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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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"THE SPIRITUALIST" NEWSPAPER:

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

PUBLISHED WEEKLY, PRICE TWOPENCE. ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest Newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

The Contributors to its pages comprise most of the leading and more experienced Spiritualists, including many eminent in the ranks of Literature, Art, Science and the Penname. Among those who have published their names in connection with their communications in its columns are: Mr. C. F. Varley, C.E., F.R.S.; Mr. William Crookes, F.R.S., Editor of the "Quarterly Journal of Science" (who admits the reality of the phenomena, but has, up to the present time, expressed no decided opinion as to their cause); Mr. Alfred R. Wallace, President of the Biological Section of the British Association for the Advancement of Science (1870); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Caithness; His Imperial Highness Nicholas of Russia (Duke of Leuchtenberg); Mr. H. G. Atkinson, F.G.S.; Lord Lindsay; the Hon. Robert Dale Owen (formerly American Minister at the Court of Naples); Baron Dirckinck-Holmfeld (Holstein); Mr. Gerald Massey; Le Comte de Bulet; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; Mr. C. C. Massey, Barrister-at-Law; Mr. George C. Joad; Dr. Robert Wylie; Mr. T. P. Barkas, F.G.S.; Mr. Serjeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tyerman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Church (Florence Marryat); Mr. M. McDougall Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adelmara Vay (Austria); Mr. H. M. Dumphy, Barrister-at-Law; Dr. Carter Blake, Doc. Sci., Lecturer on Comparative Anatomy at Westminster Hospital; Mr. Stanhope Templeman Speer, M.D. (Edin.); Mr. J. C. Luxmoore; Mr. John E. Purdon, M.B. (India); Mrs. Houwood; Mr. Benjamin Coleman; Mr. Charles Blackburn; Mr. St. George W. Stock, B.A. (Oxon); Mr. James Wason; Mr. N. Fabyan Dawe; Herr Christian Reimers; Mr. Wm. White (author of the "Life of Swedenborg"); Mr. J. M. Gully, M.D.; the Rev. C. Maurice Davies, D.D., author of "Unorthodox London"; Mr. S. C. Hall, F.S.A.; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Algernon Joy; Mr. D. H. Wilson, M.A., LL.M.; Mr. C. Constant (Smyrna); Mrs. F. A. Nosworthy; Mr. William Oxley; Miss Kislisbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martheze; Mr. J. M. Peebles (United States); Mr. W. Lindsay Richardson, M.D. (Australia); and many other ladies and gentlemen.

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 Private Seance, at 7.30 p.m.

Wednesday, 7th.—Soiree at 38, GREAT RUSSELL STREET, at 7 p.m. Music, Conversation and Refreshments. Open to members and friends. Admission, 1s.

Thursday, 8th.—CONFERENCE MEETINGS, at 3.30 and 8 p.m.
 Friday, 9th.—" " " " at 3.30 and 8 p.m.
 Tuesday, 13th.—Correspondence Committee, at 5.45 p.m.
 Finance Committee, at 6 p.m.
 COUNCIL MEETING, at 6.30 p.m.

Friday, 16th.—Experimental Research Committee, at 6.30 p.m.
 Private Seance at 7.30 p.m.

Monday, 19th.—FORTNIGHTLY DISCUSSION MEETING, at 8 p.m.

Thursday, 22nd.—Soiree Committee at 6 p.m.
 House and Offices Committee, at 6.30 p.m.
 Seance Committee, at 7 p.m.

Monday, 26th.—Conference Committee, at 7 p.m.

SEANCES.

A new series of Free Circles for Inquirers, tickets for which can be purchased by members at a nominal charge, will be held weekly from Thursday, 15th inst. Another course of Private Seances, for Members only, will commence on Tuesday, 20th inst., to be continued weekly. Tickets, 2s. 6d. each.

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A GENERAL CONFERENCE OF SPIRITUALISTS WILL BE HELD IN LONDON, AT

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Papers will be read in the following order:—

THURSDAY, AT 8.30 P.M.
 The Scientific Aspects of Spiritualism. MR. T. P. BARKAS.
 Spirit Photography: a Refutation of Pseudo-Scientific Theories. MR. T. SHORTELL.

THURSDAY, AT 8 P.M.
 The Progress of Spiritualism, and the National and Local Organisations of Spiritualists. MR. R. PEARCE.

FRIDAY, AT 8.30 P.M.
 The Relation of the Law to Public Mediums. MR. W. H. HARRISON.

FRIDAY, AT 8 P.M.
 The Identity of Communicating Spirits. MR. G. F. GREEN.

FRIDAY, AT 8 P.M.
 The Ends, Aims, and Uses of Modern Spiritualism. MRS. LOUISA LOWE.

Experiences with Haunting Spirits. MR. A. J. SMART.

SPECIAL NOTICE.

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FORTNIGHTLY MEETINGS.

The next Fortnightly Meeting of the British National Association of Spiritualists stands adjourned to Monday, 19th instant, at 8 p.m. Subject: Adjoined Discussion on Dr. Carter Blake's Paper, "Ancient Thought and Modern Spiritualism."

The meetings are free to Members and their friends.

E. KISLINGBURY, Secretary.

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NOTICE.—TO SPIRITUALIST FRIENDS

ONLY.—Mr. W. Eglinton has arranged for another Seance at Mrs. Olive's residence, 15, Ainger-terrace, King Henry's-road, N.W., on Wednesday, February 14th, at 7 p.m. Admission, 5s.

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HAVE WE TWO MEMORIES?

IN breach of promise cases the culprit would appear not only to have two but several memories, which at his convenience slide into each other like the images in a kaleidoscope, and are perplexing in the highest degree to the plodding inquirer. But the question whether we have two memories is now raised in these pages on deeper grounds even than the problem mooted by Mr. Serjeant Cox, whether the two brains of human beings can act upon the consciousness independently of each other. By "consciousness" he means "spirit," but does not like to say so; indeed, in all his literary labours he evades the latter word like the "elusive wild beast" immortalised by Professor Lankester. Of course we apply the term to Mr. Serjeant Cox in its respectful sense.

Last week an account was published in these pages of the illness and subsequent deep trance of the Rev. William Tennent, of New Brunswick, United States, who for three days was believed to be dead by all but an intimate medical friend of his own, who pleaded, in the face of the protestations of the friends of the supposed deceased, against the burial of the body. William Tennent recovered, but the memory of his past life was gone. He could remember, but state in no very definite worldly terms, the glories of the heavenly spheres, but his preceding earthly existence was a blank, and the recollection of it returned to him only after the lapse of a whole year.

The freed spirit has regal powers like that of clairvoyance, for instance, but the question we now raise is whether, when the body dies, a portion of the memory of man dies with it. Do not many of our present thoughts relate merely to earthly conditions, and do not they die with the earthly body? May not material facts fade from recollection in the higher life, and only the spiritual principles deduced from them remain? If so it will serve to explain some of the impediments which spirits have in proving their identity when questioned about earthly things, apart from the difficulty of giving it through the organism of a medium.

The experience of William Tennent points in this direction; for nearly a year his body was frail and weak, but when it recovered full strength, back came the earthly memory, as if it were something appertaining solely to the tenement of clay.

An article by Baboo Peary Chand Mittra, published upon this page, shows that a highly intelligent range of Hindoo thought harmonises with the ideas here broached.

Swedenborg passed backwards and forwards between this world and the next; he philosophised upon and recorded what he saw, and perhaps has done more valuable psychological work for the world than any man who ever lived. There is, of course, plenty of error in his works; he did not know the full extent of the influence of the mind of the medium upon the communications, because he stood alone as an abnormal revelator in his day, and had not those opportunities for comparison which we now possess. Despite these errors, his writings are a rich mine of spiritual wealth. He states that man has two memories, the one exterior and the other interior; the one chained to evanescent material things, the other related to the realities of the spirit. He does not very clearly describe the difference between the two memories, for while he gives plenty of information about what is remembered in the other life, he does not enter so fully into details about that which is forgotten. He pictures a rational and just day of judgment, for he asserts that spirits by their thought-reading powers see all the past life of a spirit freshly born into their world, and if any of the facts are denied, reproduce the forgotten

events to the delinquent in all the details, from his own memory.

If, as thinkers begin to surmise, the material world is but the result of mental conditions, and if, when the change called "death" comes over the spirit, the facts connected with matter vanish like a tale that is told, how unwise it is to live only in the love of external things, without appreciating the moral and spiritual teachings deducible therefrom, thus losing that which is of the most permanent value in connection with the study of the facts of the material universe.

THE EMANCIPATION OF THE SPIRIT.*

BY BABOO PEARY CHAND MITTRA.

MESMERISM was not unknown to the Aryans; the art of *basikurum*, or taking possession of one's will, was practised in early times. The *Pracriti* is the equipoise of three qualities, goodness, passion, and darkness, which reach the mind or the sentient soul, but not the soul itself, when it is free from sensuousness. While Vedantism holds that the soul is a spark from God and returns to it, the other schools, while agreeing to its being a subjective reality, maintain that the soul is manifold. All the schools, however, aim at the emancipation of the soul from bondage. This bondage is *Pracriti*, according to Sankya and Avidya, or Maya according to Vedanta; but both are *non-intelligent* in contradistinction to the soul which is *intelligent*. The hindrances to the emancipation of the soul are of three kinds, viz., 1. Proceeding from self; 2. From external causes; 3. From the agency of superior beings or fortuitous causes. In reality the soul is not in bondage which applies to its organ the mind, but when the bondage ceases, the soul's natural freedom appears. To counteract the influence of these causes and evoke the evolution of the soul, both the Vedanta and Sankhya recommended devout contemplation which led to the formation of the Yoge philosophy which Kapila initiated, and Patunjal elaborated. He recommends that the best means for preventing the modifications or altered states is *exercise* and *dispassion*, i.e., continued concentration and calmness which settle the mind into the soul. By calmness is meant the abandonment of all desire, except for spiritual advancement. Concentration means meditation, which is of two kinds, viz., with an object and without an object. The former has four stages, viz., argumentation, deliberation, beatitude and egotism, which denote progressive disengagement of thought from matter. The last stage is called egotistical, because it is more subjective. The meditation which is without an object is self-producing and independent of experience or observation without. Its scope is infinite and merges in God, He being infinite in wisdom. In the meditation with an object, there is a tinging of the subjective and objective; and the knowledge so acquired is argumentative or mixed object of thought. The meditation without an object is non-argumentative, as it consists of nothing but clear knowledge of the actual thing thought upon. This theory is like Fichtes' idealism, which identifies the object with the subject. Sreemut Bhagbut (Book IV.) states that Dhruba's contemplation ended in the annihilation of the distinction between the thinker and the object thought upon, and thus enabled him to find in the blissful sheath the blissful God. During meditation without an object the soul is marked and active in its operations. It imparts wisdom or pure knowledge, by which minute things hidden or very far off are observed. The visual—the phenomenal—the mundane, are observed in the seer—the soul self-producing and self-knowing in calm repose without the

* Extracted from a pamphlet just published in Calcutta by Baboo Peary Chand Mittra, member of the British National Association of Spiritualists.

intervention of successive stages—in thorough subjectivity and isolation. The stages of the disengagement of the soul from matter are: 1. Samadhi or union between subject and object; 2. Exercise of transcendental powers; 3. Caibalya or isolation. The transcendental powers acquired by Yogis have been exemplified by burying fakirs, vouched for by English witnesses. It is also stated that Colonel Townsend “could die or expire when he pleased; yet by an effort or somehow he could come to life again.” There appears to be an affinity between Yogi and modern Spiritualism, both aiming at the “superior condition” or supersensuous state. There are several stages in the Yog as in Spiritualism. *Pranayama* approaches reverie or abstraction. *Pratyahara* is the suspension of the senses, and leads to *dharana* or state of abstraction from breath, mind, and natural wants, and tranquillity from all sensual disturbances. It is the somnambulistic state. The next state is *dhyana* or intense contemplation, which is the clairvoyant state. Samadhi is the last state which is “the superior condition” or spiritual state; in which state the Yogi is insensible to, and free from all mundane and mental influence and intently occupied without any efforts with ideas of the Great Soul. Dr. Carpenter* states that “this condition of self-induced suspension of vital activity forms, as it were, the climax of a whole series of states, with two of which I was myself very familiar—‘Electro-biology’ or artificial reverie, and ‘hypnotism’ or artificial somnambulism—both of them admirably studied by Mr. Braid, through whose kindness I had many opportunities of investigating their phenomena.”

As long as the distinction between mind and soul, or the sensuous and supersensuous soul was not understood, the Aryans laid stress on the sacrifices, different kinds of religious observances, self-mortifications, self-tortures, self-immolations, but the close investigation of physiology resulted in the crystallisation of one thought—that in proportion as we succeeded in disengaging our souls from sensuousness, we had purer ideas of God and of our duties to Him and to ourselves—that our real heaven was not a heaven of locality, but a superior state in us, which was susceptible of gradual expansion as the emancipation of our soul progressed. The Rev. A. D. Griffith, in his essay in the *Bhagbut-gita*, says: “We are not to be suspected of Hindu austerities; we simply state that the Yoge doctrine is founded upon a deep acquaintance with the human constitution and its wants.” It appears that the ideas of the Aryans were not confined to India. “It is perfectly evident to me,” said Socrates in his last moments, “that to see clearly we must detach ourselves from the body and perceive by the soul alone, not whilst we live, but when we die, will that wisdom, which we desire and love, be first revealed to us; it must be then or never that we shall attain to true understanding and knowledge; since by means of the body we never can. But if, during life, we would make the nearest approaches possible to its possession, it must be by divorcing ourselves as much as in us lies from the flesh and its nature.”

Plato in the *Phaeda* says, “The soul reasons most effectually when none of the corporeal senses harass it; neither hearing, sight, pain, nor pleasure of any kind, but it retires as much as possible within itself and aims at the knowledge of what is real, taking leave of the body; and, as far as it can, abstaining from any union or participation with it.” Mosheim (vol. I., 398) says, that “In order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and that the body was to be macerated and mortified for that purpose.”

In the *Brihad Aranyia*, Matranya asks her husband Yajñawalkya to instruct her in the knowledge by which final beatitude may be attained. The learned husband says, “abstraction procures immortality and leads to the knowledge of the Supreme God.” Another Vedic teaching is, “seek the knowledge by devout meditation.” The *Sankhya* divides the whole world into soul and non-soul *Pracriti*, and that we cannot know what soul is unless we become ourselves soul, *i.e.*, raise the natural to spiritual consciousness. Concentration refers to the mind or sentient soul as it is a mere matter of attention fixed upon a particular object, but abstrac-

tion means the separation of the thinking from the sentient soul; and, in proportion as this abstraction could be achieved, it lead to real superiority.

It will appear from the foregoing pages that the Aryans did not accept the knowledge as chief knowledge or *para vidya* derivable from *empiricism*. No writings revealed or sacred were allowed to be so authoritative and final as the teaching of the soul. Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge. In the *Chhandagya Upanishad*, Narada is reported to have gone to Sanat Kumara for instruction, and was asked to state what he had learnt. Narada said, “I am instructed, venerable sage, in the *Rig-Veda*, the *Yajur-Veda*, and *Sama-Veda*, the *Atharva* (which is) the fourth, the *Itithasas* and *Puranas* (which are) the fifth *Veda* of the *Vedas*, the rites of the *Pitris*, the art of reasoning, ethics, the science of the Gods, the knowledge of scripture demonology, the science of war, the knowledge of the stars, the science of serpents and deities; this is what I have studied. I, venerable man, know only the hymns (*mantras*), while I am ignorant of *soul*.” Sanat Kumara replied, “that which thou hast studied is nothing but name.”

It appears that Bacon in this study of the mind dived deeper. He says, “the mind when abstracted or collected, and not diffused in the organs of the body, has, from the natural power of its own essence, some foreknowledge of future things; and this appears chiefly in sleep, ecstasies, and the near approach of death.” The love of physicisim and empiricism has exercised some influence on the freedom of thought and inquiry, and may have extended the domain of scepticism more than that of truth; still we find eminent inquirers making admissions not quite in accordance with the general tenor of their writings. Tyndall (*Fragments of Science*) says, “It was found that the mind of man has the power of penetrating far beyond the boundaries of his free senses; that the things which are seen in the material world depend for their action upon things unseen; in short, that besides the phenomena which address the senses, there are laws and principles and processes which do not address the senses at all, but which need be and can be spiritually discerned.”

The psychological teachings of the Aryans may be summed up as follows:—

Every human being has a soul which, while not separable from the brain and nerves, is *mind* or *favatma*, or sentient soul; but when regenerated or spiritualised by *Yoge*, it is free from bondage, and manifests the divine essence. It rises above all phenomenal states—joy, sorrow, grief, fear, hope; and, in fact, all states resulting in pain or pleasure, and becomes blissful, realising immortality, infinitude and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal, and impressional. It constitutes the natural life and is finite. The soul and the non-soul are thus the two land-marks. What is non-soul is *Pracrit*. It is not the lot of every one to know what the soul is; and therefore millions live and die possessing minds cultivated in intellect and feeling, but not raised to the soul state. In proportion as one’s soul is emancipated from *Pracrit* or sensuous bondage, in that proportion is approximation to the soul state attained; and it is this which constitutes disparities in the intellectual, moral, and religious culture of human beings, and their consequent approximation to God.

The Aryans did not aim at any creed, which must be more or less the product of the finite mind or sentient soul. It is true that creeds of different kinds were the outcomes of different ages. But it will be found that they were called forth by the peculiar circumstances of the age, and presented by minds powerful in working upon the people. Whatever may be the merits of the creeds which succeeded each other, the transcendental teaching of the Aryans as to the soul remains undisturbed. They held that, as long as we are impressional, the knowledge we acquire is more or less fallacious. In one of the prayers contained in the *Vishnu Parana* it is said—“Who, as internal intellect, delivers the impressions received by the senses to soul.” The light the Aryans aimed at was not from the senses nor from the mind, but from *within*—the splendour of the soul—thus ignoring cerebration, empiricism, and agnostic-

* *Contemporary Review* for December, 1873.

ism, and anticipating the teaching of the Bible—"the kingdom of God is within you."

The highest form of divine worship is, therefore, the absorption of the brain-life in the soul-life, as this is the only way to acquire *true knowledge—the para vidya*—the highest wisdom, and realise, in the infinite realm of the soul the infinite God and the infinite progression of the disembodied life.

SPIRITUALISM IN EAST LONDON.

LAST Sunday evening the usual quarterly meeting took place, at 15, St. Peter's-road, Mile End, London, in support of the services, *séances*, and so on, regularly carried on there under the management of Mr. E. W. Wallis. There was a very large attendance.

During the latter part of the evening a few general remarks were made by various speakers, there being no special business.

Mr. Jennison said that for the past three or four years he had attended the meetings in that building in order to listen to the teachings given through the mediumship of the late Mr. Cogman, whose utterances were so full of sound common sense and reason that few who heard them were disappointed. At the decease of Mr. Cogman he felt as if he had lost a father. Mr. Cogman had had an intimation that he would not last long, for he had told him several times that he should not see the winter through. The Monday evening meetings at that place were interesting, but more especially on the Wednesdays did they get wonderful manifestations. His experience taught him that those who inquired into Spiritualism obtained that for which they made conditions; people who entered a spirit circle with lying and deceit in their hearts usually obtained messages of the same kind, for into such an atmosphere the brighter beings of the next world could not enter. He thought that some of the mediums were being punished for using a God-given gift for the gaining of money, not that they were conscious of doing any great harm, but that directly they thought of Spiritualism in a financial sense they involved themselves in trouble.

Mr. Charles Hunt remarked that Spiritualism was not given for science to elaborate into a system, or to please curiosity-mongers, or for mediums to make money by, but it was intended to bless and to elevate mankind, and to prove that we have "a house eternal in the heavens." Materialists were passing through this world without even the hope of a future life; among them were men better than their creeds, and who would be glad to be assured that there is no death when this mortality is over; the special mission of Spiritualism was to such to prove to them that man liveth for evermore. A friend of his—a kind-hearted man and a father of a family—had detected a medium in imposture; it ought to have been stopped by those to whom he revealed it, but it went on as before. He thought that if anybody had a son, a brother, or a daughter who practised deception, that it ought to be stopped; it should be pointed out openly, but kindly and tenderly.

Miss Keeves passed into the trance state, and said:—If Spiritualism be true, as we, from time to time, have affirmed, it is your duty to be earnest and zealous in the cause—not to trifle with it; and depend upon it, you will find it a pearl of great price, to fill you with joy and happiness. We deny that it will teach you to be worse in morals; otherwise, it would but bring your own souls to perdition at the last. There are many people who look upon the Bible as the Word of God; but, when you take it to pieces, what do you find? You find many books and small pamphlets, written, from time to time, by different individuals, and in places quite contradictory. The world has accepted all these, without separating the chaff from the wheat. There are many grand truths in the writings, and many fallacies; there are things in the book not fit to be placed in the hands of children; there are, also, things which are good for humanity. I tell you, as one who has gone before, to test everything, to select that which is just and true, and to cast aside the false. If Spiritualism will not influence your lives for good, and prove the immortality of the soul, and teach you of a kind and loving Father drawing you onward and upward, it will prove of little benefit. It should lead you to do your duty while in your body of clay.

A hymn was then sung, after which Miss Keeves, still in the trance state, said:—Paul stated that it was a disgrace for women to speak in the church; but we in the higher world feel that we have equal rights and equal laws; hence we come back, from time to time, with men, to prove to humanity the immortality of the soul. Time was when the freedom which you have to-day was denied you, and you think that, perhaps, you owe your freedom to your public opinion; you forget that we who lived in times past suffered the rack, the torture, and the flames to establish the liberty you now enjoy. We look upon some of you who call yourselves Spiritualists, and when we see you in the market-places, and observe how much you hesitate to speak that which you know to be true, we feel it our duty to let you know that if you want to have freedom of action you must have freedom of speech. Had we, in past times, been like you, you would not have possessed your freedom of to-day. When the flames were about me I saw my loving mother and the angelic hosts around. I passed from earth to their loving arms, and felt that I had done my duty well. It is one thing to know truth, and quite another thing to practise it; but, if you do not practise it, it will rise up in judgment against you. Be steadfast, then; always abounding in good works. Phenomenal Spiritualism should be discarded for the higher gifts; you should put away the toys which are but food for children. Spiritual phenomena of the lower type are not of

much use to those who have grasped the truth of the immortality of the soul.

Mr. William Wallace, medium, was not quite so sure that the remarks of one of the speakers about mediumship not being a marketable commodity, were not open to question. If anybody would travel, as he had done, among the Scotch and Welch mountains, they would find plenty of work there for paid mediums, and how could Spiritualism penetrate those regions in any other way? A paid medium sometimes did not know where to lay his head, did not have boots to his feet, went supperless to bed, yet was blamed for receiving occasionally some small remuneration. There was as much deception practised in society among unpaid mediums as among those who received remuneration; he thought that there was no difference between them. Wherever he had been, from the extreme south of England to the north of Scotland, the very best people he had met were Spiritualists; and while the truth was in the possession of such, he was sure it would never be uprooted. He had seen the miners among the mountains glad to receive these palpable proofs of immortality, and had listened while they discussed at the pit's mouth the phenomena witnessed at the *séance* of the night before. There was a great desire in the hearts of the people to know more about Spiritualism.

Mr. E. W. Wallis expressed the opinion that the prosecutors at the root of some recent cases, consisted of the mud lying at the bottom of the pool of Spiritualism, and that the stirring up of this pollution made Spiritualists more active, made them work instead of idly singing time away as jolly as sandboys. He thought that no one *séance* should be taken as a criterion of any other—that each should be judged upon its own merits, and those things only accepted which occurred under test conditions. He had known a real medium to act the part of a spirit, but had every reason to suppose that it was done quite unconsciously. Whatever faults there might be among mediums, there was quite as much deception in the hearts of average sitters towards the spirits and the mediums; indeed, he thought that there was more deception among the sitters than among those on the other side.

Mr. W. Wallace thought that petitions should be prepared and forwarded to both Houses of Parliament, asking the Legislature to stop the persecution of mediums, and to tell Parliament that Spiritualists did not care to be taxed for the prosecution of their own friends. They might also get up a list of people willing to be imprisoned to prove the truth of Spiritualism, and send in this list to Pontius Pilate—(Laughter)—then see if the taxpayers were willing to stand the expenses incidental to such a step.

Miss Young, in the trance state, said that there was as much persecution of mediums in the home-circle as there was in public by the outside world. In ages past, in the days of their forefathers, persecution for religious opinion was rife, but they should have such a spirit in their midst that if the "powers that be" burnt them at the stake for the truth's sake, they should be indifferent thereto. Although men might persecute them—

Never fear, be kind unto them;
Feed the dark and blackened foe.
Give them truth's rich quardon ever,
For the dark and treacherous blow.
Be ye earnest, ever working
For the truth and for the right;
God will make thee ever fairer—
Make thy spirit ever bright.

Much more spirit poetry was given through the mediumship of Miss Keeves and Miss Young.

Mr. Tilby thought that phenomenal Spiritualism was useful, and that when it was further developed it might enable their departed friends to speak to them face to face in materialised form, instead of through the lips of a medium. This was a result to be desired.

Mr. Galloway remarked that every great truth had to pass through the baptism of persecution, and Spiritualism being true, it followed that it must pass through the same process. He almost believed that the recent persecutions were organised in the spirit-world, in order to bring out a brighter state of being in the experience of Spiritualists. Messrs. Lankester and Donkin never saw Dr. Slade do anything, and in any other case, if witnesses could not swear they saw the man do the deed the charge would drop, and the prosecution at law would fail. Inferences drawn from twitching motions were not to the point, since those twitchings might arise from various causes.

Mr. Croucher thought that the recent prosecutions had done good to Spiritualism, since they set people talking about it everywhere, and gave those who were informed on the subject an opportunity of communicating their knowledge. A clergyman pitied his belief in Spiritualism, and said to him, "What is your hope of heaven now?" to which he replied, "I have no hope, it is all certainty; consequently both faith and hope have been blown to the winds long ago." (Laughter.) He thought that the spirits who produced the physical manifestations were of a low order, and gradually degraded their mediums. Before sitting down, he would repeat a few lines which had been given through his own mediumship:

The man who dares to think, to live,
True to his soul's divinest light,
Shall to the world an impulse give
For truth and right.
The brave in heart, the pure in mind,
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light.
But though all eyes on earth were closed,
Still would the sun as brightly shine,
And truth, by all the world opposed,
Is still divine.

That which men abuse to-day,
Men of the future will adore,
And truth, which error seeks to slay,
Lives evermore.

The Cross may meet his noblest deeds,
The faggot blaze at every word,
Yet through the angry strife of creeds
He will be heard.

Thus through the fire, and through the flood,
All bruised, and scarred, and battle-worn,
Baptised in tears, and sweat, and blood,
Great souls are born.

Great souls will set their standard high,
And, toiling on through storm and night,
They wake the nations with their cry
For light! More light!

Mr. E. W. Wallis thought that the spirits who produced physical manifestations were not always of a low order, but that they exhausted the vitality of the medium so much, that in his weakened state afterwards he was less able to resist temptation.

Mr. W. H. Harrison remarked that mediums were quite as much entitled to be clothed and fed—that is to say, fairly remunerated for their work—as any other persons. He had never known anybody who spoke against paid mediums to do anything financially to save the said mediums from starvation. Mr. Cromwell Varley first brought him into Spiritualism, by showing him manifestations which took place in his own family; but he could not expect Mr. Varley's family to sit for him continually, consequently he at that time felt it to be one of the greatest of boons to be able to pay Mrs. Mary Marshall for her time and powers, and to see manifestations without being under a special obligation to anybody. He investigated at Mrs. Marshall's *séances* under the conviction that, if the facts were true, money was of no consideration whatever in obtaining proof palpable of immortality, and to this day he felt grateful to Mrs. Marshall for having been a paid medium.

The proceedings then closed.

SOME OF THE PHENOMENA OF SLEEP AND DREAM.*

BY EDWARD W. COX, SERJEANT-AT-LAW, PRESIDENT OF THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

O sleep! O gentle sleep!
Nature's soft nurse, how have I frightened thee
That thou no more wilt weigh my eyelids down
And steep my senses in forgetfulness?
Why rather, Sleep, liest thou in smoky cribs,
Upon uneasy pallets stretching thee,
Than in the perfumed chambers of the great
Under the canopies of costly state
And lulled with sounds of sweetest melody?
O thou dull god! Why liest thou with the vile,
In loathsome beds, and leavest the kingly couch
A watch case or a common 'larum bell.
Wilt thou upon the high and giddy mast
Seal up the shipboy's eyes and rock his brains
In cradle of the rude imperious surge,
And in the visitation of the winds
Who take the ruffian billows by the top,
Curling their monstrous heads and hanging them
With deafening clamours in the slippery clouds,
That with the hurly Death itself awakes?
Canst thou, O partial Sleep, give thy repose
To the wet sea-boy in an hour so rude,
And, in the calmest and most stilly night,
With all appliances and means to boot,
Deny it to a king?

What is this coveted sleep that least comes when it is most courted?

Viewed physiologically, it is a collapse of the fibres of the brain, either caused by or causing (as yet we know not which) the expulsion of a portion of the blood from the capillaries with which the brain is everywhere interlaced.

The whole brain rarely sleeps at the same time. Some parts of it, by reason of insufficient depletion of blood corpuscles, remain sufficiently excited to maintain more or less of action. Whatever it be that in our waking state sets up motion in the fibres of the brain, and so gives to the Conscious Self the impressions we call emotions and ideas, that motive force continues to excite the same action in sleep, and according to the more or less of power so exercised is probably the vividness of the dream which it suggests.

But we have two brains, each having the same organs, competent to act together or separately: when they work properly together, producing the most perfect mental action; when working separately, or one working alone, producing imperfect mental action, as may be seen in hemiplegia, which is an affection of one of the brains only, and hence the impairment of one side only of the body.

Obviously in the condition of perfect sleep by the entire mental machinery of the brain there could be no dream. Such condition is rare. But it has occurred probably within the memory of all around me, as after long absence of sleep or great fatigue. Then the whole brain sleeps, or seems to sleep, and the Self has no consciousness of any impressions being received from the brain. In such a sleep, even though of many hours' duration, the mind has no consciousness of time, and the moment of waking seems to have followed immediately upon the moment of falling asleep. There is no dream—or, at least, there is no consciousness of dream.

The physiology of dream, then, is a partial slumber of the brain.

* An abridgment of a paper read before the Psychological Society last week.

Some parts of it only are sleeping, other parts are more or less wakeful, that is to say, more or less in action, and brain action means the performance of the function of conveying impressions to the Conscious Self and receiving impressions from it.

We pass instantly from the waking state into sleep. We cannot, by any effort, note the precise moment when the change takes place. But although a moment only, what a change is wrought! Think what it is. At this instant we are masters of our minds—we are conscious of external existence—we have the power of the will, and the mechanism of mind and body is obedient to command; our thoughts are orderly, we are rational beings. In a second of time all these conditions are changed. We no longer command our minds—we are unconscious of the external world—the will ceases to control the mechanism either of the mind or of the body; ideas come without call, usually in most admired disorder; we discover neither incongruity nor impossibility in them; we believe implicitly thoughts to be things, and mental imaginations to be external realities. We have ceased to be rational beings. We are in very truth insane.

If this marvellous change were unfamiliar to us, with what wonder and awe it would be received, and with what eagerness would science devote itself to its examination, as being certain to reveal much of the mystery of the mechanism of man and the relationship of mind and matter.

But hitherto, because it happens to all of us daily, it has been almost a neglected source of psychological knowledge. The exploration of this great field for investigation is a work within the proper province of the Psychological Society, and in which it may do great services to the science of mind and soul.

But in sleep the self has ceased to control the body. That force (whatever it be) is suspended which in waking life enables us to distinguish between ideas and objects—between dreams and realities. What is this force that has thus suddenly ceased, and by its ceasing has changed the whole character of our intelligent being? Why cannot we at this moment distinguish the shadow from the substance, the false from the true, the impossible from the possible, as we did but one moment ago?

What a curious problem is here presented to us. Although this wonderful fact has actually happened to every person in this room every day of his life, how many among you has ever reflected upon its marvellousness, or asked himself how such a miracle is caused?

So far as investigation has yet gone, we can trace but two distinct differences in the waking and the sleeping states. In sleep, the power of the will is suspended. It has ceased to control either mental or bodily action, and the brain is left to its own undirected energies. In dream some of the mental faculties are awake while others are asleep, and hence it is that they are unable to exercise over each other that mutual check and correction, the common action of which in a healthy structure constitutes that complex whole, made up of many parts, to which is given the collective title of mind.

The senses are said to be locked up in sleep; but they are not so entirely. Some of them convey sensations imperfectly. Sounds are audible, touch is felt, the senses of smell and taste are not extinguished. Sight alone is wholly suspended. But we have lost the power of measuring the impressions made upon these slumbering senses. A slight sound often seems to the sleeper, whether it wakes him or only suggests a dream, as if it was the report of a cannon. A loud sound will as often seem to him as nothing more than a whisper. This fact, familiar to all of us, proves that the senses are not the rectifiers of the mental actions, as some psychologists have suggested. Hence it may be inferred that the principal agent in the direction of the human mechanism during waking life is not the senses, for they are only partially suspended in sleep—nor the brain, for that is running riot in all the impossibilities and incongruities of dreams—but something which is neither the senses nor the brain, which is independent of either, and whose control alike of mind and body is suspended in the condition of sleep. The immediate agent of this something is the will. But the will is not an entity; it is only the expression of some entity. The will is only the force which some entity directs to some intelligent object.

What, then, is the rational and scientific conclusion from these facts? Is it not that, if there be such an entity, that is neither brain nor body, but sometimes controls both and sometimes is severed from both, a reasonable presumption arises that this entity is the conscious self, a thing distinct from the brain and the body, from which it is then severed more or less. The proposition is plain and simple. There is a something which is conscious of what the brain is doing in the wild work of dream; this something is that we recognise as the conscious self, the I—the you—the individual being, of which the sleeping structure is only the machine by means of which that being—call it that soul if you please—maintains its communication with the material world in which the present stage of its existence is to be passed.

I hope I am not illogical or unscientific in advancing this as another proof of the being of a non-molecular entity as a part of the mechanism of man in opposition to the debasing doctrine of materialism.

The subject is very large and cannot be treated in two papers, or within the limits of our ordinary discourses, and therefore I must return to it hereafter. But I purpose now to set before you some suggestions as to the effect upon dream of the action of the double brain.

The business of the two brains, like that of the two eyes, is to correct each other. With one eye we see little more than a flat surface. The mental action of the two eyes enables us to perceive objects as we see what is really a flat surface in the spectroscope, but which, so seen, is presented in its proper proportions and true perspective. So it is with the two brains. Each supplements the other, and the various mental faculties are thus made to co-

operate. To take an instance or two. The mental faculty of comparison can only work by having before it the two ideas that are to be compared. But each brain can entertain but one idea at the same instant of time. The two brains supply the two ideas, and thus enable the work of comparing to be done. Now, comparison is the foundation of the process of reasoning, which is not one mental act, as is commonly believed, but a combination of mental actions. We reason by comparing two or more ideas and noting their differences and resemblances; then we compare them with a third idea in like manner, and see how they resemble or differ; and then we reason upon the result of this comparison, and say, "in such a particular A. resembles B., and, in the same particular, C. resembles B.; therefore, in this particular, A. and C. are alike or unlike." Starting from this simple act of comparison and deduction, we proceed step by step from what is thus known to learn the unknown. Hence it is that, as one brain alone cannot do the work of comparison, so one brain cannot reason, and, in fact, we find that in severe cases of hemiplegia, affecting the whole or the greater part of one brain, or in cases of the destruction of one brain by disease or accident, the patient is unable to compare ideas, and has consequently lost the power of correct reasoning, although the other mental faculties that do not require double action, and especially the emotions, continue in vigour, the one sound brain sufficing to do the work for them.

Apply this state of things to sleep and dream, and what phenomena should we look for? If one brain be sleeping while the other is awake, we should thus be in the exact position of a person one of whose brains had been paralysed, that is to say, we should have lost the power of comparison of ideas, and, therefore, of reasoning upon them.

Is not this precisely the condition of dream? The self-produced ideas that then through the mind are accepted by us as being not self-produced but as being brought to us by the senses. Why do we accept them implicitly as realities? Because we are accustomed to rely upon our senses and are compelled to accept their intelligence as actualities. In waking life we try such impressions by comparison and reasoning, and we thus discover if they are actual or ideal, possible or impossible. But when we dream it is as if one brain had been paralysed, although it is only sleep; and as the necessary consequence we are unable to compare those ideas, and, therefore, we are unable to reason upon them and try their true value, as we are accustomed to do in waking life. Hence in dream our implicit belief that the shadows of the mind's creations are substances, and ideas realities; hence in dream we have no sense of incongruity and no consciousness of the impossible. We believe implicitly that the self-produced pictures presented by the brain are brought by the senses from without, and then the other mental faculties deal with them as if they were realities—that is to say, they weave them into narratives, treat them as events, and cause them to create the appropriate emotions—whether sentiments or passions. It is also to be noted that, unlike ideas which are imaginary, the passions and emotions are *really* felt in dream, not imagined to be felt; another proof that all those mental faculties are not sleeping.

THE RECEPTION OF NEW TRUTHS.

WHAT the public wish to know is not whether Dr. Slade, Monck, or Lawrence be tricksters, but whether there be or be not any reality in the phenomena. The public and the public press, without a single exception, at once say, not merely that Slade is an impostor, but that the existence of disembodied spirits is contrary to all known scientific teaching. Now, we do not say that the phenomena are or are not real, but when we find eminent men like Mr. Serjeant Cox, a man who knows human nature, who fills the office of judge at the Middlesex Sessions; an eminent zoologist like Wallace, president of the Biological Section of the British Association; an almost matchless electrician of the type of Varley; and Crookes, who has brought to light the atomic equivalent of thallium, and has invented the radiometer, one of the most mysterious discoveries of the science of obscure forces—when these and many others distinguished in their way tell us openly that they have witnessed phenomena which cannot be accounted for on any hypothesis but that of unseen and intelligent agency, it is idle for us, being ignorant of the investigation, to say anything definitely on the subject. We know that when Franklin caught the lightning by the flying of a kite, it was said to be most ridiculous to exercise a great mind in such absurd matters, for, said one of his tormentors, "What good is it, if true?" Electricity has shown what good it contained by the marvellous work of telegraphy, which is fast proving itself to be the greatest discovery of the age. When George Stephenson also had worked out his invention for running a steam-engine and carriages filled with people along metals at the rate of seven miles an hour he was deemed to be a candidate for a lunatic asylum; when the discovery as to the circulation of the blood was made, it was said to be impossible, as it was contrary to all common sense and science for a liquid to run upwards; when Galileo made known his discovery as to the movement of the earth round the sun instead of the reverse, as the world had thought, he was said to be a lunatic. With these facts staring us in the face, it is absurd to say anything unproved is ridiculous just because it is opposed to our previous teaching.—*The Nottingham Journal*, Feb. 1st.

OPPORTUNITIES are not given by the National Association of Spiritualists for new trance mediums to display their powers in public. Interesting meetings to the advantage of all concerned might be spent by inviting Miss Young, Miss Keeves, and others to give short addresses to members and friends, that the quality of their utterances may be considered. Remarkable poems are sometimes given extemporaneously through the mediumship of these ladies.

THE SLADE AND GALILEO PERSECUTIONS.

BY JANE H. DOUGLAS.

It is sneeringly asked—Where is the talked-of parallel between Galileo and Dr. Slade? What discovery does the latter pretend to have made? The parallel is, indeed, not complete, consisting merely in this, that while Galileo was prosecuted for heresy for having announced a new truth obnoxious to the Church, Slade is prosecuted for fraud because phenomena pointing to new truth obnoxious to received opinions take place through him. It is the *telescope* of Galileo that Slade really resembles, he being not less an instrument divinely formed for physiological and psychical discovery, than is the telescope an instrument of human invention for astronomical discovery; and, just as atmospheric conditions sometimes obstruct the power of the telescope, so conditions yet unknown at times obstruct the power acting through Slade.

Very similar also is the attitude towards him of the majority of men of science to that towards the telescope of Galileo of those astronomers who disdained to look through it, deriding accounts of the moons of Jupiter, of the stars, of the Milky Way, of the movements of the heavenly bodies, of all the wonders the instrument revealed.

What a mistake to suppose, as some do, that the disbelief of the scientific in the phenomena of the invisible world is partly feigned; that their hostility towards Slade and his compeers is in great measure the result of dread lest facts militating against their materialistic views should turn out to be undeniably true. The sceptics of science are evidently only too thoroughly sincere in their disbelief—a disbelief due to a reaction, some two centuries ago, against the opposite extreme, and through which the human mind received a bent which it retains despite evidence of its erroneousness. "It must, I think," says Mr. Lecky, "be admitted that these alleged miracles are commonly rejected with an assurance that is as peremptory and unreasoning as that with which they would have been once received; they are repudiated, not because they are unsupported, but because they are miraculous." "They are," again he says, "disbelieved in, not because the testimony is insufficient (for he admits that it is more than sufficient), but because belief in them is opposed to modern habits of thought." One wonders it does not strike these sceptical minds that a habit of thought opposed to the reception of alleged facts attested in the present day and in all ages by trustworthy witnesses, looks very like a bad habit of thought—like one of those frames of mind against which Bacon warns the pursuer of truth.

81, South Audley-street, London.

THE Rev. John Tyerman, who has worked so actively in the cause of Spiritualism in Australia, writes that he will shortly leave that colony for the United States and England.

AN ENGLISH ORACLE CONSULTED.—Lizzie Kellogg, of Fairmont, Nebraska, writes to the *Religio-Philosophical Journal* (Chicago) of January 20th:—"One day, four years ago, in the *Sedalia Times* office, Missouri, there were three persons, who heard my voice between the hours of twelve (noon) and one, and looked everywhere about the printing-office for me, being certain that I was hid. When I did come in, they inquired where I had been, as I had talked, and they could not see me. I told them that what they had heard, came in my mind when I was crossing the Missouri Pacific track—some suggestions that I would make when I arrived at the office, in regard to some work. 'Well,' they said, 'that was what I had been talking about.' Now what was it? It was I that spoke; they knew my voice, and all three heard me, when I was two squares away. Perhaps Prof. Lankester could throw some light on the subject."

THE LAWRENCE CASE.—Mr. Barnard Thomas, agent to the Treasury, attended last Friday at Westminster Police-court to see the bail perfected for the release of William Lawrence, the East-end alleged medium, he having sued out a writ of error in the Queen's Bench Division against his conviction and sentence at the late Middlesex Sessions. The parties had appeared before the court before, but at that time one of the bail had "refused" on account of the amount (two in £250 each, and prisoner in £500), and the recognisance of the prisoner having been taken he was remitted to prison pending the completion of the securities. Since that Mr. Justice Hawkins had reduced the bail to one in £250 and one in £100, and forty-eight hours' notice had been given to the Treasury. The bail now accepted and duly examined were:—For £250, Mr. W. Henry Sturt, of the Old Kent-road, manufacturing chemist; and for £100, Mr. Geo. Chambers, Keeton's-road, Bermondsey, mast maker. The order for the prisoner's release was accordingly given.

"THY LOVE."

BY FLORENCE MARRYAT.

O thy love is to me as the salt, salt breath
That blows over the foam-fleck'd sea,
And it blows and it breathes for me,
Till, if I stood under the Shadow of Death,
The sound of thy voice, and the sense of thy breath,
Would recall me to life and thee.

O thy love is to me as the red, red wine,
New-pressed from the grape's richest store,
And I quaff of it more and more,
My heart and my soul are commingled with thine,
Till I tremble to drain the last drop of the wine
That is hid in thy heart's deep core.

O thy love is to me as a sweet, sweet song
That makes music by night and day,
And my love is its answering lay;
The notes are melodious, even and strong,
And they ring in my ears like a heavenly song,
That shall sound in my heart for aye.

O thy love is to me as a free, free bird
That I long to ensnare and to hold,
Till both captor and captive grow old,
To fly with it far from the eye of the herd
Who strive to tear from my bosom my bird,
And leave my heart empty and cold.

O thy love is to me as a new, new life
Poured into my languishing veins,
And it chases my cares and pains
Till I rise up again, with fresh energy rife,
To thank Heav'n that 'midst all the turmoil of life,
The joy of thy love still remains.

THE usual monthly meeting of the Council of the National Association of Spiritualists will be held next Tuesday.

A FIRE TEST MEDIUM.—Quite a number of Spiritualists and a good many sceptics gathered at Liberty Hall to witness the operations of Mrs. Suydam, of Chicago, the fire test medium. The medium, who is a large, fully developed woman, of perhaps thirty-five, washed her face and hands in cold water, and then took a heated lamp chimney in her hands and pressed it caressingly to her cheek, then she held her hands in the full flame of the lamp, put a burning match dipped in alcohol in her mouth, and finally washed her hands and arms in burning alcohol, which was blazing in a saucer. After about three minutes her sleeve took fire from the alcohol, and the medium ceased rather abruptly. She claims to commonly keep her hands in the fire about fifteen minutes. After the fiery bath her hands, arms, and face were entirely free from blisters or any other marks of fire. She professes to be the medium of the spirit of a little Indian girl who was frozen to death and who was trying to get warm. The power to resist heat is claimed to be the result of a spiritual preparation applied in the trance by the spirit of an ancient chemist, who appears to be possessed of one of the lost arts. A Spiritualist who has seen the preparation with the eye of faith, describes it as a cloudy substance, one thirty-second of an inch in thickness, which completely covers the face, hands and arms during the trance, and which certainly render them ice cold while in the fire. The fire test has never before been given in New England, and there are but three Spiritualists in the world who can do it, Mrs. Suydam; Home, the famous English medium; and one Dr. Dunn.—*Springfield (Mass.) Republican*.

SPIRITUALISM IN CHESTER.—A meeting of the Chester Mutual Improvement Society was held on Tuesday evening, the 30th ult., in the Lecture-room, Free Library, St. John-street, commencing at twenty minutes to eight, the question for debate being "Modern Spiritualism. Are there any genuine manifestations?" Mr. Taylor, of Louise-street, who opened the debate, remarked that the question was one against which a strong prejudice existed, even in the minds of the most sensible men. He attributed this circumstance, however, to the fact that the question was really but little understood, and that many people are naturally inclined to ridicule that which they cannot understand. It was a circumstance, also, which was not much to be wondered at, as it had been the fate of all new theories or inventions, either in philosophy or science, to be ridiculed and sneered at by the professors of learning, until their truth had been finally demonstrated. It was a well-known fact that in all systems of religion, Spiritualism and spiritual manifestations occupied a very prominent place. There were the prophecies and miracles of the Bible, the visions of Mohammed, and his mysterious journey into heaven, the deities of Buddhism—indeed, he might say that all religions were impregnated with Spiritualism. The essayist then went on to speak of the spiritual manifestations of a somewhat more recent date, and referred to Ignatius Loyola, Luther, Calvin, George Fox, Oberlin, Swedenborg, and John Wesley, from whose journal he made extensive quotations in support of his assertions. A vigorous debate was then commenced, in which Messrs. Edwards, Geo. Steele, and other gentlemen took part, at the close Mr. Abraham moved an adjournment, which was agreed to unanimously.—*Cheshire Observer*.

THE LAST SLADE CASE.

WE have been informed that the omission of the words "by palmistry or otherwise" in the indictment of Dr. Slade at the Quarter Sessions, which omission caused the quashing of the conviction, was the result of a conference between the Attorney-General, Mr. Staveley Hill, and Mr. Cooper. It is said that the Attorney-General and Mr. Hill had the words "by palmistry or otherwise" struck out, to which action Mr. Cooper dissented.

An article in the *Examiner*—a journal which appears to be the official organ, in the Slade case, of Messrs. Lankester and Donkin—censures the Crown lawyers without stint, and says that although Mr. Flowers drew up the conviction with the words "by palmistry or otherwise" in it, they sent it back to him, with the words struck out, for him to sign in its new form.

Dr. Slade is now in Boulogne, very ill. Mr. Munton, his solicitor, has been to see him; he has also been visited by the American Consul and by Mr. Henry G. Atkinson. Mr. Simmons is with him, and in a letter which we received last Wednesday says that Dr. Slade wishes to return thanks for all the kindness he has received at the hands of English Spiritualists, and to acknowledge the many friendly letters of congratulation he has received since his discharge.

The social, legal, and scientific aspects of the Slade case will no doubt be fully considered hereafter. It furnishes a startling example of the dangers to which British subjects are exposed if two persons bring forward certain inferences as to what took place on a particular occasion, whilst scores of equally good witnesses can depose to positive facts altogether at variance with those inferences, but which were witnessed on other occasions. It also raises the question whether, in the eye of the law, the phenomena of nature should be supposed to cease, with the limit of the knowledge of such phenomena possessed by those who administer justice.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

EXPRESSION OF OPINION ON THE NEW SLADE PROSECUTION.

ON Wednesday, last week, at a special meeting of the Council of the British National Association of Spiritualists, held at 38, Great Russell-street, London, Mr. Alexander Calder, president, occupied the chair. The other members present were Mr. Hensleigh Wedgwood, M.R.I.; Mr. M. J. Walhouse, F.R.A.S.; Dr. George Wyld; Mrs. Makdougall Gregory; Mrs. Wiseman; Mr. Morell Theobald; Mr. Desmond Fitzgerald, M.S. Tel. E.; Mr. Algernon Joy, M. Inst. C.E.; Mrs. Maltby; Mrs. D. Fitz-Gerald; Mr. C. C. Massey, Barrister-at-Law; Mr. H. T. Humphreys, Barrister-at-Law; Mr. H. D. Jencken, M.R.I., Barrister-at-Law; Mr. Dawson Rogers; Mr. E. Parkinson Ashton; and Mr. Mawson.

It was moved by Mr. C. C. Massey, seconded by Mr. W. B. Mawson, and passed unanimously:—"That the Council, having had its attention called to the fresh proceedings against Dr. Slade for a matter already disposed of by course of law, and at a moment when he is suffering severely in health from the effects of past persecution, records its disgust and indignation at this cruel attack, and its deep sympathy with Dr. Slade."

Moved by Mr. Morell Theobald, seconded by Mr. Ashton, and passed unanimously:—"That the new charge against Mr. Simmons of conspiracy, founded upon no additional evidence save that afforded by his voluntary statement in the witness-box respecting his business relation with Dr. Slade, is unjust, unprecedented, and distinctly indicative of oppressive disposition on the part of the prosecution."

THE NATIONAL CONFERENCE OF SPIRITUALISTS.

THIS annual Conference is now sitting at 38, Great Russell-street, London, and a full report will be given in these pages next week. Today, at 3.30 p.m., the proceedings will commence with the reading of a paper on "The Relation of the Law to Public Mediums," by Mr. W. H. Harrison, followed by another upon "The Identity of the Communicating Spirits," by Mr. G. F. Green. The proceedings in the evening will commence at eight o'clock with the reading of a paper on the "Ends, Aims, and Uses of Modern Spiritualism," by Mrs. Louisa Lowe, concluding with a paper on "Experiences with Haunting Spirits," by Mr. A. J. Smart. All Spiritualists are invited to attend.

THE next fortnightly meeting of the National Association of Spiritualists is adjourned to Monday, 19th inst., when the discussion on "Ancient Thought and Modern Spiritualism" will be continued.

COPIES, handsomely printed on cartridge paper, of the Memorial addressed by the National Association of Spiritualists to the Secretary of State, against the Government prosecution of Dr. Slade, can be purchased at 38, Great Russell-street, and should be framed and preserved by all Spiritualistic societies.

REMARKABLE SPIRITUAL MANIFESTATIONS IN PRIVATE LIFE.

BY CHARLES BLACKBURN.

ON Friday, the 2nd February, I took a friend, Signor E. Rondi, an artist, of 22, Montague-place, Bloomsbury, to witness, in a private family, manifestations through a new medium, only four months in progress, and under my guidance. It was a dark circle, where the mother and two children, a friend who reports to me the weekly *séances*, the medium (a young lady of eighteen), myself, and the above-named artist were the only persons present.

The medium, who was placed on my left hand, sat between myself and Signor Rondi, with her back to the piano, which was, say, half-a-yard off; her mamma sat directly opposite, whilst the others filled up the vacancies round a circular mahogany table four feet in diameter, upon which were placed various toys, the fairy bells, a solid iron ring, several rolls of paper, and so on. We all joined hands, therefore the medium *could not move without detection*; she did not go into a trance, but enjoyed the *séance* equally with ourselves. After locking the door, putting the gas out, and singing for a quarter of an hour, the disturbances began.

The paper tubes freely hit us, hands of various sizes were felt on our heads and faces, the Oxford chimes rose from the table and played near the ceiling, and the piano, immediately behind the medium, was played upon by two hands (for both bass and treble in chords were sounded at the same time). I suddenly stopped the music and asked the guiding spirit, "Lillie" (who invisibly attends the medium and directs other spirits who do the work), if she would bring down the chimes from aloft on to the table and cause a spirit hand to take hold of my right hand and make my fingers play on the wires. This was instantly complied with. I then asked that Signor Rondi might do the same, and it was also done by the guidance of a hand a little warm, and with fingers and nails as plainly felt as my own. Then the medium asked the spirit "Lillie" if she would fetch a purse left in the bedroom up stairs; this was brought and dropped on the table in two minutes, although the doors were locked. I next asked to have the four-and-a-half-inch diameter iron ring threaded on my arm whilst I held the medium's hand. "Lillie" replied: "Yes; if you will take hold of the medium's left hand with your right." I changed places, and put my right hand upon her left shoulder, then passing my hand carefully down her arm, I took hold of her hand. I had the ring in my left hand at that moment; I laid it on the table and took hold of the next sitter; all was silent, but in two or three minutes' time we heard the solid ring moving on the table, and, instantly, it came on my right arm a little above the wrist. I felt no blow whatever; only a sensation of something dangling and heavy. A light was struck, and there it was, though I had never ceased to grasp the medium's left hand for one second. I then asked (after extinguishing the light) if Signor Rondi might have the ring put on his arm, and the reply came "Yes"; so we changed places, and the ring came—not upon his arm—but on the medium's, though he took all the precautions I had done, and held her hand fast all the time.

After again putting out the light a most extraordinary affair occurred which closed the *séance*. The medium being seated as at first between myself and Signor Rondi, she felt her chair disturbed and then pulled from under her by a powerful hand, thus forcing her to stand on her feet. I then said: "Rondi, I hope you are holding her hand, for I am?" He replied: "Yes; I have fast hold." The medium suddenly said, "Oh, Mr. Blackburn, I feel so queer! Oh, I am rising! My feet are not on the floor; I am rising in the air! Oh, I hope they won't let me fall; do take care of me. I feel to be of no weight, and lighter than a feather now."

At this point, she held so tightly to my and Signor Rondi's hands that she pulled us both up from our seats, for her head was near the ceiling, and she was waving to and fro in the air like a clock pendulum, her feet occasionally sweeping across the keys of the piano, and in this position she swayed for three or four minutes, until she suddenly dropped, and knocked me into a chair in which one of the

children sat. A light was then struck, and the *séance* ended.

Now, in the face of these facts, I should like to see Dr. Carpenter and other men investigating this "new force," and not writing so much rubbish about hysterical old women and simple-minded men. In fact, it appears to me that these men dare not grapple properly with this subject, but prefer to adopt the Lankester and Donkin business of ridicule and lawsuits, instead of going with proper feeling to various respectable mediums and witnessing the phenomena for themselves. But why pander to professed men of science? *Let them be shut out, say I, from all séances* until they beg to be admitted, for they stop progress. At present we make ourselves too cheap.

Parkfield, Didsbury, near Manchester, Feb. 5th, 1877.

CURIOS PSYCHOLOGICAL EXPERIMENTS.

BY EMILE, PRINCE OF WITGENSTEIN.

I HAVE just received the following paper from the Theosophical Society of New York, and hasten to send it to you, the usual obligation of secrecy being removed in the present instance. I am sure that it will much interest the readers of *The Spiritualist*. It is a paper read by Mr. William Q. Judge, before the Theosophical Society.*

"I began by devoting a certain time each day, always at the same hour, to lying quietly down in a room alone, and concentrating my attention on a certain place, may be in the room, with the desire to go there in spirit, and see the things or persons in it, so as to carry back a distinct recollection. At first this did not meet with much success, as far as I could tell. But one day, while sitting quietly in the room, I saw distinctly before me three lines from a newspaper, but they disappeared before I could read.

"Another time I was lying far in the room, with my back to the window, when I was sure I saw the horizon, and noticed that the western sky was very yellow. This proved to be correct. All this time I was awake, and conscious of my bodily existence.

"At another time, in the same room, I was lying, with my eyes covered by a handkerchief, when I found myself looking at or seeing a placard of dates and places which hung on the wall, altogether out of the line of vision. Again, sitting before a partition, intently devoting myself to concentration, I distinctly saw, with my eyes shut, the carpet in the adjoining room.

"All these things happened while I was awake; but in my sleep at night, through intense desire and will, I have gone long distances. Once, while down in New Jersey, sixty miles from here, I have come up to this city, and been visible to friends in Mdme. Blavatsky's house. To her house in spirit I have frequently gone.

"One evening, at Mdme. Blavatsky's, I lay down for the purpose of trying to get out of my body. In a few minutes, those present said afterwards, I snored very loudly, but I could not recognise any interval of unconsciousness, or moment of drowsiness. It appeared to me that I was awake, and had risen up in order to go out into the hall, that there was a handkerchief over my eyes, as I had placed it upon lying down. An endeavour to throw off the obstruction was unsuccessful, so out I went into the hall, in what I thought was my body, and proceeded into the kitchen, where, by a violent effort, I threw off the handkerchief, when immediately I found myself where I had lain down, listening to the laughter of those who had heard my unmusical snore.

"Now here I have to take the evidence of others. They say that while my body snored, my double, or *simulacrum*, *scin lecca*, or whatever you may name it—that is, a visible 'counterfeit presentment' of me—could be seen walking down the passage to the kitchen.

"At another time I went into a room two rooms distant from the one in which Col. Olcott was sitting. Lying down on a bed, I concentrated my thoughts on the room I had just left, keeping my eyes shut meanwhile. In a short time I could feel, as it were, a double consciousness. The bed under me was distinctly

* We omit the first part of the paper, which consists of allegations that many spiritual phenomena can be produced by men living in the body, and that this fact was well known to the magicians of old. The certificated testimony of other witnesses to such of the facts in this paper as were not subjective should have been given by the Theosophical Society.—Ed.

to be felt, but I could also hear Olcott talking as if in the same room; I was positive that I was in the same room with him. Madame Blavatsky asked Mr. Olcott to look at me then on the same sofa I had only a few minutes before vacated. He declared it was my material body, and to prove it, came into the other room, and there found the material body now before you. By that time I had returned to a full and entire occupation of this tenement, and rose up to go out with him. Only the other day, while sitting at home in a dark room, intently thinking of Colonel Olcott, I found myself in his room, and he says I was there.

"One evening, while sitting alone in the same way, I saw before my eyes the face of my little girl, with a slightly inflamed scratch on the left cheekbone. I instantly went down stairs to see her, and found her asleep in her cradle without a scratch. But the next morning, after breakfast, she accidentally scratched her cheek in the very place and in the manner I had seen.

"Now I know that Spiritualists will say, 'Oh you are a medium; you are naturally clairvoyant.' But this I deny, except such amount of clairvoyance as belongs to every one. I have never exhibited down to this day any medial power, and none of these things happen without a direct effort of will on my part. I claim that they are produced in me by my will acting on my soul perceptions, notwithstanding that with some it is involuntary.

"And now as to another kind of experiment. The projection of my mind upon others seemed a good thing to try. Accordingly, I seized every chance that presented itself, and success often rewarded me. Many times have one or two persons whom I had not previously mesmerised been perfectly aware that even from a distance I was directing my mind upon them, and I have often compelled my child to do certain little things by only looking at her, and mentally commanding the things to be done. Frequently I have caused a sentence to be repeated, which had no reference to the person's conversation.

"A man owed me some money, and failed to pay as agreed. One day, resolved to compel him, I stood up, and for fifteen minutes directing myself to wherever he might then be, I commanded him violently, as it were, to come down and pay a certain part of it. The next day he came in and paid that sum; and, on questioning him, it appeared that at the time I tried the experiment, he suddenly thought of me, went out to collect a bill in order to pay me, and succeeded.

"By an effort of will, one can project to any distance, and cause to become visible, little or big spots of light. They often show themselves to me. Sometimes, when certain individuals are on the point of starting to call on me, especially when that is their only object, one or more bright spots suddenly appear. They seem to be burstings open of light that is all around, but screened, the same as if through a curtain placed before a bright light there now and then flashed a tiny ray through an aperture that as quickly closed. And they are for each person different in colour or appearance, so that I can tell to which individual the one seen belongs. This can easily be proved by our members. Mr. Felt is one of the persons, and Mr. Gustam is another. An instance with the latter gentleman I will relate. I was walking along Broadway one day, when there suddenly flashed out a large diffused spot of light; I knew then that some one was coming to me, or was then at my office. In half an hour I returned, and in the office was this gentleman, who had arrived just at the time I saw the light. But of course the thing was not established. I said nothing to him, nor did I ask when he was coming again. In a few days I saw the same light again, noted the time, went back to the office, and there sat the same man, and he had arrived at the time noted.

"One day, in a large audience-room full of people, were sitting two persons, friends of mine, one of them more sensitive than the other, and both in excellent health. I came in late, unknown to them, through the entrance in the rear of the room, and sat down where they could not possibly see me without turning. I began to concentrate my mind on one of them, the least sensitive, and gradually lost sight and hearing of the surroundings. In about fifteen minutes the one *not* thought of began to twitch, and seemed to

be nervous, and, after a long interval the other turned around, and saw that I was looking.

"Now the one I was not thinking of felt the influence first, and said that it caused a feeling of great nervousness. I give my word of honour that I had never tried the experiment on that person.

"Here is an instance of the influence becoming objective and striking the first sensitive object coming in the way. It suggests great possibilities.

"In Bulwer's *Strange Story*, Margrave is asked if he had caused the maniac to murder Sir Philip Derval. He answered that he had willed something to be done and it was done, although the person doing it had not been called upon directly, and indeed not even thought of. How awful this is, if true, and how sublime as well as awful.

"We might, if we were to try, cultivate the power of talking to another from a great distance, so that, although nobody is to be seen, the voice can be heard. And it is true that the most uncultivated can do so while they are unable to hear anything said by another to them. I have tried this with one who is a developed medium, so that he heard all I said, while I was powerless to receive a reply.

"What, you say, 'does all this amount to?' It amounts to this, that it is the way to begin experiments. It is the way in which, according to magicians, you *must* begin. There is enough here to show that we possess enormous power. It is a power of the same quality as that which tips a table, or materialises a snake. If we find then, that, so far as we have gone, these philosophers of old are correct, we are somewhat justified in giving credence to all they say; and if in regard to the rest we have proof in the doings of others, then we are completely justified, and their claims are substantial.

"Some will say I never saw anything; and others, Spiritualists, will say that only a spirit can materialise anything. Now the word 'materialisation,' as I use it, is meant to convey the idea, not of the materialisation of a spirit, but the materialisation of an idea.

"If the magician causes a snake to appear, solid, alive, with real malevolent eye and spiteful hiss, I take it that this may be the solidification of a dead snake's emanations, or it may be the solidification of the idea of a snake.

"There was here some little time ago a man who is now on the other side of the Atlantic. Pointing one day to a napkin upon the dining-table, he said, 'There appears to be something under that.' On lifting it up, there was coiled an apparently real cobra, ready to dart at you with poisonous fang, but after a short time it melted away. At another time, taking up a tin paper-cutter, devoid of mark, and painted black, he rubbed his hand over it, and in a moment there appeared on it the printed advertisement of a stationery firm in a distant city. Many other things were done that need not be mentioned. But enough that he claimed that it was accomplished by will-power.

"It is possible not only to talk with another who is a long distance away, but also to make signals, such as sounds of bells, or sounds of music. I can affirm that I have many times heard bells ringing in the air when your president and corresponding secretary were present. There was no bell in the room. The sound seemed to be in the air, between me and the wall. On one or two occasions I heard the combined or chiming sounds of twenty bells; at the same time I could feel on the skin a peculiar tickling sensation. The sound was silvery and distinct, yet had not the same force that a bell would have if sounded near you. On several other occasions in the same place I have heard distinctly the sweet tones of a musical-box, which was not in the room. There was no such instrument on the premises. It grew louder and louder, and then would die away until it could be heard sounding from afar, just as you hear the music of a band marching through the fields miles away. This evening, while standing in Madame Blavatsky's sitting-room, I heard it again coming by fits and starts, but perfectly distinct and of the most beautiful tone."

Vevey, Switzerland, Feb. 1st, 1877.

AN attack is made upon Mr. Serjeant Cox in the economically got up Covent Garden pantomime.

HIGH COURT OF JUSTICE.

Exchequer Division, Feb. 2.—(Before Barons Cleasby and Pollock.)

MONCK, APPELLANT, V. HILTON, RESPONDENT.

THIS matter, known as the Huddersfield Spiritualist case, came before their lordships to-day as an appellate tribunal. The appellant, Francis Ward Monck, commonly known as Dr. Monck, was, on Nov. 11 last, convicted at the petty sessions for the borough of Huddersfield, on a charge preferred against him by Chief-Constable Hilton, under Sec. 1 of the Act of 5th George I., known as the Vagrant Act, for that he "did unlawfully use subtle craft, means, and devices, by palmistry or otherwise, to deceive and impose on certain of her Majesty's subjects, to wit, George Henry Hepplestone, Henry Bedford Lodge, and others, contrary to the statute." For this offence he was adjudged a rogue and vagabond, and was committed to the House of Correction at Wakefield for three calendar months with hard labour. From this conviction Monck now appealed, on a case stated by the justices for the opinion of this Court on the points of law involved. It was proved at the hearing that the appellant Monck gave two spiritual *séances* at the residence of Mr. Hepplestone, at Huddersfield, for the sum of £2 each, on Oct. 22 and 23, 1876, but at the latter no money was paid. The persons then present were directed to place their hands upon the table around which they were seated and their feet under their chairs, after which the appellant (Monck) said, "We Spiritualists have to be very guarded in consequence of the Slade case. Some call it physics, some animal magnetism, some conjuring, some legerdemain, some one thing and some another. I call it Spiritualism, but you must judge for yourselves." There was but a single gas jet left burning during the "manifestations," which were as follows:—Raps were heard under the table, whereupon the appellant said, "They are soon here to-night, the conditions are very favourable." He placed a small tambourine upon a musical instrument called "fairy bells," and then put it on the table at a little distance from himself. The instrument was then observed to move towards him, and he inquired whether the company had seen it move, whereupon one of them asked him to request the spirit to move it in the opposite direction, to which the appellant replied, "We had better take the manifestations exactly as they come," and that it could not be done. He was then asked why, and he answered, "I don't know how it is done." A small musical box was then handed round to the company, who examined it. It was placed by the appellant about half a yard in front of himself on the table. He said the spirits were able to play it. He then placed a wooden box over it, and the appellant then invited the company to ask it questions, and that one sound would signify "No," and three sounds "Yes." One of the company directed the appellant's attention to the fact that the musical box which had been placed under the wooden box was not wound up; whereupon the appellant said that the spirits could not only play, but wind it up. A hand then appeared above the table immediately on the left side of the appellant, who put the tambourine to it, and the fingers of the hand tapped it. The fingers did not move separately. The hand was not like a human hand, but like a wax hand which had been rubbed with oil and phosphorus. After a short time the hand disappeared below the table. One of the witnesses was of opinion that the hand was like one of the kid-glove hands afterwards found in the appellant's possession. Two or three slates were placed by the appellant upon the table. He said they would receive messages from departed spirits. A small piece of pencil was placed by him upon one of the slates. He then took hold of one corner of the slate, and a lady took hold of another corner of it. It was held under the table, and whilst he was there the lady remarked that she felt a great pressure upon it. One of the company asked for a message from some departed one. After the slate had been held under the table about a couple of minutes it was brought forth, and was found to contain, in very crabbed, angular writing, the words, "Oh for a Lodge in some vast wilderness!" one of the persons present being Mr. Lodge. Another message was then asked for, and the appellant and the same lady again held the slate under the table. The lady remarked that she felt a warm hand; whereupon the appellant said, "Well, you're sure it's not my hand?" She replied, "No; I am not." When the slate was again produced there was a button upon it and the following message:—"Good night, Philemon.—Samuel"—the appellant having previously stated that his spirit guide was Samuel Wheeler. The button above mentioned was taken off the lady's dress, and she stated that it was pulled from her dress rather violently. A lady was then asked by the appellant to sit on the lid of the piano. She did so, and the same note sounded; but it was proved that the appellant was close to the piano at the time. Mr. Lodge then asked the appellant if the spirit would play some other note. The appellant stamped, whereupon Mr. Lodge said, "That's you." Two of the ladies then left the room, and Mr. Lodge told Dr. Monck that he was not satisfied, and said he could produce the same manifestations under the same conditions. Mr. Lodge further said that if he could not find the spirit hand, a duplicate musical box, and other things, he would give £50 to the cause of Spiritualism. He wanted to search the appellant, but the latter declined, and eventually struck Mr. Lodge, and, rushing upstairs, locked himself in his bedroom, from which he escaped by fastening a sheet round the waterspout and sliding down. In the apartment were found a number of articles, including boxes, kid-glove hands stuffed and having elastic attached to them, linen with faces slightly sketched upon it with gauze thread, thin wire, a number of slates and pencils, a musical box, a musical album, and a long rod divisible into small lengths. Similar articles were, however, shown to have been openly used by the appellant at Bristol for the previous four years in his public lectures, showing how conjurers produced manifestations similar to those of Spiritualism. The sole question raised for the opinion of this Court by the special case stated by the justices was whether the conviction of the appellant under the Vagrant Act (5 Geo. IV., c. 83) was good in point of law.

Mr. Matthews, Q.C., and Mr. Lockwood were counsel for the appellant; Mr. Poland represented the respondent.

Mr. Matthews, on behalf of the appellant, contended that he had been wrongfully convicted under a statute which did not apply in cases of this kind, but was directed against gipsies and others who were declared by the Act to be rogues and vagabonds for acts of "palmistry or otherwise," which were the words used in the 83rd section of the Act, directed against vagabonds. The section of the Act to which he had referred enacted that every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose upon any of his Majesty's subjects should be deemed a rogue and a vagabond. These words, taken in their widest sense, would include a great variety of acts of false pretences, such as forgery at common law and any common conjuring trick, but he submitted that the words of the section "or otherwise" must be taken as applying to fortune-telling and palmistry as amongst the offences against which the statute was expressly directed. The offence of which the appellant had been convicted was neither palmistry nor anything *ejusdem generis*, and, therefore, did not come within the scope of the Act. According to Cowell's *Law Dictionary*, palmistry was defined as a kind of divination practised upon looking upon the lines and marks upon the fingers or the palms of the hand by the Egyptians or gipsies of old; and the same definition was to be found in all the ordinary law dictionaries and common law dictionaries of the land. There had been no pretence that Dr. Monck had ever professed that he was calling up a spirit. He told the persons assembled that they must judge for themselves, and where, after this declaration, was there an attempt to deceive or impose on any of her Majesty's subjects within the terms of the Act? There had, it was true, been conjuring tricks; but according to the decision in "Johnson v. Fenner," that would not bring the appellant within the Act. He submitted that no offence against the law had in this case been contemplated or committed, and, further, whatever had been done by the appellant did not bring him within the Rogue and Vagabond Act, for at the very most his pretences were those of conjuration, and were not acts of palmistry, nor could they come within the category of "or otherwise," which clearly embraced fortune-telling or palmistry. Under these circumstances, he considered that the conviction was bad in law and could not be sustained.

Mr. Poland, in support of the conviction, contended that the magistrates were right in law in convicting the appellant under the Rogue and Vagabond Act, which gave to them the right of dealing with a number of offences, such as false pretences, acts of indecency, and others. It did not follow that because persons might be dealt with under other laws they were not to be convicted under this particular statute, by which the Legislature had given a wider scope than that of the Act, the 17th Geo. II., which in its 4th section used the words, "light and crafty science," whereas in the subsequent Act the words were, "any subtle craft, means, or device, by palmistry or otherwise, to impose on any of his Majesty's subjects." According to the dictum laid down in Latham's "Johnson," palmistry was not limited to telling fortunes by the lines of the hand, for the second definition of the term was, in that work, "action by the hand," and the quotation appended thereto was from Addison.

Mr. Baron Pollock said that Webster, in his dictionary, said that Addison had used it in a humorous sense as meaning the action of the hand. He should like to hear the quotation from Addison.

Mr. Poland replied that he would quote the passage. Sir Roger—(laughter)—got off his horse to relieve a beggar, and the passage in Addison was this:—"He got off his horse going to relieve a common beggar, when he found his pocket was picked, at which practice such vermin are very dexterous." (Great laughter.) He submitted that the means and devices used by Monck in this case came within the words "or otherwise" in the section of the statute.

Mr. Baron Cleasby—But not within the word "palmistry."

Mr. Poland—No, my lord. The learned counsel, in conclusion, contended that the Legislature had framed the Act for the protection of ignorant and credulous people, and that it was not necessary to bring a man within its provisions that he should be a wanderer over the country or living in a van, but that he might be equally a vagabond who had a permanent residence, and who brought back to it the spoils which he had made by imposing and deceiving her Majesty's subjects, in the terms of the Act of Henry VIII., out of their money. The offences committed by the appellant came, he submitted, within the words of the section "or otherwise," and the conviction must, therefore, be sustained.

Mr. Matthews having replied,

Their lordships reserved judgment until Tuesday.—*Daily Telegraph.*

THE JUDGMENT ON THE APPLICABILITY OF THE VAGRANCY ACT.

IN the Exchequer Division of the High Court of Justice last Tuesday morning, before Barons Cleasby and Pollock, the appeal from a decision of the Huddersfield justices, by which the appellant, Francis Ward Monck was adjudged as a rogue and vagabond, under 5 George IV. ch. 83, section 4, to the House of Correction at Wakefield for three months' hard labour for having held an alleged spiritualist *séance*, on the 23rd October last, was adjudicated upon.—Mr. Matthews, Q.C., and Mr. Lockwood appeared on behalf of the appellant, and Mr. Poland represented the respondent, who was a police superintendent at Huddersfield.—Baron Cleasby stated that the question before the Court arose by the magistrates having found as a fact that the appellant had used certain subtle craft, means, and devices to deceive and impose upon her Majesty's subjects, and also that the case was within the statute 5 George IV., ch. 83, sec. 4. The magistrates had then asked the opinion of the superior court as to whether their decision was right. His lordship had nothing to do with the correctness of the facts arrived at by the magistrates, but to decide whether there was sufficient ground for con-

viction under the act. The appellant had contended that the words in the act, "palmistry or otherwise," confined the application of the statute to acts similar to palmistry, such as telling fortunes by the lines on the hands and face, and that the case of Johnson v. Fenner, which was decided in the Court of Queen's Bench, supported that view. It appeared to his lordship that the Court on that occasion had very properly held that the act could not in that case be applied to acts by mere sleight of hand. In the present case, however, his lordship was dealing with a peculiar power alleged to belong to the appellant himself, and the Court was entitled to look to the whole of the clause by which the conviction had taken place, and not to be limited to the words "by palmistry or otherwise." The clause included all persons who told fortunes, provided deception was practised by doing so, including "by palmistry or otherwise." It was quite clear the act complained of was not brought within the words "by palmistry or otherwise," but the appellant wished to limit the effect of the clause by a peculiar construction. His lordship was, however, of opinion that the words "by palmistry or otherwise" must be taken in connection with the rest of the clause, and that the clause must be applied to a distinct class of acts, of which palmistry might be said to be an instance. The learned counsel for the appellant referred to the Act before the Court as one of a series of statutes which had been applied to a very different class of offences and punishments to that now before the Court, but those statutes had been repealed by the Act under which that conviction had taken place, and such statute now formed the legislation on the subject. By doing certain things and neglecting to do certain things, it enacted that the offender should be in the same position as a rogue and a vagabond, which at the present day was not of necessity confined to a person leading a "vagabond" life, and for all these reasons his lordship was of opinion that the appellant had been properly dealt with as a rogue and a vagabond, to be committed to the House of Correction for three months with hard labour.—Baron Pollock considered that the appellant had used subtle craft, means, and devices beyond that of physical dexterity, and of a professed dealing with spiritual agencies as a scientific pursuit, in order to deceive and impose upon her Majesty's subjects. He was, therefore, of opinion that the case as stated came within the Act referred to, and there was, therefore, no ground for disturbing the conviction of the magistrates.—The appeal was, therefore, dismissed with costs.—*Evening Standard.*

LEGAL POINTS IN THE SLADE CASE.

BY CHARLES CARLETON MASSEY.

THE prosecution of Dr. Slade was an attempt to convince the public that Slade was an impostor, and Spiritualism humbug, by bringing a charge of attempted imposition on a particular occasion. We had to meet a large and popular issue upon a narrow and legal one; and to do so it was necessary to contend that a great deal of evidence was relevant in this case which would certainly be irrelevant (except as raising a presumption from character) in any other. Suppose Spiritualism to have been an accepted fact, really, as nominally not in dispute. Suppose that, instead of talking of "the known course of Nature," the Magistrate had said to us—"The facts as proved before me appear to be more consistent with writing by Slade than with spirit writing; and that will still be so, in my opinion, even if you prove that Slade is a medium for their writing on other occasions," it is obvious that a judicious magistrate, without making any needless presumptions against our facts, might fairly have declined to listen to general evidence, incapable of application to the particular question in dispute. In point of fact, however, we had certain evidence which would have made the proof of Slade's mediumship entirely relevant. Mr. Flowers was asked to infer that Slade wrote the message because there was no time for it to be written during the "fraction of a second" that the slate was "in position." We could have shown that spirit writing is sometimes produced with instantaneous rapidity. He was asked to infer that if the message was written before the slate was in position, Slade wrote it. We could have shown that messages sometimes come upon Slade's slates while the latter are in motion, and before they are placed against the table, and this under circumstances quite inconsistent with the suggestions of the prosecution. Let us take another supposition. The magistrate might have said, with logical explicitness, to Mr. Lewis, "Prove that three persons were alone together in a room, that writing is produced on a slate, that two of the persons had no hand in it, and that the third said he had not. You have then proved a case of false pretence by the third. I know nothing of any mysterious agencies, and I will listen to no proof of them; but that being the case I will not allow the time of the Court to be wasted by your proving or by the other side attempting to disprove anything beyond the four simple facts I have mentioned," the case would have been over in ten minutes. But that would not have done for the prosecution. True they wanted the benefit of the presumption, but it would not have served their purpose to have had it explicitly avowed. What Mr. Flowers did was neither the one thing nor the other. He said in effect, "I will listen to evidence, to examinations, and cross-examinations, which can only be material on the assumption that writing may possibly be produced by some invisible agency, but I will judge of the evidence on the assumption that it cannot."

General evidence would, however, have been strictly relevant to the conspiracy charge, if Mr. Simmons had been called upon for a defence. To have rejected it when tendered on his behalf, would have been the grossest injustice. As regards him the whole question was his *bonâ fide* belief in Slade, and any facts that justified such belief were undoubtedly pertinent. In this respect it is, perhaps, unfortunate, that the joint charge broke down so soon. In granting the new summons for conspiracy, Mr. Flowers was influenced by the admission made by Mr. Simmons in the witness box, that he was Slade's partner. That was in fact almost wholly immaterial. If Slade was charged with carrying on

a trade in imposture, the fact of a partnership would, of course, be very important evidence against Simmons. But if Slade was a real medium there would be nothing in the fact of a partnership to affect Simmons with knowledge of any particular exceptional act of dishonesty by the former. We could have placed the Court and the prosecution in this dilemma. Either you raise the issue of habitual imposition by Slade, or you do not. If you do, it lets in all our evidence to prove the contrary; if you do not, there is no evidence against Simmons in the fact of a partnership in what may be, for all that appears, a perfectly *bonâ fide* business. There was much discussion at Bow-street as to the admissibility of evidence tendered by the prosecution of persons other than those named in the summonses. It seems to me that on the hearing of the conspiracy charge, such evidence would have been clearly relevant, if Simmons's partnership had been proved. For example, it would be monstrous to charge one of a bill discounting firm with complicity in a forgery committed by his partner, upon no other evidence than the partnership; but it would be quite competent to show, as against him, that all, or a considerable number of, the acceptances presented by the firm have been forgeries. If, then, the prosecution had proved, to the satisfaction of the magistrate, that Slade had been guilty of impositions on more occasions than those deposed to by the prosecutor and his friend, Mr. Flowers would have been quite justified in granting a new summons for conspiracy as soon as the fact of the partnership had come out. But this was so far from being the case that none of the other witnesses even professed to have detected trickery, and we all know that the magistrate himself declared such evidence to the contrary as we were allowed to produce to be "overwhelming." By what logical confusion he has come to the conclusion that he ought to grant another summons for conspiracy it is difficult to say.

With your permission, I will submit some further observations on the legal aspects of the case in your next number.

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.

THE PROSECUTION OF MEDIUMS.

SIR,—If it be possible to convict and imprison any "medium" under either of the Acts of Parliament cited in the Slade and Monck cases, then would not every Roman Catholic priest in the kingdom be liable to the same punishment forthwith?

I take it they would be, for do they not daily receive money from members of their congregations, promising in return to say certain masses, which masses they undertake shall relieve from the pains of purgatory or in some way benefit the soul of some friend or relative who has passed away? Could any "consideration for money paid" be more intangible than this?

And if any such priest were cited before Mr. Flowers, how could he prove that the deceased person had been benefited in any way? Would not Mr. Flowers say it was "contrary to the course of nature?"

The plea of "work and labour done" (in saying the masses) I think would not help the priest, and if my view be correct, it shows the utter absurdity of people trying to strain Acts of Parliament beyond their legitimate intention and meaning. Serjeant Ballantine pointed this out forcibly at Westminster on Monday.

LYNX.

Tottenham, January 30th, 1877.

TWO QUESTIONS.

SIR,—Some months ago you inserted a note from myself, in which I asked, first—Can any one give a scientific description of the manner in which a rap is produced in a table, on a wall, etc., etc.? Second—Has any spirit given an exact and reasonable account of the means or process by which a disembodied spirit continues to live?

As yet no reply to these questions has been given. Surely some of the exceedingly intellectual spirits who, as controls, give such marvellous descriptions of the spirit-world, are capable of informing us minutely on these two subjects. If they do not give us this useful information, why is it?

J. HAWKINS SIMPSON.

[An answer to one of these questions was given last week. Why does not Mr. Simpson deal with the problems himself?]

MR. WILLIAM LAWRENCE.

SIR,—I have not seen the article in the *Dispatch*, but I have heard it quoted in disparagement of Lawrence, and I am glad to see that Mr. Burton has taken the initiative in confuting the unfounded assertion. I have much pleasure in confirming his testimony to Mr. Lawrence's medial powers, as regards physical phenomena and trance speaking. In this I am joined by several other Spiritualists, who are also quite satisfied as to the genuineness of his mediumship, from having had repeated sittings with him. I have frequently heard capital trance addresses and sermons, couched in excellent terms, delivered through him, and purporting to emanate from individuals once in high standing on the earth-plane; and amongst these from one giving the name of Dr. Increase Mather, son of "Cotton Mather," whose slate message appears in your last issue, page 39, through Mr. Eglington's mediumship. This spirit in his (trance) sermons always deplored his persistent persecution of the Quakers, which sect originated during his earthly career. I mention these facts, as showing that Lawrence was no ordinary medium, and I hope Miss Kislingbury's kind appeal will be generously responded to on behalf of Mrs. Lawrence and family.

ROBT. SIMPSON.

224, Albany-road, Camberwell, S.E., January 27th, 1877.

MORE ABOUT MAJOR BLOMBERG.

SIR,—I have not by me the number of *The Spiritualist* which contains Mr. Whitear's elaborate collection of versions of the Blomberg story. I remember, however, that he was surprised that I should be surprised at the discrepancies in the accounts. Certainly he has not diminished that surprise by multiplying the versions, and after the pains he must have taken in getting them together, I, in my turn, am surprised that he should be surprised that I am surprised. Nor can I satisfy him, I am afraid, as to the "how" more than I did. I thought by placing side by side the two versions, I had shown the way in which discrepancies had crept in. I do not quite see how I could do more, since none can tell at this date to what cause they are due, nor (I should think) how far exactly error has crept in. I begin to have some doubts, after reading Mr. Whitear's paper, whether there ever was any Major Blomberg at all, or, if there were, whether his ghost ever appeared, or, if it did, to whom, when, where, and how. And this, in a mild way, was my object in writing the letter which has surprised Mr. Whitear. The serious doubt let into one's mind by finding a very well known story vary so much in details, not only, as it at first seemed, of secondary importance, but, as now appears, of vital moment, is this: What reliance can be put on any of these traditional stories? No doubt it must be expected that stories verbally handed on from one person to another will vary in minute details, but this is a little too much.

It furnishes, however, another illustration of the necessity for recording *at once*, and with brevity and precision, facts which form material for history, and will hereafter be the basis on which the philosophy of Spiritualism will be built. It has frequently occurred to me, that a portion of your space would be usefully devoted to recording very brief and precise accounts of the phenomena which your readers observe from time to time. Many things are forgotten, or lost, for want of half-a-dozen lines to fix the observation or impression of the moment. And, when a man would not care to write a long letter, he might find time to put down two or three sentences, which would serve all the purposes, and be, in many cases, more to the point, from the very fact of condensation. When you had received a sufficient number of these brief records, they would form a very valuable and interesting column of "Facts and Phenomena."

"But, to return to Mr. Blomberg. I have yet another version of that Protean story. It is contained in the *Spiritual Times* of June 3, 1865, and to it are appended the well-known initials, "A. M. H. W." She describes the narrative as "copied from an MS. yellow with age, and the writing of which has faded into a pale brown." She received it from "a friend who found it among the papers of a deceased relative." Perhaps this vagueness may now be removed, so that the source of the story may be got at. It is as follows:—

When Sir William Yonge was Governor of Martinique I was a lieutenant in the — Regiment. A gentleman of the name of Blomberg was a subaltern in the same corps with myself. He was of German extraction, and had married a Miss L., by whom he had one child, of whom he was extravagantly fond. Mrs. Blomberg, soon after the birth of this child, died. My friend, who was a man of uncommon sensibility, mourned the death of his amiable wife with the greatest sincerity, and transferred all his affection for the departed to the living child of his care. When his boy had reached his second year, Mr. Blomberg was ordered to this island, and unwilling to leave the pledge of Caroline's love to the care of strangers, he hired a nurse for the infant, and resolved they should accompany him on his voyage. My friend, who doted on his child, and whose whole happiness centred in its little prattle, was never easy but when the little Edward was with him. If he rode out you were certain of seeing his blooming son seated before him. In short, he existed but in the innocent smiles of his boy.

About nine months after he had been stationed here, business carried him to the windward of this island. At the time the Government House happened to be exceedingly crowded, for barracks not yet being built, most of the officers were obliged to take up their abode in the mansion, and double beds were placed in the chambers. A few nights after Mr. Blomberg had been absent, I had not been in bed a quarter of an hour before I heard a person enter my apartment, advance to my bed, and undraw my curtains. I found that it was Blomberg. I inquired when he had arrived in town. In reply he informed me "He had died that night," and then in the most pathetic words recommended his son to my protection, and disappeared. Struck with astonishment, I rubbed my eyes, and fain would have persuaded myself that it was the vision of a dream; but calling to Mr. M., a gentleman who slept in the same room as myself, I inquired of him if he had heard anybody enter the chamber? He replied; I thought it was Blomberg; what brought him here at so late an hour?" "Did you hear him speak?" said I. He answered in the affirmative, but observed that he could not distinguish what he said. I then related the particulars, and the next morning mentioned it at the breakfast table, where I was most severely bantered. In the evening, however, news was received of my poor friend's death. He had fallen a victim to a bilious fever which attacked him the very day of his arrival at the place of his destination. This confirmed what I had related. I instantly took the little orphan under my protection. Looking into my friend's papers I found forty pounds, and traced by some letters that the mother and sisters of Mrs. Blomberg were living in — street, Hanover-square. I found also that though they were people of family, they were in indifferent circumstances, and received a pension of forty pounds a year from Her Majesty. Therefore, considering it necessary to inform them of the circumstance, I determined, in case no person should take pity upon his youth, never to abandon him; and though a lieutenant's pay is too trifling to mention, it was all the fortune I could boast, yet resolved he should partake of my scanty pittance. I embarked the child and his nurse for England, and gave the woman a letter to the grandmother, in which I mentioned the above particulars, and ordered her to carry him to — street; but strange to tell, both grandmother and aunt refused to receive him. However, they mentioned the circumstance to a person of fashion distantly related to them, who thought the story so extraordinary that she related it to our gracious Queen. Her Majesty pitied the helpless babe, desired to see him, and nobly had him reared and educated with the young prince.

A German lady about the Court took a particular fancy to the child, and treated him in every respect with the tenderness of a mother. Between three

and four years ago a gentleman died of the name of Blomberg, leaving an estate from fifteen hundred to two thousand a year. No heir appeared, and the lady had the generosity to stand forth the friend of young Edward. He being of the same name as the deceased, a distant relationship was traced, and through the assiduity and liberality of the before-mentioned lady, he has gained the fortune, and is now at the University pursuing his studies. This amiable benefactress, anxious to be near him, has taken a house in this neighbourhood, and it is imagined at her death will leave him all she is possessed of.

And here the poor ghost may rest, if there be any ghost left.

M.A. (OXON.)

HELP FOR MRS. LAWRENCE.

SIR,—Since my last announcement I have received the following sums on behalf of Mrs. Lawrence:—Mr. W. Oxley, £2; Mr. Norman (Exeter), £1; Mr. E. D. Rogers, 7s. 6d.; Mrs. Makdougall Gregory, 10s.; Miss Stone, 2s.; Mrs. X., 2s. 6d.; Mr. C. C. Massey, 2s. 6d. Amounts already acknowledged, £11 1s. 6d.; total amount, £15 4s. 6d.

EMILY KISLINGBURY.

ART IN HOSPITALS.

SIR,—I wish to solicit your comments upon a new and very much needed charity that has already been favourably taken up by some of the leading journals—the *Times* and others.

The insertion of the enclosed paragraph would be of service to the undertaking.—I am, faithfully yours,

LAWRENCE-HAMILTON.

34, Gloucester-terrace, Hyde-park, W., 1st Feb.

"All who have any acquaintance with the interiors of our London hospitals must have been struck by the excessive dreariness of most of the wards. It is time that this should be remedied. A little energy on the part of a few philanthropists and artists, aided by subscriptions from the general public, would suffice to accomplish this improvement. I advocate the brightening of the wards, and the cheering of their inmates, by the addition of suitable pictures, plate, bronzes, carvings, bric-à-brac, old armour, china, sculpture, ornamental clocks, fancy glass, tasteful glazed tiles, and other art decorations of all sorts.

"To promote this object I will give a hundred guineas, provided that a thousand other donors each subscribes an equal or larger sum before the 1st of May, 1877. A responsible committee being formed, I believe that Messrs. Roberts, Lubbock and Co. will act as bankers to this fund. Soon I hope that some public place will be granted as a provisional storeroom of and exhibition for art contributions, previous to their distribution to the hospitals of London. Intending donors, contributors, and subscribers are invited to communicate with J. LAWRENCE-HAMILTON, 34, Gloucester-terrace, Hyde-park, W."

SPIRITUALISM AT HOME.

THE Spiritual phenomena witnessed in private in home circles, the details of which rarely come under public notice, are of as much interest as those which are generally known. There is a duchess who can hold a quill pen by the extreme end of the feather, whilst through her mediumship the point of the pen writes out messages upon paper. In another column will be found an article by Mr. Blackburn, setting forth how, at a private circle, a medium was swinging in the air, with her head near the ceiling, while two of the sitters held her hands. At another circle, recently, a gentleman stood on the top of a table to keep it quiet, but it went up in the air with himself upon it, in consequence of the power possessed by a private medium.

At another private *seance*, held a few days ago, a materialised spirit form, while standing before the company and away from the cabinet, was seen to sink down behind a long piece of drapery which he held in his hands, until nothing was visible but a pair of hands emerging from the white mass. Presently the figure rose again slowly, but instead of the form which was first seen, was another quite different in features, height, size, and vesture. The voice from the cabinet proclaimed, "There, that is a transformation." Meantime the medium, who was not bound, was heard coughing and moving about in his chair behind the curtain.

SPIRIT MANIFESTATION DURING THE CONQUEST OF MEXICO BY CORTES.

—There is a tale which comes from Mexican sources, that Montezuma bethought him now of staying the advance of the Spaniards by means of his wizards and his necromancers. He sent a number of them forth, that by their incantations and their wizardries they might enchant his enemies to their destruction. The story that they told was, that they met a man in the way, "he seemed like an Indian of Chalco; he seemed like one that is drunk;" and that this man threatened and scorned them. "What does Montezuma intend to do?" he exclaimed. "Is it now that he is bethinking himself of awakening? Is it now that he is beginning to fear? But already there is no remedy for him, for he has caused many deaths unjustly. He has committed many injuries, treacheries and follies." Then the soothsayers and enchanters were much afraid, and made a mound of earth as an altar for this man. But he would not sit upon it, and his wrath was only greater, and he spake again, saying, "He would never more make account of Mexico, nor have charge of that people, nor assist them. And when the soothsayers would answer him, they could not do so—(lit., there was a knot in their throats)." Having uttered these things and other threats, pointing to the destruction of Mexico, the seeming Chalan vanished from their sight. Then the soothsayers perceived that they had been talking with the god Tezcatlipuk, and they returned to Montezuma and related all that had happened to them. And when he heard it the king was very sad and crestfallen, and for a time said not a word. At last he broke out into lamentations over Mexico, deploring the fate of their old men and their old women, of their youths and of their maidens, concluding a doleful discourse by words which contain the philosophy of despair. "We are born: let that come which must come." *Nacidos somos; venga lo que viniere.* —*Life of Hernando Cortes, by Arthur Helps.*

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

THE ordinary fortnightly meeting of the Psychological Society was held on Thursday, last week, at 11, Chandos-street, Cavendish-square, London, under the presidency of Mr. Serjeant Cox.

Mr. F. K. Munton, honorary secretary, read a communication from Mr. C. J. Taylor, M.A., on "Dreams arising out of Waking Fears;" he also read a communication on "Experiments in Artificial Somnambulism." The following new members were elected:—Mr. Thomas Moseley, M.A., Mr. E. B. Florence, and Mr. H. C. Emery.

THE PHENOMENA OF SLEEP AND DREAM.

The President read a second paper on "The Phenomena of Sleep and Dream," a portion of which will be found in another column.

Mr. W. H. Coffin remarked that much in the paper consisted of a series of assumptions. The two brains so much resembled each other, that he thought it to be probable that their functions were identical, and it was a great assumption that in healthy wakefulness both of them were acting together, for he thought that there was evidence tending to show that they acted alternately. It would appear from the statements of Mr. Serjeant Cox that the mind could only entertain one idea at one time, which would seem to imply that the brain could entertain but one idea at the same moment; the theories of the phrenologists pointed to the probability of the mind entertaining several ideas at once. He did not think that the explanations in the paper were borne out by the assumptions on which they were founded. As there was less blood in the brain during sleep, and as there was no physiological evidence that there was then more blood or activity in one-half of the brain than in the other, the chief of the assumptions in the paper did not appear to be borne out by facts. The production of particular muscular actions by the excitation of particular portions of the brain, did not prove that a particular part of the brain governed the actions, for they might be due to the influence of the whole brain being affected differently, according to the part of it which was excited. If this view were correct, Ferrier's experiments did not corroborate the ideas of phrenologists. Throughout the paper there was an assumption that the *ego* was not the mere product of body and mind taken together.

Mr. C. C. Massey remarked that sleep being induced by a decrease of the amount of blood in the brain, he, like Mr. Coffin, could not see why the assumption should be made that blood was taken from one part of the brain only; but this assumption Mr. Serjeant Cox, with his knowledge of the subject, might be able to show was more probable than at first sight it appeared to be. If he understood the points which had been put forward, their President assumed that the ideas of a man were duplicates, enabling the mind to compare and reason; granting that postulate, it seemed to him that the presence of these two ideas would not account for the phenomena of wakefulness, because it had further to be assumed that there was a power which compared, consequently sleep might be due merely to that power being withdrawn. He thought that there was an essential difference between dream and reverie. A man in a pleasing reverie could always "pull himself up;" his thoughts all along flowed from one subject to another with a clear connection of ideas, and the chain of argument remained in the memory; it was not so with dreams. There was nothing of an abnormal nature about him, consequently his experiences in relation to dreams were probably the same as the majority of those present; but there was one thing about dreams which he could not explain. In a dream a conversation was carried on with another person who appeared to be real; not only was this so, but the chief puzzle to him was the extraordinary individuality of character of that other person, and the way in which the visionary talker would convey ideas to the dreamer, quite foreign to his habitual modes of thought.

Mr. Algernon Joy thought that Mr. Serjeant Cox had drawn a parallel between the two eyes and the two brains which was scarcely borne out by his own theory. The action of the two eyes was identical. When one eye was shut objects might appear to be a little flatter, but the effect was in the main the same. When a man had lost one eye his powers of vision did not differ in quality but only in degree from those of other persons. That the two pictures presented to the eye should be merged into one depended upon the two eyes being focussed together. If he held his finger a foot before his eyes and looked intently at that finger, he saw two pictures instead of one upon the distant wall of the room; and if he gazed upon that picture so as to see it clearly, he saw two fingers instead of one a short distance before his eyes, which were then not focussed to see the finger properly. He then narrated that when he was a junior cadet at Woolwich, an officer woke him suddenly one morning, and gave him a message to deliver, which message he repeated to the officer to show that he remembered it. That message was never delivered, and he never to that day remembered that he had been awakened, or that any message had been entrusted to him.

Mr. Gordon was of opinion that the members of the society should have an opportunity of reading the papers before discussing them. When a carefully prepared paper was suddenly brought before them they were not in a position to criticise it off-hand, consequently the reader of the memoir had them at great advantage. The paper had brought before them a whole string of exceedingly plausible propositions; he should like to have time to examine them before coming to any conclusions. If the main theory of the paper were true, sleep was due to purely physiological causes. If so, how was it that some people never dreamt while others were always dreaming? That point ought to be explained by the production of physiological evidence. How was it that in dreams the feelings were so exaggerated? how was it they were so much more violent than in waking moments? Take the feeling of grief, for example? He knew a case of a man connected with the law who, when travelling backwards and forwards between London and Manchester, and attending to legal business meanwhile, kept himself

artificially awake for sixty hours, after which, while standing near the mantelpiece and offering his arm to a lady to take her down to dinner, he suddenly fell sound asleep in a standing position. Once he had to read prayers of a most astounding nature for his aunt, there being nobody else there to do it; he read perhaps six pages without knowing or remembering a word, and yet he did it all right; how was that? He could dream while reading legal documents aloud, yet always pulled up if he came to an error.

Major Owen remarked that perhaps some member of the medical profession could inform them what was the action of one half of the brain when the other half was destroyed. He knew of a case in which one third of a man's brain had been separated by a sabre cut, and so far as he remembered the state of that man's mind, he was conscious up to the sixth day after the injury and then he died. During those six days he did not seem to remember the past or to look forward to anything; he seemed to have no hope or fear. The two eyes gave a man the power of judging distances. On the same principle did two brains give the knowledge of the past, present, and future, and one brain give knowledge only of the present?

Mr. Munton asked whether the members of the society could give authenticated cases of men sleeping while walking considerable distances. He wished that the members would bring forward much information of actual cases. There were some persons who could go to sleep nine or ten times in an hour. He knew a man who could travel for forty minutes on the Metropolitan Railway, and fall into a deep sleep between each of the stations, yet be wide awake every three minutes whenever the train stopped; after the train started again he was quite unconscious, even if anybody spoke to him. He should like to have some explanation of this peculiarity.

Mr. Ashman said that when he was a boy he could both walk and sleep; at the present time he could drop off to sleep anywhere or everywhere. If the heart pumped blood to the brain, what stopped blood from going there during sleep? How was it that a man could wake at the precise moment he had fixed upon before going to sleep?

Mr. Rawlinson stated that according to his experience a person could compare and reason in dreams; he had reasoned in his own dreams.

The Rev. W. Stainton-Moses wishes to know how the President accounted for prophetic dreams.

The President replied that he would answer that at once. He did not believe in them at all.

The Rev. W. Stainton-Moses opined that his disbelief would not alter the fact.

The Chairman replied that people often professed to tell the future; but how remarkable it was that they never told anything about the past. The past could be verified.

Mr. Algernon Joy said that there were scores of cases in which clairvoyants had told him things about his past life.

The Chairman responded that those things were within Mr. Joy's own knowledge. He wanted something not in anybody's mind at the time.

Mr. Stainton-Moses stated that many previsions had been literally fulfilled.

Mr. Hensleigh Wedgwood said that Mr. Jocelyn went to Lottie Fowler and learned from her about the loss of the *Strathmore*. She told him that she saw a ship wrecked on a island, and a young man, whom she supposed to be his son, had escaped to the island. This was long after the event had taken place, and before Mr. Jocelyn had otherwise learned anything about the matter.

Major Owen remarked that if anybody told them what had taken place in the past, and it was a thing which could be verified, that person might, in a supersensuous way, have seen the evidence from which the verification was afterwards obtained.

Mr. Ashman said that Professor William Denton had written a book called the *Soul of Things*, in which he narrated how sensitives had put pieces of rock to their foreheads, and had professed to see events connected with those pieces of rock which had taken place thousands of years ago.

The Chairman then announced the adjournment of the discussion, and requested members to bring forward as many facts connected with the subject as possible.

At the next meeting of the society, the second part of Professor Plumtre's paper, "On the Psychology of the Human Voice," will be read.

THE address of Dr. Gregor C. Wittig, the German editor of *Psychic Studies*, is changed to Kernerstrasse 2 B, Leipzig, Germany.

MR. MORSE at NEWCASTLE-ON-TYNE.—On Sunday last, the 4th inst., Mr. J. J. Morse delivered two trance addresses in the Old Freemasons' Hall, Newcastle-on-Tyne. In the afternoon the address had for its subject, "Who are the Saviours of Humanity?" Mr. H. A. Kersey presided. In the evening a crowded audience assembled to listen to a trance address on "The Greater Being." Mr. J. Mould presided, and the discourse was listened to with the utmost attention. The Newcastle Society has re-seated its hall throughout, adding thereby much to the comfort of the audience. On Sunday next, February 11th, Mr. Morse delivers a trance address in the Trades Hall, Glasgow, subject: "Spiritualism: an Analysis of its Present Position, a Criticism upon its Opponents, and an Indication of its Future."

ANSWERS TO CORRESPONDENTS.

J. TYERMAN (Australia).—We had no knowledge that you wanted it.

"A SPIRITUALIST."—Your letter would carry no weight, being anonymous.

CORRESPONDENTS frequently keep news and newspapers till they are a week old, then send them to us just before going to press, too late to be of service. Communications which arrive early in the week, have much the best chance of speedy publication.

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.]

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 communication. 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.

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