significance.

But also, through my friend the Baron, that evening of his visit, there was given a spiritual manifestation, such as I had never heard of before, and never have known of since. We were standing about a table, from which we, five of us, had just risen because of its being eleven

o'clock, when the Baron said to me, "On the table beat time to any tune you think of, or make any kind of rapping you please." I did so several times, and immediately on my ceasing to rap there came from the top of the table an exact reproduction of the sounds which I had made.

"But did not the medium himself rap on the table?" No, he did not, and he could not have done so if he had wished. "But did he not have some machinery attached to the table, and which he played upon, in his pocket?" That question is surely its own answer when it is understood. Machinery in the pocket, and played upon there to the purpose which I have stated! That would have been something more wonderful than was even the electric telegraph on its first exhibition.

Then the Baron said to me, "Write something on the table, so as to make it sound; write a sentence, so that it be not very long; write anything, and then listen."

And then I made perhaps a dozen experiments; and no bank clerk, or other expert, could swear as to hand-writing more confidently, than I would make oath, as to the exact similarity between the sounds which I made with writing, and their repetitions from the table, after a momentary pause on my finishing. The underlining of words, as to sound, and as to that also commas and full-stops, up-stroke and down-stroke, crossing of letters and dotting, and any accidental momentary pause in writing—all, all reproduced with the exactness of photography against a landscape, or against Westminster Abbey!

And many times, through two other mediums beside the Baron Gùldenstùbbe, there has been vouchsafed to me writing from hands not "of the earth, earthy."

I will describe an instance of it. And let it be borne in mind that the medium was in every way as completely a stranger to me and my concerns and connections as though he had been born at Rome and lived with Julius Cæsar. I had had many curious signs and wonders through him when, as I was going away, he stopped at a simple uncovered table in the middle of the room, and in mid-daylight. Then he stood still as he spoke, and never varied from his standing position at one side of the table. He said, "Take a clean card, and put it under the table," and I placed one on the floor against my feet. Then we joined hands across the table, and then he asked me to think of some person, whom I had known well, and who had known of me.

Standing so at the table, I thought silently of one and another and another, while trying to recollect some uncommon name. In a little while I said that I had got a name in my mind. And, as quickly as he could speak, he said, "It is done; take up the card."* I stooped down, and took up the card, which lay just as I had placed it, and on it was written the name which I had thought of—*Michael Shipman*—and, to the best of my recollection, it seemed to be even his handwriting.

As to what precedes I have written in all honesty, and with faculties for observation and expression not trained indeed in any scientific school, but by methods which are not likely ever to become obsolete.

It has been said that only scientific training can qualify a man for judging the phenomena of Spiritualism. It might as well be said, and with less arrogance, perhaps, that only theological training can do it.

And then the insolent way in which it is proposed as to credibility to limit the sphere of inquiry to regions, of which it is assumed that natural science is the door-keeper, and has already said its last, positive word! As to that, let it be observed that not only was Sir Isaac Newton an astronomer, and something more scientifically, but that he was also a student in divinity, and profoundly in earnest. And therefore, presumably, he was a man who believed that "there are more things 'twixt heaven and earth than are dreamed of" in the philosophy of some few scientists, or in that of a more numerous body, who are always to be heard mocking, according as the wind blows, by the vane on the church-steeple.

Scientific training is not necessary for observing well and reporting credibly as to whether or not a table tips on the floor, or jumps up to the ceiling, so to say, of itself; nor yet as to whether it can yield intelligent raps without any human agency discoverable. As well might it be said that Haydn and Mozart were not trustworthy as to music, because they knew nothing as to the tympanum of the ear, or the laws of sound, nor had ever been certified by an aurist! And as well, too, might a man be ignored as an eye-witness, for not knowing how to make use of his eyes, because of his not having been trained as an oculist! It is a queer, novel priesthood, as to the use of the senses, which has been thus proposed, as to the simpler phenomena of Spiritualism. But, than the persons thus suggesting, surely the Red Indians, with their open-air training, would be far better qualified, as to acuteness and reliability.

There are some persons who cry out as to Spiritualism, that it is much ado about nothing, and not worth thinking of. Nor yet (in the way which is theirs now) was the new notion of Harvey as to the circulation of the blood worth thinking of: nor yet was the discovery of gravitation, which soon became the key to the stellar heavens.

And then it is to be remembered how it was with the Scribes and Pharisees, in Palestine, when "Jesus went about all the cities and

* Charles Colchester, well-known to me, was the medium (Mr. Mountford informs me) through whom this remarkable manifestation of psychic or spirit power took place.—E. S.

villages, teaching in their synagogues." And babbler was what St. Paul was called by "certain philosophers" just before getting his great and famous hearing on the hill of Mars, at Athens. Always, according to history, there is a struggle whenever new light begins to shine through the mysteries of the past, and make them port-holes for observation as to new and widening truths.

Every atom, for aught we know, may be a fountain-head of causes, and every spoken word may reverberate for ages; and there should, therefore, be no haste in pronouncing against one another, and especially because, as to many things now in controversy, even time of itself will, in no long while, decide.

WILLIAM MOUNTFORD.

Epes Sargent, Esq., Boston.

CLAIRVOYANCE AND SOMNAMBULISM.*

BY EUGENE CROWELL, M.D.

PETETIN says of a somnambulist observed by him: "If any one formed a thought without manifesting it in words, the patient immediately knew it, and anticipated by her actions the orders of those who had charge of her, as if the determination had come from herself." De Puysegur, speaking of a peasant whom he had mesmerised, says: "I have no occasion to speak to him; I think in his presence, he understands and answers me," and a very amusing account of the consequences arising from the exercise of this faculty is given by Rev. C. H. Townsend, in his *Facts in Animal Magnetism*, p. 445, upon the authority of Dr. Bertrand, who knew all the parties concerned.

"A little girl," he says, "of about ten years of age fell into a singular state of abnormal sensibility. In her fits of auto-mesmerism she alarmed her family by proclaiming aloud to them all the subjects of their thoughts. She would say to her sister: 'You are now meditating whether you should or should not go to such a place, to meet such a person. I advise you to stay quietly at home;' or to her mother: 'Do not ponder why papa stays out so late; it will do you no good.' These revelations were at times not a little awkward and mal-a-propos, and so the poor little girl was not thanked for her discernment, but voted to be under the influence of a deluding and wicked spirit. For the purpose of exercising this familiar, so much more malevolent than that of Socrates, the young patient was committed to the care of a pious community of nuns, with directions that much prayer and holy water should be spent upon her; but in the convent matters went on much worse. The holy water threw the patient into convulsions, and (still more horrible) whenever a metal cross was laid on her breast she threw the precious ensign of redemption from her with symptoms of the greatest aversion. The pious sisterhood, though not aware of the fact that the touch of metal powerfully influences persons in certain states of sensibility, happened, however, to exchange the metal cross for one of wood, which having been blessed by the pope was supposed to be of peculiar efficacy, and lo! in proof of that efficacy the little girl allowed the relic to remain quietly on her breast. This was a most favourable omen; but alas! the evil spirit was not to be thus tamed—the great, the terrible symptom of diabolic agency broke out in fresh vigour, for the patient began to proclaim the thoughts of those around her. When irritated by the kind but mistaken officiousness of the nuns, she was especially formidable in that way—so formidable indeed that at length she completely controlled and governed the saintly community. 'Sister Agatha,' she would exclaim, 'you had better not bring that cross here, or I'll tell why it was you nailed your ear so close to the keyhole of the abbess' parlour.' 'Sister Ursula, do not forget me to say any more paternosters, or all the world shall know what you were thinking of in your cell last Tuesday.'"

Dr. Kerner says of the Seeress of Prevorst, who for weeks at a time existed in the somnambulant state, that "she frequently had no feeling or consciousness of existence, except in the pit of her stomach. She seemed to herself as if she had neither head, hands, nor feet; at these times she perceived everything with closed eyes, but she could not tell whether she saw the objects or felt them. If I, by passes, made her lift her eyelids, she saw nothing but me; her pupils were immovable, but she could not tell whether she saw or felt me."

Rev. Chauncey Hare Townshend, a minister of the

Church of England, whilst temporarily residing in Antwerp, in 1836, was told by a friend of some extraordinary results of mesmerism, and he was induced to witness some of its phenomena. These were of such a character as to enlist him in their investigation, which he steadily pursued for some years with such admirable sense and judgment, that not only is the record of his experiments and tests exceedingly interesting, but his views regarding mesmerism are deserving of the greatest attention. He was fortunate in being able to engage the assistance of a number of remarkably lucid subjects, among them a youth, whom he designates by the initials E. A., and of this person he thus speaks on page 235 of his *Facts in Mesmerism*, American edition:—

"Having filled a couple of china eye-glasses with wadding, I, or some other person, held them firmly to the patient's closed eyes when in sleepwaking. This also made no difference in his visual perceptions. When the same eye-glasses have been applied without the wadding, notwithstanding their perfect opacity, the patient has declared that he could see the light very plainly through them, and that they were so transparent that he could not conceive why we imagined they should prevent him from seeing.

"I have tried various methods of bandaging the patient's eyes; I have tied a broad and thick silk handkerchief over them, and then I have held down with my fingers or the palms of my hands the whole of the bottom part of the bandage. This method seems to me as perfect as any. It did not at all impede the sleepwaker's vision. In addition to this (the same result always ensuing), I have laid strips of wadding over the eyes before applying the handkerchief, and I have firmly secured every possible interstice between it and the cheek with cotton. In the presence of Dr. Foissac strips of diachylum were added to all the above apparatus, in order to fasten down the edges of the handkerchief to the cheek, but the sleepwaker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding before beginning to mesmerise him, when he has assured me that he could not distinguish day from night. Then, having passed into sleepwaking, he has immediately given proofs of perfect vision, quite as perfect indeed as that enjoyed by persons whose eyes are open and unbound. Again, on awaking (the bandage never having been stirred during the whole period of his sleepwaking) he has found himself in perfect darkness. The transition was marked. One moment, drawn by the strong attraction of my presence, he was following me about the room, through intricacies of chairs and tables, with perfect ease, the next he was standing helpless, not caring to be near me, and if called upon unable to move except with the groping hesitation of a blindfold person. . . . The striking proofs of vision that the patient gave, when properly bandaged, were that he read in books, and distinguished cards, their colours, suit, &c., often playing with me at various games upon them. I remarked that in sleepwaking he was quite adroit at the game of cassino, which I had almost vainly tried to teach him in the waking state. It will be allowed that for a person, even bandaged in a slovenly manner, to perceive at a glance the combinations on the board would be no easy matter, yet this he did with rapidity, completely bandaged as he was.

"I threw over the patient's head two thick and large towels, which covered him in front down to the hips. Through these he has read, holding the book at an angle with his forehead, and has distinguished cards with perfect accuracy. This kind of experiment was occasionally varied. Sometimes the sleepwaker has been bandaged, and in addition to this a towel has been thrown over his head, but the result was equally satisfactory. This power, however, seemed to have its limits. The addition of a third towel greatly impeded the patient's vision, yet even thus he has distinguished cards. On one occasion a visitor, instead of covering up the patient's eyes, enveloped the object to be seen in the folds of a napkin. The experimenter, in order, if possible to mislead myself, the sleepwaker, and all who were present, gave us to understand that he had placed one card only in the napkin (he had performed the operation with his back turned), but the patient was not

* Extracted from Crowell's *Primitive Christianity and Modern Spiritualism*, Vol II.

to be deceived. At first, indeed, he seemed puzzled, but even this transient perplexity elicited a curious proof that he saw, not only through the triple folds of the napkin, but through the back of one of the cards. He said: 'There seems to me to be a five, but the points are not of the same colours.' 'Oh,' he exclaimed, after a pause; 'how could I be so stupid, there are two cards. One is the ace of hearts, the other the four of clubs.' He was perfectly right. The four of clubs had its face uppermost, the ace was laid under it, and in order to form a five the sleep-waker must have seen the ace underneath the other card."

Dr. J. G. Millingen, author of *Curiosities of Medical Experience*, although holding the prevalent materialistic views touching the spiritual nature of man, is compelled to admit the force of the testimony establishing the power of certain mesmeric somnambulists to see without the aid of eyes. On page 69 of his work he says: "The faculty of seeing through the closed eyelids was fully substantiated in the presence of a commission of investigation appointed by the Academy of Medicine of Paris, and in the presence of fifteen persons. They found a somnambulist of the name of Paul, to all appearance fast asleep. On being requested to rise and approach the window, he complied immediately. His eyes were then covered in such a manner as not to awaken him, and a pack of cards having been shuffled by several persons, he recognised them without the slightest hesitation. Watches were then shown him, and he named the hour and minute, though the hands were repeatedly altered. A book was then presented to him, it happened to be a collection of operas, and he read *Cantor et Pollux*, instead of *Castor et Pollux*, *Tragedie Lyrique*. A volume of Horace was then submitted to him, but not knowing Latin he returned it, saying: 'This is some church-book.' The celebrated Dr. Broussais laid before the same somnambulist a letter he had drawn from his pocket; to his utter surprise he read the first lines. The doctor then wrote a few words on a piece of paper in very small characters, which the somnambulist also read with the utmost facility; but what was still more singular, when letters or books were applied to his breast, or between the shoulders, he also perused them with equal accuracy and ease. In one instance the queen of clubs was presented to his back; after a moment's hesitation he said: 'This is a club—the nine.' He was informed that he was in error, when he recovered himself and said: 'No, 'tis the queen.' A ten of spades was then applied, when he hastily exclaimed: 'At any rate this is not a court card; it is—the ten of spades.'

"The many astute tricks played by mesmerists, and frequently detected, naturally induced most persons to doubt the veracity of these experiments; but when we find that they were witnessed by seventy-eight medical men, most of them decidedly hostile to magnetism, and sixty-three intelligent individuals not belonging to the profession, and in every respect disinterested, what are we to say—perhaps exclaim with Hamlet:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Dr. Carpenter, another writer as thoroughly imbued with materialistic views as Dr. Millingen, and an eminent authority in our day, testifies to similar phenomena which came under his own observation. In his *Principles of Human Physiology*, p. 646, he thus writes:

"The author has repeatedly seen Mr. Braid's hypnotised subjects write with the most perfect regularity when an opaque screen was interposed between their eyes and the paper, the lines being equi-distant and parallel, and it is not uncommon for the writer to carry back his pencil or pen to dot an i, or cross a t, or make some other correction in a letter or word. Mr. B. had one patient who would go back and correct with accuracy the writing on a whole sheet of note-paper; but if the paper was moved from the position it had previously occupied on the table, all the corrections were on the wrong points of the paper as regarded the actual place of the writing, though on the right points as regarded its previous place. Sometimes, however, he would take a fresh departure, by feeling for the upper left-hand corner of the paper, and all his corrections were then made in the right position, notwithstanding the displacement of the paper."

Augusta Muller, of Stuttgart, a somnambulist, "saw

perfectly well, and recognised all persons and objects in the greatest darkness;" and Kieser, in his "Archives," gives an account of a mesmeric subject, a boy by the name of Arst, who could read by applying the book to his toes, even when his feet were covered with woollen socks, and he could see with the tips of his fingers.

HOUDIN'S RELATIONSHIP TO PSYCHOLOGICAL PHENOMENA.

ANOTHER HONEST CONJUROR.

THE *Religio-Philosophical Journal* (Chicago) of December 1st, says:—

Some twenty-three or four years ago Professor J. E. De Mirville, in calling the attention of the French Academy of Moral and Political Science to the subject of Clairvoyance, relating facts, was met with—"Robert Houdin does as much;" the *savants*, mentioning some of his numerous feats, then demanded, "What more could you ask, and what else do you show us?"

At the request of M. De Mirville, Houdin accompanied him to the rooms of the then celebrated Alexis, and had a sitting with him. After passing into the trance his eyes and face, except his mouth, were covered with cotton padding, which Houdin carefully put on and bound in place with two large silk handkerchiefs, and yet he could distinctly read folded papers he had not seen, and could tell the denomination of any card which Houdin would deal from a new pack he had brought himself unopened into the room—and that, too, when the face was down and Houdin himself did not know what card he had dealt. He also told Madame Houdin the day and hour of the death of her son; also where he died, and the cause of his death. He then told the father the age of a son about whom he was much worried on account of a peculiar spot on the side of the eye, and assured him that, notwithstanding the doctors had given discouraging opinions in regard to it, the boy would outgrow it. At the conclusion, Houdin exclaimed, "It is overwhelming! it is enough. Let us go."

The next day R. Houdin put his signature to the following declaration:—

"Though I am quite far from accepting the encomiums that M. De Mirville would bestow upon me, and wish to be understood, above all, that I do not commit myself in favour or against clairvoyance, I cannot, however, help declaring that the facts reported above are given with the most complete exactitude, and that the more I reflect, the more it is impossible to rank them among those which are the subjects of my art and profession. "ROBERT HOUDIN."

Fifteen days later we received, in addition, the following letter:—

"SIR,—As I have had the honour to inform you, I have been favoured with a second *séance* at Marcellet's room. Yesterday's was even more wonderful than the former one, and leaves no longer in my mind the least doubt as to the lucidity of Alexis. I attended this last *séance* with the design to notice more closely the game at cards, which had so astonished me. I took, this time, much greater precaution than before; for, distrusting myself, I chose a friend to accompany me, whose calm character could observe coolly, and establish a sort of equilibrium in my judgment.

"Here is what transpired: and it will be evident that subtleties never could have produced effects such as I am about to cite. I broke the seal of a pack of cards brought by myself, and of which I had marked the envelope, that they might not possibly be changed. Having shuffled, I proceeded to deal them with all the circumspection of a man accustomed to the finenesses of his art. Ineffectual precaution! Alexis stopped me, designating one of the cards that I was about to place before him on the table:—

"'I have the king,' said he.

"'But you know nothing about it yet; for the deal is not made.'

"'You will see,' he replied; 'go on.'

"Indeed, I dealt to myself the eight of diamonds, and his was the king of diamonds. The game was continued in a singular manner; for he told the plays I was about to make, notwithstanding I hid my cards under the table and covered them with my hands. He returned my play without looking at his cards, and in all cases they proved to be the precise ones called for by my lead.

"I returned from the *séance* filled with wonder and astonishment, and persuaded that it is utterly impossible that chance or skill could ever produce effects so marvellous.—Receive, sir, &c., ROBERT HOUDIN."

D. A. Eddy, of Cleveland, O., writes:—"When Edwin Forrest, the great tragedian, was in Paris, he made the acquaintance of Houdin, who related this affair with Alexis and other similar *séances*. This induced Forrest to investigate, who also became convinced of the truth of Spiritualism. I had this from his own lips the last time he visited Cleveland. I furnished him with spiritual papers while he was detained here by an attack of rheumatism some two or three weeks, and for the literature he expressed much gratitude. He read the papers thoroughly, and remarked 'that they afforded him the only consolation he obtained during his confinement.'"

LAST Wednesday evening Mrs. Speer and Dr. Templeman Speer gave a reception to Spiritualistic and other friends, at Douglas House, St. John's-wood, London.

MR. TRUBNER informs us that another of Allan Kardec's works, translated by Miss Anna Blackwell, will be published by him in a few days' time.

Rifts in the Veil, a handsome book containing some of the cream of the literature of Spiritualism, will be published about the last day of this month.

SPIRITUALISM WITHOUT SPIRITS.

BY WILLIAM WHITE, AUTHOR OF "THE LIFE OF SWEDENBORG."

READING with interest Dr. Wyld's paper, I am puzzled to account for his statement that "Swedenborg tells us that spirits can summon to their presence any simulacrum desired." Where does Swedenborg make such a statement?

Having referred to Swedenborg, I could wish that Dr. Wyld were somewhat more of a Swedenborgian. He is anxious to account for Spiritualism without spirits; but Swedenborg teaches that we are all vitally and indissolubly related to spirits—so intimately, indeed, that were the connection dissolved, we should be paralysed and perish. Our affections, thoughts, and dreams, are spiritual manifestations; our good thoughts arise from the presence of celestial comrades, and our evil thoughts are due to our infernal acquaintance. We are therefore, one and all, "mediums;" and a disciple of Swedenborg would maintain that "spiritual manifestations" are coextensive with human activity.

What is specially new in Spiritualism over Swedenborgianism, is the action of spirits *external* to the human medium—a possibility of which I incline to think Swedenborg was ignorant. If I move a chair, Swedenborg would say that I do so in conjunction with the spirits to whom I am related; but that spirits should move a chair whilst I remain passive, is a phenomenon, which, so far as I am aware, he never contemplated. That such phenomenon, however, is not devoid of human agency, is proved by the presence, of what is called "a medium," through whose aura, or emanations, the spirits operate, but with difficulty, as imperfect and unsatisfactory operations frequently attest.

In the course of the past twenty years, I have seen numerous attempts to explain Spiritualism without spirits, but one and all have been just such failures as the still more numerous attempts to account for creation without an omnipresent and incessant Creator.

In Dr. Wyld's paper there are many admirable suggestions, which in no wise make for his conclusion, and which it would be easy to array as contradictions; but I have little doubt, that, having brought forth his paradox, he will, in due season, recognise its insufficiency. He is wiser than he knows.

Hampstead, 17th Dec., 1877.

SPIRIT IDENTITY.

In an experience extending over a dozen years, during which period I have had manifold opportunities of investigating the phenomena of Spiritualism in all their varied forms—from the simple "raps" to "materialisations in the light," there is nothing which has puzzled me more than the matter of spirit identity. In the earliest stage of my inquiries, I came to conclusions which a limited acquaintance with facts led me strongly to maintain, but which a broader knowledge has since compelled me to renounce. If a "seeing medium" chanced to give a very correct description of my maternal relative, who, I was told, was standing, though invisible, in my presence, I naturally argued that the spirit of the deceased was actually there; this was certainly very consoling, and went far to *prove* that the loved and lost were taking an every day interest in one's welfare by turning up at promiscuous *séances*. It was not until I made the acquaintance (which ultimately developed into close friendship) with a middle-aged man, who was a medium without knowing it, that I came to look upon spirit-forms in a very different light to that which had previously attracted my attention. From a mere child, my friend had been the "victim" of spirit manifestations, and his life, if written, would make up a goodly volume of weird narrative. He believed himself a "haunted man," because a "familiar" spirit at intervals—sometimes of weeks, sometimes of months—appeared to, and, despite his detestation and terror, often addressed him.

By making him acquainted with the facts of spirit-intercourse, and lending him some of the literature of our movement, his fears gradually wore off, and he grew accustomed to the visits of the apparition, with whom many an hour was afterwards spent in friendly intercourse. It was during the conversations which passed between the spirit and myself, that much light was thrown upon the question of spirit

identity. I first of all, by a series of experiments, not necessary here to describe, clearly demonstrated the personality of this particular spirit, and I then proceeded to endeavour to identify other spirits which were said to appear in this medium's presence. My friend would sit at *séances* with various persons. He alone would see spirit-forms hovering around or standing by the sitters, but such accurate descriptions were given, as to apparently prove that the medium was looking at the spirits of the departed friends of those present. I mention two or three cases. At the back of a well-known public man, stood an aged lady, who wore one of those peculiar shades named "uglies," and whose general eccentricity of appearances and dress drew forth the exclamation, "That is my mother." Another gentleman was indicated as related to or connected with a bluff-looking seaman, the minutiae of personal detail warranting the voluntary statement from one of the company—"That is my father." Again, an army surgeon, who had died in India, known by a scar on the face and by a peculiar hat given him by his friend—one of the circle—appeared, as did also a choir-master, who presented himself to view at the head of his choristers in a village church. These visions—for such only they were—would seem to indicate that the spirit-friends of the sitters had revealed themselves; and as it was quite clear that the medium knew nothing of the people he had described, his *séances* were satisfactory, and somewhat of a test character. The explanation, however, followed shortly after. Sitting alone with the medium one day, the vision of Mr. —, a living person, presented itself. "Now, that's curious!" said my astonished medium friend, "because Mr. So-and-so is alive." "Yes, I saw him myself, not half-an-hour ago," I added. Whilst talking, the familiar of the medium appeared, and, joining in the conversation, said, "I noticed the gentleman you had been talking with before you came in. He was fresh in your mind, and I gathered from your mind the exact resemblance of him, which I have now shown to the medium." This then led me to speak of the appearances at the *séances* we had been holding, when the spirit said, "I was the *only* spirit there, the others were merely images or pictures which I gathered from the people present." "But," I suggested, "Mr. — could not have been thinking of the deceased person you described. He said he was the furthest from his thoughts, and he was anxiously desiring the attendance of some one else." "I know he was, and it appeared more satisfactory to him that not that person but some one else should have been described," was the reply. This brought on a long discussion, in which the spirit distinctly affirmed that every thought that had crossed the mind, every landscape ever seen, every conversation ever heard, was not a mere thing of the dead past, but was recorded on the mind, and could be disinterred under proper medial conditions. For instance, at one of the *séances* a young lady might be thinking of a deceased sister, and wishing for her presence. The spirit, reading in her mental sphere that she had an uncle deceased, who might have been a soldier, and who had, perhaps, lost a limb, it was more startling to bring about a vision of a dead friend, not just then occupying the mind, than the individual wished for. In both cases it was mere thought-reading, but not in the manner generally inferred. It was necessary for a spirit to be present to read the thoughts, and to reproduce them as visions or subjective appearances, and it is a marvellous power which enables a spirit to dig out, as it were, from the brain events buried in the long ago, and apparently forgotten. Whether every spirit has this power I cannot say, but the one of whom I speak was an excellent clairvoyant, and had given, over and over again, proofs of her wonderful ability, by describing accurately what was transpiring at given hours at houses into which the medium had never entered.

Now, let us see how far the statement of this spirit is borne out in other ways. Those who have read the Rev. Mr. Townshend's work on Mesmerism, will therein find instances given in which a young lady in the trance state remembered a conversation which took place between herself and another person when she was but two years of age, though she knew nothing of the matter in her waking state. Another case is given where an uneducated servant girl, under the mesmeric spell, could accurately repeat lessons in

the elassies which she had heard her master's pupils stumbling through in the school-room during her normal state. Mesmerism thus seems to support my spirit friend's statement. If the mind did not contain the information given in the above two instances, the mesmeric power could not have brought it forth. It would seem as if every thought, word, and action is indelibly recorded in the human mind, and granted suitable *conditions*, spirits in or out of the body can become acquainted with them.

I have yet another exemplification to offer in support of this view of accounting for many "spirit manifestations." In a late number of *The Spiritualist* was a contribution from Mr. Sherratt as to the mediumship of Miss Mancell. I venture to suggest that the ground there gone over is again covered by the explanations here given. I was talking with the chief control of one of our best professional mediums, who has retired from public life, and the conversation happened to turn on some topic which a previous control had been speaking about. It being of a scientific character, I asked whether I should go through the whole matter again. "Oh, no!" he said, "I will just leave the control, and look into the medium's mind; I shall gather its effect at a glance." He did so, and returning in about a minute proceeded to take up the argument, just as though I had stated the matter fully to him. He also, in reply to my inquiries, said that what the medium had once heard was for ever imprinted on his brain, and that it was public property, so to speak, among the medium's controls.

If then it be a fact that spirits can represent to mediums' appearances of the so-called dead, which appearances are so truthful as to satisfy inquirers who have not looked at matters in a critical light, does not the whole question of spirit identity become involved in a sea of doubt? The possibilities of fraud are immense. I need not enumerate them; but perhaps, should this article raise discussion, I may have something further to add by way of unravelling the skein of difficulty.

T. J.

Ulverston, December 17, 1877.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

SEANCES FOR INQUIRERS.

ON Thursday, the 6th inst., a *séance* was held at 38, Great Russell-street, London, with Mr. Eglinton as medium; besides whom, and myself, there were eight persons present—at least two of them being decidedly hard-headed, intelligent sceptics. The medium's coat sleeves were sewn together at the wrists, and also at the elbows (between which intervened a few inches of double thread), and his coat was fastened also by sewing in front. He was then seated just within the "cabinet," the curtains of which were adjusted so as to cover his face and body, leaving his legs and feet exposed. Under these conditions, it was scarcely possible for the medium to move any part of his body—much less to attempt to extricate his hands—without the movement being detected, he being, so to speak, *hard* between the back of the chair and curtains. (By the way this test condition, already overwhelmingly conclusive to those who actually witness the phenomena taking place, may be made very nearly, if not quite "absolute," by satisfactorily securing the coat-sleeves to the wrists, as has sometimes been done). These arrangements having been carried out by the sitters, I placed upon the medium's knees the "Oxford Chimes," and, upon this instrument, a hand bell and a small horn. I then lowered the gas, not quite to a "head," so that the objects upon the medium's knees might be very distinctly visible when the eye became accustomed to the reduced light. In about three minutes, the strings of the "chimes" were for the first time sounded; shortly afterwards a hand emerged from between the curtains, seized the bell and rang it violently, afterwards throwing it upon the floor. I picked it up and replaced it over the medium's knees, at a distance of at least four inches from the front of the curtain. Drawing the attention of the sitters to the fact that any hand now seizing the bell would be distinctly observable, I requested "Joey," who now became loquacious, as usual, to ring it again. In a few minutes a hand, which I think must have been distinctly visible to every sitter, seized and rang the bell

accordingly; upon which I asked "Joey" to allow us at once to examine the medium. Three raps having almost instantly been given, the gas was turned up, the curtains opened, the eyes of the entranced and slightly convulsed medium were covered with a handkerchief, and his fastenings examined and found intact. The *séance* was then resumed; a book being placed over the medium's knees, with its back towards him; this was repeatedly opened and shut by a hand which was visible at intervals. "Joey" then asked for a sheet of paper, which was supplied by one of the sceptics, seized by a hand protruded from between the curtains, whisked into the cabinet, fluttered about and inscribed, as was afterwards ascertained, with the name of Sir J—, another of the sceptical inquirers. "Joey," afterwards invited this gentleman to approach the cabinet, and there to wait until a hand therefrom was distinctly shown, and then instantly to rush in and examine the medium's fastenings. This was done, and the medium was found secured as at first.

The *séance* was a satisfactory one; being, as I have reason to believe, very convincing to those who witnessed the materialisation phenomena for the first time.

DESMOND G. FITZ-GERALD, M.S.Tel.E.

Member of *Séance* Committee, in charge.

THE CROOKES-FAY CORRESPONDENCE.

BY EPES SARGENT.

I HAVE read with much satisfaction, Mr. Wm. Crookes' admirable reply to Dr. Carpenter in *Nature* for Nov. 15th, 1877. But he falls into a manifest injustice in the little slur he throws upon Americans, *apropos* to the publication of his letter in respect to Mrs. Eva Fay. It appears that Mr. Robert Cooper, an English gentleman well known to the Spiritualists of London, and who has been in this country only a very few years, wrote Mr. Crookes from Boston, making certain inquiries respecting Mrs. Fay. To this application Mr. Crookes replied substantially to the effect that no one had any authority from him to state that he had any doubts of Mrs. Fay's mediumship. The letter was wholly unobjectionable, and so carefully worded that it almost seemed as if intended for the public eye. Mr. Cooper, wisely or unwisely, took the responsibility of publishing it in *The Banner of Light*. I think he ought first to have got Mr. Crookes' consent to this; but his intent was doubtless good both towards Mr. Crookes and the cause of truth. Without Mr. Cooper's knowledge or approval, as he avers, a *fac-simile* of this same letter, how got he does not know, appeared in *The New York Graphic*.

Here are the simple facts; and what I object to is the incorrect impression conveyed (inadvertently, no doubt) by Mr. Crookes' reference to them. Dr. Carpenter, in his aggressive article in *Fraser's Magazine* for Nov. 1877, having, with his usual skill in blundering, made an incorrect use of this Eva Fay letter, Mr. Crookes' remarks in his reply that "a Boston gentleman wrote and asked" if there were any truth in a certain statement. Hence the Eva Fay letter, which Mr. Crookes now republishes in his communications to *Nature*, and says:—"Not being aware that private communications were less sacred in America than in England, I was certainly surprised one morning to receive a copy of an American newspaper containing a *fac-simile* of this private letter."

Now, to characterise Mr. Robert Cooper as "a Boston gentleman" conveys an erroneous impression, especially when it is taken in connection with the subsequent slur upon Americans. The daily paper publishing the *fac-simile* is *The New York Graphic*, controlled, if I am not misinformed, almost wholly by Englishmen.

EXPLANATORY LETTER FROM WILLIAM CROOKES.

To R. Cooper, Esq., 223, Washington-street, Boston, Mass., U. S. A.

DEAR SIR,—In reply to your favour of Oct. 25th, which I have received this morning, I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test *séances* which took place at my house are the best evidence which I can give of my belief in Mrs. Fay's powers. I should be sorry to find that any such rumours as you mention should injure Mrs. Fay, whom I always found most ready to submit to any conditions I thought fit to propose—Believe me very truly yours,

WILLIAM CROOKES.

20, Mornington-road, London, N.W., Nov. 8th, 1875.

The Americans have been so frequently subjected to charges of this kind that perhaps it may seem like oversensitiveness in me to attempt to set things right. A drop of muddy water, more or less, upon our garments ought not to trouble us. I cannot suppose for a moment, however, that Mr. Crookes would intentionally cast upon us a wholly unmerited reflection. The betrayal of letters manifestly private and confidential is so serious an offence that we cannot stigmatise it too strongly. I enclose for your scrutiny Mr. Crookes' letter (already given by himself to the public) as it appeared in *The Banner of Light* of Nov. 27th, 1875. There is certainly nothing in the style of it to indicate that it was intended to be strictly confidential.

The whole case, summarised, is just this:—An Englishman in London writes a letter to an Englishman in Boston, a *fac-simile* of which is published in a New York paper controlled by Englishmen; whereupon the first-named Englishman makes the circumstance the ground for a slur upon Americans.

68, Moreland-street, Boston, Dec. 3rd, 1877.

DR. SLADE IN BERLIN.

CERTIFICATE OF THE COURT CONJUROR THAT THE PHENOMENA ARE GENUINE—
AN HONEST CONJUROR.

THE *Moniteur*, a journal issued at Brussels by the *Fédération Spirite et Magnetique*, gives a summary of a recent attack made upon Dr. Slade by a Berlin newspaper, the *Tageblatt*. In two long articles the *Tageblatt* details how a conjuror named Hermann, has exposed all the pretended manifestations of Slade by his own wonderful art. This proves to be nothing but a repetition of the so-called explanations of Mr. Maskelyne, such as the thimble held on to the finger by an elastic cord, which failed so lamentably at Bow-street. One original trick is suggested by Mr. Hermann, which is that the *sound* of writing, which can always be heard by putting the ear against the slate, is produced by a piece of mechanism concealed by Dr. Slade in the *button of his sleeve*. The raps on the table, which are sometimes as loud as heavy blows from a sledgehammer, proceed from the medium's boot, and are illusions of the sense of hearing. The *Tageblatt* concludes by expressing its surprise that the police should any longer tolerate the sorcery.

The Berlin *Fremdenblatt* gives a fair account of what really takes place in Dr. Slade's presence, and relates the following incident, which we once more reprint in these columns. The writer, on coming out of the *séance* room, met a Dr. C., who had come from Silesia for the purpose of visiting Dr. Slade; his object was to seek for information respecting a young man of whom no news had been received by his friends since last August, and who, it was feared, had perished. The two gentlemen entered the *séance*-room together, and Dr. C. explained his mission. Dr. Slade assured them that such power as he possessed was not at his own command, but nevertheless it was at their service. The questions were put, and writing was found on the slate to the effect that no news of the missing friend could be given that day; that Dr. C. must return on the morrow, and that he would shortly receive a letter. This answer was regarded by the writer with great suspicion. Spirits who require twenty-four hours to get their information appeared to him of a very terrestrial order. At this juncture, however, Slade, who had probably become entranced, said, "I see a man;" giving forthwith a description of the missing man, which Dr. C. acknowledged to be perfectly accurate. On the following day, the writer went alone to Slade, as Dr. C. was obliged to return to the country, and in his presence the following was written on the slate:—"We can give you good news of the young man—his grandfather is

present—he tells me that the young man is safe and well; no harm has happened to him; his father will receive a letter in a few days. That is all we can tell you now; you desired above all things to know that he is well; we shall try to help him to prosper that he may return to his affectionate father."

We now subjoin a copy of an official document signed in the presence of a notary, the original of which has been forwarded to us from Berlin.

No. 482. Notary's Register for 1877.

Drawn at Berlin, the sixth day of December, one thousand eight hundred and seventy-seven, in presence of the undersigned notary, residing at Taubenstrasse, No. 42, in the jurisdiction of the Royal Supreme Court of Judicature, GUSTAV HAAGEN, *Counsellor*, and in presence of the undersigned witnesses, personally known to the notary, of full age, who can read and write, and are residents here.

CARL TRÜMPER, *Letter Carrier*,

GUSTAV GRÜTZ, *Letter Carrier*,

who, as well as the notary, as notary and witnesses both hereby declare they have no connection with the case, which, according to pages five to nine of the Act of July the eleventh, eighteen hundred and forty-five would exclude them from participating in this document,

Did appear this day personally before the undersigned notary, known to him and found duly qualified to act,

The Prestidigitator and Court Conjuror to His Majesty the King and Emperor William I.

MR. SAMUEL BELLACHINI, residing at Grossbaaronstrasse, No. 14,

which gentleman did prefer the following statement under date Berlin, the 6th of December, in this year, and that he certified:—

That the signature of my name hereby appended was written by me in due form, I hereby acknowledge.

Read, approved, and executed.

(Signed)

SAMUEL BELLACHINI.

We, the notary and witnesses attest that the above transaction took place as herein stated; that it was in the presence of us, notary and witnesses; read aloud to the person concerned, approved by him, and signed by his own hand.

(Signed)

GUSTAV GRÜTZ.

KARL TRÜMPER.

GUSTAV HAAGEN, *Notary*.

Executed at Berlin on the sixth of December, one thousand eight hundred and seventy-seven, and entered in the Notary's register under the number four hundred and eighty-two, for the year eighteen hundred and seventy-seven.

Signed and officially stamped.

GUSTAV HAAGEN, *Counsellor and Notary*.

I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations so made.

After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade, have been thoroughly examined by me, with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest instance* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining*, by any reference to prestidigitation, *to be absolutely impossible*.

It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen, as to the "How" of this

subject to be premature, and according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

(Signed) SAMUEL BELLACHINI.

Berlin, 6 December, 1877.

Another attack on Dr. Slade was made by Dr. Elcho, in the *Gartenlaube*. To this, an elaborate reply has been published by Mr. G. C. Wittig, the sub-editor of *Physic Studies*, who was present with Dr. Elcho at the *séance* in question. Mr. Wittig has issued his reply in the form of a pamphlet of twenty-seven pages, in which he has included a "last appeal to German men of science," to inquire into medial phenomena, as now presented through Mr. Henry Slade. The pamphlet has been sent to the representatives of the press all over Germany.

A LECTURE ON SPIRITUALISM.

MR. T. P. BARKAS, F.G.S., delivered to the members of the Newcastle Psychological Society, yesterday evening, a lecture which he entitled, "A Popular Review of Recent Researches in Physics, Biology, and Psychology." It was now, he said, almost universally admitted that experiment, and experiment alone, or, what in many cases is the same thing, spontaneous and carefully verified experience, lies at the basis of all true knowledge of physics, biology, and psychology. Verification by oft-repeated experiment, diversified as much as the circumstances of the case will permit, is the only justification for the hearty acceptance of any alleged new fact in any department of inquiry. Dogmatic denial of any such alleged fact that has been vouched for by ordinarily credible and able witnesses, after careful investigation, is, in view of the wondrous development of the antecedently improbable realities of natural phenomena, only less foolish than their too ready acceptance. He reminded his audience of the descriptions he had given since January, 1854, of many remarkable occurrences which he had had the good fortune to witness in connection with the occult phenomena that can occur spontaneously, but are most frequently observed either in public or private *séances*. To the investigation of phenomena commonly termed spiritual manifestations, he had devoted, more or less continuously, several years of careful attention. The early manifestations were of a very simple and rudimentary character, but they rapidly increased in interest and complexity. Having described the various phenomena he had witnessed during that period, Mr. Barkas proceeded to inquire in what way the phenomena—the genuineness of which had been "decided to the entire satisfaction of all who have fully examined them"—can be most satisfactorily accounted for? I am (he said) as the result of years of observation and much cautious reflection, shut up to the conviction that the phenomena are produced for the most part by disembodied intelligences of various grades, and different degrees of development and progress, the majority, if not all, of whom have passed through their preliminary stages in this life. Mr. Barkas then contrasted the teachings of "rigid orthodoxy" and Spiritualism. We select a few of the samples. 1. Orthodoxy teaches the existence of a tripartite anthropomorphic deity; Spiritualism teaches that God is one, indivisible, invisible, and to all beings incomprehensible. 2. Orthodoxy teaches the existence of two states or conditions in the future, known as heaven and hell; Spiritualism teaches the existence of numerous states, extending gradually from the very depraved to the most exalted. 4. Orthodoxy teaches the existence of an endless hell for all who are impenitent or unbelieving; Spiritualism teaches that the future world, as well as the present, is a condition of probation and progress, and that "the present life is but beings' first faint ray." 5. Orthodoxy teaches that the bad go direct to hell, and the good to heaven; Spiritualism teaches that all mankind enter, on departing this life, into a spiritual sphere, for which spiritually and morally they are fitted, and that in that sphere they may either progress or retrograde, but that at some point retrogression and consequent misery cease, and all are eventually raised to goodness and consequent happiness. 6. Orthodoxy teaches that all punishment may be avoided by penitence and belief in Christ at any period of terrestrial life; Spiritualism teaches that every man must in his own person suffer the penalty of his misdoings, and can only avoid further punishment by sincere reformation. 7. Orthodoxy teaches that each individual of the human race will be judged and approved or condemned on one day, known as the Day of Judgment; Spiritualism teaches that there is no such day, but that every day men are judged, approved, or condemned, no specially set apart day being necessary. Having referred to the investigation of spiritual phenomena during the last quarter of a century, the lecturer said that the majority of those who had accepted the reality of the phenomena had also accepted the spiritual hypothesis—namely, that they are produced by extra-mundane agents; but there was yet a great diversity of opinion as to the identity of the agents who produce the occult effects that are witnessed at *séances*. He acknowledged the receipt of revelations as to the conditions of a future life and of terrestrial knowledge from one whom, though he had never seen, he loved to term his friend. He had received from him more information than ever he had obtained or hoped to obtain from any embodied man. In conclusion, Mr. Barkas said: To the majority of men the future is a matter of doubtful faith; but to the vast proportion of those who have been earnest investigators of modern spiritual phenomena the belief takes the aspect of knowledge—knowledge not based upon demonstration, but upon the strong balance of probabilities.—*Northern Daily Express*, December 11th.

THE FAMISHED HEART.

AMONG Miss Lizzie Doten's beautiful poems, given through her own trance mediumship, is the following, which we quote from her *Poems of Progress* :—

"Unconscious of my spirit's change,
Long did I linger near the earth,
Until a being, kind, though strange,
Recalled me to my conscious worth.
From thence I seemed to be transformed,
Renewed as by redeeming grace,
And then my soul the purpose formed
To see 'the Saviour of the race.'

"My aspirations served to bear
My earnest spirit swift away,
Until a heaven, serene and fair,
My onward progress seemed to stay.
I came where two immortals trod
In friendly converse, side by side;
'O, lead me to the Son of God,
That I may worship him!' I cried.

"One turned, and from his aspect mild
A benison of love was shed;
'O, say, whom do you seek, dear child?
We all are sons of God,' he said.
'Nay, nay!' I cried, 'not such I mean!
But Him who died on Calvary—
The humble-hearted Nazarene!'
He meekly answered, 'I am he!'

"O then, as sinful Mary knelt,
In tearful sorrow, at thy feet,
So does my icy nature melt,
And her sweet reverence I repeat.
O God! O Christ! O Living All!
Thou art the Life, the Truth, the Way;
Lo! at Thy feet I humbly fall,
Cast not my sinful soul away!

"'Poor bleeding heart! poor wounded dove!'
In tones of gentleness he said:
'How hast thou famished for that love
Which is indeed "the living bread?"
Kneel not to me; the Power Divine
Than I, is greater, mightier far:
His glories lesser lights outshine,
As noonday hides the brightest star.'

"'You died for all the world!' I cried,
'And therefore do I bend the knee.'
'My friend,'* he answered, 'at my side,
Long ere I suffered, died for me.
He drained for man the poisoned cup,
I gave my body to the cross,
But when the sum is counted up,
Great is our gain, and small our loss.

"'Not thus would I be deified,
Or claim the homage that men pay;
But he who takes me for his guide,
Makes me his Life, his Truth, his Way.
O, heaven shall not descend to man,
Nor man ascend to heaven above,
Till he shall see salvation's plan
Is written in the law of love.

"'Dear sister! let your fears depart—
I have no power to bid you live,
But I can feed your famished heart
Upon the love I freely give.
Mine are the hearts that men condemn,
Or crush in their ambitious strife,
And through my love I am to them
"The Resurrection and the Life."'

"He raised me gently from his feet,
And laid my head upon his breast.
O God! how calm, how pure and sweet,
How more than peaceful was that rest!
I feel that blessed presence yet;
It fills me with a joy serene;
Nor have I hungered since I met
The gentle-hearted Nazarene."

* Socrates.

"PALMISTRY OR OTHERWISE."

THE following letter from its Paris correspondent was some time ago published in the *Globe* newspaper:—

The Arab idea that the fate of each man is bound about his neck, and that no one can avoid his doom, is, to a certain extent, shared by every one. Western civilisation has failed to do away with superstition, and even the freethinker and materialist cannot shake off the idea that a man carries in his face or in his head a chapter of his destiny some can decipher. The gambler has his *fétiche*. One player, whose good fortune has often been the talk of the clubs, is known to carry a medalion on his breast containing a piece of rope cut from the cord with which a suicide committed self-murder. The rope is looked on with the utmost veneration; it will preserve the man who carries it about with him from harm and accident, and, according to popular belief, the wearer will be successful in everything he undertakes. Another man will carry old and battered coins about with him, or sit playing at the table of his club with an old watch under his hand, or with his keys jingling in his fingers, to the utter annoyance of those who happen to sit near him at the board of green cloth. The tradesman who is about to take a larger shop, or the merchant on the eve of embarking in some speculation, will make his way to the haunt of the sibyl, elbowing as he passes in the *grizette* who has been to consult the cards and the toad Astaroth, and has received the flattering assurance that she will live to ride in her carriage. The fond mother takes her boy to the fortune-teller that she may read his future in the palm of the child's hand, and doctors have just discovered that the probable chances of recovery of any sick person may be found on examination of the hand, fingers, and nails. The giant strides science is making will soon leave nothing undiscovered; we shall know everything, and certain pages of the book of the future will be laid open before us. Our fate is to be prophesied by the lines in our hand. The tall cap of the magician, the ball of crystal, the magic mirror, or the cat, owl, and toad of the modern sorcerer, are no longer required. A man's progress through life is to be foretold; he carries it about with him. His life is in the hollow of his hand, open to the perusal of those who are adepts in the science.

Some thirty years ago one of the most famous among our modern oracles died. In 1790, Mdle. Lenormand, who was engaged as reader by the Marquise Damerval de la Sansotte, left her situation. She had incurred the displeasure of her mistress by practising the art of magic and studying works on divination, a science which was at its zenith when Pharaoh reigned over Egypt. Mdle. Lenormand had predicted the outbreak of the great Revolution, and foretold the tragic fate which awaited Louis XVI. She declared that the future had no secrets from her, and on resigning her post as reader to the marquise she opened a small library in the Rue de Tournou, which soon became a fashionable resort for those who were anxious to know what the future had in store for them. History tells us that the sibyl was one day visited by three young fellows in uniform. Their hands were submitted to her scrutinising gaze. The first youth, wearing the dress of a sub-lieutenant of marines, was told that he would be a king, receiving such an assertion or promise with incredulous laughter, although some years later he became known to the world as Bernadotte, King of Sweden; the second, barely nineteen years of age, in the garb of a seminarist, to whom a similar promise was made, became King of Naples, when Murat had abandoned the Church for the tented field; while the third, a young artillery lieutenant, for whom a still more brilliant destiny was predicted, carved his name with his sword in the annals of French history as Napoleon the Great. Mademoiselle Lenormand was imprisoned during the Reign of Terror for having disclosed to Marat, Saint Just, and Robespierre the fate which awaited them. Napoleon also visited her with his displeasure, accusing her of interfering in political questions. Among her customers may be found the names of such men as Fouché, Barras, David the artist, Denon the philosopher, General Moreau, Garat the singer, Talma the actor, Prince Talleyrand, and hundreds of other illustrious personages, while her interview with the Empress Josephine, whose brilliant fortune but disastrous end she prognosticated, is known to every one.

The death of Mdle. Lenormand did not close her consulting room. One of her fervent disciples and followers, who had assisted her when alive, attending to the minor wants of insignificant customers, succeeded her as an oracle, keeping open the shop in the Rue de Tournou. The future is not a sealed book to the lady who has succeeded the revolutionary Cassandra. Although the abolition of lotteries was a death-blow to the art of divination, there are still plenty of people who will never embark in any speculation without first having consulted some oracle or other, either a somnambulist or a fortune-teller, two professions the law never molests unless any direct charge of swindling can be substantiated against the individuals practising them. Mademoiselle Lenormand's successor has been well patronised, and the reputation of the consulting-room in the Rue de Tournou has not diminished. Madame Moreau, the present oracle, has been visited by men of rank and position. She has penetrated the disguise of a late Cabinet Minister, who had sufficient confidence in her power to pay her a visit *incognito*; and many well-known persons have been encouraged to surmount those obstacles which often present themselves at the commencement of our worldly career by the assurance that success would crown their efforts. The sibyl has departed slightly from traditions left her by her former mistress. She has made great progress in the art of palmistry, and has done away with all the glamour and mystery which once surrounded the unravelling of the future. She has no magic lens, no black cock unsullied by white feather picks up the grains of corn strewn over the cards, nor does the smoke rising from sacrificial incense point to events in the future. Her predictions are based on the general appearance or physiognomy of the person consulting her, and on the lines which intersect each other in the palm of the open hand. She is capricious, and declines to receive certain persons. In some cases she has pushed back the proffered

hand with horror, and in one instance is said to have told a member of the Paris Commune, who at the time of consulting her was a mild, harmless student, to leave her presence, as he had the "brand of Cain" upon his brow, a prophecy he eventually verified by his acts of cruelty during the insurrection.

The sorceress, if such, indeed, she may be called is a mild, matronly-looking woman of sixty. She has none of that acrimony and sharp-featuredness about her which is supposed to belong to those who study necromancy, and ride on a broomstick through the air to conventicles held at midnight in the Black Forest or Hartz Mountains. Her fee is regulated according to the amount of information you require. Your left hand is held out, the lines are eagerly scanned and compared; you feel the sibyl's eyes piercing you through and through, reading as it were both past and future, and then a pack of cards is given you. The pack is composed of *tarots*, that is to say, a peculiar kind of card, illustrated with mythological and allegorical figures. You shuffle them, cut them three times with your left hand, and they are then laid out in a certain order, to be gathered up again and consulted by the oracle, who tells you what fate has in store for you. Madame Moreau asserts that the science of palmistry has been neglected. Almost from birth nature describes our *kismet* in our hands, and the destiny and capability of each individual may be learnt even before the brain has become developed, or the sutures of the skull have closed. She is quite a philanthropist in her way, and has promised for a trifle to examine the hands of all the children in her quarter, so that their parents may have an idea of the mental capacities of their boys, and learn what vocation may possibly secure them a certain share of success in the world. Madame Moreau has made some wonderful predictions, many of them anything but to the taste of those who, having consulted her, have found her words come true. She can confidentially quote a number of instances where a dark future has been foretold and verified in the case of men on whom Fortune was at the moment smiling, and her prophecies are quite as lucid as those of the Arab women, who in fortune-telling have no equals.

There must be some truth in the assertion that with many of us our destinies are written in our faces or in our hands. Some eighteen years ago a detachment of cavalry was sent out against the Arabs who refused to pay the tribute levied on them. A sharp engagement took place in the plain, and one of the Arabs, after wounding a young sub-lieutenant severely, was captured and sentenced to death as a rebel. The wounded man happened to be rather a favourite with his comrades, and short shrift was given to the prisoner. The revolt was subdued, but the very evening when the chieftain and his people made their submission, the sentry guarding the tent of the wounded subaltern, who was being visited by the captain and lieutenant of his regiment, gave the alarm. A woman was arrested and brought into the tent, confessing she had murder in her soul. Half mad, she clamoured for her son, who had been shot at day-break. She declared she had come to avenge him, and cursed the officers present in the tent with all the energy of her race. She sank on the floor, burying her head in her hands, sobbing convulsively, refusing to allow the sentries to touch her. Suddenly she rose up like a Pythoness, cast her *yashmak* from her, and her grizzled locks hanging about her forehead, again commenced her curses. "You," she cried, turning to the captain, "you shall die the same death as that to which you condemned my boy!" She clutched him by the arm and cried, "Do you not see the guns levelled at your breast, look at the uniform of the firing party, they are your own men!" Turning then her wrath against the lieutenant, she told him he would never see France again, that the lady whose likeness he wore in the locket under his tunic would never more set eyes on him, for his bones would whiten on the desert, the soil of Algeria sapping up the blood of the man who had killed one of her children. The wounded man was not spared; he was told that he would live to hate the uniform of which he was then so proud, and that when he had broken his sword in its scabbard and torn his epaulettes from his shoulders in disgust at the ruin of his fondest hopes, he would know that the curse of the childless Arab mother had been fulfilled. Two years afterwards the lieutenant was missed; he had stolen out of camp. Some six months afterwards his bones were found bleaching in the sun, with the locket and his epaulettes and sword alone intact for his identification. The captain was shot by his own men in a state of mutiny on the morning of the 18th of March, 1871, when ordering them to charge the riotous Communists, and the sub-lieutenant has broken his sword in disgust and retired into private life.

Correspondence.

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

SLATE-WRITING IN GREEK.

SIR,—At a *séance* last night, in the presence of three persons beside myself, with Mr. Eglinton as medium, the material form of "Joey" first made in our presence about twenty yards of white drapery, which certainly never saw a loom of Manchester. The matter of which it was formed was visibly gathered from the atmosphere, and later melted into invisible air. I have seen at least a hundred yards so manufactured.

Then "Joey" said, "Dr. Nichols, I have got into a great row about that Greek, which you transcribed imperfectly." He then selected two small slates from a pile of new ones lying on the mantle-shelf, and handed them to me to be cleaned. I rubbed them both thoroughly, and so did each of the three others—one of them using a wet cloth. "Joey" then borrowed my knife, whittled a piece of slate pencil, bit off a piece of it, and placed it between the two slates, and then carefully wrapped up both in a piece of newspaper. This was all done in the centre of the small room, quite away from the medium, and in plain sight of all. Then, at his request, I moved my chair forward, and sitting facing

"Joey" held one corner of the slates with my left hand, as he did the other corner with his right, and I laid the fingers of my right hand on the fingers of his left. Instantly we heard the sound of writing on the slates. In a few moments three little raps told us the writing was done, and I pushed back into my place, holding the slates.

At the end of the *séance* we found on one slate a message for Mrs. Nichols from the late Dr. Ferguson, signed with his name in his well-known hand-writing, and on the other, in a very neat and delicate hand, each letter almost separately written, the following:—

"The message in Greek has been imperfectly transcribed by you. Translate as written below, and you have the proverb in its correct and original meaning:—

"Οταν δὲ Δαίμων ἀνδρὶ πορσύνῃ κατὰ τὸν νοῦν ἔβλαψε πρῶτον."

The fifth word is underscored, as you will see on the slate I leave for your inspection."

Now, one fact, for what it is worth, is as good as a million. Here is a Greek sentence twice written, under absolute test conditions, in the presence of several persons, by some invisible intelligence, between two slates closely bound and firmly held together. The medium was not near the slates. They were prepared by a human form, which was not that of any one of the five persons in the room. Not one of those five persons could write the shortest sentence in Greek. Not one of them knew that there was such a proverb in that language.

T. L. NICHOLS, M.D.

32, Fopstone-road, Earl's-court, S.W., Dec. 10th, 1877.

THE VIEWS OF THE THEOSOPHISTS.

SIR,—In his statement, published in your issue of December 7th, Col. Olcott invites comment upon the views expressed. Many of these, I think, are in harmony with the facts already mastered, and the truths already realised, by thinkers who are men of science and also Spiritualists. But in defining the alleged individualities termed "Elementals" as "the forces of nature," "the force of the wind, the fire, the flood," the Theosophy of Col. Olcott severs itself from all possible connection with modern science, and places itself in antagonism to it on one of its broadest fields of exact knowledge. Is this an inadvertence, a chance flaw in the system, to be remedied by further thought? Or does this Theosophy claim kindred not with the physics of Newton, but with those of Paracelsus; not with chemistry, but with alchemy; not with astronomy, but with astrology—

"*Ars sine artem, cuius principium mendicare*"?

What Col. Olcott calls the "Elementals," he calls also the forces of nature," modern science calls *modes of energy*, and equates to $m.h = m \cdot \frac{v^2}{2f}$. "The perfect initiate has absolute dominion over those

errant, unthinking, soulless forces of nature, and with their help can do what common men call miracle. Of themselves they have no more desire to harm than to help us, and are no more responsible for their actions than the wind that blows, the fire that burns, the flood that devastates. They are the force of the wind, the fire, the flood. *They are the creatures of immutable law*, and man, in employing them, but uses them in obedience to the same, aiding nature." Is not this figurative language, in which the initiate in science might convey the half-truths which alone could be realised by men to whom ineradicable mythologies and superstitions have personified the agencies of nature? Or is it supposed we can admit, in these days, that the *potential energy* stored up, for instance, in gunpowder is in reality an "elemental;" that the *kinetic energy* of the cannon-ball, into which the former is converted, is another individuality of similar nature; and that the heat generated when the ball strikes the target has a distinct personality? If so, Theosophy is not in advance of, but considerably behind, the times.

DESMOND G. FITZ-GERALD, M.S.Tel.E.

Brixton.

SIR,—Colonel Olcott deserves the thanks of all intelligent men for his concise and lucid statement of the views of the Theosophists, and I shall be glad when all Spiritualists can say in as few words what the foundation of their belief is.

But there are points in his letter which I should like to make a few comments upon.

My remarks will be based upon experience gained through constant sittings with one of the best trance mediums in this country, whom I know to be a pure-minded person, and intellectually well-developed; I also am an inspirational medium.

First, as to duality at birth, and perhaps until the sixth or seventh year. I had three children who passed away at the respective ages of two, four, and six years. These have all been seen, and described by the medium while in her normal state (she never having seen them in earth-life); their names were given, and they were described standing in the room in full daylight, both as they were in earth-life, and as they are now, grown; they said that they would love me more and more as they grew and grew; she also described a sister who passed away when I was a child.

As to the annihilation of the depraved, I have known persons come back, who I knew to be very depraved on earth, and to state, like rational men, that they were getting on and learning the reason and object of their existence. These statements have been afterwards confirmed by glorious beings who come often, and who have proved by their mastery of the laws which are governing the universe, that they are worthy of being believed.

If the seers of the East have gained such mastery of the secrets of nature, why is the East sunk in moral and physical degradation? If these men have sounded the depths of nature, why have they not found out that it is their duty to work for the elevation of the human family?

Had the Theosophists thoroughly comprehended the nature of the soul and spirit, and its relation to the body, they would have known that

if the soul once left the body it could not return. The spirit can leave, but if the soul once leaves, it leaves for ever. Therefore, the assumption that form manifestations are caused by the soul leaving the body, is an unreasonable one.

Then he says, "We affirm that the indiscriminate attainment of immortality would be contrary to the analysis of nature, and repugnant to the idea of strict justice." The survival of the fittest is the result of force, not power, and power is the result of mind, not of physical force. Mind has latent powers which can be brought out by culture, and use, and strengthened thereby, but force is exhausted by being employed. The power of mind to discriminate truth from error, and show the individual his duty and position in the universe is not brought out, through pre-natal and subsequent conditions and surroundings, over which the person had no control; also through want of education, and during the whole of his youth being surrounded by vice and ignorance, and the necessity of every-day working at an exhaustive and incongenial employment for physical sustenance; also through being crushed by tyrants, and driven to violence and crime by injustice. Would it be "justice" if such a man lost his immortality? I answer "No," and the angels cry, "No."

One might be led to infer by Col. Olcott's remarks that we are ignorant of the laws of spirit intercourse, but this is not so. I have not written on Spiritualism before; but from the first moment that I became acquainted with the subject I have sought by careful observation to master the details, for I believe in nothing which I cannot demonstrate as plainly as I can a question in botany, or mesmerism, or phrenology, which sciences I have long worked at. As a consequence, electricity and zoology, and the other sciences have come under my observation, the whole being in affinity, as is all truth. J. CROUCHER.

18, Overston-road, Hammersmith, W., Dec. 10, 1877.

SPIRITUALISM IN CAPE TOWN.

SIR,—I send you a few lines to say that Dr. Peebles has been here some few weeks, descanting on the great truths of spiritual science, and intends leaving for England by the mail steamer on Dec. 4th. He has caused no little stir in all quarters, which I think must ultimately have a beneficial effect on receptive minds. I am pleased to see the cause prospers at home.

BERKS T. HUTCHINSON.

Cape Town, South Africa, Nov. 20th.

SPIRITUALISM AND CONJURORS.

SIR,—Some time since I observed in *The Spiritualist* an account of the "tri-union feat" of Dr. Lynn's "medium," by Mr. Alfred Russel Wallace, in which I was surprised to see that Mr. Wallace was inclined to attribute the manifestations to Spiritualism. It was simply a conjuring trick very cleverly done indeed, as was also the instantaneous freeing from ropes and tapes tied by any of the audience. The figures were concealed in a manner well known to conjurors, and they open into forms somewhat "umbrella-fashion." The rope business is simply the result of the application of the fact that *any* knot tied on an *extended* cord or tape, is of necessity a *slip-knot*, however firmly it may appear to be fastened, even to a close observer. For instance, the "medium's" hands are tied a few inches apart by a piece of tape, which is just long enough to go once only round each arm. The *first* knot may be firm enough, but the second is bound to be a slip-knot, if you keep your hands well apart while it is being tied—it cannot be otherwise. This is a secret known to but few, and Dr. Lynn certainly makes capital use of it. It puzzled me extremely at first, when I was in the cabinet with the "medium;" and although I had firmly tied him myself (not then knowing the trick), "stopping the circulation," as the doctor said. I had my coat taken off in a second or two, the "medium," in as short a space of time, appearing firmly bound as before. *Now*, I can do it myself equally well.

Again, Mr. Serjeant Cox appeared greatly surprised at a Mr. Everett getting free from handcuffs. If he will expend a guinea with Messrs. Hamley, 231, High Holborn, he can obtain the secret for himself; at least, it is so advertised in their new catalogue—"out of any handcuffs."

Again, a deal of fraudulent slate-writing is done in this manner: One side of the slate (*being previously* written on) is covered with a thin veneer of the same material; the other side of the veneer is covered with blotting paper, &c. Of course this can be cleaned and scrubbed, and writing thereon rubbed out to any extent, and yet, by getting cleverly rid of the veneered side, the message underneath will remain intact, appearing on the side of the slate next to the table, to the astonishment of the uninitiated.

Of course, these explanations are only given to prevent sham mediums playing tricks. They do not in the least explain other manifestations of a different nature, or such slate-writing as that of Dr. Slade, for example. But it seems a pity that such men as those I have named should be inclined to attribute to spiritual causes, tricks which are included in the repertoire of any professional conjuror, and it can but do harm to the cause by weakening the effect of their evidence in other far different cases.

I see Dr. Wyld refers to the Everetts in this week's *Spiritualist*, and says Mr. Everitt told him he was freed from the handcuffs "in a trance!" Let Dr. Wyld consult Messrs. Hamley.

ERNEST WHATLEY.

Cirencester, December 14th, 1877.

FAITH.

SIR,—I have said that it is not faith in a physician which cures; and I think I safely maintain that position by advancing the following query—What faith have the little children in a hospital, who for the first time since their birth see a physician? They know nothing of him, for they are ignorant of all things and persons around; they hate the very stuff

which is given them, and cry lustily at its forcible administration. In spite of themselves they are cured. Is it not then plain that the curative power lies outside of faith? In no possible manner can the cure of these children be attributed to faith, for they are perfectly innocent of such an article.

Again, one who has no particle of faith in the power of our healers is persuaded to make a trial of it; presently a doctor exercises that power, and this most incredulous patient is healed.

Or, go to the New Testament for an illustration. The man Jairus, hearing of Jesus' fame as a healer, begged of him to cure an only daughter aged twelve. He sets out for Jairus' house; but before Jesus gets there the people meet him, and report the child's death. He replies, "Fear not, believe only, and she shall be made whole." He enters the room. What occurs? He "took her by the hand, and called, saying, maid, arise; and her spirit came again, and she arose straitway." As this young girl possessed no symptom of life, it would require a strong visionary to credit her with faith. What healed her but the healing faculty of Jesus?

Let me add that Jesus continually strove to impress on his hearers the belief that he was sent from God; and nowhere is Jesus so explicit on the point of faith as in the 22nd verse of Mark xi., where He says, "Have faith in God"—which faith is best shown by following God's will in the culture of virtuous principles. ALEX. CALDER.

1, Hereford-square, West Brompton, London, Dec. 16th, 1877.

THE "SPIRIT OF THE MEDIUM" THEORY.

SIR,—It is with great concern that I read of the effort now making to explain all materialisations as being the medium's double, thus reducing Spiritualism to materialism doubly materialised.

In the hope of adding my mite of proof to the falsity of such a doctrine I trouble you with these few words.

My own initiation into the truths of Spiritualism arose from my daughter (a natural clairvoyante) always seeing by my side a little boy; and every clairvoyant whom I have since visited has at once (unasked or even hinted at by me) told me of this same little boy by my side, giving of him precisely the same description as my daughter.

On going to Mr. Hudson for spirit photographs, this little boy manifested himself most beautifully on the plate, and on my showing the photograph to my daughter, she instantly exclaimed—"Why, that is the little boy I always see about you—his exact likeness!"

This same child has since fully materialised to me in the light, and has in the direct voice given me his name.

Now, sir, is that little boy a double of myself, or of any or all of the clairvoyant mediums who have seen him? Or is he simply what he himself professes to be, a spirit from the spirit-land in the closest affinity with me?

I leave the answer to the plain common sense of all who may hear of this statement, a conscientiously true one, as all who know the facts can bear witness.

One more word, if you will allow me.

Were the three angels (or materialised spirit forms) whom Abraham entertained, and who ate and drank with him, doubles of himself?

Were the two angels whom Lot entertained doubles of himself?

Was the angel who wrestled with Jacob a double of himself?

And if these events are true, who shall venture to say that what the Almighty has once permitted He either cannot or will not permit again, when in His infinite wisdom He sees the time is ripe for a renewal of such events?

Should you think these few words worthy of a second thought in the cause of truth I beg you will make any use you please of them, with the exception of publishing my name. As you know me, this will not be necessary. X.

WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—Since writing to you before, I have received the dates of two births which I believe to be perfectly accurate, and as they would afford a good test of the value of astrology in describing the personal appearance and career of any person unknown to the artist, perhaps you will not object to add them to those already sent you.

The first is of a male native, born 15th February, 1817, at 1 a.m., near Glasgow, and the second, also a male, born at 5.45 a.m. on the 11th July, 1850, at Perth, in Scotland. FRITZ.

Manchester.

SIR,—A considerable amount of correspondence has appeared in your pages relative to the proper way of finding the right ascension of the meridian in erecting an astrological Figure of Heaven. Mr. Massey, "Aldebaran," "Raphael," and Mr. Pearce, all seem either to disagree or misapprehend one another. At present, certainly, the matter is in confusion, and Mr. Massey may well admit, as he does in a recent issue, that he is still puzzled.

As a student of astrology for many years, and one who has thoroughly gone into this and other matters connected with that ancient and little understood art, allow me to explain, for the benefit of your readers the method of finding, with mathematical accuracy, the right ascension of the Medium Cœli at any given time and place. I wish to observe that Mr. Pearce is substantially correct in his observations and calculations; but the figure being for London he has preferred to omit the sidereal correction, and also the correction for longitude. They are not important in the present case, but a figure set that way for Liverpool or for New York would not be correct.

I propose, therefore, to take the same time and place for exemplification, but to perform the operation exactly, and so as to furnish a method suitable for any time and place in the Northern Hemisphere.

In this method the Ephemeris used must be one adapted to Greenwich mean noon. Since the year 1834 the *Nautical Almanack*, *White's Ephemeris*, *Raphael's Ephemeris*, *Zadkiel's Ephemeris*, and all other

almanacks in this country are calculated from Greenwich mean noon; prior to that date they were computed for apparent solar noon at Greenwich. Given local civil mean time = 1877, Oct. 15., 11h. 55m. a.m. London, per clock. (If in the morning add 12h. to it, call it p.m., and call the day of the month one day earlier, in order to convert it into astronomical time, viz., Oct. 14, 23h. 55m. p.m. = London mean time. The long. of London is 0° 6' W.; lat. 51° 32' N.

1. Reduce the given local mean time p.m. to the equivalent Greenwich mean time; viz., 1. Multiply the degrees and minutes of longitude by 4, and call the result time of the next lower denomination, i.e., minutes and seconds. (Thus, 0° 6' long. $\times 4 = 0m. 24s.$) 2. Apply this time to the given local mean time p.m., adding it if the longitude be west, and subtracting it if it be east. The result is Greenwich mean time, equivalent to given local mean time. (Thus local mean time, Oct. 14, 23h. 55m. 0s. + 24s. = Oct. 14, 23h. 55m. 24s. Greenwich mean time.)

2. On this Greenwich mean time find the acceleration of sidereal on mean time. This correction is always additive and equal to 3m. 56.5554s. per 24 hours of mean time, or (nearly) 0.1643s. per minute. (Therefore, on 23h. 55m. 24s., the exact acceleration is 3m. 55.8s.)

3. Find the Right Ascension of the meridian by adding the amount of the acceleration, the local mean time p.m., and the sidereal time at Greenwich mean noon preceding; as per Ephemeris.* The total of these three items, less 24 hours, if necessary—the RA of the MC. (Thus 0h. 3m. 55.8s. + Oct. 14, 23h. 55m. 0s. + 13h. 52m. 33s. = 13h. 51m. 28.8s. RA of MC, which if multiplied by 15 will give the same in degrees, minutes, and seconds = 202° 52' 12".)

4. If the longitude answering to this RA in the midheaven be required, it may generally be found correctly by the tables of Robert Crannon, or by the Tables of Houses for London and Liverpool, given in Zadkiel's "Tables." Raphael's Ephemeris for 1875, 1876, 1877 give a Table of Houses for London; his Ephemeris for 1839 and 1858 give tables for Liverpool; his Ephemeris for 1840 gives one for Leeds; and that for 1860 gives one for New York. The trigonometrical formula is as follows. From given RA subtract 0°, 90°, 180°, or 270°, to reduce it to RA from these points—Aries, Cancer, Libra, Capricorn. Then to log. cosine of 23° 28', add log. cotangent of RA from Aries or Libra, or tangent from Cancer or Capricorn; sum = log. cotangent of longitude from Aries or Libra, or tangent of longitude from Cancer or Capricorn; the degrees and minutes of which longitude plus 0°, 90°, 180°, 270°, according as RA was from Aries, Cancer, Libra, or Capricorn = longitude from beginning of Aries. Thus RA of MC = 202° 52' 12" less 180 = RA of MC for Libra, 22° 52' 12". Then

Log. cosine 23° 28' 9.96251
+ Log. cotang. 22° 52' 12" 10.37489

10.33740

= log. cotang. long. of MC for Libra, 24° 42'.

This was the exact point of the ecliptic culminating at St. Paul's, London, at 5 minutes before noon (per London clocks) on the 15th October, 1877. By adding to the RA of MC 30°, 60°, 90°, 120°, 150°, we get the oblique ascension of the cusps of the eleventh, twelfth, ascendant, second and third houses, from which their longitude may be trigonometrically deduced with great exactness. The process is a long and somewhat difficult one; but if any of your readers wish it, I shall be happy, with your permission, to give a more explicit formula for the purpose than is to be met with in astrological books.

To an inquiry made by your correspondent in the Isle of Man, I beg to say that Bohn's edition of Zadkiel's *Lilly's Introduction to Astrology*, contains *Lilly's Horary Astrology*, *Zadkiel's Grammar of Astrology*, and *Zadkiel's Tables for Calculating Nativities*. The *Grammar* treats only on genethliacal astrology—that branch which applies to nativities. The only original work ever published by Zadkiel on horary questions is the first volume of his *Handbook of Astrology*, 1861, which is a work quite independent of *Lilly's Astrology*, and useful to be used in connection with it. FREDERIC WILLIS.

50, Fitzwilliam-street, Huddersfield, Nov. 26th, 1877.

* If the Ephemeris does not furnish sidereal time at mean noon, the Sun's right ascension in time, plus clock slow, or minus clock fast, all at mean noon = sidereal time. If Ephemeris fails to give the daily RA of Sun, as well as sidereal time, furnishing only his longitude, the RA answering to Sun's longitude on first noon may be deduced from that longitude, either by tables of RA in Zadkiel's "Tables for Calculating Nativities," or by this trigonometrical formula. To the log. cosine of 23° 28', add log. tangent of longitude from beginning of Aries or Libra, or log. cotangent of longitude from Cancer or Capricorn, —sum = log. tangent of the RA from Aries or Libra, or log. cotangent of RA from Cancer or Capricorn; the degrees and minutes of which RA, plus 0°, 90°, 180°, or 270°, according as longitude was from Aries, Cancer, Libra, or Capricorn, = RA from beginning of Aries. Thus, Oct. 14, Sun's long. at noon is—

Libra 21° 15'
Log. cosine 23 28 9.96251
+ Log. tang. RA 21 15 9.58981

9.55232

= Log. tang. RA 19 38
+ 180 0

Sun's RA Oct. 14 } 199 38
 } $\times 15$
 } 13h. 18m. 32s.
Clock slow, Oct. 14 + 0 14 1

Sidereal time at mean
noon, Oct. 14 13h. 32m. 33.

FORM MANIFESTATIONS.

SIR,—On Thursday evening last, the 13th inst., the Brixton Psychological Society held a *séance* with Mr. Eglinton, at No. 6, Loughborough-road North, Brixton. Only four members were present, but, after sitting a few minutes in darkness round a table, and obtaining the usual physical manifestations, "Joey's" voice audibly suggested to us that, as the conditions of the circle were very harmonious, we should sit for materialisations, adding that, as far as we were concerned, he did not foresee any difficulty, but that there were two or three outer influences which he would have to combat.

We, therefore, broke up and rearranged ourselves. The folding doors between the front and back drawing room were half closed, leaving a space open from floor to ceiling of about two feet six inches wide; black curtains were suspended across this space, the top being about five feet seven inches from the floor, high enough to conceal Mr. Eglinton's entire figure. The doors of both rooms were locked and the keys retained by us, the windows being completely covered with a framework of black oil cloth. The medium was left in the front room in which we had been sitting; we retired into the other, lowered the gas (but not so much as to prevent our seeing every object in the room, or from telling the time by a watch at five feet from the light), and took our seats about ten feet from the curtains. Great good humour prevailed between us and "Joey," who certainly showed the better side of his character throughout. We were rather astounded by the medium advancing into our room, and pacing the floor in a very restless manner, using his arms and hands in a jerking, mechanical way, as if dragging something from where we sat and flinging it into the other room. He then joined the hands of the two outer members of the circle with the other hands, and, greatly agitated, he approached the curtain, when we saw a nebulous moving white mass of indistinct outline, but of volume nearly equal to that of the medium, standing beside him, and which he followed into the other room. Then a figure of rounded, womanly outline advanced and receded two paces, repeating this three times; the head, as well as the whole body, was shrouded in white, and the features were not observable. Then came the tall, slight figure of "Abdullah," who boldly advanced four paces towards us, stood under the gas within two paces of us, and we observed a bright ornament in his turban flashing in its light. He appeared to be about six feet or a little more in height, and when he receded, profoundly "salaaming," the bending of the hip and knee joints was distinctly seen. Four times did this striking figure advance and retire, each time apparently gaining greater confidence and ease. "Joey" himself then materialised, and, thrusting his head between the curtains, exclaimed how glad he was to see us all again; he talked vigorously the whole time, and presently emerged into our room, his vivacity and quick nervous movements contrasting strongly with the staid dignity of the last figure. He then commenced a process, not easy to describe, of manufacturing the drapery in which all these forms were clad. He grasped the white masses which enveloped his lower extremities, and shook them out into a semi-transparent film of waving light, two feet wide, which crept along the floor-space separating us. The more vigorous his action, the more opaque became the substance, which, instead of being drawn back to the figure, melted away where it was, leaving the pattern of the carpet visible. A hinged slate, with a scrap of pencil inside, had been provided by one of the sitters, who had also tied it both ways with string; this "Joey" now produced, and expressed a wish to write upon it in that condition; he tried, and petulantly acknowledged he could not do it, but, having returned towards the medium, he came back in great force, and asked one of the sitters to hold the slate with him; the sound of writing was then heard, and at the conclusion of the *séance*, on one side of the slate was written "JOEY," and on the other "Mr. B." As it was, however, not impossible to remove and replace the string, the test was not complete.

A few parting words from "Joey," in which he spoke most kindly of the harmony of the circle, ascribing to it his power of producing so much, brought to a close a most remarkable *séance*.

During "Joey's" and "Abdullah's" stay with us, the deep breathings of the medium were heard, as well as the movement of his boots on the floor; and, in order to test the objectivity of the forms, I displaced the parallelism of the visual rays by squinting and by pressure upon the ball of the eye; in every case the duplicate image showed itself.

W. NEWTON, F.R.G.S.

THERE is some probability that Madame Blavatsky will visit England shortly, *en route* for India.

THE Baroness von Vay informs us that Prince Emile von Wittgenstein is in attendance on the Emperor of Russia, and is in good health. He will probably soon return with the Emperor to St. Petersburg.

LAST Tuesday night Miss Ella Dietz gave some excellent recitations at one of Mrs. Makdougall Gregory's receptions. Among the friends present were Sir William Fairfax, Bart., Miss Spencer, the Hon. Mrs. Forbes, and Dr. Cranstoun Charles.

OBITUARY.—We have received a funeral card "In affectionate remembrance of George Stones, who departed this life December 12th, in the 75th year of his age, and whose remains were this day interred at the parish church, Kirkham (Monday, December 17th, 1877)."

MR. PETERSON has offered a donation of £5 to the National Association of Spiritualists, to be spent on the library at 38, Great Russell-street, London, if five other persons will contribute the same before January 1st. Mr. A. Calder has added his name to the list for £5, and Mr. Cranstoun, Mrs. Lowe, Mr. Joad, and "A Friend," have promised £1 each, thus nearly making a third contribution of £5. It is to be hoped that this matter will be taken up in time, as the library of the National Association—already not inconsiderable—will be greatly increased in value by the addition which could be made to it if Mr. Peterson's generous example is followed.

A PRESENTIMENT FULFILLED.

(From the "Evening Standard," December 17th).

A CURIOUS case of presentiment fulfilled is reported from America. When the United States steamer *Huron* was lying at Port Royal, Lieutenant Arthur K. Fletcher, her first officer, obtained twenty-four hours' leave of absence. He did not return to time, and the vessel sailed without him. Some days afterwards, Lieutenant Fletcher reported himself to the senior officer at Port Royal, Commodore Clitz, and stated, to excuse his default, that he was haunted by a presentiment of misfortune. Mysterious voices warned him that the *Huron* would be wrecked on her cruise, which had two years more to run. That this was no excuse invented *pro re natâ* is shown by the efforts he had already made to get his appointment cancelled; not until all hope was lost did Lieutenant Fletcher desert in the manner stated. He was put under arrest, and tried by court-martial last August, when this defence caused some amusement. Commodore Clitz, Commander Ryan, of the *Huron*, and other officers proved that Lieutenant Fletcher had confided to them his alarms, and the papers of the Navy Department showed his applications for removal. He was convicted, we assume, and the matter was forgotten, until the *Huron* went down off Kitty Hawk, with the best part of her crew, but not with Lieutenant Fletcher. Spiritualists are eagerly inquiring into the case, and there seems to be a vague impression on the public mind that the defaulting officer has been justified in his conduct by the event. We hold quite the opposite opinion. Granting the presentiment, which seems to be well established, an officer is bound the more to his ship and his comrades the greater peril he sees before them. No presentiment could raise such strong assurance of danger to come as the mere sight of a hostile vessel would give in war time; but there are not two opinions possible about the conduct of an officer who would desert before the enemy.

THE DREAM OF ST. THERESA.

HAVE you heard of the dream that she had—
Theresa the saintly?
Come, listen, ye good and ye bad!
And heed it not faintly.

A weird, awful woman she saw,
And wondered what brought her;
In one hand she bore flaming straw,
In the other hand water.

"Where bound?" asked Theresa. "Oh tell?"
This answer was given:

"Theresa I go to quench hell,
And then to burn heaven."

"But why," asked the saint, "do you make
So wild an endeavour?"

"So that men, for His own holy sake,
May love God for ever."

—Epes Sargent in "Lippincott's Magazine."

NEXT Sunday Mr. W. J. Colville will deliver an inspirational discourse and poem on "Christmas," at 429, Oxford-street, service to commence at 11 a.m. In the afternoon, at 3.15, in the same hall, he will deliver an address and poem, and reply to questions on subjects to be chosen by the audience. All seats free. A voluntary collection will be made to defray the expenses connected with the services. The Rev. W. Mial has subscribed ten shillings towards the defrayal of the expenses.

TO CORRESPONDENTS.—Some inconvenience to some of our correspondents may be avoided, by a more close adhesion on their part to the ordinary rules of journalism; not that these customs are much broken by Spiritualists, but that exceptional cases have become sufficiently numerous to call for public notice. Of late there have been several breaches of literary etiquette, and of natural good taste, by persons sending what presumably were special contributions to this journal, but were in reality merely circulars sent at the same time to various periodicals, the consequent reduced value of the contributions being kept out of sight by the withholding of the information that they were circulars. By this line of action they have sometimes managed to get their utterances printed in two or more journals, thereby delaying the publication of the communications of other Spiritualists, and keeping out news, in order to get their own statements printed twice over. We have therefore to request that those who send in circulars, will state that they are such, and not send them under the guise of special contributions. Possibly we may make occasional use of a circular, but not often. Again, there is a printed notice in every number of *The Spiritualist*, that the return of unsolicited communications cannot be guaranteed, and that the writers should keep copies. Some contributors pay no attention to this, and subject themselves to corresponding inconvenience.

ITEMS OF SPIRITUALISTIC NEWS FROM LIVERPOOL.

THE Liverpool Psychological Society has recently taken a room in the Camden Hotel, Camden-street, in which the members meet every Sunday evening. The services are of a semi-private character, no one is allowed to be present unless introduced by a member of the society. Mr. John Lamont, formerly vice-president of the society, has delivered two addresses at these meetings, and Mr. Shepherd has given an interesting lecture on Mesmerism, detailing a number of facts which have occurred within his own experience. A considerable amount of interest was manifested in the lecture, and is indicated by the fact that he will deliver another on the same subject next Sunday. Miss Violet Dickson, a local trance medium, also favoured the society with her presence. Last Sunday Mr. Johnston, trance medium, from Hyde, was present, and while under control answered a number of questions of a philosophical and psychological character, put by those present. Mr. Lamont, Mr. Shepherd, and Mr. Johnston will again occupy the platform at no distant date.

On Monday night, at a meeting of the Young Men's Christian and Literary Society, in connection with St. Mark's Church, Upper Duke-street, a gentleman read a paper on "Spiritualism, from a Spiritualist's Point of View." Many Spiritualists were present, including Messrs. John and Archibald Lamont, Mr. John Ainsworth and friends, Mr. John Chapman, and Mr. Chatham. The incumbent of St. Mark's, the Rev. C. J. O'Reilly, M.A., who occupied the chair, opened the meeting with a short invocation, and then introduced the lecturer, who said that Spiritualism was a subject of vast extent; its importance could only be measured by the great amount of antagonism and prejudice with which it and its advocates were at all times treated. He would ask them that evening to lay aside as much as possible their preconceived ideas of what was possible, and what was impossible, in the order of things; he would that evening present to them a plain narration of facts, well-authenticated by practical observers, whose positions in the literary, philosophic, and scientific walks of life had admirably fitted them to sift the evidence that Spiritualism, as a modern movement, had to offer on its own behalf. The supernatural had occupied the attention of men in all ages; it had left its impress on the pages of history, and he must be an inattentive observer indeed who could not trace its course along the stream of time. Take its records from the pages of the Bible, and nothing would be left of that book save the covers. There he found that angel visitants appeared from time to time in the forms of men, and as men. Three appeared to Abraham and foretold the birth of Isaac; one wrestled with Jacob on the morning of his vision in the wilderness; one stopped Balaam in the way to Baalpeor; one advised and directed Gideon; one spoke unto the wife of Manoah, in daylight, and disappeared from her presence in a flame of fire; one visited Elijah; another angel stood on the threshing-floor, and gave counsel about Israel; one visited Elizabeth, as to the coming of John the Baptist; a host appeared to the Shepherds of the Plain, and sang their anthem of love and God's "good-will to men;" two appeared with Jesus to James and John; one released Peter from prison; one spoke to John the Evangelist at Patmos. These were a few of the numerous instances on record in the Bible, to say nothing of other phenomena similar to those observable to-day in connection with Modern Spiritualism, such as direct voices, communications by visions, and trance; healing of the sick by the laying on of hands; fire rendered harmless, as in the case of the three children of Israel. It was believed by Christians that in a rude and barbaric age it was necessary that these gifts and manifestations should be made use of by God and his servants to lead the people in the right way, but there was no use for them now. But he contended that the age of miracles had never passed away. When the Church was sunk in materialism, and clothed herself with state garments and sacerdotalism, she lost many of her valuable gifts—gifts of the spirit, and evidence of her power from on high; but those powers were not lost to mankind, and who could say, looking upon the world to-day, that there was not as much need for them as ever? The Scripture did not say that the age of miracles would pass away with the close of its records; nay, rather they were called upon to seek and cultivate the best gifts. The lecturer then gave a brief account of the history of American Spiritualism, dating back to 1848 and the connection of the Fox family with the rapping phenomena. He wished to draw a distinction between noises and rappings. Noises were mere noises, but when they became signals, rapped out intelligent messages, they were certainly worthy of attention. In the case at Hydesville, the raps declared they were produced by the spirit of a murdered man. The matter was investigated, and created great excitement; a skeleton was found as described by the raps. The two little girls (the Fox sisters) both under twelve years of age, were carefully examined, thoroughly tested by sceptical committees of learned men; the rappings occurred in spite of all precautions, and the investigators had to declare that whatever the cause, imposture and delusion were entirely out of the question. In 1851 a society was formed that had judges, senators, and lawyers amongst its members. In 1854 another association was formed that had four judges and eight physicians amongst its vice-presidents. The object of these associations was the investigation of the claims of Spiritualism. Later on Professor Mapes, an eminent man of science, and twelve gentlemen, agreed to hold twenty *séances* for the investigation of the phenomena; at the first eighteen *séances* the manifestations were of such a trivial character that some of the gentlemen were for retiring in disgust, but the last two *séances* were so successful, and phenomena occurred of such an astounding kind, that they sat periodically for four years longer, and every one of the twelve gentlemen became a Spiritualist. The speaker gave lengthy readings from Mrs. Emma Hardinge Britten's *History of American Spiritualism*, and remarked that as fast as one phase of the phenomena was satisfactorily accounted for by the sceptical world, another series sprang up, which took the learned *savants* by the ears, and asked for explanation. Drums were beat in the air; enclosed pianos were played upon by

intelligences that in every case claimed to be spirits of the "living dead"; enclosed letters were read by mediums, languages presenting no barrier, and being answered in the same tongues; some mediums drew portraits of deceased persons whom they had never seen; others laid hands upon the sick and healed them; and, what was stranger still, sometimes healed persons at a distance whom they never had seen. But one thing more than anything else contributed to the propagation of this strange faith, namely, the thrilling and eloquent discourses given through the lips of trance and inspirational mediums. In America the converts to Spiritualism were counted by millions; on the Continent and in England by thousands. Communications given through media were frequently sublime, grand, and ennobling, and on subjects well worthy the attention of mankind. Writing by planchette was then described, and writing mediumship came under notice. Books of poetry were compiled, and in many instances were considered by critics equal in point and finish to those of Homer, Milton and Dante. Direct writing was described, including the slate-writing phenomena through Dr. Slade. But it was in the private domestic circle that the greatest wonders took place; and he advised each and all to begin to investigate for themselves as soon as possible.

During some interruptions the lecturer observed that it was not evidence of a philosophic mind to sneer at what was not understood. Drawings and paintings were frequently given, and, by way of illustration, he narrated a *séance* given by Mr. Duguid, at which Dr. Robert S. Wyld and Mr. Tod were present. Various wonders in physical phenomena were then detailed—rappings, alterations in the weight of bodies, movement of bodies (physical objects), the passage of matter through matter, and the fire-test through Mr. Home. All these various phenomena were inexplicable by the known laws of nature; neither could they be explained by conjuring; it was not within the source of the art of legerdemain to produce such phenomena under such conditions. The lecturer finished an address, which occupied one hour and three-quarters, by describing clairvoyance, clairaudience, and giving interesting details of the early life of Andrew Jackson Davis, and the development of the clairvoyant faculty in him. The discussion on the paper was postponed. The Rev. President of the Association closed the meeting with the Benediction.

Mr. Milton will read a paper on "Spiritualism" at the Hamilton-road Unitarian Church, Liverpool, at an early date.

Several private circles are held in various parts of Liverpool, in which phenomena in every phase are presented.

PROFESSOR BLACKIE ON GLOOMY RELIGION.—Professor John Stuart Blackie delivered a lecture, entitled "Scotch Nationality," to a large audience in Dennistoun Free Church, Armadale-street, Glasgow, a few nights ago. He said that of the indications of Scotch nationality, the most strongly marked was the religion of the people. One of the results of their form of religion, though this was to be regretted, was to stifle any sense of humour, and the Aberdonians, the most typical of Scotchmen, had the most stern faces he had ever seen, looking as if they had been carved out of granite, for all his efforts could not screw a smile out of them. There were some things in their Scotch theology he did not sympathise with. He referred more particularly to a certain narrowness and exclusiveness, and a certain self-righteousness and censoriousness, a certain want of human kindness, a certain tendency to introduce questions more political than religious, and to stamp the name of God upon some wretched crotchet. Why, he would require a microscope now-a-days to distinguish between the Free and Established Church, and he had never been able to get such a microscope. What were they quarrelling about? Where was patronage now? Why did they not rush into each other's arms and embrace each other? He called upon them, in the name of common sense and St. Paul, to perfect one another in love and unity. Then there was a decided want of sunshine in the general atmosphere of the Church, there was a decided gloom and awfulness about Sunday which did not harmonise with the gaiety of Monday. It was very absurd for persons to imagine because they were religious that they must not dance—that they must not visit theatres. Of course, he did not say that all plays were good any more than all sermons were good; but if they patronised the theatre more, he did not think that bad pieces would long retain their position on the stage. Why, the Young Men's Association of that church might even have dramatic representations of their own, in which scriptural characters might be delineated. It was a bad thing to mix up gloom with religion, and always to talk on religious subjects as if a lemon were in the mouth. At the conclusion of his lecture, which was listened to with attention, and loudly applauded, the learned Professor received a hearty vote of thanks.

ANSWERS TO CORRESPONDENTS.

E. F. G.—The result of indistinct writing.

C. L. Y.—Your letter does not amount to a certificate, unless you add your address to it.

M.—You are not the only person who has urged us to "show up" those people who get all they can out of Spiritualism, but who never do anything in any way for it, or for anything else, beyond that which they are forced to do by their own selfishness. Why blame them? What is the use of censorious controversy? They cannot help their organisations, the result usually of mean moral hereditary conditions, and of early training of a corresponding nature. We have seen such persons temporarily forced into positions which only people of honour and independence of character could efficiently fill; they were as miserable as bats in sunshine, and from the sheer pain they felt at being so placed, were obliged to give them up. They cannot help their inbred nature.

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

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

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business are not in any way connected with each other.]

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

THE DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 5s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE, by Epes Sargent. A book rich in descriptions of well-authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given. 5s.

CONCERNING SPIRITUALISM, by Gerald Massey. A brilliant well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

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

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

THE OTHER WORLD, by the Rev. G. F. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols., crown 8vo., 15s.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion, and it is prefaced with a portrait of the materialised spirit, Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnetism light. 5s.

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By the late WM. GREGORY, M.D., F.R.S.E., Professor of Chemistry at Edinburgh University.

Dedicated by the Author by Permission to His Grace the Duke of Argyll.

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