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The Spiritualist Newspaper,

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

VOLUME ELEVEN. NUMBER TWENTY-TWO.

LONDON, FRIDAY, NOVEMBER 30th, 1877.

RELIGIOUS SPECULATIONS AMONG SPIRITUALISTS.

A TOLERABLY distinct line of demarcation in religious belief, exists between the majority of the Spiritualists of England and America, and the majority of the Spiritualists of Continental Europe. The latter believe in the doctrine of Reincarnation—that is to say, that a man returns again and again to this earthly life in the body until he has worked out his own salvation through energy in pursuit of right, and punishment by eternal law for the commission of wrong, until he has fitted himself by merit and not by arbitrary benefaction at the hands of a partial Eternal Power, to enter the popular realms of the blessed, which are but more advanced spheres of work in the estimation of those higher minds who do not conceive themselves to understand the whole realm of natural law, or to comprehend the designs of the Almighty to such an extent as to render Him a superfluity in His universe. The other great division of Spiritualists, including those in Great Britain, does not deny this position, but regards it as “not proven.” The evidence brought against the mental inertia of British Spiritualists in the matter of Reincarnation has not been sufficient to in any way disturb the dead weight of stolid apathy, nor will an endless quantity in the future of such letters from disputants on both sides as we have printed during the last two years in any way disturb “The Claimant” mass of indifference.

The reason of the apathy is this:—The Reincarnation doctrine comes as a new religious idea, without experimental or evidential proof, or so little of it that that vital section of the argument is left in the background. The advocates of Reincarnation say:—“Our doctrine explains masses of hitherto unsolved religious difficulties.” Admitted. But explanation is no proof of truth. Five different explanations will sometimes account faultlessly for several difficulties at once; yet, but one of those explanations is right, and the other four must be false. And in such cases, when the demonstration comes in course of years, and the four false explanations are cast out, where then is the foothold of those who accepted explanation in place of demonstration? The Ptolemaic theory of the movement of the heavenly bodies perfectly explained the facts as then known; but it was false, and has since been utterly destroyed by the demonstration of the true theory.

Why has the Reincarnation doctrine such attractions to intelligent Spiritualists?—Because a heaven full of commonplace people, whose souls have been satirically said to be not worth “saving,” and whose society on this earth is a thing to be avoided by intelligent and high-class people, is too monstrous a reward for such a dead weight of mediocrity; and because a hell for people intelligent enough to conscientiously think for themselves, and to accept outlawry as preferable to going to heaven with the dead weight of average stupidity, is too great a punishment for those who do their best in that condition of life in which it has pleased God to place them. The orthodox heaven and hell being thus unbelievable by the reverent intellectual mind, humbly seeking for religious truth, the want of another hypothesis is felt. Reincarnation fills the void thus created by the religious aspirations of the soul. It imagines no arbitrary Deity; it accounts for the justice of God in sending some people through life—as the Countess of Caithness says—“in an arm-chair,” whilst others suffer materially from the cradle to the grave. The pages in *Old Truths in a New Light*, by the Countess of Caithness, on the manner in which the Reincarnation doctrine explains the justice of God, as displayed in the varied conditions of human existence, are very interesting. As *all* have to pass—in the long reincarnationist chain of their lives on earth—through the same ordeal to gain the same experiences, or spiritual wealth,

there is no injustice. Moreover, there is moral and material economy in the system. If all human beings have to work out their own salvation, without interference at the hands of a demoralising and undignified omnipotent favouritism, why should other realms be invented to give mankind experiences, for the working out of which ample provision has already been made in the ordinary material planets of the universe?

When calmly considered as a remarkably powerful speculation, one error seems to us to underlie all this, even if we agree to sail in the balloon of theological imagination unballasted by proved fact. As no two things in the material universe are alike, why should we assume that men have to pass through experiences to bring them to a monotonous state of sameness, from which unparalleled plane they make their first start in a truly spiritual state? Would they not be happier if dead uniformity were but a theological dream, never to be realised here, or hereafter? To what extent should we suffer if we could now artificially create that uniformity in English society?

As several explanations may thoroughly cover several agglomerations of mental difficulties, and as the majority of the explanations must be false, and only one of them true, we are brought down, as “B.” points out in this and the last number of *The Spiritualist*, to the point of experimental demonstration, and by concentrated attention upon this alone, can the advocates of Reincarnation hope to make any impression upon the prevalent apathy in relation to the doctrine? What is wanted are plain straightforward narratives, signed with the full name and address of each witness, setting forth the facts which he, A. B., considers to demonstrate that he lived a former life in the human body on this or any other earth. Miss Blackwell, that very refined and intellectual advocate of the Reincarnation doctrine, addressed herself directly to this point, when she told how at a *séance* with Mrs. Mary Marshall—who did not know her—her former lives were told her by the spirits, whose revelations agreed with those she had previously received elsewhere, and although she gave the spirits no clue by leading questions. This case we rule out of court, because if called upon for the evidence, we can prove that through a medium, not merely the present thoughts, but the long-forgotten thoughts of the sitter have been circumstantially and minutely given as spiritual prophecies, which predictions were utterly false, and would have been recognised to be false by the sitter had he known at the time to what the communication referred. Prince Wittgenstein addressed himself most forcibly to the method of demonstration now asked for, in an article in this journal which he once wrote about a medal, but a weak link in the evidence was, that one of the *dramatis personæ* may have been a sensitive influenced in her utterances by his unexpressed belief.

Therefore, if our Reincarnationist friends, by whom we wish to be taught, will leave off saying that their doctrine explains so much—which may be admitted, and which is but feeble indication of truth—and will substitute properly signed and authenticated demonstration for speculative explanation, they will begin to disturb the existing mountain of indifference, and to excite the irritation of antagonists, which irritation may be a sign of the presence of some truth having a firmer foundation than that of an ephemeral intellectual balloon.

THE STUDY OF MESMERISM.—Dr. Crowell writes from New York:—“The study of mesmerism is the true and proper preparation for the study and investigation of the spiritual phenomena; all Spiritualists who have neglected it should inform themselves of its facts, and they will find this knowledge of great assistance in enabling them to understand the related facts of their own philosophy.”

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.
FORM MANIFESTATIONS.

LAST Monday night, at the ordinary fortnightly meeting of the British National Association of Spiritualists, Mr. Desmond Fitz-Gerald, M.S.Tel.E., presided. There was a large attendance.

The Rev. W. Stainton-Moses, M.A., then read the following paper:—

"It is now nearly a year* since Miss Kislingbury read a paper in this place on the subject of "Form Manifestations," in which she pointed out that the term covered a wide area, and might apply to very diverse kinds of phenomena. The choice of that term (erroneously attributed in her recent book by Madame Blavatsky to myself) seemed to me very felicitous, as did the paper in which Miss Kislingbury developed her views with regard to the various phenomena embraced under it.

Nearly six months afterwards† I submitted to this society a paper on the same subject, in which I endeavoured to particularise what had been done in the way of accumulating exact knowledge, and to point out what still remained to be desired. Exact knowledge, when accounts were thoroughly sifted, there was very little. Some fortunate experimenters had, indeed, been in a position to give positive testimony as to the production of a human form which they had seen, and of the existence of which they had assured themselves while the medium was in their sight. But these were conspicuously the exceptions which only served to prove the rule.

"In most cases—practically in all save a tiny percentage—the scientific result was *nil*. A medium was secluded from view, and certain forms were more or less visibly perceived to issue from the cabinet in which he had been placed. Of the changes which his system underwent, of the connexion between these mysterious apparitions and his body, of the method by which such results were obtained, we knew absolutely nothing. In given cases, were they separate individualities built up from materials found in medium, or circle, or atmosphere, or a combination of these? Were they cases of transference from the plane of spirit to the plane of matter? Were they transfigurations of the medium? We did not know. We could not tell; we could not even guess.

To remove this ignorance, of which I ventured to say in my paper, "that we ought to be thoroughly ashamed," to obtain a first step to knowledge, I suggested as a primary necessity, *the abolition of the cabinet*, and I gave some obvious reasons for such a demand. I need not recapitulate these, for they have found a pretty general acceptance now. But I may say, in passing, that reiterated exposures of fraud, as in the late Bliss case in America, make it more and more necessary to remove all means whereby an impostor may deceive, and none is more useful in this respect than a dark cabinet. When this suggestion was first made it was received far otherwise than it is now. With one consent spirits and mortals rose and denounced the sacrilegious person who would lay hands on the very *sanctum sanctorum* of the ghosts. Circles were held in which the idea was summarily pronounced impossible of execution, and that on the best authority, in fact by our own correspondent at headquarters. It could not be done: the spirits said so. Q.E.D. Veteran investigators told me in abundant letters with which they vexed my soul, that I was going far too fast; and that I was imposing my own conditions; wanting to take photographs without a dark room; dictating to angels, and so on. There was a general consensus of opinion between those on earth and those who had gone before, that the thing could not, should not, and ought not to be done.

Well, I had very little to say *then*. I knew that every new experiment by which our store of knowledge has been increased has always been received with such suggestions, and that especially by those invisible operators who are so nervously sensitive to any change of conditions. I was content to bide my time, and say little.

Now, I have more to say. The principle of experiment has been applied, and the difficulties have all vanished. The thing that might, could, would, should, and ought not to be done is an accomplished fact. We have heard from Mr. Colley, and we have seen from various letters printed in *The Spiritualist* and *Medium*,‡ that the process of evolution of these forms from the side of the medium has been observed, not once only, but repeatedly, and under conditions which, as they have been detailed, are certainly sufficient for the purpose of exact observation. I have myself been present at one such experiment, and what I saw, under conditions which I hope may hereafter be improved, but which enable me to appreciate the more favourable experiments of others was a valuable addition to my knowledge.

"I have already published in *The Spiritualist* a short account of the points which struck me, and, referring the curious to it, I confine myself now to noticing some further details. To make myself intelligible, however, I must shortly premise that at the *séance* to which I refer I witnessed the production of two forms, one a child, one a tall man; that these forms were apparently evolved from the body of the medium, and that after an interval of independent life, they vanished from my gaze: further, that I satisfied myself by various tests of their distinct existence; that they could walk, sit, talk articulately in a loud whisper, and that one of them inscribed a number of hieroglyphics in my pocket-book. Moreover, I may add that I touched the hands of both figures, and noticed the drapery they wore, also a curious helmet, or head-dress of metal, that graced the head of one of them.

"Premising these points for the information of those who are not acquainted with my accounts, I proceed to notice some further points.

"1. As to the mode of production and dissipation of the form.

"The evidence goes to show that it is produced from the left side of the medium, near the region of the heart. The first appearance is nebulous, as though vapour were in a state of agitation, and was being condensed into a solid form. The motion is as if a vortex were created within the figure. This rotatory motion goes on until the vaporous mass is condensed into a figure. It is then apparently united to the medium by a

cord of the same nebulous substance as that of which itself is formed. By and bye this is severed by a motion of the medium's hand, and the figure stands apparently, but not really, alone and independent. Not actually independent, I say, for it is necessary for the medium to approach the form at intervals of a few minutes in order to revive its vitality.

"I saw one of these forms moving about, lifting a chair, talking, writing, while the table and myself were between it and the medium. It was to all intents and purposes a distinct entity.

"The mode of absorption seems to be analogous to that of its evolution. The same notion of a vortex is preserved. It is, so to say, sucked into the medium and reabsorbed. On this point Mr. Colley's evidence is precise. I take the liberty of condensing, but present the sense intact:—

"When the form at last retired, I was permitted to accompany it until I was close to Dr. Monck, as he stood full in view of all. As it neared him the gossamer filament which unites the form to the medium again came into view, the vanishing point being towards the heart. By means of this cord I saw how the figures seemed to be sucked back into the body of the medium. Like a waterspout at sea, the superior vital power of Dr. Monck drew on the spirit form gradually, so that I was enabled to watch the process, "*for, leaning against, and holding, the medium, with my left arm at his back, and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back into his person*" the form before distinct from him. I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand as, in process of absorption, it dissolved into the medium.'

"From this it will be seen that Mr. Colley's view was near and completely satisfactory. If such evidence is to be put aside, where are we to stop? It seems to me to leave nothing to be desired on the score of completeness. I have no such evidence to give. I wish I had; for it is greatly to be desired that phenomena of this startling nature should be again and again observed by independent witnesses, and the most exact records preserved. They are of incalculable value as means of advancing exact knowledge.

"2. Now what was this vapour which was so agitated from a central point as to form this figure? What was the pabulum?

"Briefly—*odíc, psychic, or vital force*. It is the universal pabulum, the raw material used in all operations of this nature. At a *séance* I see it as floating masses of luminous vapour, which condense into forms visible to my clairvoyant sense, or form the material out of which the invisible operators produce whatever physical manifestations they desire. I have seen it as a fiery cloud over the circle before some scented breeze has swept over us; as a pillar of light, when the same scented air is carried round the circle; as a ball of light, when peculiar rappings are made; in short, it is the pabulum of spirit manifestations. And here we get a clue to its source. It is the medium's vital force.

"3. The variety of materials, if I may use the term, made out of this pabulum is not a little singular.

"Drapery, metal, and, so far as one could tell, 'all things that appertain to the perfection of man's nature.' The drapery that appears in connection with these forms has always been a puzzle. Whence did it come? And when the *séance* was over, whither had it gone? We had here an illustration of the whence and the whither; but if one had cut some of it off, torn it, rudely detained it in one's grasp—what then? Would it have remained the counterpart more or less exact of fabrics of the earth? Would it have been dispersed in air? I do not know; but such points should be cleared up.

"The hand, too, was to all intents and purposes fashioned as mine is, but cold, and giving off or surrounded with a most repellent atmosphere. It felt like the hand of a corpse, and, approaching it, sent a shudder through me. It seemed to me as if the air were in circulation round it; as if, indeed, the whole body, with its circumambient atmosphere, were held in attraction round a centre. The notion of the vortex never left me.

"I had another opportunity, on the evening of November 24th last, of witnessing the production of this drapery. Mr. Eglinton was the medium, and the *séance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street. The medium lay on a sofa in our sight; but here again testimony is rendered of far less value on account of the very dim light permitted. What apparently took place was very similar to what I saw with Dr. Monck. A nebulous mass appeared: it seemed to be in a state of constant motion; the medium too, rolled on the sofa backwards and forwards until his whole body was enveloped in a mass of white gauzy drapery. He afterwards stood up draped from head to foot in this white substance. Where it came from I do not know, or how it was made, or what became of it. One must see the same thing again and again, and in very much better light before offering any opinion.

"4. The movements of the forms were constrained and automaton-like. There was an absence of lithe freedom of movement which was very striking. The little girl could clap her hands and ring a hand-bell, and her lips moved as whispering sounds issued from them. The male figure lifted a chair, sat down with difficulty and awkwardness, and, at my request, inscribed some hieroglyphics in my pocket-book. But the movements throughout were unnatural and constrained, as I have before noticed in some of these forms.

"5. Lastly, What was the formative power?

"I believe it to be one external to the figure. I believe them to be pieces of animated spirit-sculpture controlled *ab cætrâ*, possibly in a manner analogous to that in which a mesmeriser controls the movements of his subject. Everything pointed to this conclusion—the constrained attitudes, the movements so automaton-like, the hollow, sepulchral voice; speaking, too, a language unknown to the Egyptian figure; the reiterated refreshing of the forms from the body of the medium, and the motion of a number of molecules temporarily held in attraction round

* *Spiritualist*, Dec. 22, 1876.

† *Spiritualist*, May 18, 1877.

‡ Mr. Colley, *Spiritualist*, Oct. 3, 1877; *Medium*, Oct. 12, 1877.

a centre of force, which was prominent to my mind throughout: all this favours the idea of external creation and control. Who the operator was I do not know; but I believe him to be distinct from that specimen of his handiwork which I saw. If he can make drapery, and hair, and flesh, and metal, so that they present to my eye the self-same appearance as those objects naturally do, then it seems to me that I must know very much more of him and of his resources before I can accept these forms as any evidence of identity. It seems to me that, as the same pabulum under the formative will of the invisible operator took shape as a hehnet or a band, as drapery or a head of hair, as in the one case there resulted a girl and in the other a dusky man of stalwart size, so at the same irresponsible dictation there might have stalked amongst us a red Indian brave or a Hottentot squaw, a counterfeited presentment of great Cæsar, or of any other historic or unknown character that fancy might dictate. It seems to be a mere question of the shape of the mould or direction of the plastic skill of the invisible operator.

"For this very sufficient reason no evidence of identity can at present be had from these form manifestations—at least to the public. I can understand persons who are in constant association with a particular spirit thus presenting himself, becoming convinced of his moral consciousness, and believing his statements. But for the public it would seem to be waste time to attempt to gain evidence of personal life after death from such phenomena. It is best, surely, to view them simply as phenomena, without vexing ourselves with complicated questions of identity, or endeavouring to make the facts carry conclusions which they will not bear. As phenomena, they are presented for investigation: of their objective reality no doubt can exist in the mind of any informed man. But beyond that all is darkness, illumined only by fitful gleams of more or less probable speculation.

"The thing itself is there, but by what method it has been formed, what its source and object, whether it is an animated statue or a spiritual being encrusted with molecules of matter? whether, if so, it be of our race or not, and, most important of all, what is the power that lies behind it? what the formative intelligence that can create and destroy in this wise? These are questions which remain for solution, and which will be solved, not by wild guesses or enthusiastic speculations, but by sober, patient, and protracted investigation."

At the close of the reading of the foregoing paper, the chairman expressed the opinion that cabinets must be abolished before much progress in the knowledge of the nature of the phenomena can be made. Perhaps the awkward movements of some of these forms were due to their possessors coming suddenly within the influence of gravitation.

Dr. Wyld said that Mr. Colley had stated that he had seen these forms grow from the size of a doll to that of a man, which would tend to prove that the materialised figures were automata produced by spiritual force. If so, as automata, their outward appearance gave no proof of identity; their producers might be able to copy features, and "to deceive the very elect." Mr. Colley had told him that the clothes of Dr. Monck rotted quickly; might this not be due to some of their constituent particles being used in the processes of materialisation, and afterwards returned to him somewhat, say, in the condition of shoddy? (Laughter.)

Mr. Charles Blackburn, of Didsbury, stated that Miss Kate Cook had been giving *séances* in his house, and that one of her spirits had told him that the spirit drapery was not brought into the room in the condition in which it was shown to the sitters, but it was carried in a "fluidic" state. He then described the *séance*, the details of which he had previously published in *The Spiritualist*.

Mr. Mawson and Mr. Ashton complained that in consequence of the platform being placed at the extreme end of two rooms, the listeners in one of the rooms could not hear most of the remarks of the various speakers.

Mr. Thomas Shorter thought that experiments to determine the relative weights of the forms and mediums during the manifestations would be of value. The sitters might also be weighed. Mr. Colley and Mr. Stainton-Moses had made no mention of the place in which the three *séances* with Dr. Monck had been held; if such astounding phenomena took place in the rooms of the medium, or of any spiritual institution, or anywhere where bias in their favour might be supposed to prevail, latent suspicion would exist in the minds of many persons, and it ought to be eliminated, although he did not for a moment wish to suggest that such suspicion would rest on a just foundation. Observers should not be too hasty in attempting to explain by a single theory various phenomena differing perhaps in their nature, and not to be run at desire into one mould.

Mr. Charles Blackburn thought cabinets to be useful in conserving force at materialisation *séances*, and light at times had a painful effect on the medium. Once the spirit asked him to suddenly turn a strong light upon the medium at a critical stage of the manifestations, and, with a shriek, the entranced medium flew upwards, whirling in the air, and fell flat on the floor, with her head under a chair. He expected to find her injured, but she was not hurt.

Signor Rondi said that he had held both hands of the medium who was developing under Mr. Blackburn's guidance, and had seen a figure grow behind the medium until it was three or four inches taller than herself, then going down to the floor, leaving only a piece of white drapery to be seen, and up again close to the medium, and speaking to them both. The spirit had considerable weight; he ascertained this by asking her to stand upon his hand, which she did, his hand being also close to the medium's boots; the spirit had no boots. He had also seen forms growing from her side, and several times from near her feet, he meanwhile holding the medium's hands. He had seen a little girl about three years old materialised at the same time as a full-grown figure, and had seen these two spirits and the medium together. The face of the child was draped, but the child could run about, and he had

examined its little flexible hands. He had also seen both spirit and medium walking in the room together. There was a good light.

The Chairman wished to know whether these things took place in the house of the medium.

Signor Rondi said that he had had materialisations with her in his own rooms, as well as at her own home, and that Mr. A. R. Wallace had been present at one of the *séances* in the former place. Mr. Wallace remarked on the occasion that a large box would be required to pack away all the white drapery in which the form was clothed. Mr. Wallace, at request, followed the spirit into the cabinet, but found that it had gone, drapery and all; there was nothing there but the entranced medium.

The Rev. Thomas Colley had had a *séance* on the previous Friday, and not in the house of the medium. A form came from behind the edge of the table; at first it was a perfectly human form, much like a little doll. The thought had struck him that the medium in these manifestations might be in an analogous position to that occupied by a lens in respect to light, and that, as the conditions on the spiritual side of him varied, so did the objective forms presented to human observation. He thought cabinets should be disused, but not suddenly and arbitrarily. Not only did Dr. Monck's clothes decay rapidly, but the silver in his pockets blackened speedily in consequence of some chemical action.

Miss Kislingbury wanted to know whether Mr. Eglinton's face was seen during the *séance* mentioned by Mr. Stainton-Moses. Was it a case of transformation of the medium, and not of materialisation?

Mr. Blackburn said—"But how about transformation into a baby?" (Laughter.)

Mr. Stainton-Moses replied that there was no doubt it was a transformation; no secret was made of the fact. Mr. Shorter appeared to have forgotten how he had searched and sealed the room in which Dr. Monck's *séances* took place; the only window looked into a deep well at the back. He should like to get one of the forms into a corner to see what would become of it; somebody once suggested shooting one of them, but he replied—"Don't shoot it, give it to me; I should like to try experiments with it." (Applause). The "hieroglyphics" written by the figure he had described were only scribble—no hieroglyphics at all.

The proceedings then closed with the usual votes of thanks.

At the next meeting a paper will be read by Dr. Wyld. These meetings are gradually exciting as much interest as the early Gower-street and Beethoven Rooms spiritualistic conferences.

In the course of the recent controversy in the pages of *Nature*, Mr. Crookes exhibited Dr. Carpenter in his true colours with well-deserved severity.

COULD not various spiritualistic societies and private individuals give Mr. Coates, of Liverpool, engagements enough to bring him to London for a week, to show mesmeric experiments in public? Is there a field for him in the metropolis?

MR. J. W. FLETCHER, trance medium, will deliver an address at the East-end Spiritual Institution, 15, St. Peter's-road, Mile end, London, on Sunday evening next, at seven p.m.; subject—"Who are the Christians?"

MR. MORSE'S APPOINTMENTS.—On Sunday next Mr. J. J. Morse will deliver a trance address in the Spiritualists' Hall, Newgate-street, Newcastle-on-Tyne, at 6.30 p.m.; subject, "The Spirit-Life." On Monday evening he will deliver an address in the same hall, at 8 p.m., the subject to be chosen by the audience. On Tuesday evening Mr. Morse will deliver a trance address, at the Excelsior Circle, South Shields; and on Wednesday, December 5th, he will deliver a trance address at Sunderland.

NEWCASTLE PSYCHOLOGICAL SOCIETY.—The committee of this society desires to acknowledge with thanks the following gifts to its library, viz., one copy each of Swedenborg's *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, *The Four Leading Doctrines*, *The Apocalypse Revealed*, and *The True Christian Religion*, from the Swedenborg Society; three vols. (bound) *Banner of Light*, and three vols. (bound) *Religio-Philosophical Journal*, from Mr. J. N. T. Martheze; a presentation copy of the *The Lazy Lays*, from the author, Mr. W. H. Harrison; one copy each of Kardec's *The Spirit's Book* (Blackwell), Barker's *The Mental*, Denny's *Alpha*, Crookes' *Researches*, Tappan's *Discourses*, and Crosland's *Apparitions*, from Mr. Joseph Skipsey; the first seven vols. of *Human Nature*, from "A Friend"; and copies of Mr. Morse's *Leaves from my Life*, from Mr. W. Hunter and Mr. H. A. Kersey.

MR. COLVILLE'S SUNDAY SERVICES.—On Sunday next Mr. W. J. Colville will deliver an inspirational discourse in the Cavendish Rooms, Mortimer-street, Regent-street, London, on "The Day of Judgment from a Spiritual Standpoint." The service will commence at 11.15 a.m. punctually. In the afternoon, at 3.15, the first of a series of discourses will be given at Salisbury Hall, 429, Oxford-street, the subject, by particular request, "Marriage." Questions are invited, and an extemporaneous poem will be uttered at the conclusion of the discourse; all seats free. On Monday last Mr. Colville delivered a discourse on "Vegetarianism," in Langham Hall, followed by replies to questions, and two impromptu poems, one on "Reincarnation," the other on "Charity." Miss Chandos Leigh Hunt presided. In the course of her remarks from the chair, she stated that the meetings had by no means proved financially successful, and that there was an average loss of £1 2s. every week. At the close of the meeting it was decided to continue the lectures for the three following Mondays—December 3rd, 10th, and 17th—and then stop them. Mr. Colville requests Spiritualists to do all in their power to secure larger attendances.

THE ANTIQUITY OF THE CONTENTION BETWEEN
SPIRITUALISM AND MATERIALISM.

TURNING to Plato's works* in my study of the controversy between the Materialist and Spiritualist school, I have been much impressed by finding ascribed to Socrates and his friends in *Phædo*, the very difficulties and arguments which appear as new in the modern discussion. These help to confirm me in the persuasion that it is in the alleged facts and phenomena, reaching Spiritualists and Psychologists in their unpretending investigations, that any *knowledge* is ever to be acquired. I give some extracts bearing on present opinions and which will possibly aid those who may not have an opportunity of turning to the volume themselves.

Socrates is discoursing with Echeocrates, Phædo, Appole-dora, Cebes, Simmias Crito, and others, at their last interview with him on the day he is to die. In reply to an observation by Crito he says, "I now wish to render an account to you of the reason why a man who has really devoted his life to philosophy, when he is about to die, appears to me on good grounds to have confidence, and to entertain firm hope, that the greatest good will befall him in the other world when he has departed this life. How this comes to pass I will endeavour to explain. . . . Many who rightly apply themselves to philosophy, seem to have left all others in ignorance that they aim at nothing else than to die and be dead. If this be true it would surely be absurd for them to be anxious about nothing else during their whole life and then when it (death) arrives, to be grieved at what they have been long anxious about, and aimed at."

Simmias, upon this, smiling, says:—"Socrates, I think that the multitude if they heard this, would think it very well said in reference to philosophers, and that our countrymen particularly would agree with you that true philosophers do desire death, and that they are by no means ignorant that they deserve to suffer it."

After some intermediate discussion, Socrates remarks:—"It has then in reality been demonstrated to us that if we are ever to know anything purely, we must be separated from the body, and contemplate the things themselves by the mere soul."

Cebes, farther on, then takes up the discussion saying:—"Socrates, what you have said about the soul will occasion much incredulity in many, from the apprehension that when it is separated from the body it no longer exists anywhere, but is destroyed, and perishes on the very day in which a man dies, and that immediately it is separated and goes out from the body, it is dispersed and vanishes like breath or smoke, and is no longer anywhere."

On this Socrates enters on the argument that the soul goes to Hades after death, and concludes it by remarking "that it seems to me, Cebes, that such undoubtedly is the case, and that we have not admitted these things under a delusion, and that it is in reality true. . . . That the souls of the dead exist and that the condition of the good is better, and of the bad worse."

Following on a long disquisition that knowledge is but memory or reminiscence of facts ascertained through the senses, Socrates asks, "Did we not sometime since say that the soul when it employs the body to examine anything, either by means of the sight or hearing or other sense . . . is then drawn by the body to things that never continue the same, and wanders and is confused, and reels as if intoxicated through coming into contact with things of this kind."

Passing by other contentions between Socrates and his companions, I come on what seems pregnant with cogent thoughts for us to-day, when Socrates exclaims, "The lovers of wisdom know that philosophy, perceiving their soul obviously bound and glued to the body, and compelled to view things through it, as through a prison, and not directly by herself," . . . "gently exhorts it (the soul) by showing that the view of things by the eyes is full of deception, as also through the ears and other senses, persuading an abandonment of these (the senses), so far as it is not absolutely necessary to use them, and advising the soul" . . . "to consider nothing true which she views through the medium of others which differs under different aspects; a (varying)

thing of this kind is sensible and visible, but what she herself perceives is intelligible and invisible."

Further on Simmias says:—"It appears to me, Socrates, probably as it does to you with respect to these matters, that to know them clearly in the present life is either impossible or very difficult." . . . "I therefore shall not be ashamed to question you," . . . "for to me, Socrates, when I consider the matter both with myself and Cebes, what has been said does not appear to have been sufficiently proved." . . . "Any one might use the same argument with respect to harmony and a lyre and its strings; that harmony is something invisible and incorporeal, very beautiful, and divine, in a well-tuned lyre; but the lyre and its strings are bodies, of corporeal form, compounded and earthly, and akin to that which is mortal. When any one, then, has either broken the lyre, or cut or burst the strings, he might maintain from the same reasoning as yours, that it is necessary the harmony should still exist and not be destroyed; for there could be no possibility that the lyre should subsist any longer when the strings are burst, and that the strings which are of mortal nature should subsist, but that the harmony, which is of the same nature, and akin to that which is divine and immortal, should become extinct and perish before that which is mortal; but he might say that the harmony must subsist somewhere, and that the wood and strings must decay before it can undergo any change. For I think, Socrates, that you have arrived at the conclusion that we consider the soul to be pretty much of this kind, that our body, being compacted and held together by heat and cold, dryness and moisture, and other such qualities, our soul is the fusion and harmony of these when they are well and duly combined with each other." . . . "Consider, then, what we shall say to this reasoning, if any one shall maintain that the soul being a fusion of the several qualities of the body, is the first to perish in that which is called death." Upon which Socrates, looking steadfastly, as he was generally accustomed to do, and smiling, said, "Simmias indeed speaks justly; . . . he seems to have handled my argument not badly."

Cebes is then asked by Socrates to give his version of the argument as it strikes him, and a discussion ensues, not so interesting perhaps as to be quoted, tending, as it seemed, to renew the doubts and difficulties in their minds which Socrates had been attempting to remove. Socrates then warns them not to act as philosophers do in their discussions, "For they, when they dispute about anything, care nothing at all for the subject about which the discussion is, but are anxious about this, that what they have themselves advanced shall appear true to the persons present."

I shall quote only one or two paragraphs more, inviting your readers to go to the text itself, as in Cary's translation, for Socrates' reply at length to Simmias and Cebes. But here is one suggestive paragraph in it: "When I, Socrates, was a young man, Cebes, I was wonderfully desirous of that wisdom which they call a history of nature; for it appeared to me to be a very sublime thing to know the causes of everything, why each thing is generated, why it perishes, and why it exists." . . . "Whether the blood is that by means of which we think, or is it air or fire, or none of these, but the brain that produces the perceptions of hearing, seeing and smelling; and that from these come memory and opinion, and from memory and opinion, when in a state of rest, in the same way, knowledge is produced?"

Without following the somewhat discursive subjects which after this engaged the attention of the disputants till the hour was reached for Socrates' departure, I feel that even in the foregoing imperfect extracts I may have supplied a mirror, as it were, in which modern philosophers and disputants may see features not very much unlike their own. Without quoting modern names, will any one man of science of to-day claim to have an intellect more advanced than that of Plato or Socrates; and, if not, will he and his brethren claim that by the scalpel or microscope in their, let us admit, more dexterous hands, they have found out or even advanced our ideas, not to say knowledge, one hair's breadth, as to what the intellect of Socrates was, or what their own continues to be?

That Socrates passed from this world believing, in spite of all difficulties, nay, impossibilities of proof, that he was

* *The Works of Plato*, chiefly from the text of Stallbaum, by Henry Cary, M.A.

going to another. I finish by quoting his words in reply to Crito's query: "But how shall we bury you?" "Just as you please," he said, "if only you can catch me and I do not escape you;" and at the same time, smiling gently, and looking round, he said, "I cannot persuade Crito, my friends, that I am Socrates who is now conversing with you, and who methodises each part of this discourse; but he thinks that I am he whom he will shortly behold dead, and asks how he should bury me? But I seem to have argued to him in vain, that when I have drunk the poison I shall no longer remain with you, but shall depart to some happy state of the blessed."

Let me conclude with the last recorded words of this man, who, we may say with Echecrates, was "the best of all his time that we have known; and, moreover, the most wise and just." Socrates said, "Crito, we owe a cock to Æsculapius; pay it, therefore, and do not neglect." Can no modern Crito persuade the Socrates of the present day, wise and just though they be in their own opinions, also to sacrifice a cock to Æsculapius in the shape of their prejudices against alleged facts around them? B.

THE CAREER OF COLONEL HENRY S. OLCOTT.

BY C. C. MASSEY.

DR. CARPENTER having spoken (as usual, upon mere hearsay) in terms of offensive disparagement of my friend, Colonel Olcott, in a footnote to his article in *Fraser*, I ask leave to place before your readers some particulars respecting the literary, scientific and public career of this honourable and not undistinguished gentleman, which I obtained from him during my stay in New York two years ago, when I was honoured with his intimate acquaintance. A day or two before I left for England, it occurred to me that before very long the question might be asked here, "Who is this Colonel Olcott, who makes these amazing statements to the world?" and that it would be desirable that there should be some one able to reply upon the spot. Accordingly I got my friend to give me a history of his antecedents, which he not only did, but accompanied it with plentiful vouchers in the shape of original letters, documents, and other testimonies, understanding my object, and good-humouredly proffering proofs which one gentleman could not ask of another without immediate and business-like occasion.

At a very early period of life Colonel Olcott was called upon to make his own way, and soon learned that knowledge of the world and of mankind which of all knowledge is the least favourable to a habit of credulity, or to deception by impostors. He travelled, and rubbed shoulders with all kinds of people; and at forty-three, when I made his acquaintance, was about as hard-headed, and as little disposed to an innocently charitable estimate of character or pretensions as anybody I ever met. Agricultural pursuits and inquiries first engaged his attention, and were, I believe, the occasion of his early travels. He became a recognised authority on these subjects, was the author of three works on scientific agriculture; one, on the Chinese and African sugar-cane, which passed through seven editions. He was for some time agricultural editor of the *New York Tribune*, and correspondent of our *Mark Lane Express*. His Government offered him a commissionership of agriculture. While yet young, he became a lawyer, not practising in the courts, but advising and transacting business in chambers. During the war with the South, he was appointed special counsel for the War Department, and was connected with that office for three or four years. In the course of that employment he was largely concerned in the prevention of frauds upon the Government, examined about two thousand witnesses a year, and saved the Government three or four millions of dollars. He was afterwards retained also by the Navy Department. Much of this employment was administrative rather than legal, and such was the reputation he acquired as a military organiser, that, at the conclusion of the war, he was offered the important post of Military Governor of Virginia, one of the chief lately insurgent States. This, however, he declined, preferring the independence of a private career. He resumed his practice as a lawyer, and was elected secretary to the Insurance Convention, a body formed by the Insurance Commissioners of the several States with the view of harmonising

the laws and official rules of the States respecting such companies. Colonel Olcott is the author of a Consolidation Statute, and of two large volumes of Reports on Insurance, which have been very favourably reviewed. He is also the author of a work on Genealogy, and is well known in America as a journalist and pamphleteer on many subjects. He also holds medals from scientific bodies. Now I would ask, is this a man whom, if he were an Englishman, Dr. Carpenter would venture to publicly describe as a "gobemouche?" or, if he did, would not the offensive attack be reprobated by public and literary opinion? But putting aside the discourtesy, look at the circular reasoning implied in this sort of judgment. A testifies to what B, C, and D. consider, without examination, to be incredible. They therefore call A (as they can't doubt his honesty) credulous, or "gobemouche." Then E (Dr. Carpenter), who professes to examine, wants to know what A's testimony is worth. So he goes to B, C, and D, and asks them what sort of a person A is. Of course they say, "Oh, credulous—a gobemouche," and then he gravely quotes this judgment, or rather makes it his own, as a reason for discrediting A's testimony! Hitherto I have spoken no word of disrespect of Dr. Carpenter, unless to advert to the prejudices and prepossessions under which we Spiritualists all believe him to labour on one subject. I have always felt grateful to him for the physiological information his books have imparted to me, and for making pleasant reading of a hard study. I have also thought he behaved not unfairly to Dr. Slade at the time of our great trouble last year, and have regretted that the introduction by other men of "science" of the new method of scientific investigation by police-court prosecutions (to which Dr. Carpenter distinctly refused to be a party), prevented his pursuit of inquiries, which I still verily believe would have led to a change in his opinions, and to a very different use of his influence. And no one has more reason to regret this than Dr. Carpenter himself. He publicly admitted (and the admission should be remembered in his favour) that he had become interested in an investigation with Slade, and had that investigation proceeded with success, as it undoubtedly would have done, at Dr. Carpenter's own house, Dr. Carpenter might have had the honour of anticipating the judgment, which, if recent intelligence from Germany be correct, may very shortly rebuke the intolerance and stupidity that have disgraced this country. But unfortunately Dr. Carpenter has missed his opportunity; and preferring the prepossession of a lifetime, and the estimation of his scientific contemporaries to the enduring fame that awaits Mr. Crookes, has devoted himself to a fresh assault upon truth, and to misrepresentations of its upholders. The Englishmen whom he has attacked are well able to defend themselves, and one of them has already given Dr. Carpenter cause to regret some parts of his article in *Fraser*. The short account I now furnish of Col. Olcott may enable your readers to judge whether Dr. Carpenter is more likely to be justified in an ignorant contempt based upon prejudiced reports of an absent foreigner.

I may add that the reference to Col. Olcott is peculiarly inappropriate, seeing that no one has gone further than that gentleman in public and unsparing exposure and denunciation of fraud, folly, and excess connected with American Spiritualism—a course of conduct that has often brought him into collision with credulous enthusiasm.

Temple, November 26th.

BIRTH.—Mrs. Wallis, wife of E. W. Wallis, trance medium, 15, St. Peter's-road, Mile-end, of a son, on Saturday, November 24th.

EXPERIMENTS ON THE MESMERISING OF ANIMALS.—Mr. C. C. Massey will preside at the fortnightly meeting of the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Hackney Downs, London, E., on Monday evening next, the 3rd instant, when Mr. W. H. Harrison will read the second part of his paper on "Experiments on the Mesmerising of Animals," and Dr. Carpenter's communications upon the subject will be brought before the meeting. The adjourned discussion will then take place. Ladies and gentlemen interested in the subject are invited to attend. Doors open at 7.30 p.m.; chair to be taken at 8.15 p.m. precisely. Those who have made experiments on the mesmerising of animals are requested to send the particulars, with full details, without delay, to Mr. W. H. Harrison, 38, Great Russell-street, London. A few of the accounts already sent to him cannot be used, because precise details, necessary for the proper verifying and understanding of the cases, have been omitted.

THE SLATE-WRITING PHENOMENON AGAIN.

BY EPES SARGENT.

IN one of my recent communications to you on the subject of the slate-writing phenomenon, in the presence of the medium, Charles E. Watkins, I referred to the experience of Mr. Timayenis, a Greek gentleman, as corroborative of what I myself had witnessed. He is connected with an "educational institute," at Springfield, Mass., and Mrs. Louisa Andrews, of that city, formerly a contributor to the *London Spiritual Magazine*, and who is favourably known to Spiritualists, being informed of my wish to get further particulars, kindly called on Mr. Timayenis. The following extract from her letter to me, dated Springfield, November 11th, 1877, will tell the rest:—

"I made inquiries as to where Mr. Timayenis was to be found. Mr. Stebbins, the principal, informed me that he made his home in Holyoke, but that I could see him any day at the school. Last evening Mr. Timayenis, having heard that I desired to see him, very kindly called upon me. He is a fine manly-looking fellow, with clear eyes, strong white teeth, and altogether such evidences of bright, all-pervading life and health as are too rarely seen in Americans. He corroborated fully the statement which we saw in print, and which was published with his approval. Being entirely sceptical, it was only by the urgent entreaties of a friend that he was induced to call upon Watkins. On slips of paper, which he afterwards rolled into pellets, Mr. Timayenis wrote (making sure that the medium could by no possibility read them) several names of non-existent people, but among them that of his grandfather. He said to me, 'His is a very singular and polysyllabic name, one that, if I should pronounce it for you several times, I think you would not be able to repeat?' Mr. Timayenis held the slate himself, Watkins merely touching the corner of it, and keeping his hand in sight and motionless. His grandfather's name was then written on the slate, and *with it a communication in perfectly correct Greek*. Mr. Timayenis said to me, 'It was a singular thing; one I can never forget all my life; I cannot account for it, but it was just as I have told you.' He speaks very good, though peculiar English, and his manner and bearing are those of a gentleman."

Will such accumulations of testimony as we are daily getting in regard to this slate-writing phenomenon, have any effect upon the minds of your incredulous physicists? Or shall we be told that it requires an "expert" to say whether a clean slate was held out, and writing got independently of human touch? Well is it asked, "What expert in any science, art, or trade, is better qualified to testify to the fact, than any shrewd, careful, cool-witted man, who can tell his right hand from his left, has steady nerves, and a sound mind in a sound body?" This prattle about its requiring *experts* to satisfy one whether this purely simple phenomenon of independent slate-writing is genuine or not, is all uttered either in ignorance of the actual conditions, or in a preposterous assumption of superior cleverness.

It is truly remarked by Dr. Carpenter:—"That while *ordinary* evidence may very properly be admitted as adequate proof of any ordinary occurrence, an *extraordinary* weight of evidence would be rightly required to establish the credibility of any statement that is in itself inherently improbable; the strength of the proof required being proportional to the improbability."

Admitted. But who that has kept track of the well-attested published proofs of independent slate-writing in the light, under conditions precluding fraud, can deny that we do most incontestably present "an *extraordinary* weight of evidence?"

Let me assume that Mr. Serjeant Cox and Dr. Carpenter are equally respectable as veracious witnesses. Now, what is there in Dr. Carpenter's training or experience to make his testimony more trustworthy in regard to so simple a phenomenon as that I have mentioned? Plainly, the common sense of those who read and weigh our facts, and who consider the number of intelligent persons by whom they are corroborated, will incontinently reject any theory that would explain away those facts either by the supposition of fraud, or by that of "prepossession and expectancy."

I think it is Mr. A. R. Wallace who quotes from La

Place (*Essai sur les Probabilités*) the following pertinent remark, which I would commend to the attention of those who say that any amount of testimony in support of what seems to them a miraculous occurrence, must not be admitted by scientific minds:—

"Any case, however apparently incredible, if it is a recurrent case, is as much entitled to a fair valuation, under the laws of induction, as if it had been more probable beforehand."

This independent slate-writing is a "recurrent case," attested as taking place under a great variety of conditions, some the most perfect and irresistible, by men and women of unquestioned ability, good sense, and veracity. May we not now reasonably accept it as a fact of nature, placed beyond all cavil and question by what Dr. Carpenter calls "an *extraordinary* weight of evidence?"

You may think I am hammering away at this slate-writing phenomenon overmuch. But no. I take my stand by it as a representative fact in phenomenal Spiritualism, demonstrated and demonstrable, occurring in broad daylight, and frequently (as in my case and that of Mr. Wetherbee) under all the conditions demanded by the most exacting scepticism. From this fact we must not allow the Carpenters, Lankesters, Stephenses, F. Harrisons, Huxleys, and Tyndalls to get away by trying to give a bad name to the stupendous subject we are investigating, calling it "Yankee conjuring," "filth," "a disgusting subject," "intellectual whoredom," &c.

I am not surprised that there is so much wrath mingled with their affectation of a purely scientific opposition; for their language indicates *personal* feeling. They are as bitter and scurrilous as Horky was towards Galileo. As my excellent and gifted friend William White (author of the best *Life of Swedenborg*) well remarks of these invectives: "Such expressions of feeling are highly encouraging. Their ferocity is begotten of fear." The *opinion* which some of these men "have converted into a *dogma*," that there is no future life, is consigned to the limbo of exploded errors if our facts are scientifically established, like this fact of slate-writing. As Mr. White says: "We thus naturally come in for the especial savagery," indicated in the expressions I have quoted. Go on, gentlemen! Give full vent to your anger. Your time is short; and we have the patience of those who *know* while you *conjecture*.

Boston, Mass., Nov. 14th, 1877.

READINGS BY MR. AND MISS DIETZ.

THIS (Friday) evening, at the Langham Hall, 43, Great Portland-street, London, W., some readings and recitals will be given by Miss Ella Dietz and Mr. Frank Dietz, who have done so much at various times, to aid in entertainments inaugurated for the benefit of Spiritualism. Their recitals are of a refined and interesting character.

Last week we announced in error that the entertainment would be given next Monday, but in reality it comes off to-night, and the following is the programme:—Part I.—"Babie Bell" (T. B. Aldrich), Miss Ella Dietz; "Chiquita" (Bret Harte), Mr. Frank Dietz; "The May Queen" (Alfred Tennyson), Miss Ella Dietz; "Luke" (Bret Harte), Mr. Frank Dietz; "The Swineherd" (Hans Christian Andersen), Miss Ella Dietz; "The Northern Farmer" (Alfred Tennyson), Mr. Frank Dietz. Part II.—"Romaunt of the Page" (Mrs. E. B. Browning), Miss Ella Dietz; "The Society upon the Stanislaus" (Bret Harte), Mr. Frank Dietz; "Mother and Poet" (Mrs. E. B. Browning), Miss Ella Dietz; "Dows Flat" (Bret Harte), Mr. Frank Dietz; "Count Gismond" (Robert Browning), Miss Ella Dietz; "The Lost Heir" (Tom Hood), Mr. Frank Dietz.

A considerable number of tickets has been sold, and we hope Spiritualists will do what they can to ensure a large attendance.

PROFESSOR GREGORY'S "ANIMAL MAGNETISM."—*Animal Magnetism; or, Mesmerism and its Phenomena* (William H. Harrison, 38, Great Russell-street), by the late Wm. Gregory, M.D., F.R.S.E., is a reprint of a work that will do much to redeem its subject from most unmerited neglect, and even occasional obloquy. Professor Gregory's name carries with it all the weight of his unquestioned talents, besides the prestige of his position as Professor of Chemistry in the University of Edinburgh. In face of such credentials, it is in vain for fifteenth-rate apothecaries to smile at the array of marvellous facts contained in the volume. They have long ago told us we must believe them and not our senses; but when our own senses are confirmed by the lucid scientific testimony of such a man as Professor Gregory, we accept the facts, and doubt the omniscient apothecaries. The book is a most valuable one; and Mr. Harrison has spared no trouble or expense to make it worthy of its subject and author. It is a model of typography, and everything that makes a book pleasant to read.—*Kensington News*, Nov. 24th.

FORM MANIFESTATIONS.

THROUGHOUT the whole history of Spiritualism, those phenomena have in the long run been obtained with power, which at first presented themselves only in weakness, and when the medium was perfectly happy in consequence of being surrounded by good conditions. And throughout the history of Spiritualism the phenomena at first obtained in darkness or in gloom have, as time passed away, been more or less perfectly presented in the light. All the phenomena are interlinked, and evolved through different mediums in somewhat the same order of sequence, in obedience to irrevocable law. Raps and table-tiltings are usually the beginning of physical mediumship; voices in the dark and materialised hands which carry objects in the dark, and the presence of a power which can release the medium from the securest bonds, mark the next stage; then the hands and the faces which produce the voices begin to show themselves from cabinet apertures, or from under a table, or anywhere where shade prevails; and lastly, we have the presentation, by the assistance of a cabinet, of full forms robed in white, usually bearing a strong resemblance to the medium, although sometimes the medium has been scientifically demonstrated to be inside the cabinet at the time the figure was outside; and, in rare instances, the medium and forms have been seen together. Sometimes the medium's form, released from the securest bonds, and transfigured, has been presented in what is called a "form manifestation." All, however, are not of this nature, some being true materialisations, as Mr. Charles Blackburn pointed out last week, to the amusement of the company, when he asked how a living baby could be a materialisation of a full-grown medium.

Now we are beginning to enter upon the stage—expected and hoped for by the few who had long closely studied the facts—of the abolition of the cabinet; and shall probably before long see in the light, in the homes of private investigators, two living human forms, where only one, visible to mortal eye, had existed before. And it should be remembered that this will be but the making visible to the eye of some of the powers which for years have produced physical effects in the dark, while the medium has been held hand and foot.

Some of the most remarkable of the more recent phenomena have been produced through the mediumship of Dr. Monck; others through that of Mr. Williams; others through that of Mr. Eglinton; others again through that of Miss Kate Cook. Of late, too, we have been told that Mr. John Haxby, of 8, Sandall-road, Camden Town, is getting powerful materialisations; in a short time we will examine and publish some of the facts. Mr. Olive, of 15, Ainger-terrace, Primrose-hill, tells us that he has seen a bearded form appear through Mr. Haxby's mediumship, and that he saw that the beard grew from the skin, and was not a false one, whereas Mr. Haxby has no beard. Some years ago the earlier phenomena through Mr. Haxby's mediumship were described in these pages, and since then he has been developing them in semi-privacy.

MESMERIC HEALING.

THE following clearly written certificate as to the power of healing by laying on of hands, is by Mr. George Heaton, Barrister-at-Law, Easton Rectory, Wickham Market, Suffolk, and has been handed to us for publication by Mr. James Regan, of 2, Vernon-place, Bloomsbury, London:—

November 26, 1877.

I certify that my daughter, aged twelve, was brought round by the mesmeric powers of Mr. James Regan, a few weeks ago, from a complication of maladies, including the acutest form of liver disease, which had reduced her to the point at which her life was absolutely despaired of. She had been treated, during seventeen weeks, by no less than four legally qualified medical practitioners, whose best skill—as I am bound to assume—resulted in the conclusion that there was no hope of saving her life. She was in a condition of extreme emaciation, constant and agonising pain, and deprived of all healthy sleep, when Mr. Regan first saw her. The first result of his mesmeric influence was a blessed sleep; and the consequence of that influence, exerted at intervals during twelve days, is that the patient is now on the fair road to recovery. Considering that acute and incomprehended internal diseases are even more common than the cases of failure on the part of legally qualified physicians to cure them, I have thought it my duty to give, above my signature, the above statement.

GEO. HEATON.

"LONDON, CHATHAM AND DOVER."

BY FLORENCE MARRYAT.

PITCHY darkness; foggy grimness;
Torrents of descending rain;
Through the smoke, and smell, and dimness,
Thus I see the place again.

Trains in-coming, trains out-speeding;
Passengers imploring aid;
Busy porters never heeding
Hoarse demands for luggage strayed.

Whilst along the lines, the vanguard
Of the public papers run—
"Daily! Graphic! Evening Standard,"
"Punch, sir! Judy—Echo—Fun."

In the cheerless room for waiting,
Furnished in a style severe,
Weary travellers, tired of "baiting,"
Criticise each other's gear.

Whilst th' attendant round them hovers,
All expectant of their cash,
Opening door, a head discovers,
"Any lady here for —?"

On the platform, patter, patter,
Ceaseless falls the drenching rain;
Ding-dong! ding-dong! noise and clatter;
"Bless me! Henry! that's our train."

Hurry scurry—talking, rushing,
Through the smoke and fog and clay;
Clang of bells, and porters pushing,
Off they go upon their way!

Backward, then, in mental mut'ny,
Turn I to the vacant room—
Heedless of attendant's scrut'ny,
Heedless of the cold and gloom.

What is this that rises o'er me,
As the bustle disappears?
Why should the old scenes before me,
Smite as with a sense of tears?

'Tis the bridge that, stretching over
From the vulgar to sublime,
Makes a cabbage kin to clover,
Links the tragic with the mime;

Which transfigures this wet planking
Till like polished oak it gleams,
And makes coarsest tones take rank in
Angels' whispers, heard in dreams.

So that, weighed down by the feeling
Pressing on my breast like stone,
I am fain to—sobbing, kneeling—
Weep my heart out here alone:

Lay my head against the leather,
Press my lips upon the floor,
Where we walked and talk'd together,
Where we walk and talk no more.

Here, where my heart gauged the boundings
Of a heart I deemed as true,
Every common mean surrounding's
Glorified by thoughts of you!

And I lose the outward grimness:
See no darkness—hear no rain;
Midst the fog, and noise, and dimness,
You are here with me again!

NEXT Thursday evening, December 6th, at the ordinary meeting of the Psychological Society, at 11, Chandos-street, Cavendish-square, London, there will be a discussion "On the Alleged Phenomena of 'Slate Writing,' as described by Mr. A. R. Wallace in his letter to *The Spectator* (6th October, 1877)." Also the adjourned debate on the President's paper, "The Psychology of Wit and Humour."

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.]

MR. CALDER'S ADDRESS.

SIR,—As another member of the British National Association of Spiritualists, will you allow me, after reading Mr. Newton Crosland's letter in your present number, also to express the regret I felt at the time, at a few words which Mr. Calder made use of in the course of his beautiful and teaching address at the opening *soirée*.

I was afraid they would give pain to, and be misunderstood by, both some who heard them, and others who would read them afterwards. Mr. Calder doubtless intended what he said to be simply the expression of his own individual feelings and opinions, although he was speaking as President of the Association at the commencement of a new season, I think he would be the last to wish it understood that the Association and its members endorsed all the views he expressed.

The Association has still to lament the absence of some old members, simply from a misunderstanding of the real position taken from the first on these matters. It was therefore undesirable that anything should be said which unintentionally could be construed into an official expression of either a dogmatic or an anti-dogmatic position assumed by the Association as a body, and it would be a great pity if that old discussion, now happily at rest, should be raised again.

EDWD. T. BENNETT.

Richmond, Surrey, November 25.

SIR,—Disclaiming all desire for theological contention, I ask a small space to notice Mr. Newton Crosland's strictures, in your paper of the 23rd, on my recent address. I am sorry to engage in controversy of any kind, but his unfairness interrupts silence. He charges me with irreverence for Jesus Christ, and, to suit his purpose, suppresses the fact that I styled that personage "the greatest of historical teachers, the medium Jesus Christ" (not simply "that medium Jesus Christ," as Mr. Crosland has it). He quotes part of a statement, sets it up in an offensive manner, and uses it to my prejudice. To my mind, real veneration and reverence for Jesus consists more in the sincere and honest pursuit of His counsels, than in professions of faith in Him, however noisy and exalted.

Nor was it from any design or desire to "misinterpret Christianity" that I ventured upon the address; but on the contrary, with the strongest motives for upholding Jesus's method in its purity and simplicity, being firmly convinced, by lessons from personal experience, of the necessity of separating it from dogmas which frustrate and paralyse.

Mr. Crosland very unnecessarily, and, I may add, unjustifiably, introduces to your readers "two dull impostors" from among his acquaintances, to strengthen his position; but I beg to say that with such respectable allies I have no particle of sympathy. The sentiments abounding in my address are certainly more in harmony with primitive Christianity than "modern thought;" nor do I anywhere perceive the most distant attempt to "supersede Christianity;" but I find a distinct expression of agreement with Jesus's method. I affirm, therefore, that the philosophy of the address is founded on that of Jesus, and based on principles similar to those which He uttered, and which may indeed be fairly called His own. There was accordingly no "slight" on true Christianity, but a marked recognition and approval of it. When, therefore, Mr. Crosland connects by insinuation my address with materialism, and other irrelevant amplifications comprehending reincarnation, I must take the liberty of saying that, until he brings to his aid more accuracy, and a larger measure of charity for his opponents than he appears to have at his command, his extensive acquaintance with Christianity, and his long experience in Spiritualism, bear, in my humble opinion, a poor quality of fruit.

Then as to that "unverified" thing which has startled Mr. Crosland, I repeat, without the least alarm or hesitation, that it is not belief in any person, it is not faith in a physician that cures. Everybody, except, perhaps, my critic, should perceive that the curative power resides not in *faith*, nor in any amount of it, but in the remedy. I might have great faith in one of the Queen's physicians, but if he gave me a wrong medicine it might prove fatal, while the right one would be effective; so that the remedial agent is wholly outside and independent of faith. And as with health so with morals, the medicine for morals being the culture of virtuous principles. This is the truth of truths, *the culture of virtuous principles*; and they who are wise will make it their chief duty.

Having said thus much, very reluctantly, in defence of an address for which I alone am responsible; I beg to add that I do not see what benefit our Association would derive from the protest of one of its members against the utterances of another. In our midst are opinions of all shades of colour: we live in an age of perfect toleration, and are free to express our thoughts: we strive to throw light on all that relates to humanity: seeking truth wherever it may be found, our attitude towards one another should at all times consist of dispassionate consideration. If Mr. Crosland possesses a better light than others on any subject, by all means let us have it, and I venture to think no one will attempt to hinder its exhibition with any protest, solemn or otherwise.

ALEX. CALDER.

Nov. 25th, 1877.

MR. MAITLAND'S NEW BOOK.

SIR,—In expressing my warm thanks to you and Mr. Massey for the intelligent and appreciative notice of *The Soul, and how it found me*, in your last number, I shall be glad if you will allow me to correct what seems to me a somewhat mistaken view of the political purport of the communications received by me.

Very far, indeed, was it from the purpose of *England and Islam* to "aid in perpetuating cruel and oppressive misrule" in the East or elsewhere. On the contrary, the express object of the utterances delivered through me was the prevention of such misrule in the future, by means of such interference by England in the affairs of Turkey as would render supreme her influence for good, and exclude that of any other power. For of no other power could it be said that its interests and those of Turkey coincided. England alone could act unselfishly, in so far as a loss to Turkey could not be a gain to her.

There is, however, a larger and higher aspect of the question. It was shown to me with unmistakeable distinctness, and wholly without anticipation on my part, that England is recognised in the spiritual spheres as holding in the modern world the place occupied by Israel in the ancient world; in that, with all her grossness and other shortcomings, she is among nations the chief, perhaps the only, representative of God, the soul, and the conscience, and that it is through her that the world is to be carried on to that new and higher development in its spiritual consciousness which is to be the realisation of the Christianity, not of the churches, but of Christ. To this end, it is necessary that England hold herself aloof, as a "peculiar people," from entangling alliances with the representatives of the present materialistic *régime* of Europe. For thus only will she be free to accomplish her own development, and become to the nations the Messiah so sorely needed.

It has been shown to me, also, that it is by virtue far less of her physical powers than of her spiritual vitality, that she will be enabled to survive in the coming *melée* of the nations, and fulfil the higher destiny in store for her.

Under the chilling influences of an alliance, such as that projected with Russia, the least developed of European powers, England's chances of attaining the perfection which is her due would be reduced to a minimum. The same may be predicted of European alliances generally. For Europe is too deeply sunk in the materialisms, either of Atheism or Sacerdotalism, for alliances with it to be other than deadly poison to the higher life of England. Her true sympathies are with the prophetic, intuitional, and teachable people of the East, of whom so vast a number have, in so remarkable a manner, been brought under her sway, and between whom and herself the empire of the Sultan is, as it were, the umbilical cord.

Such is the direction in which the utterances in my books point, and in order to announce and promote which I have so unexpectedly been made the mouthpiece of the controlling influences of the system. We are a "Bible people," and are living in "Bible times." But now, as of old, it is necessary that the spiritual vision be open in order to recognise the fact.

I shall be glad if you, or any of your readers, can inform me whether any communication at all resembling that given to me respecting *The Immaculate Conception* has been received before. For myself, it is the loftiest revelation ever made concerning the purpose and scheme of creation, and one that satisfactorily solves all the difficulties, and accounts for all the misapprehensions of theology, while it gives the noblest conception of the end of existence possible to be imagined.

EDWARD MAITLAND.

Paris, Nov. 20th.

MESMERISM.

SIR,—It may be considered as a great misfortune that mesmeric practitioners should be continually obliged to trouble themselves and waste their time in answering the puerile objections of opponents, who refuse to acknowledge the efficacy of mesmerism because the *modus operandi* cannot be satisfactorily explained.

Mesmerisers, when desired to state the why and wherefore of the power of mesmerism to produce sleep, to alleviate and cure disease, should content themselves by repeating the very lucid and satisfactory answer given by Argan, in Molière's *Le Malade Imaginaire*, who, when catechised as to the *modus operandi* of opium in the production of sleep, replied,

"Quia est in eo
Virtus dormitiva,
Cujus est natura
Sensus assoupire."

And, having thus settled the question in choice dog-Latin, might proceed with the more grateful and useful task of treating as many aches, pains, and diseases, as their own health and strength may permit them to attempt.

It is certainly very difficult to understand the so-called explanations of the opponents of mesmerism, when they attribute certain remarkable results to such evidently inadequate causes as imagination, expectation, monotony, and dominant ideas. People who have never studied the subject, nor even seen a single case of the true mesmeric coma, may certainly be pardoned for supposing that "monotony," for instance, might produce sleep, for so, in truth, it might, were the state induced anything like what is generally understood as that of natural sleep. But when, as in the true mesmeric coma, such remarkable phenomena present themselves at the same time as an abnormal condition of the eye, insensibility to pain, a temporary suspension of the senses of feeling, taste, hearing, and smell, except in sympathy with the mesmeriser, and yet with—as in many cases—an actual exaltation of the mental faculties, when, I repeat, all these phenomena present themselves in the same patient, how monotony, or even the now celebrated "dominant ideas" theory, can account for such remarkable results, would require much greater ingenuity to explain than I suspect any of the opponents of mesmerism are likely to possess.

The above phrases—such as "imagination," &c., &c., contemptuously brought forward to explain the *modus operandi* of mesmerism, are generally the pet weapons of offence wielded by certain knights-errant, who may be styled the Don Quixotes of science, who run a tilt against

any discovery—provided it be unpopular—and thus earn a cheap reputation with the million, who innocently take them at their own valuation, and regard them as their natural guides and instructors as to what they should or should not believe, and look up to them as their staunch protectors against every kind of delusion.

With regard to “the imagination” theory, I think that Mr. Harrison, in his interesting lecture on “The Effects of Mesmerism on Animals,” has scarcely done justice to the cases of the two horses, mesmerised and relieved by Mr. H. S. Thompson. I must observe that the two cases occurred in the same stable, and the subsidence of the inflammation in both cases immediately followed the mesmeric treatment; in fact, the relief afforded was evidently not only *post hoc*, but also *propter hoc*, and was quite as satisfactory as if it had been produced by any orthodox medical treatment.

Whether the animals were in a state of “expectancy” of such results I will not undertake either to assert or deny, nor am I prepared to guess what were the ideas dominant in their heads at the time of the experiments.

J. JAMES.

Tottenham, November, 1877.

MR. GUPPY'S “DEVIL.”

SIR,—I feel inclined to send you a few lines in respect to one point in the advocacy of Spiritualism, and the dissemination of a knowledge of its phenomena, which frequently strikes me with astonishment.

That is, the want of discretion, prudence, and good taste, involved both in the private recital of some classes of manifestations to inquirers and sceptics, and in their publication in the spiritualistic press.

One evening lately I was present when a gentleman narrated a variety of apparently foolish and unmeaning, not to say “idiotic” manifestations, to persons wholly strange to the subject. The only result was a query as to the sanity of the narrator. The consequence would be a prejudice against and an obstacle to the reception of “Spiritualism” in any shape.

Much that appears in print is also, I think, open to similar objection. But the special cause of my now wishing to call attention to the subject is the article entitled “An unexpected visitor—a Devil,” in your last number. If I were advocating the cause of “Christianity” in a heathen country and carrying on a paper circulating among the resident “Christians,” and intended to promote its acceptance by an unbelieving public, I do not think I should occupy my columns with stories of low public-house life in London, even though all the facts might be true, and even though all the actors might be “baptised Christians,” who would be buried in the “sure and certain hope,” according to the service of their faith.

In the same way I think no useful purpose is answered, but quite the contrary, by the indiscriminate publication of facts, merely because they are facts, and the actors Spiritualists.

These considerations apply not merely to the “low” and “frivolous” sphere, but also to high and refined manifestations and communications. By all means record and observe everything. But it seems to me that a wise reticence might often be a wise course, and this without being in any way fairly open to the charge of withholding or concealing truth.

With regard to the particular article I have referred to, my remarks would apply still more strongly to the edition of it in *The Spiritual Magazine*.

I hope, though you may not agree with me, that you will consider the subject a fair one for expression of opinion.

EDWD. T. BENNETT.

Nov. 25.

SLATE-WRITING PHENOMENA.

SIR,—While the matter is fresh in my memory I wish to record the facts of a *séance* held last night, in a private room of a private house, in the presence of four invited guests and three members of my own family, besides Mr. Eglinton, the medium—in all eight persons, three of whom had never witnessed similar manifestations. There was no question of money, and, I venture to say, no motive for deception, nor any possibility of making it successful.

I am quite aware of the common habit of considering all persons who differ from us in opinion as either knaves or fools—fools if they believe what we think absurd, or knaves if they only pretend to believe it; but I assert my entire faith in the honesty, and my knowledge of the intelligence, of every person present, whose names I will give to any interested inquirer.

The room in which we sat is about fifteen feet square, on the ground floor, with two doors, one opening into the hall—the other a glass door, leading to the garden; there is no window. This garden door was securely fastened by a large blind made to exclude the light. The other door was locked by myself, and the key given to one of my visitors. There is no closet, and we saw and knew perfectly every article in the room. I state all this particularly to anticipate the objections of the pupils of Maskelyne and Cook, and similar prestidigitators.

At first we sat round a table, while the gas was gradually lowered to perfect darkness, and then all joined hands. I held the medium's left hand, and a young lady of my family held his right. The table tipped in different directions, answered questions, and was raised entirely from the floor to the distance of about a foot. Then two musical boxes, a small and large one, which were upon it, were wound up and set going. We heard the key taken from the table and the small one wound, and later the large one wound with the lever and ratchet. First one flew round the room while playing, with a motion as rapid as a swallow; then the other, and the head of every person was touched with both. They were at times both in the air together, playing alternately, or both at a time; and both were stopped in the midst of an air—started, stopped, at the request or command of those present, just as if a watch should stop, go on, &c. There is no machinery to stop either musical box, and, as I said, we were all holding each other's hands.

All this time the voice of Joey, who had politely saluted every one

present, was heard, and once the perfectly different voice of Ernest. After a series of very satisfactory physical manifestations, Joey told us to light the gas and prepare for materialisations. A black curtain was drawn across the room opposite the entrance, and we sat in a row, so that two or three chairs were against the door. There was sufficient light to enable us to see the whole room. Mr. Eglinton took a chair in front of the curtain. Within a minute a figure of a woman, fully draped in white, opened the curtains at the centre, came out before us, took the medium by the hand, and led him inside. Thus we saw at the same time the medium and the materialised form. Then came the tall and splendid figure of Abdallah, clothed from head to foot in a profusion of white drapery, which swept the floor like a ladies' train, and was so fine and flexible as to reveal every line of his perfect form—perfect except the absence of one arm below the elbow. He held a long glittering dagger in his hand, and wore jewels on his breast and forehead; he did not speak, but bowed repeatedly, low and gracefully, and, advancing to the centre of the room, stood under the gas pendant, so as to show us that he was at least four inches taller than the medium. After he had made his last bow to us a female form, thickly draped in grey, came out, went to Mrs. Nichols, took her hand, and, bending over her, pressed her lips to her forehead.

Then came the lithe, slender form of Joey, who not only appeared but talked with us familiarly as a friend of the family, and did, moreover, what I am about to solemnly record, to every item of which I am willing to make oath, and which was in the sight and hearing of six other persons, each of whom would give his or her sworn testimony. I beg that the reader will carefully follow in every point what I am about to describe.

After paying his compliments to us again, on his visible appearance, Joey went to the mantle-shelf and took from it two new school slates which had never been used. These he brought to me, and placed in my hands, asking me to rub them clean. I carefully rubbed both all over. Then he came and took them from me; then he found a piece of twine, with which to tie them together. “But I want a piece of slate pencil,” said he; “Where is the pencil?” There was none in the room, “Floy,” he said to a young lady sitting next me, “haven't you a piece of slate pencil?” “Yes, Joey, but it is in my pocket in my room, at the top of the house.” This was three stories above us. “Wait a minute,” said Joey, “I will find somebody to get it,” and, holding the slate out horizontally near the gaslight, in the centre of the room, we all heard a hard body fall upon it. Joey took the piece of pencil, put the end in his mouth, and we distinctly heard him bite a piece of it. Wanting, as will be seen, two bits of pencil, he yet more audibly and visibly bit off another piece, which he laid upon one of the slates, and then he put the two together, and then said, “Doctor, get ready to lend me your knife.” I took it from my pocket, and opened it. He tied the two slates together neatly and securely, came for my knife, took it from my hand, cut off the twine, and then shook the slates, so that we could hear the bits of pencil inside between them.

“Now for some sealing-wax,” said Joey. There was some in the room, but he got a stick as he did the pencil, went to the gas pendant, pulled it down, put the stick up under the globe, set it alight, and neatly sealed the strings to the end and side of the slates. “Now, doctor,” he said, “bring forward your chair.” I advanced it towards the centre of the room, and sat down. Joey brought a chair from near the curtain, and sat in it facing me. He held one corner of the united slates with his right thumb and fingers; I the other corner with my left. He held out his left hand palm upward, and said, “Now lay your hand in mine while the writing is done.” I laid the fingers of my right hand upon a soft, warm hand, with only a thin tissue, like the finest lawn, between them. “Now, listen for the writing.” It began, and I could both feel and hear it, and all with quick ears could hear.

At the end of perhaps ninety seconds, three little raps announced that the writing was ended. “Now, doctor,” said Joey, “hold these slates in both hands”—placing them as he desired—“until the *séance* is ended.” I held them very tight. Ernest then came and made us a short address, and said, “When we are gone cut the cord, and read the messages written. I think you will find at least three languages.” Both Ernest and Joey bade us all “Good night—God bless you!” and in a few moments we heard the three raps—signal for turning on the gas fully; and then I cut the cords that bound the slates, after showing the seals to all, and found a short message written on one of them in the handwriting of an old friend of three of us, who can all swear to his signature. On the other slate was a longer message, beautifully written, in an entirely different hand, and containing, as will be seen, “at least three languages.”

The shorter message was:—

“I am still as active as ever in my work, and people will know more of me in a short time. J. B. FERGUSON.”

This is the Dr. Ferguson, a clergyman of Nashville, Tennessee, U.S.A., who came to England, in 1862, with the Brothers Davenport and Mr. Fay, and who died in America about seven years ago. No one of his English friends will fail to recognise his signature.

The other message was as follows:—

“That communications can come from the spirit world is an undeniable fact; but for you to be the recipients of these communications, conditions most beneficial to our purposes are needed. These conditions are:—A healthful body and mind, pure living, and, above all, a clear conscience. With these necessary elements of what is most needed in yourselves, then you may dare approach us—not before. Do not longer be tainted with the insanity, the Roman, or rather Greek, proverb calls it, with which the gods afflict men when they design to ruin them—

‘Όταν λέει Δαίμυ αν άνδρϊ πορδύνη κακά Τόν νούνηβλαψε πρῶτον.’

“Au revoir. Dieu vous benit tout.”

It has taken me at least twenty times as long to copy these messages as was employed in writing them.

I have completely forgotten the little Greek I ever knew, and, as the slates were new, and the writing less clear than if they had been used or properly prepared, I may have made errors in the transcription. But there the words are on the slates. How came Dr. Ferguson's well known hand on one, and how the English, Greek, and French upon the other? The medium never saw Dr. Ferguson or his writing, and while it was being done we heard him moving and breathing like one in a nightmare on the sofa behind the curtain.

Will Dr. Carpenter or Prof. Tyndall explain the mystery? They may say that we were all hallucinated. But what of the slates? They are not insane. And there is the writing, which any one who chooses to do so may read; and here is my testimony, backed by that of six unimpeachable witnesses as to the circumstances of its accomplishment.

T. L. NICHOLS, M.D.

32, Fopstone-road, Earl's-court, S.W., Nov. 26, 1877.

WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—Mr. Pearce misunderstands the *intention* of my letter in your issue of the 9th, which was intended to show that Mr. Massey's figure did not point to the success of Rosy Cross, and that the figure was wrongly set, even if the equation of time was used in the same way as by Mr. Massey, and which I distinctly stated was not necessary. Omitting to deduct the five minutes from the sidereal time at noon was an accidental omission of mine. This, however, does not alter the signification of the figure.

Mr. Pearce's eulogy of the original Zadkiel can be best analysed by a careful examination of his *Handbook*, Vol. II., Part I., viz., "The Prince of Wales's Nativity," and his judgment thereon.

"RAPHAEL."

79, St. Paul's Churchyard, E.C.

SIR,—Allow me to thank Mr. Massey for his letter in this week's *Spiritualist*; but he does not appear to thoroughly understand my *Ephemeris*, and for what time they are calculated. To make this clear to him, and others who may be in a fog, I think I cannot do better than give the title-page *verbatim*, as published for 1878, and which applies equally to previous years. It runs thus:—"Raphael's Astronomical Ephemeris of the Planet's Places for 1878, and Tables of Houses for London; containing the Longitudes of all the Planets daily, and their Latitudes and Declinations for every third day, with the Lunar and principal Mutual Aspects for every day, &c. Computed for the Meridian of Greenwich. Mean-time observed throughout. No 'equation of times' or other correction is necessary to be used with this *Ephemeris*,"—which, I hope, will make all matters clear.

All that is necessary to be done in erecting a figure is to add or subtract the difference between noon and time of the figures, to or from the sidereal time for that day, according as the time of the figure is a.m. or p.m.; for instance, if a figure be wanted for 10h. a.m., subtract two hours from the sidereal time; if 4h. p.m., add four hours. For fuller explanation, see my *Guide to Astrology*.

Mr. Massey having explained why he brought horse-racing to the fore, I think the letter of "A Reader" quite unnecessary; and what Lilly has to do with racing is to me a mystery. The original figure drawn by Mr. Massey I have seen, and this fully confirms what he says in the third paragraph of his letter.

E. RAPHAEL.

79, St. Paul's Churchyard.

SIR,—I am glad that you have opened your columns to a discussion of that occult subject, astrology. I can testify to the wonderful accuracy of its revelations and predictions in my own career. On one occasion I discovered through astrology that a lady was being ill-used by her husband. Although I was very intimate with the family, I had not the slightest idea that any serious matrimonial differences existed between the husband and wife, until, to my great astonishment, their horoscopes revealed to me the tragic existence which the lady had been leading for a long period. She is a very refined and cultivated woman, and she carefully concealed her sorrows from me until they were disclosed by an astrologer, who, I may observe, knew nothing whatever of the "natives," directly or indirectly. I was consequently enabled to interfere for the protection of the lady, and the decision of a court of law, I am happy to say, released her effectually from her state of misery. Like every other human pursuit, astrology is far from being infallible, and Zadkiel sometimes makes the most ridiculous blunders; his weather prophesies are particularly absurd, and ought to be abandoned. In quoting from Zadkiel's *Almanac* for 1877, "Aldebaran," apparently with a motive, stops short at an interesting passage respecting the Russo-Turkish war, where Zadkiel goes on to predict "that nothing short of a miracle appears to be able to save the Ottoman from expulsion from Europe." Nevertheless, in his *Almanac* for 1878, Zadkiel seems inclined to favour the Turkish cause. Can this modification of view be owing to an inclination to humour popular opinion? Directly an astrologer allows his own predilections and prejudices to influence his interpretation of a horoscope, he ceases to be a trustworthy guide, and this is probably the reason why so much of the prophesying in almanacs is so fallacious. Another interesting question has frequently occurred to an inquiring mind, viz., Can astrology be reconciled to Christianity and Spiritualism? At the first glance, reconciliation of these diverse potentialities seems impracticable; yet, on mature reflection, I think it quite possible to discern a strong bond of harmony between them. Astrology is not opposed to Spiritualism, if we can believe that astral and planetary aspects supply conditions through which spirits act upon material creations, and astrology need not be a foe to Christianity when we clearly understand that if astrology discloses some of the causes of blessings and catastrophes; the proper office of Christianity is not to originate

the accidents and events of life, but to enable us to bear them religiously when they do happen to us. Thus an astrologer may predict the occurrence of a benefit or a disaster, but the effect of either incident upon the Christian will be modified by the faith which influences his soul. Perhaps, however, a thorough astrologer would tell us that a man cannot become a Christian unless his "aspects" are favourable. We could only meet this assertion by pointing out the possible miraculous agencies at work in God's dealings with mankind, and that Christianity is an exposition of the power of God under conditions in occasionally subverting the laws of any science, however positive or occult.

This consideration at once introduces an element of uncertainty into the realm of human knowledge. Be it so: human knowledge is bound to be uncertain; nevertheless, the mind of man seeks to disown this inevitable uncertainty, and flies for refuge to positive philosophy in religion and science. What is the result? Such feeble products as Comteism, Darwinism, Carpenterism, and endless rubbish of a similar kind, which can only imperfectly explain one-half of the phenomena of creation, and must ignore the other half. What then is the enlightened mind to do? It must accept the known at the same time that it entertains a limitless belief in the unknown.

NEWTON CROSLAND.

Blackheath, November 26th, 1877.

SIR,—As several of your readers have expressed a desire for my postal address, I herewith append it. I wish it, however, to be distinctly understood that I am not a "professional" astrologer, and do not advise on questions which may be sent me. Those who do not care to study the science for themselves, but simply wish for decisions upon various matters affecting them, must consult "Raphael," or other gentlemen who undertake such tasks. With a view to assisting novices I shall be at all times glad to reply to their inquiries, as I know that difficulties present themselves to beginners, which can soon be cleared up by those having had some little experience. Of course an addressed stamped envelope must accompany the applications. I cannot do better than conclude by desiring, in the words of the author of *Astrology, as It Is*, all those who "may wish to penetrate further into the secrets of this ancient science to obtain the *Tetrabiblos* of Ptolemy (translated by Ashmand), the *Primum Mobile* of Placidus de Titus (translated by Cooper), the *Defectio Geniturarum* and the *Opus Reformatum* of Partridge, the *Astrological Dictionary* of Wilson, and though last, not least, the astrological works of Raphael and Zadkiel; for from these books much useful information may be gained. But let them avoid the works of Gadbury, Colley, Sibley, Whalley, and all that host of well-intentioned but badly-instructed astrologers."

ALDEBARAN.

5, Richmond Hill, Ulverston, Lancashire.

SPIRITUAL LITERATURE IN LIVERPOOL.

SIR,—Since the disappearance of the Psychological Society, and its public Sunday services, numerous complaints have reached me of the difficulty persons experience in obtaining the weekly periodicals of the movement, and other progressive literature. For the information of those who are anxious to get their papers regularly, they can obtain them from Mr. Metcalfe, stationer, Lime-street, or at the newspaper stand, St. George's Hall steps, every Saturday morning.

J. C.

A CASE OF DISTRESS.

SIR,—Will you kindly allow me a small space in your paper to appeal to our kind friends to assist me to raise a small sum of money to help a poor family, a Mr. and Mrs. Tann and three children, living at 14, Green-street, Paddington, very respectable people. I was told they were in trouble. I went to see them on Wednesday. There lay in two little beds in a small room, but clean, two poor children, at the point of death, and a third also under medical treatment. The doctor told the mother the children must have plenty of nourishment, such as beef-tea, arrowroot, new milk, with a little brandy in it. How are they to have these things unless we do something for them? The husband only earns a pound a week, and out of that they are paying twelve shillings to the doctor, leaving only eight to pay for their room and keep five. She told me they could live comfortably when they had not the doctor to pay.

I went again on Thursday to take what little I could spare, and one of the dear children had just passed to spirit-life. The poor woman had gone out to pawn the only thing she could spare—and that was her wedding ring—to get nourishment for the other two. If friends will kindly help, send to me.

AGNES MALTBY.

16, Southampton-street, Fitzroy-square, London, W.

AN article, by Mr. A. R. Wallace, on Dr. Carpenter's misrepresentations, will appear in to-morrow's number of *Fraser's Magazine*.

THE subscriptions of those who join the National Association of Spiritualists during the present month, will clear all their expenses of membership to the end of 1878.

MR. T. P. BARKAS, F.G.S., will give an address to the members of the Newcastle Psychological Society, on Monday, December 10th; subject—"A Popular Review of the Present Aspects of Physics, Biology, and Psychology." At the close, relevant questions will be invited.

MR. COLVILLE desires to publicly acknowledge, with thanks, a donation of £5 to his Sunday Service Fund, received from "A Friend of Spiritualism," per Mrs. Strawbridge. On and after Sunday, December 9th, these services will be held regularly on Sunday mornings and afternoons, at 429, Oxford-street.

The *Times* of November 22nd, says:—"Among the minor inventions which have contributed in no small degree to the success of practical telegraphy in England, must be mentioned those of Mr. Cromwell F. Varley, at one time electrician to the late Electric and International Telegraph Company. At this moment the Varley insulator probably is the most perfect form of insulator in use."

"A VISION," AND OTHER POEMS.

MR. W. H. HARRISON'S new book, *The Lazy Lays*, consisting chiefly of comic ballads and essays, contains also a few poems of a Spiritualistic nature, including the following, which was written before he knew anything about Spiritualism:—

Tossing on a bed of fever,
All disquieted I lie,
Visions and strange phantasies
Flit before my weary eye.
Gnarled oaks of shady forests
Throw their arching boughs o'erhead,
And the sunlight streams in patches,
Whilst the trees their shadows shed
O'er the dense and tangled brushwood,
O'er the bramble and the thyme,
And the distant bells are ringing
With a peaceful Sabbath chime.
Lazily the bees are humming
In the brilliant noontide sheen,
And bright dragon-flies come circling
In their mailed coats of green.
Now a troubled darkness hurtles,
And the scene seems streaked with blood;
Now a noise of rushing waters
Of a vast o'erwhelming flood;
A strange unhallowed wind is sighing,
And I wake to sense again—
Wake to hear my feeble moaning,
Tossing on a bed of pain.

Hark! those strains of heavenly music,
All unearthly in their tone,
Stealing o'er the troubled senses,
Whispering thoughts of realms unknown.
See! the darksome clouds are breaking,
Burst by streams of purest light,
And a scene of matchless glory
Opens to my dazzled sight—
Terraces of light ascending,
Columns, arches, spires, and domes,
Where the pure from earth translated
Praise Him in their starry homes,
And my long-lost sister Eith
Beckons with her pale, white hand—
She, the loved one, leads me onward,
Onward, to the spirit-land.
Angels of immortal beauty
Cluster round in robes of light—
Now, ah me! the scene is fading,
Fading from my longing sight,
And my outstretched hands appealing,
Plead for entrance there in vain;
And I wake to care and sorrow,
Wake to misery and pain.

And I press my throbbing temples
With a sense of awe and dread;
Have I in my fitful slumbers
Passed the portals of the dead?
Trod the land of the immortal?
Pierced the secrets of the tomb?
Scanned the realms of the hereafter,
Where the flowers eternal bloom?
If that heaven be so resplendent
In the visions of the night,
The reality of glory
Far transcends all mortal sight.
And I long to burst my trammels,
Seek those regions of the blest,
"Where the wicked cease from troubling,
And the weary are at rest."

As no body of people has suffered more from the lower section of newspaper writers than Spiritualists, the following "Song of the Newspaper Editor," from *The Lazy Lays*, may perhaps be of interest:—

In a column of books on Our table piled,
We perceive *The Lazy Lays*,
And the work having been thus observed by Us
We feel it deserves great praise.
But Our space is so small in these stirring times,
For aught but weighty themes,
And the Universe needs so much care from Us,
That We shun all rhyming dreams.
Our greatly increased circulation just now,
Drives tremors through Church and State;
But advertisements brought up to ten p.m.
Will not reach Our hands too late.
We regret the jealousy, envy, and hate
Rival poets will show, and their fuss,
At Our words for this book, but We say once more,
That *The Lays* have been seen by Us.

The Scilly Islands' "Trumpet Blast."

The above ballad "struck ile"—to use an American expression—in the brain of a *Daily News* literary critic, who thus grieves about the matter in serious argument:—

The review is a parody in verse of a typical critical notice of the vaguely laudatory and self-excusing kind; and to those who are not able to conceive that a journalistic critic may admire, and yet lack space for duly setting forth the grounds of his admiration, this will, no doubt, appear a fair, as unquestionably it is an amusing skit.

The Graphic of last Friday is too dignified to make excuses on the point. It says:—

Those who can appreciate genuine, unforced humour, should not fail to read *The Lazy Lays and Prose Imaginings*, written, printed, published and reviewed by William H. Harrison (38, Great Russell-street). Both the verses and the short essays are really funny, and in some of the latter there is a vein of general satire, which adds piquancy to the fun. "The Lay of the Newspaper Editor" is capital, if rather severe, and so is "The Lay of the Macebearers"; but one of the most laughable bits is the Turk's account of how he went to be photographed.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

NEXT WEDNESDAY'S SOIREE.

A *soirée* of the National Association of Spiritualists will take place next Wednesday, in honour of Miss Kislingbury, the secretary, on the occasion of her return to this country from the United States. At the meeting she will give the results of her inquiries into the general position of Spiritualism and Spiritualists in America. A large attendance is expected. The doors will be opened at 6.30 p.m., and the proceedings will commence at eight o'clock, refreshment being served meanwhile. All Spiritualists can attend, and not members only.

Miss Kislingbury reached London last Friday, after a fine-weather passage, although storms were raging here all the time. Her ship, *The Italy*, appears to have followed a cyclone, which was travelling in an easterly direction.

SPIRITUALISM has taken root in Copenhagen, and we shall before long publish some of the details.

MR. J. M. PEEBLES has reached Cape Town, South Africa, and lectured there three weeks ago on Spiritualism to a large audience.

MRS. J. W. FLETCHER announces by circular that she is prepared to deliver inspirational lectures in this country.

THE numerous Spiritualists who subscribe to public libraries could do much good by writing to the managers for books on psychology, mesmerism, and kindred subjects, and making strong complaints when they are unobtainable. Many of the managers of these libraries quietly decide what books their supporters may and may not read, and it is desirable that this trade manipulation of the sources of knowledge should be stopped.

M. CAMILLE FLAMMARION, the French astronomer, after expressing his belief in Spiritualism, says:—"This spiritual hypothesis, by which alone certain categories of these phenomena would seem to be explicable, has been adopted by many of our most esteemed *savants*, among others by Dr. Hoeffle, the learned author of the *History of Chemistry* and *General Encyclopædia*; and by the diligent labourer in the field of astronomic discovery whose death we have recently had to deplore, M. Hermann Goldschmidt, the discoverer of fourteen planets."

THE German philosopher, J. H. von Fichte, is a Spiritualist. In a letter written to G. C. Wittig, from Stuttgart, July 7, 1871, he says, "I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of a superhuman influence. . . . I feel deeply interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view. I shall therefore be grateful to you if you will continue your communications, and I assure you and your worthy friend, Councillor Aksakof, of my most grateful appreciation of the indefatigable zeal with which you so perseveringly devote your powers to that cause."

SPIRITUALISM IN DALSTON.

ON Monday, the 19th instant, Herr Christian Reimers (late of Manchester), attended the fortnightly discussion meeting of the Dalston Association of Inquirers into Spiritualism, 53, Sigdon-road, Dalston, for the purpose of opening a discussion on "Points connected with the Production of Casts of Hands and Feet." In consequence of the adverse weather there was a small attendance. The chair having been taken by Mr. R. A. March, it was suggested that the discussion should be adjourned for a larger audience on some future occasion. Herr Christian Reimers expressed his willingness to deal fully with the subject then and there, but it was ultimately resolved that he should be asked to narrate some of his experiences.

Herr Christian Reimers then stated that his first experiences of what were known as "Materialisation Phenomena"—a term which, though it had been found fault with, was, he contended, the only comprehensive and proper term for the phenomena in question—were at a private circle held in Manchester in 1873. Elementary phenomena, such as table-tilting and raps, were obtained at first, and mostly in the light. When they came to have dark sittings, the spirits communicated more freely, and a spirit calling herself "Bertie," who said she had been at the court of Queen Elizabeth, and was contemporary with Sir Walter Raleigh and other worthies of the time, spoke through the medium. By degrees, in subdued light, cloudy forms became visible in the *séance* room, and tiny materialised hands were felt by the sitters. At this juncture Mrs. Firman arrived in Manchester and joined the circle. He (Herr Reimers) soon found that the best way to obtain conclusive results was to treat the mediums well, and not to be always annoying them with tests. Gradually faces appeared; they were usually imperfectly formed. It then became necessary, owing to differences of opinion, that the *séances* should be held at Herr Reimer's own house. It was then that Bertie succeeded in manifesting herself in a fully materialised form. Herr Reimers expected to find her an elderly lady, a kind of duenna, instead of which she appeared as a beautiful young woman, dressed as a nun, with very small hands and feet, entirely different from those of the medium, Mrs. Firman. He was not unmindful of the necessity of imposing some conditions to satisfy outsiders, therefore, at these *séances*, he had Mrs. Firman enclosed in a net, which he specially had made for the purpose, and he tied her hands securely together. On one occasion a plate of flour was placed on a chair some distance from the medium, and on the flour the impression of the little hand of Bertie was found at the close of the *séance*. Other spirits also materialised and became on familiar terms with the members of the circle. Having heard of the paraffin moulds obtained in America, he tried the experiments at his circle, and with complete success. The casts of hands and feet on the table before the members of the Association were some of the results of those experiments. He presented a gold cross to Bertie as a keepsake, and at a *séance* held some time afterwards, a mould of her hand with the cross on the back was obtained, and a cast (one of those exhibited) taken from it. Mr. Oxley and Mrs. Lightfoot (the medium through whom the *Angelic Revelations* were given) were also present. Moulds of feet were then obtained under excellent test conditions. Herr Reimers then described in detail the way in which the respective moulds for the casts exhibited were obtained. He expressed himself fully satisfied as to the good faith of the medium, even if the many precautions taken by him, such as previously weighing the paraffin wax, and so on, were not conclusive evidence against fraud. He was quite convinced that trickery by the introduction of models in plaster, wood, or india-rubber was out of the question, and that the ingenious "deception theories" which had been started regarding these wonderful phenomena, were wholly untenable. He referred his hearers to the full details of several of these *séances*, which had been printed from time to time. It was a curious fact that the spirit Bertie—precisely similar on each occasion—had also materialised through Dr. Monck, and another powerful medium, whose name he was not at liberty to state at present, thus proving, beyond doubt, the individuality of the spirit. He concluded by saying that the real secret of success was to understand the mediums, and treat them well; not to look upon them as objects of unworthy suspicion, but as men and women possessing a Divine gift, which, by judicious cultivation, could be brought to a most wonderful development, of which, with all the wonders crowding in upon them, Spiritualists could not foresee the termination.

After a few critical remarks from Mr. Tapp, Mr. Tozeland, Mr. Blyton, and other members, the proceedings terminated with a vote of thanks to Herr Christian Reimers, proposed by Mr. Tozeland, and seconded by Mr. Bartrop. It was resolved to adjourn the discussion to Monday evening, the 17th December.

On a previous occasion Herr Christian Reimers read a paper before the Dalston Association on "Objections to Objectors." He said that he would try to take a tolerable likeness of that absurd figure in the carnival of life, the fashionable objector to Spiritualism, who sought to make experimental investigators believe that they were wrong, in using their five senses for purposes of inquiry, and who tried to frighten them by rattling the whole chain of natural laws, or at least as much of the chain as has come into view. Such objectors founded their authority upon their superior intelligence as presented to their own inner consciousness, instead of upon observation and experiment. The abuse of men like Professors Huxley and Tyndall had deluded their ignorant followers, and incited the vulgar crowd to scoffing clamouring like the poultry in a farm-yard, whilst unprincipled penny-a-liners played at logical leap-frog, like Bayazzas and clowns, over the heads of respectable investigators. He knew a doctor who tied about thirty yards of rope round a medium, leaving just enough of the unfortunate individual to breathe, after which the doctor sat waiting for spirits to come into his delicious presence, which they did not do. He consequently trumpeted this as an exposure of Spiritualism, like the traveller, who, on seeing the source of the Danube, stopped the little spring with his hand, and said—"How surprised the people in Vienna will be when the river ceases

running!" Some objectors clamoured against professional mediumship. He (Herr Reimers) once shared in that antipathy. As an artist he had experienced the revolting feeling produced by exchanging spiritual work for cash; every true artist must blush when for the first time the product of his inspiration is put on the scale of the market of life. The contact of the spiritual with the material was in every instance more or less repulsive. But the objectors with whom he was dealing had no such sentiments, for they unhesitatingly paid for their seats in church, and for every church ceremony from birth to the bed of death. He would remark, by the way, that a dying miser must suffer terribly when he thinks of the expenses resulting from the operation in which he is engaged. He had been told in Germany how a fellow met a friend, and told him he had had his child baptised at St. Mary's for four shillings, and the reply was, "Why don't you go to St. Peter's, where they baptise the fattest baby for half-a-crown." In England, livings for spiritual duties were bought and sold beneath the auctioneer's hammer, so there was really little cause to blame mediums for asking sufficient for their time to enable them to live. The objection that Spiritualists wanted to establish a new belief was not sound; they thought for themselves, had all kinds of opinions, and did not have their opinions made for them by a favourite parson, doctor, newspaper, or barber. Some objections were the result of practical experience, and foremost among these was the strange moral conduct of many mediums, for true Spiritualists were driven, after severe struggles between feeling and facts, to admit an almost total disconnection between medial gifts and individual character.

GOD'S WORK BETTER THAN MAN'S.

THE following is a passage from a letter written by Charles Kingsley in 1843:—

I am getting very strong, and have been thrashing wheat a good deal these two last wet days, which is splendid exercise. I look forward to working in the garden at Pimperne. What a place for summer nights! We go and sit in the church sometimes on summer nights, too. . . . But I am not fond, you know, of going into churches to pray. We must go up into the chase in the evenings, and pray there, with nothing but God's cloud temple between us and His heaven, and His choir of small birds, and night crickets, and booming beetles, and all happy things who praise Him all night long! And in the still summer noon, too, with the lazy-paced clouds above, and the distant sheep-bell, and the bee humming in the beds of thyme, and one bird making the hollies ring a moment, and then all still, hushed, awe-bound, as the great thunder-clouds slide up from the far south—then, there to praise God! Ay, even when the heaven is black, with wind, and the thunder cracking over our heads, then to join in the pæan of the storm-spirits to Him whose pageant of power passes over the earth, and harms us not in its mercy. I once scandalised a man who had been sentimentalising about Gothic aisles, by telling him that all agreed that they were built in imitation of the glades of forest trees, with branches interlacing overhead, and that I liked God's work better than man's. In the cathedral we worship alone, and the place is dumb, or speaks only to us, raising a semi-selfish emotion; that is, having its beginning and end in us. In the forest, every branch and leaf, with the thousand living things which cluster on them, all worship with us! That is no metaphor in which the Psalmist calls on all to praise God, from the monsters of the deep to "worms and feathered fowls." They are all witnesses of God, and every emotion of pleasure which they feel is an act of praise to Him! I dare not say an unconscious act! This is not imagination, for imagination deadens the feelings (so men say, but I do not understand—that word imagination is so much misused); but I, when I feel thus, seem to see all the universe at one glance, instinct with the spirit, and feel ready to turn to the first beggar I meet, and say, "Come, my brother, all this is thine as well as mine! Come, and I will show thee thy goodly heritage." Oh, the yearning, when one sees a beautiful thing, to make some one else see it too! Surely it is of Heaven.—*The Field*.

DR. SLADE has left Berlin for St. Petersburg, after giving great impetus to the spread of Spiritualism in Prussia. His address for some little time will be "Care of the Hon. A. Aksakof, Nevsky Prospect 6, St. Petersburg."

ANSWERS TO CORRESPONDENTS.

B.—Letters verifying such facts should not be anonymous.

AN ENQUIRER (Isle of Man).—We cannot find time to be made a "go-between" for the forwarding of letters to the few correspondents who do not put their names and addresses to their published communications. The sooner anonymous letter-writing and anonymous journalism come to an end the better.

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, 6s.

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.D.L. This newly-published book contains Facts and Traditions relating to Orbs, 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 magnesium light. 5s.

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