

# The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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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 Esoteric. 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 (1876); Prince Emile de Sayn-Wittgenstein (Wiesbaden); the Right Hon. the Countess of Cathness; 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. Sergeant Cox, President of the Psychological Society of Great Britain; Mr. Alexander Calder, President of the British National Association of Spiritualists; the Rev. J. Tycman (Australia); Mr. Epes Sargent (Boston, U.S.); Sir Charles Isham, Bart.; Mrs. Ross-Clurch (Florence Marryat); Mrs. Maudougl Gregory; the Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas (St. Petersburg); the Baroness Adelmia Vay (Austria); Mr. H. M. Dumphy, Barrister-at-Law; C. 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. Honeywood; 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. E. A. Nosworthy; Mr. William Oxley; Miss Kisingbury; Miss A. Blackwell (Paris); Mrs. F. Showers; Mr. J. N. T. Martieze; Mr. J. M. Peobles (United States); Mr. W. Lindsey Richardson, M.D. (Australia); and many other ladies and gentlemen. Annual subscription to residents in the United Kingdom, 10s. 10d. To residents in the United States, 4 dols. 17 cents per annum, which may be paid in to Messrs. Colby and Rich, 9, Montgomery-place, Boston, U.S., and their receipt forwarded to W. H. Harrison, SPIRITUALIST Newspaper Office, 33, Great Russell-street, London W.C.

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33, GREAT RUSSELL STREET, W.C.

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 Thursday, 4th.—Mr. Blackburn's Seance, at 7.30. Mr. Eglinton, medium.  
 Friday, 5th.—House and Offices Committee, at 6.30 p.m. Conference Committee, at 7 p.m. Soiree Committee, at 7 p.m. Trance Seance, at 7.30 p.m. Mr. J. J. Morse, medium. Tickets, 1s. each.  
 Tuesday, 9th.—Correspondence Committee, at 5.45 p.m. Finance Committee, at 6 p.m. COUNCIL MEETING, at 6.30 p.m.  
 Thursday, 11th.—Mr. Blackburn's Seance, at 7.30 p.m. Mr. W. Eglinton, medium.  
 Friday, 12th.—Experimental Research Committee, at 6.30 p.m.  
 Monday, 15th.—DISCUSSION MEETING at 8 p.m.  
 Friday, 19th.—Experimental Research Committee, at 6.30 p.m.  
 Thursday, 25th.—Conference Committee, at 6 p.m. Soiree Committee at 6 p.m. Seance Committee at 7 p.m.

The present series of Mr. Blackburn's Seances being closed on the 11th of this month, a course of private Seances will be arranged for Members only, if a sufficient number should send in their names to the Secretary. It is desirable that each Member subscribe for a course of not less than three Seances. Tickets, 2s. 6d. each.

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 1. The Best Tests of the Genuineness of Physical Phenomena.  
 2. The Scientific Aspects of Spiritualism.  
 3. Has Spiritualism given any New Truths to the World?  
 4. The Evidences of the Identity of Communicating Spirits.  
 5. The Relation of the Law to Public Mediums.  
 6. The Aims, Ends, and Uses of Modern Spiritualism.  
 7. The Best Means of Directing Attention to the Importance of the Private Investigation of Spiritualism.  
 8. Spiritualism as a Religious Influence.  
 All papers to be sent to the Secretary, 33, Great Russell-street, Bloomsbury, not later than January 20th, 1877; the papers to remain the property of the Association, subject to the conditions laid down in rule 37.

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ESTABLISHED 1870.

In alliance with the British National Association of Spiritualists.

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Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

Life Membership:—Persons approving of the purposes of the Association, and desirous of aiding the same, can become life members on payment of a minimum donation of £2 2s.

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—

Notice is hereby given that the THIRTIETH HALF-YEARLY GENERAL MEETING will be held at the Associations' ROOMS, 74, Navarino-road, Dalston, London, E., on THURSDAY, the 25th day of January next, at 8 o'clock in the evening precisely, to consider the Report of the Council and Statement of Accounts for the Half year ending the 31st December, 1876, to elect officers for the current half-year, and to discuss such motions of which notice in writing shall have been forwarded to the undersigned on or before date of such meeting.

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38, GREAT RUSSELL STREET, BLOOMSBURY, LONDON.

This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary in attendance to receive visitors and answer inquiries. Seances can be attended by recommendation from a member. Terms, for use of library and reading-room, one guinea per annum.

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The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

- 1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation. 2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers. 3.—By the dissemination of knowledge by means of public discussion, lectures, reading-rooms, the press, and spirit communion. July, 1876.

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THE SPIRITUAL MAGAZINE, EDITED BY GEORGE SEXTON, L.L.D., etc. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. London: Smart and Allen, London-house-yard, Paternoster-row.

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CALIFORNIAN HOMES FOR EDUCATED ENGLISHMEN. A practical suggestion for a model colony—Congenial English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binney. London: Simpkin, Marshall and Co.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fredk. A. Binney. Third Edition. Price 3s. LONDON:—SIMPKIN, MARSHALL & CO.

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MRS. OLIVE has a FREE SEANCE for Healing every Monday morning at 11 punctual. The Public Seances on Tuesday 7 o'clock and Fridays 3 p.m. are discontinued, but Spiritualist friends are admitted as usual at those hours. Private consultations by arrangement, one guinea. Trance, clairvoyance, healing, development, &c. Established seven years. Residence, 15, Ainger-Terrace, King Henry's-road, N.W. Close to Chalk Farm Station.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All Letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

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MANAGER—MRS. A. C. BURKE

DR. SLADE.

"THE SPIRITUALIST" OF SEPT. 20TH CONTAINS ALL THE EVIDENCE ON BOTH SIDES,

WHICH was given for and against Dr. Slade in the Times newspaper. It contains a reprint of the letters in the Times from Professor Lankester, F.R.S.; Dr. H. B. Donkin; Colonel Lane Fox, president of the Anthropological Institute; Dr. Carter Blake; Mr. C. C. Massey, barrister-at-law; Mr. J. A. Clarke; Mr. A. R. Wallace, F.R.G.S.; Mr. A. Joy, M.Inst.C.E.; Mr. G. C. Joad; Mr. Park Harrison; Mr. Serjeant Cox; Professor Barrett, and Dr. Slade.—2jd., post free. W. H. Harrison, 38, Great Russell-street, London, W.C.

MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at The Spiritualist newspaper branch office, 38, Great Russell-street, London W.C. Price 1d.; post free for 1jd.; or six copies post free for 6d.

Republished from The Spiritualist for July 14th.

SPIRITUALISM IN THE BIBLE IDENTICAL WITH MODERN SPIRITUALISM. By F. J. THEOBALD. Price 2d.

London: E. W. Allen, 11, Ave Maria-lane, E.C.; W. H. Harrison, 38, Great Russell-street, W.C.; F. J. Theobald, 13, St. John's-road, Lewisham High-road, S.E.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

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# The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER THREE.

LONDON, FRIDAY, JANUARY 19th, 1877.

## MEMORIAL OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

IN THE MATTER OF HENRY SLADE.

To the Right Honourable R. A. Cross, Secretary of State for the Home Department.

THIS Memorial of the COUNCIL of the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS respectfully represents that one Henry Slade, a citizen of the United States of America, temporarily residing in this country, was on the 1st day of November, 1876, convicted by a Metropolitan Police Magistrate of an offence under the 4th Section of the Vagrant Act, 5 Geo. 4, c. 83, and sentenced to imprisonment with hard labour for three months, against which conviction he has appealed to the Middlesex Quarter Sessions.

That your Memorialists are informed and believe that you have instructed the Solicitor to the Treasury to undertake the case for the Prosecution of the said Henry Slade on the hearing of his said Appeal.

That your Memorialists desire respectfully but most strongly to remonstrate against such Prosecution at your instance, on the grounds of justice and public policy hereinafter set forth.

1. The particular acts charged against the Defendant, even if they amount to an offence cognisable by law, are of a trivial and insignificant character, not calling for the intervention of a public prosecutor, or for the expenditure of public money to procure his conviction and punishment. The suggestion of the Prosecutor, a Fellow of the Royal Society, is that on the occasion of two visits by him to the Defendant, the latter wrote on a slate under a table, which writing he pretended to the Prosecutor was produced by a spirit. No money was on either occasion prepaid, or demanded in advance, but on the first occasion the Prosecutor, at his departure, asked what was the charge, and voluntarily paid the sum named by the Defendant's agent, in the full persuasion that what he had witnessed was a trick. Therefore, even if the alleged facts were true and would sustain the conviction, they would not amount to the common offence of obtaining money by false pretences.

Such being the case, your Memorialists cannot but conclude that the adoption of the Prosecution by the Government is founded upon the assumption that the Defendant is habitually guilty of fraudulent and deceitful practices, and that the end proposed is rather to suppress a system of imposition than to punish a single and small delinquency.

Apart from the contention of your Memorialists that the Defendant was improperly convicted, they call your attention to the fact that so far from the inference of habitual imposition being sustained by the evidence at the Police Court, the Prosecutor ventured to call one only of the five other persons whom, in his Information, he had charged the Defendant with attempting to deceive, and that that one gave evidence favourable, on the whole, to the Defendant. Of the others, one (Dr. W. B. Carpenter, F.R.S.) had publicly declared that the facts he had witnessed in the presence of the Defendant were of such a character that he proposed a further investigation of them at his own house, and had arranged that the Defendant should visit him for that purpose. The rest were gentlemen of education and attainments who had frequently investigated the facts with the Defendant, and who could consequently have given most important testimony, if the Prosecutor had thought fit to call them, after naming them without their authority, and contrary, it is believed, to their wish, in his Information against the Defendant. Of the other witnesses called by the Prosecutor upon a charge of conspiracy against the Defendant, one, who had had consider-

able experience of the Defendant, gave emphatic testimony on his behalf, while not a single witness professed to have detected trickery. Furthermore, the Defendant called four witnesses of character, intelligence, and social position, whose evidence, while it was dismissed from consideration as irrelevant to the issue, was declared by the Magistrate to be "overwhelming," and who deposed to facts inconsistent with any suggested or conceivable hypothesis of imposture, and especially inconsistent with the suggestions of one John Nevil Maskelyne, a professional conjurer, who had been allowed to give evidence with the view of so explaining the facts. And other witnesses were prepared to give similar evidence on behalf of the Defendant, but the Defendant was not allowed to call them.

Other evidence of habitual trickery might have been afforded by the table in use by the Defendant, but the attempt of the Prosecution to show that it was specially constructed and adapted for purposes of trickery utterly and signally failed, and in fact the said table was produced in Court by the Defendant as his evidence. Moreover it can be proved that the Defendant has frequently obtained the phenomena, alleged to be fraudulently produced, in private houses, with tables, slates, and pencils which he had never seen or handled before; and that both previously to the construction of his own table, and since the same has been impounded, such phenomena had and have been, and are being, obtained with equal facility by the Defendant; and that the evidence in his favour has greatly accumulated during the time which has elapsed since his conviction.

Nor should mention be omitted of the fact that for twelve years the Defendant has pursued his calling as a Medium in the United States, and as such had there acquired great reputation and notoriety, admitting to his *séances* persons the most prejudiced against him and against the phenomena, and who would have been most ready to prosecute him under the laws of that country if any offence could have been proved against him. Yet this is the first occasion on which he has been molested by process of law. Further, he was selected by the Theosophical Society of New York, after having submitted to the most stringent tests by that body, in pursuance of a request by certain distinguished persons in Russia, to visit St. Petersburg, as the Medium most capable of affording facilities of investigation to a Committee of the Imperial University of that city. It was in consequence of that arrangement that the Defendant visited London, being on his way to St. Petersburg, whither he was about shortly to proceed when he was detained by these proceedings.

The above facts are brought to your notice as showing that the inference of habitual imposition on the part of the Defendant (and which is not put in issue by the Prosecution) not only does not arise from anything that has hitherto appeared, but has already been sufficiently rebutted, and would be conclusively disproved, if the Defendant's evidence could be legally received and considered.

Under these circumstances your Memorialists apprehend that a prosecution by the Government will imply the further assumption that the facts alleged on behalf of the Defendant are in themselves incredible, and such as no amount or quality of evidence will suffice to establish.

Your Memorialists call attention to the extreme gravity of such an assumption being made the foundation of criminal proceedings undertaken by the Government.

The facts thus peremptorily discredited have been attested in every age, and they can only be rejected as impossible on grounds equally fatal to the credibility of others which every denomination of Christians, and the Established Church in particular, profess to believe.

The phenomena termed Spiritualistic have been long, and are now being, investigated by educated and truthful observers in nearly every civilised country of the world, while the believers in them may be reckoned by millions, of whom many thousands are Her Majesty's subjects. These and similar psychological phenomena are not confined to professional mediums, but occur in large numbers of private families in Great Britain and elsewhere. The systematic observation and study of them have given rise to a variety of Associations; and the literature of the subject includes several hundred volumes, and about twenty periodicals, of which several have been established for many years. The contributors to this literature include authors of proved ability and distinction, while the reality of some or other of the objective phenomena has been attested by many persons eminent in science, literature, and social position, among whom may be enumerated the late Archbishop Whately; the late Professor De Morgan, President of the Mathematical Society of London; the late Napoleon III.; the Emperor of Germany; the Emperor of Russia; the late Dr. Robert Chambers; Lord Lindsay; Mr. A. R. Wallace, President of the Biological Section of the British Association for the Advancement of Science; Mr. William Crookes, F.R.S., Editor of the *Quarterly Journal of Science*; the late Lord Brougham; Mr. C. F. Varley, F.R.S., C.E.; Captain R. F. Burton; Mr. S. C. Hall, F.S.A., Editor of the *Art Journal*; Prince Emile de Sayn Wittgenstein; Lord Rayleigh, F.R.S.; the Hon. Alexandre Aksakof, Russian Imperial Councillor; His Imperial Highness Nicholas of Russia, Duke of Leuchtenberg; Mr. H. G. Atkinson, F.G.S.; Dr. Lockhart Robertson, one of Her Majesty's Commissioners in Lunacy; the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples; the Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal; also a large number of Members of the various learned Societies of London.

The Dialectical Society of London, when under the Presidency of Sir John Lubbock in 1869, appointed a Committee to investigate the phenomena of Spiritualism; after two years' investigation with non-professional Mediums, the Committee issued a voluminous Report published by Messrs. Longmans, which among other things certified:—

1. "That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

2. "That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

3. "That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

Your Memorialists submit that for the Government to treat this great and widespread movement as a delusion, founded upon the tricks and false pretences of impostors, is to insult opinions which are intimately associated with religious belief, to prejudice and obstruct scientific inquiry, to violate the principle of toleration, and to exceed the recognised limits of executive functions in modern times and in this country.

Your Memorialists beg to adduce here an illustrative and strictly parallel case. About thirty years ago, when painless operations were first performed in this country on patients in the mesmeric trance, the phenomenon of insensibility so produced was generally discredited by medical and scientific men, and was imputed to imposture and delusion, just as the phenomena which occur in the presence of mediums are now attempted to be explained. It was opposed to what was then believed to be the course of nature. But in a few years the facts became so multiplied that they could no longer be denied, and the performance of such operations was authorised in the public hospitals of Calcutta. More than 300 painless operations, "some of them tremendous in their magnitude, duration, and

severity," were performed under the superintendence of Dr. Esdaile, who was appointed one of the Presidency surgeons by Lord Dalhousie, then Governor-General of India, "in acknowledgment of the services he had rendered to humanity."\*

This example is the more important and suggestive because those who have most closely investigated the subject believe that the phenomena of mesmerism and those presented by the persons called mediums are closely related, and must be considered in connection with each other in order to be properly understood. And just as any legal interference with the earlier manifestations of mesmeric trance in this country, by those who honestly believed in the theory of imposture, would have checked or prevented its beneficent application to the relief of human suffering—so, we now most respectfully urge, any straining of the law to bar inquiry into the little-understood phenomena called "Spiritual," whether by encouraging appeals to the Criminal Law on behalf of the theory of imposture, or by shutting out the evidence of those who have made this class of phenomena their special study, on the ground of "opposition to the known laws of nature," will be an uncalled for interference with that freedom of inquiry which is the glory of our age and country, and is the source of all healthy national progress.

2. Your Memorialists allege that no tribunal, without experience, or the evidence of experts in the observation of the phenomena which the Defendant is charged with simulating, is competent to decide upon the inferences to be justly drawn from the facts deposed to by the witnesses for the Prosecution.

That the conviction of the Defendant by the Police Magistrate was chiefly owing to the peculiar character of the case before him, to his want of experience in the observation of the phenomena and of the conditions of their occurrence, and to the rejection by him of evidence which would have placed the allegations of the Prosecution in a different light.

That if the rejection of such evidence is upheld on the trial of the Appeal, a grave injustice will be done to the Defendant.

That the said Magistrate expressly based his decision upon inferences to be drawn from the evidence of the Prosecution, "according to the known course of nature;" and your Memorialists submit that if that test is to be applied to phenomena involving facts of Nature unknown to those administering justice, it would be quite unnecessary to adduce any evidence whatever against the Defendant beyond the mere fact of the phenomena occurring. According to that test the whole case is prejudged, and the examination of witnesses to prove any particular act of imposture is a superfluous mockery and pretence.

3. Your Memorialists represent that misconceptions, similar to those of which they complain in this case, occur in the early observations of all investigators of the phenomena called Spiritualistic; and that the risk arising from them, should this Prosecution be persevered in and be successful, is likely to deter other Mediums from submitting to public investigation; and that this result is clearly contemplated, and is intended to be brought about by means of this Prosecution, which therefore originates in prejudice and in the desire to obstruct inquiry. Your Memorialists are unable to suppose that you would advisedly lend the authority of your office to a proceeding undertaken with such an object, but they would also point out that if this end, which they cannot but recognise, is not attained, the futility of this proceeding will be evinced; and that if by merely abstaining from expressing any opinion respecting the cause of these phenomena, Mediums can legally exhibit them, people will continue to resort to them as heretofore with a full, though tacit, understanding of the problems involved, and that thus the supposed public mischiefs attending the investigation of this subject will remain unabated.

Nevertheless, your Memorialists strongly deprecate and protest against the encouragement held out by this Prosecution to persons ignorant of the facts and prejudiced

\* Letter from Lord Dalhousie, in the *Morning Chronicle*, August 14th, 1856.

against them, or who may be actuated only by a desire to obtain reputation and notoriety as the opponents of superstition, and the expositors of fraud, to hinder investigation, and to molest those with whom alone investigation can be conducted. It would be impossible within the fitting limits of this Memorial to expose the utter crudity and fallacy of the judgments of inexperienced observers; but it may be said, generally, that such persons are as incompetent to form a just conclusion respecting any doubtful facts of this nature which they may witness, as would be an uninformed intruder on the domain of any of the special sciences to decide upon the value and significance of a delicate experiment.

4. Your Memorialists further suggest that whether the 4th section of the Vagrant Act is or is not legally applicable to the charge against the Defendant, its policy was not to create a new offence, but only to provide a summary jurisdiction over cases in which money has been obtained by false pretences from weak, ignorant, and superstitious persons of the poorer classes.

That it has not been and cannot be shown that any money has ever been so obtained by the Defendant, but on the contrary, the persons resorting to him either have been attracted by motives of curiosity, or have gone for purposes of investigation. That such persons have been entirely uninfluenced by the professions of the Defendant in forming their opinion. That the Defendant has never solicited persons to resort to him, or made any public representation, by advertisement or otherwise, of his alleged powers. That the persons who have paid money to him for *séances* do not belong to a class needing exceptional protection by the law.

5. Your Memorialists call attention to the fact that the Defendant is a foreigner recently arrived in this country, and urge that since he has not been guilty of an offence which would subject him to a prosecution for obtaining money by false pretences, under a law common to all countries, he ought not to be prosecuted by the Government under a law peculiar to this country, and which had never before been applied to a similar case.

6. It is believed that one ground of interference on your part is, that the Prosecutor is alleged to be discharging a public duty, and in so doing finds himself confronted with a coalition. In answer to this your Memorialists submit that a man who endeavours to consign another to prison, on the strength of most imperfect experience, which the prolonged experiments of many equally capable scientific observers refute and contradict, has rashly undertaken a burden from which he should not be relieved at the public cost.

7. Furthermore, your Memorialists submit that this Prosecution, of which in its every aspect they complain, is the outcome of uninstructed prejudice against new truth. They beg to remind you that the same prejudice operated in the case of Galileo, and that the same reluctance to receive new facts would, if entertained, have deprived us of most of the inventions of modern science.

For these reasons, and on the grounds above stated, viz.:

1. That the Prosecution is dictated by considerations and founded upon assumptions which are not put in issue by it, which cannot be sustained by proof, and which are contrary to fact and to evidence; that it insults opinion, impedes inquiry, and is justly offensive to large numbers of Her Majesty's subjects;

2. That it involves questions not proper for the decision of a Court of Law, and can succeed only by the rejection of evidence which ought in justice to be received and weighed;

3. That it will encourage future Prosecutions on insufficient grounds by persons ignorant of and prejudiced against the facts, and will subject a scientific inquiry to vexatious and unwarrantable interference; or that, if this result is averted, it will be so by the adoption of precautions which will evince the futility of this proceeding for its real end and purpose;

4. That it is an abuse of the Criminal Law;

5. That it was a rash and ill-advised proceeding undertaken by the Prosecutor without consultation with the persons whom he attempted to make indirectly parties to it by naming them in his Information, and contrary to

their wishes and judgment, and that he ought not to be relieved from the consequences of his own acts at the public expense;

6. That it is the result of prejudice against truth, and an illiberal attempt to suppress investigation;

Your Memorialists respectfully urge the withdrawal of State aid from the prosecution of the Defendant, and lest they have omitted to state any argument, or have imperfectly put forward any, and in case you should desire for further information on any point, they will appoint a Deputation, which shall have the honour of waiting upon you, should you think proper to receive it.

The Council from which this Memorial comes was elected by Ballot, and consists of a president, thirteen vice-presidents, fifty-five ordinary members, and sixty honorary and corresponding members, residing in various parts of the globe; and the National Association of Spiritualists is working in alliance with the Liverpool Psychological Society, the Brixton Psychological Society, the Dalston Association of Inquirers into Spiritualism, the Cardiff Spiritual Society, L'Union Spirite et Magnétique (Brussels), the Spiriter-Forscher Society (Hungary), the Sociedad Espiritista Española (Madrid), and the Sociedad Espiritista Central de la Republica Mexicana (Mexico). The names and addresses of the Members of the Council are sent herewith, and also a copy of the Resolutions unanimously passed at a Special Meeting of the Council, and on which this Memorial is framed.

Signed by authority and on behalf of the Council,

ALEXANDER CALDER,

*President of the British National Association of Spiritualists.*

OFFICES OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS,

38, Great Russell Street, London, W.C.

JANUARY, 1877.

THE REPLY FROM THE SECRETARY OF STATE TO THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MR. ALEXANDER CALDER, President of the National Association of Spiritualists, has favoured us with a copy of the following letter for publication:—

Whitehall, 15th Jan., 1877.

MADAM,—I am directed by Mr. Secretary Cross to acknowledge the receipt of your letter of the 11th inst., forwarding a Memorial from the British National Association of Spiritualists with regard to the case of Henry Slade, and in reply to state that Mr. Cross finds that this person was convicted summarily by a Metropolitan Police Magistrate of an offence under the Vagrant Act, and sentenced by him to three months' imprisonment, and that against that conviction Slade has appealed to the Middlesex Quarter Sessions.

Mr. Cross would point out that it is the practice in cases of appeal against the decisions of the Metropolitan Police Magistrates for the Solicitor of the Treasury to act on behalf of the respondents, who would otherwise be unrepresented before the Court of Appeal, and he can see no reason for altering such practice.

He must also decline to receive a Deputation on a question arising out of a criminal case still in progress, it being an invariable rule in this Department that, while written applications always receive the best attention and consideration of the Secretary of State, personal applications in criminal matters are not received by him, and as long as a case is under the consideration of the legal tribunals of the country he never interferes.

I am to add, in conclusion, that the proceedings in this case before the Magistrates were not initiated or conducted under any order or direction of the Secretary of State, neither did the Solicitor of the Treasury in any way interfere in the case in its progress through the Court below.—I am, Madam, your obedient servant,

A. F. O. LIDDELL.

Miss Kinslingbury.

DREAMING TO SOME PURPOSE.—Mrs. Allen, of Calaveras, Cal., lives on the stage road between Railroad Flat and West Point, and she dreams strange dreams. On October 24th her house was entered by a robber during her absence, and her watch and pocket-book were stolen. That night she saw in her dream a thief enter her house, take the watch and pocket-book, and follow the trail up the river. In the morning she whistled for her dog, mounted her horse, and followed the trail up stream. A ride of a mile brought her to an abandoned quartz mill, and in the ruins she discovered the man she had seen in her dream. She accused him of the theft, but he stoutly denied having committed it. Dismounting, and arming herself with a stout club, she coolly informed him that she knew he had the watch and money. She let loose the dog upon him, and dealt him a blow upon the head which felled him to the ground. She found her watch and wallet in his boots. Mrs. Allen, of Calaveras, then went home.—*Banner of Light.*

THE ATTENTION OF THE QUEEN INVITED TO THE  
SLADE PROSECUTION.

British National Association of Spiritualists,  
38, Great Russell-street, Bloomsbury, W.C., Jan. 13, 1877.  
TO HER MOST GRACIOUS MAJESTY QUEEN VICTORIA.

MADAM,—I hope your Majesty will pardon the liberty I take in addressing you, and in submitting for your Majesty's perusal the enclosed copy of a memorial which has been addressed to the Home Secretary by the British National Association of Spiritualists, setting forth the objections to a prosecution, by the Government, of Dr. Slade, a spirit-medium from the United States, whose genuine power has been attested more abundantly than that of any other person of his class. In the hope that your Majesty will sympathise with his position and with that of a large portion of your Majesty's subjects, I have the honour to remain your Majesty's most obedient, humble servant,  
EMILY KISLINGBURY.

Buckingham Palace, Jan. 14th, 1877.

Lieut.-General Sir T. M. Biddulph is directed to acknowledge Miss Kislingbury's letter to the Queen, with printed papers, and a memorial to the Secretary of State relating to an appeal coming on before a court of law. Her Majesty never interferes in any way with legal proceedings of the courts of justice.

ANCIENT THOUGHT AND MODERN SPIRITUALISM.\*

BY C. CARTER BLAKE, DOC. SCI.

I PRESUME that all present are acquainted with the existing phases of the science. My object is to call your attention to the numerous facts which indicate that the ancients not only saw more, but understood and knew more, of what is called Spiritualism, than ourselves at the present day. This might have been expected, on the analogy that, Spiritualism being an undeveloped science, moving on towards exactness, must follow the track of evolution common to other sciences. The geologist knows that however great and original were the generalisations of Lyell, by which the causal order which has operated in the production of life on the globe has been ascertained, they were anticipated in detail by Empedocles, and this discovery, which is due to Schvarcz Gyula, has saved, even in the minds of the unthinking, the reproach being uttered against the ancients, that they neglected the study of evidence under their eyes, and left to the "dregs of earth-history" the task of, for the first time, unravelling the conditions of nature. We see that much which has been thought to be new and true, has been ascertained to be both old and erroneous; and the material progress of the world during the last few hundred years has not been found incompatible with the fact that we are often more obtuse and less virtuous than our ancestors. It is these facts which lead us to see what, for example, the ancient Greeks would have thought, had they been present at any of our modern *séances*; whether their knowledge of the ordinary laws of nature would have been so far inferior to our own as to lead them to show any surprise at the occurrence of abnormal or peculiar events. I shall try to show that nearly all the higher facts of Spiritualism are mere repetitions of the conceptions of intellectual men in past generations, and that little worthy the name has been discovered during the last few years which was not known and used as a subject of meditation by philosophers of every shade of opinion; and we must remember that the old religion was one whose character has been well accredited in the words—" *Omnes Dii gentium dæmonia.*"

The objects which are searched for now through the intervention of "mediums," were identical with those whose effigies hung over the hearths, or decorated the altars.

The Epicurean philosophy was the first to throw some light on the phenomena of Spiritualism. The theory of the Epicurean philosophy was essentially that of Democritus. The atoms of which the universe is formed are constantly throwing off some of their parts, *απορροαι*, and those in contact with the senses produce sensation, *αισθησις*. But Epicurus, as Mr. G. H. Lewes has well pointed out, did not maintain that these *απορροαι* were images of the atoms; he

believed them to have a certain resemblance to their atoms, but was unable to point out where and in how far this resemblance exists. Every sensation (*e.g.*, that which an observer outside the cabinet feels of the grasp of a "spirit hand") must be true as a sensation; and, as such, it can neither be proved nor contradicted; it is *αλογος*. The faculty of recollecting the various sensations, or of conception, *προληψις*, leads to the formation of general ideas, and it is in these general ideas that error may reside; *e.g.*, a sensation may be perfectly true, and represent the occurrence of an objective entity, but the general idea that such sensation is referable to any particular cause, may be false.

I take as the next familiar example (B.C. 400), Socrates and his *dæmon*. I shall not waste time on the detail of how this "control" manifested itself to Socrates. We have it chiefly in his own apology before his judges. He was accused by Meletus and Anytus of corrupting the youth of Athens by philosophical paradoxes, and of introducing new gods, or of denying all gods. In answer he spoke as follows, and his words bear some relation to those which we may imagine used by the counsel for the defendant in an appeal case under the Vagrancy Act before the Archons of Athens (B.C. 400). "If you should say to me, O Socrates, we will not believe Anytus. We will let you off; but with this condition, that you no longer go on with this questioning and philosophising, and if you should be caught again doing this, you shall die. If," says Socrates, "you should acquit me on these conditions, I should say to you, O men of Athens, I reverence you, and I love you, but I shall obey God rather than you. As long as I breathe and am able, I shall not cease to philosophise. Moreover, I say, O Athenians, whether you believe Anytus or not, and whether you let me go or not, I shall never do anything else, even though I were to die many times." And Socrates goes on to say, "A voice is present with me, a certain agent of God, somewhat divine (*δαιμόνιον*) which indeed Meletus has caricatured, and put into the indictment. Now this began with me from my childhood; a certain voice which always when it comes turns me aside from that which I am about to do, but never impels me to do anything." Socrates was, as we all know, condemned. The charge against him that he had introduced new gods, *έτερα καινα δαιμόνια*, evidently referred to his *Dæmon*. Plutarch, who if a daily newspaper had existed in his day, would undoubtedly have been sent like Ovid to Tomi to look for Bulgarian atrocities, absolutely supposed this *Dæmon* to be a personal being. He wrote a book "*De Genio Socratis*," on the familiar spirit of Socrates. Apuleius, who had less credulity, and more comic humour, wrote "*De Deo Socratis*," the God of Socrates. The Neoplatonists, and some Christian Fathers, understood this *Dæmonion* to be a personal being or genius; whether good or bad they did not determine. Xenophon says, "It was in the mouths of men that Socrates declared that the Deity or *Dæmonion* (*το δαιμόνιον*) made things known to him, or gave him signs by which to know him," but Xenophon carefully distinguishes between the *Dæmon* of Socrates, which he calls *το δαιμόνιον*, and the gods whom he calls *τους θεους*, and nothing in Xenophon, as Cardinal Manning has well pointed out, can be found which invests the *Dæmonion* with personality, or with any other character than that of a Divine influence or agency, or a counsel or direction of the gods acting upon the reason of man. Plato, both in the *Euthydemus*, the *Phædrus*, the *Theætetus*, and the *Republic*, has passages which speak of the *Dæmonion* as something divine, an agency, or voice, not as an agent, or a person. Conscience, then the voice of God, acted to Socrates as man's supreme rule of right. And to some persons, as those from whom Plutarch gathered his story, there may have been impressed in their minds the idea of concrete existence of the good spirit. As it has been well said, "a man is lucky if mental pain has never come upon him with a substance, and a volume as forcible as if it were bodily.\*"

Modern Spiritualists may be ranged between the two stand points of the Epicurean and the Socratic philosophy. If we take the "control" which is found to produce certain physical effects apart from the body of the "medium" which moves objects, strikes matches, lifts chairs, or writes on slates, the Epicurean

\* Read at a meeting of the National Association of Spiritualists last Monday night.

\* Newman *Apologia pro vita Sua*. Appendix p. 39.

would say that such results were produced by forces emanating from inside the body of the medium; and if the Epicurean philosophy were pushed to its legitimate extent, he would further infer that a diminution of the substance of the body of the medium took place while these events were being transacted. But those who accept the theory of a "control" or "dæmon" would, like Socrates, be led to the conclusion that all these circumstances were produced by a separate agency, which most call "spirit." Such are the two philosophical poles. Between them I am incompetent to judge; "*Varius Socroneus ait, Æmilius Scaurus negat; utri creditis, quirites?*" The whole question of what is the intelligence, on which Mr. C. C. Massey's philosophical queries have already thrown so much light, will be solved just as the answerer's bias may incline him towards one or the other philosophical system. It is a fact that as all men are either Nominalists or Realists, Aristotelians or Pyrrhonians, so all Spiritualists are (or, at least, ought to be) either Epicureans or Socrateans. The mixture of the two philosophies has only led to the hopeless confusion with which our adversaries upbraid us. Let us, therefore, carefully investigate the metaphysical grounds of our belief, which does not, and by necessity cannot, rest on mere observations of fact alone, before we promulgate any system. There is so much in our studies akin to those of the good old Greek philosophers, to render us not to be ashamed to be, individually, like—

"A pagan suckled in a creed outworn."

The nineteenth century is not that which has observed the genesis of new, nor the completion of old, methods of thought. If our speculations have any value, they must be pursued in relation to the thoughts of the great men who have preceded us in the world's life-history; and if not, they should be left to the universal solvency of time, undisgraced by the approbation of modern materialists.

DR. ROBERT CHAMBERS AS A SPIRITUALIST.

From the "*Spiritual Magazine*."

In *The Spiritualist*, a short time ago, Miss Jane Douglas endeavoured to clear the character of Dr. Chambers from some doubts as to whether he were really a Spiritualist, or being so, he was candid enough to avow clearly his belief. Such doubts were entertained during his lifetime. I have seen it positively asserted in the newspapers that he never believed in Spiritualism, and once, during a sharp controversy in the *Morning Star*, a gentleman declared that he had Dr. Chambers' own denial from a mutual friend. I contradicted this assertion at once on my own knowledge. It was a fact that Dr. Chambers was a genuine Spiritualist, but did not make this fact much known publicly. In private life and amongst Spiritualists he avowed his convictions without scruple; but as he did not use the same explicitness in public, it gave to his conduct an air of something like weakness or cowardice. The reason, however, was very different; it was simply a prudent regard for the interest of others. He was, as was well known, a partner with his brothers, William and David, so long as David lived, and afterwards with William, and he has frequently said to me, "So far as I am concerned I would freely avow my convictions in this case, but I feel that I have no right to compromise, as I assuredly should do, the interests of my brothers and all connected with them and us." The feeling was most honourable and just. And Dr. Chambers preferred to be under some stigma of duplicity or want of courage, rather than do injury to others. Yet he was not unwilling to make sacrifices for his faith. He told us that he had spent much labour in the composition of a work which should carry out farther his ideas in the track of the *Vestiges of Creation*, but on coming to a knowledge of the real facts of Spiritualism, he resolved to destroy this work, as based on a false and mischievous principle. The work, he said, had cost him years of labour and severe thought, and he could not resolve to annihilate it but after a sharp struggle and many tears. Truth, however—strong, unquestionable, demonstrative truth—demanded it, and it was done. All honour to the memory of one of the most kindly and genial, as well as wise, learned, and industrious of men.

During the time that Robert Dale Owen was in London collecting materials for his *Footfalls*, he came frequently up to a house at Highgate to converse on the subject, to report progress, and to read different chapters as they were written. Dr. Chambers often accompanied him, and always spoke and acted as one who was perfectly settled in the spiritual knowledge and atmosphere. Miss Douglas seems to regret much that she did not accept some MSS. of a work which he was actually engaged upon in illustration and confirmation of Spiritualism. On this point I do not think there is much to regret. Dr. Chambers, it is true, had become anxious to do something to advance that which he now had discovered to be the truth, and that in direct opposition to his former labours, which had been undertaken when he lived and worked under different impressions, but he had not advanced so far in his composition as to give his manuscript that value which it would assuredly have assumed under his able research and clear judgment. No doubt, as she suggests, he began to feel the internal warnings of a nearly finished life, and abandoned the idea of a work to which he intended without question to devote much intellectual labour. The MSS., therefore, which he had prepared were still crude and fragmentary. These he offered to me with the expressed wish that I would continue to work on the plan which he had proposed to himself. These papers were for a considerable time in my hands, but they were but as the carted material of a very small part of the brick and stone necessary to the erection of the proposed fabric.

In no case could I work up any man's material without full acknowledgment of it, and the drift of Dr. Chambers' projected work was one not exactly falling in with my own plans. I therefore returned them when read, and told him that, as Mr. Dale Owen was engaged on these subjects, probably the MSS. might be useful to him, and that I would recommend him to present them to him; and in his hands I dare say they are. I do not, however, recollect any traces of their use in Mr. Owen's subsequent writings, and probably he found them too crude and fragmentary for any purpose of his own.

It would have been a great and real benefit to Spiritualism had Dr. Chambers become aware of the great truth of Spiritualism before his long and severe illness in London, and when his powers were in the full vigour of their exercise. We should then, no doubt, have had a production from his pen marked by his vigorous reason, clear logical acumen, and indefatigable industry—a work which would have become a standard of no trivial authority. As this, however, was not granted to him by Providence, in addition to his other valuable labours, it is a duty which his friends and contemporaries, who knew his real opinions on this question, and the real motives of his conduct, to clear away the little dubious haze of uncertainty which his particular position left hovering about him. To those who knew him, whether as a Spiritualist or not, it is needless to say that there never lived a more sterling, honourable, generous or kindly character. Whether as a matter of general inquiry into the subject which had come to interest him so deeply, or as in preparation for his intended work on it, Dr. Chambers had collected a considerable quantity of curious works connected with it, and with the occult sciences, which he freely put at my service when I was writing my *History of the Supernatural*, and I recollect with pleasure the most cordial and commendatory letter which I received from him on his first perusal of it, describing the thorough absorption and delight with which he had gone through it. This letter itself would be ample proof of the honest, fervid, and thorough conviction of Dr. Chambers of the truth of Spiritualism, and not only so, but of his profound satisfaction in it.

WILLIAM HOWITT.

Mrs. NOSWORTHY, who has done such valuable public work in connection with Spiritualism in Liverpool, expects to be in London in a few days' time.

MARRIAGE.—On the 11th inst., at St. Giles' Church, by the Rev. H. G. Guy, Cromwell Fleetwood Varley, F.R.S., M.I.C.E., Electrician and Civil Engineer, to Eleanor Jessie, daughter of the late Captain Charles Smith, of Forres, Scotland. No cards.

## "COLD AND DEAD."

BY FLORENCE MARRYAT.

Cold and dead, dead and cold,  
 Bury them in mem'ry's mould,  
 Sweetest looks their story telling  
 In a language ever new;  
 Tend'rest thoughts from the heart welling  
 In fond words that sounded true.  
 Bright things that have passed away—  
 Strew their grave with flowers to-day.

Dead and cold, cold and dead,  
 All the sweetness gone and fled;  
 Is it dead, or is it sleeping,  
 Frozen 'neath a bed of snow?  
 Love, that I to-day am weeping,  
 Is it gone, or yet to go?  
 Why attempt to raise the veil  
 Earth will never tell the tale.

Cold and dead, dead and cold,  
 Vanished as a history told;  
 But when life is spent and over,  
 Will it live and bloom above?  
 Shall we meet again oh! lover  
 Will you give me back your love?  
 Thoughts of Heaven were all complete,  
 If they held no hope more sweet!

CURIOS MANIFESTATIONS THROUGH DR. SLADE'S  
MEDIUMSHIP.

OF late the manifestations have been plentiful on occasions when Dr. Slade has paid short visits to his friends. Wherever he dines, in fact, such strong raps come from the table as to visibly jar every article upon it, whilst the table itself occasionally moves about, and in one or two instances has risen from the floor. Last Sunday, while at luncheon, at two o'clock in the day, at Mrs. Makdougall Gregory's, 21, Green-street, Grosvenor-square, Dr. Slade sat at one side of the round table, whilst a yard behind the sitters on the opposite side were some spoons and forks upon a side table. Nobody was sitting at this side table; Mrs. Gregory was nearest to it, and the spoons and forks just mentioned were about a yard behind her back. Suddenly Dr. Slade and Mrs. Wiseman (of Orme-square, Bayswater) exclaimed at the same moment that something had been lifted from among the forks on the side table, and while they were giving the information a fork fell with a clang underneath the centre of the round luncheon table. It must have passed between two of those seated at the latter table in its passage underneath. Dr. Slade was about three yards from the place whence the fork came, in broad daylight, with Dr. Allman, F.R.S., and Mrs. Gregory sitting between him and the said fork. Dr. George Wyld and Mr. Harrison were also present.

About an hour later, when the friends already mentioned were in the drawing-room, Dr. Slade was playing with the Chinese hand-screen, when he remarked that raps were coming upon the paper of the screen. These raps were then heard, and carefully listened to by several of those present in succession, when Dr. Slade placed the fan five or six inches from their ears, and while he was holding it by its wooden handle without moving his fingers. Next he held a plain, thin sheet of paper—about twelve inches long by nine broad—by one of its corners, and while the piece of paper thus hung in the air, raps came upon it, and the strongest of them could be heard about two feet off. Mr. Harrison suggested that his fingers should not touch the sheet of paper, but that a pin should be run through one corner of it, and the point of the pin held by Dr. Slade, whilst the head of the pin kept the paper from falling to the ground. This was done; and while Dr. Slade thus held the point of the pin, without moving his fingers in the slightest degree, raps came upon the paper as before, in broad daylight, close by the window, and while critical observers were close round him within from one to two feet of the paper from which the raps came. Among the observers, in addition to those already mentioned, was Sir William Fairfax.

Later on Dr. Allman held the point of the pin in the same manner by two fingers, and by bringing the third finger down upon the edge of the pin, like a hammer, produced rapping noises which were conveyed to the paper. The difference between the two experiments was that Dr. Slade did not move his fingers at all, and confined his touch as nearly as possible to the point of the pin.

THE PROSECUTION OF DR. SLADE BY A CONSERVATIVE  
GOVERNMENT.

In another column will be found a courteous letter from the Home Secretary, the general drift of which is that the Treasury has done nothing unusual in the prosecution of Dr. Slade, and that no reason is seen for departing in his case from the ordinary practice. Accepting the explanation in the same candid manner in which it is given, there is great cause for congratulation that the British Government has not committed itself to the staining of its historical honour by taking any special action to secure the punishment of a man who, like a second Galileo, has succeeded in establishing the reality of previously unknown but most important facts of nature in the minds of all critical and educated persons who have made careful and repeated observation thereof.

The somewhat meagre and perhaps incomplete legal information which we have recently gained—for science when dragged into police courts is out of its proper element—is to the effect that the Treasury always takes action when appeals are made against the decisions of stipendiary magistrates, but it allows only small costs, the person fighting against the appeal paying the balance of costs if he goes to large expense in retaining many or celebrated counsel.

Although this real point at issue is not settled by the "letter" of the communication from the Treasury, it is by the "spirit" thereof, it being impossible to conceive that English gentlemen, whose word is their bond, and who are patterns of honour, should have anything to do with a communication implying that they had but pursued the ordinary course in the Slade case, whereas in reality they had committed British taxpayers to an extraordinary expenditure at law of many hundreds of pounds, and had given special and unusual instructions to their legal representatives.

No question with which the general public have any concern is involved in the case. A Fellow of the Royal Society alleges that Dr. Slade cheated or tried to cheat him out of a sovereign by a conjuring trick. He first attempted to prove his case in *The Times* newspaper. The result of the free discussion in that journal was that he was soundly beaten, in consequence of his experiences being so much at variance with those of many responsible people who had given more time and attention to the facts. The whole of this *Times* correspondence was reprinted in *The Spiritualist* of Sept. 29th, 1876. Foiled in the paper war, he rushed to the police-court, and there came off better, because Mr. Flowers decided the whole case upon his evidence and that of his solitary witness, excluding from consideration testimony which demonstrated beyond doubt that strange phenomena take place in Dr. Slade's presence, inexplicable by any conceivable theory of imposture. Such evidence from responsible and highly-intellectual people could have been multiplied to any extent, as references to the certificates printed in this journal during the last six months will prove, although they are but a tithe of those available. It being already in sworn evidence that Dr. Slade is not a habitual impostor, the only point to be attempted to be decided by the non-technical legal tribunal at Clerkenwell, is the private grievance of the prosecutor, and with that the nation has no concern.

Of course the multitude, full of prejudices against a new truth, will assume, not only that the question whether Dr. Slade is a habitual impostor has been tried, but the whole of the claims of modern Spiritualism. Abuse from the populace, and the bad science of all kinds from the newspapers, may be passed by in silence, but that an English Government should have any hand in egging on a



howling mob, or in misguiding men by false issues, or should have anything to do with a disingenuous official document is happily inconceivable. Further, those patient students who have been quietly observing and tabulating the magnificent range of phenomena within their province, without using the machinery at their command for political or aggressive purposes, may well look to an exclusive Legislature for protection from the assaults of ignorance. Therefore the letter of the Home Secretary, to the effect that the Treasury has not departed from its usual practice in the Slade case, may be accepted with contentment by the thousands of experienced people whose opinions have not been influenced one jot or one tittle by Professor Lankester's amateur experiment.

Mr. Flowers said from the bench that he was very glad that his conviction of Dr. Slade had been appealed against; but if at the appeal everything should be again settled upon the assertions of Messrs. Lankester and Donkin, if the overwhelming and absolute proof that Dr. Slade is not a habitual impostor is shut out, and if a hearing is refused to the evidence of experts to show whether or not the prosecutor's supposed crucial test is nothing but a blunder, founded on complete ignorance of a new scientific subject, the sentence of Mr. Flowers will be confirmed. The result, we should imagine, would be a serious, a deeply earnest requisition from Spiritualists all over the country for Dr. Slade's immediate and unconditional release, and some of the grounds for such a request are well set forth in the memorial sent to the Home Office last Friday by the National Association of Spiritualists. There are points in that memorial to which we think the American Minister in London should give attention. He should couple with the said points the circumstance that overwhelming abuse from newspapers and from jugglers has been showered, in addition, upon an American citizen, temporarily visiting our hospitable shores for the honourable purpose of presenting to us some of the rarest and most interesting phenomena the world has ever seen, with the exception of those witnessed in the days of Belshazzar, which the Established Church of England forbids her sons to disbelieve at their peril. Directly Dr. Slade arrived he sent written invitations to the editors of the London morning papers to witness the facts and to publish the results. He also invited Dr. Carpenter to a free *séance*, and agreed to give him another in his (Dr. Carpenter's) own house, without any of his (Dr. Slade's) slates, pencils, or tables, but this arrangement was interfered with by Professor Lankester's attempt—after being defeated in *The Times* controversy—to get Dr. Slade locked up in prison.

Mr. Flowers told the court that he had known many cases which began with a great deal of noise, but which passed off very quietly, and our opinion is that as nobody can depose that he has paid a farthing to Dr. Slade whilst under a false impression as to the facts he had witnessed, that the common sense of the nation will assert itself, and perhaps some social if not national atonement made to a stranger guest for having been made a violently-abused "enormous gooseberry" of the last dead season. Although there is intense feeling on the subject amongst Spiritualists and the will to do very desperate things, we set up as a kind of Zadkiel and predict that common sense will gain the day, that Professor Lankester will not silence a scientific opponent by success in locking him up in prison, and that a Government professing to represent high culture will not give solid reasons for disaffection of a very bitter character, because founded both upon religious belief and scientific knowledge.

SILENCE.—The idea you have once spoken, if it even were an idea, is no longer yours; it is gone from you, so much life and virtue is gone, and the vital circulations of yourself and your destiny and activity are henceforth deprived of it. If you could not get it spoken, if you could still constrain it into silence, so much the richer are you. Better keep your idea while you can; let it still circulate in your blood, and there fructify; inarticulately inciting you to good activities; giving to your whole spiritual life a ruddier health. When the time does come for speaking it, you will speak it all the more concisely, the more expressly, appropriately; and if such a time should never come, have you not already acted it, and uttered it as no words can? Think of this, my young friend; for there is nothing truer, nothing more forgotten in these shabby, gold-laced days.—*Carlyle*.

### THE POLYTECHNIC INSTITUTION.

The following is a report of some of the incidents of the performance at the Polytechnic Institution last Saturday night:—

#### PALMISTRY—A TALKING LION.

The entertainment began with some conjuring performances by Mr. Matthews, who, in the course of his tricks, said he would show the observers some "palmistry," upon which he proceeded to apparently take a large egg out of a thin candle. As palmistry means "telling fortunes by the lines of the hand," and the meaning of the word "palmistry" is one of the vital points in the Slade case, because the prosecution is trying to separate the meaning of the word from "fortune-telling," it will be noticed how the conjuror at the Polytechnic is misguiding the public.

His chief conjuring trick was the exhibition of what he called "The Talking Lion," in which the head of a lion, standing upon an apparently empty box, becomes animated, moves about, and indulges in growling conversation. There is a man or boy inside the box, with his head inside the head of the lion. When Mr. Matthews shows the inside of the box to the observers, they do not see the back of the box, as they fancy they do, but the sides of the box reflected, so as to appear like the back. The two looking-glasses by which this effect is produced reach from the back edges of the box and meet near its centre, between the lighted candles in the box. The body of the performer is behind these candles, concealed by the two looking-glasses, which stand in a diagonal position. It is Professor Pepper's old trick of "Proteus," reproduced in a more clumsy and cheap form.

#### THE FLIGHT OF MERCURY.

In a subsequent performance in the great hall, a ball, about a yard in diameter, travelled for several yards up and down a fixed wire: sometimes the ball moved fast, sometimes slow, according to the instructions of the showman. On the top of this globe was an unhappy-looking little girl, dressed in tawdry finery, as Mercury. She stood in an attitude on the top of the globe as it went up and down. The problem was to discover what motive-power caused this large ball, with the juvenile performer on it, to travel up and down the wire. Examination of the wire shows that it is not smooth, but rough and bright, as if it had been bitten by some iron instrument from top to bottom. The trick might be done by placing a small boy inside the globe, who, by turning multiplying gear, causes small grooved iron wheels to revolve while they tightly bite the wire, thus causing the whole apparatus to travel up or down at will. Framework at the bottom of the wire prevents half of the ball from being seen when the ball sinks to its final state of rest, and the performer at the top then gives a twist with her foot to something upon which she is standing; probably this twist unfastens the lower half of the ball which is out of sight, thus releasing both it and the hidden performer. It is quite possible to do the same trick in another way, namely, by driving the multiplying gear by means of stored-up power inside the ball, and regulating the dissemination of the power by commutators under the control of the feet of the little girl who acts the part of Mercury.

#### A MOCK SEANCE.

In another performance Professor Gardner exhibited a mock spiritual *séance* in the large theatre of the Polytechnic. Last Saturday night about half the people in the stalls consisted of rough and noisy boys and girls, who behaved something like the people in the gallery of a theatre on boxing-night; the stalls—which are the best seats at the Polytechnic—were so over-crowded that many in them had to stand up. There are two sets of stalls, one above the other. Before the entertainment began last Saturday, an assistant looked down from the upper stalls, where the noise was also deafening, and sang out to the keeper of the lower stalls, "Where's the p'leeceman?" The assistant below replied, "I don't know. 'Enery! bring me down some chairs, will yer?" By the time Professor Gardner began his lecture the hubbub had calmed down.

Professor Gardner said that about twenty years ago there lived in Gray's Inn-road an old woman and her niece, who bore the reputation of being spiritual mediums. They did not live in a pretentious way, but dwelt in almost a hovel or kitchen, and there they showed table-tiltings, knockings, bell-rings, and so on, and it was said that these things occurred without any machinery or apparatus, the only thing necessary being a table. Why was the table necessary? He had arranged one somewhat in the same fashion, but before he went further he would tell them some of the "conditions." In the first place he would show them a spiritual table. [Here he produced a peculiar-looking table, such as we have never seen at any spiritual *séance*, and at which the audience laughed immoderately.] The spirits, he continued, were partial to fun; they liked fine weather and pleasant company; further they had a partiality for the society of ladies, especially for those who were hysterical, and who were so fond of wonders that if the medium said, "Do you see a spirit light on your elbow?" they at once saw three or four without any difficulty. (Laughter.) And the spirits liked darkness; before critical people they turned sulky and would not manifest. Then it was necessary to form a circle. In the days of old people formed circles with skulls and bones when they wished to perform incantations, but in these days the circle was formed by placing hands round a table, and if any of his listeners tried it, they would be astonished to find what great control of a table they could obtain while their hands were flat on the top of it, and without exhibiting any visible muscular force. He himself had attempted to gain information about Spiritualism, but the spirits were unfavourably inclined to him, and the medium told him that he was not an impressible individual. A few weeks ago he sat for an hour and three-quarters with others, waiting for spirits when he had im-

portant business to attend to. They sat in the dark; he was next to the medium, and he placed his feet on the floor and tried to lift the table with his knees; he used his utmost force, but could not move it, it was fixed to the floor. He pushed it, and it moved a little, then came back again, upon which a lady said—"The spirits are moving it." He (Professor Gardner) then made taps on it. A lady said that somebody had touched her. He wished anything had touched *him*, for if it had he would have touched in return, and held on. He kept his feet going round under the table, and presently he missed his companion the medium; he could not find his legs; afterwards he came back. Then he (Professor Gardner) missed him again, and kicked out, and the medium was "over there." The medium said—"I wish you would keep your hands on the table, and your seat on your chair," upon which he (Professor Gardner) replied—"Don't dictate to me, sir. Keep your own hands on the table, and your seat on the chair." (Applause.) The spirits were sulky, and would not manifest that evening. The lecturer next explained how answers to questions were given by raps, and on calling over the alphabet, the name "Ally Sloper" was spelled out by raps upon the table. He then introduced two gaunt-looking persons—apparently odd men of the Institution dressed up in women's clothes—who sat down to a table, and made it run about and rise in the air; they had big sleeves, and apparently hooked the table underneath by means of something fixed round their wrists. Professor Gardner then proceeded to candidly acknowledge that all mankind had spiritual and material belongings. He added that of their material conditions they knew much, but of their spiritual conditions little, and that there was some truth in mesmerism and cataleptic states. It was not true that people could read with their stomachs, as some mesmerists asserted. If spirits came to dark *séances*, and had to do with slate-writings, bell-rings, table-knockings, and so on, what were they worth? Had they ever made any discovery of a gold mine, or revealed the existence of a koh-i-noor? They had not done so, therefore there was no call to respect them. Once at a spirit circle a friend of his asked "Who was Washington's mother?" and the spirits replied, "The Dook of Wellington." (Laughter.)

A Voice: I say, old feller, who was Wellington's mother?

#### A SLADE TABLE.

This being what Mr. Flowers would call "an irrelevant question," Professor Gardner heeded it not, but continued that he had attempted to get Dr. Slade's table, but the authorities at the police-court would not give it up to him, therefore he had had one made exactly like it. When this table was used for *séances*, it generally had one flap down and the other up, and the medium usually sat with his legs under the flap; the visitors sat against the framework. They would notice that underneath, instead of the usual two brackets, a bar pulled out, and if not so very useful for supporting the table, it could be manipulated with the fingers very nicely. Then there was a wedge. This formed a hammer, very convenient for table-rapping; it was very simple, but very useful. Then the slate could be pushed between the bar and the flap of the table, and while so held the hand was free to write upon it. All this might be of no use for Slade-writing, but it did for slate-writing.

Professor Gardner then put the table on one side, and proceeded to exhibit other tricks. Knockings came upon a bell suspended in the middle of the audience; they were produced by electro-magnetic apparatus. Noises were also produced inside a drum in the same way. A variety of commonplace conjuring tricks was then exhibited, after which he produced a tin case, which he submitted to the inspection of people from the audience, who detected no trickery about it. A man was locked up in this tin case, and the case was surrounded by curtains, after which various things were done inside the curtains showing that the man was outside the case; when the curtains were opened the man was not to be seen, and the tin case upon being taken down and unlocked was found to be empty. This feat could have been done by means of a trick padlock, or by trick fastenings to which a good padlock was attached, or by one of the assistants unfastening the padlock while wrapping the curtains round the tin case. Of course the man could then get out of the case through the door, the case being no longer fastened. Although the floor of the theatre was covered with green baize over most of the space whereon the curtains stood, there were bare boards at the back of the curtains, consequently the performer, after going through various tricks inside the curtains, and fastening the tin case from the outside, could easily get away altogether through one of the trap-doors which abound in that particular platform. The disbelievers on the stage should insist on sitting close *behind* the curtains while this trick is being performed, and should take care that the whole arrangement stands on green baize, with no access to bare boards.

The Polytechnic has seen better days. There was a time when people could go to it to receive scientific information of a somewhat high order, but

"Those days have gone, Floranthe."

At the present time comic songs and the tricks of mountebanks are the chief attractions at the Polytechnic Institution.

Now for a few remarks about Professor Gardner's lecture. He said that he went to a *séance* where the table was fixed to the floor. We have never known a case of a table being fixed to the floor at any public or private sitting. But Professor Gardner added that he gave it a push and it moved. How could it move if it was fixed to the floor?

Then he said that he was placed next to the medium, we suppose in accordance with the usual custom at spirit

circles of placing the most sceptical person in that position. It is usually a position of trust, a position where the man pledges his honour to attend to certain conditions, the chief condition being that he shall hold the hand of the medium all through the *séance* by way of guarantee to the rest of the company that the medium does not leave his place, or use the hand on that side. If at any such circle with which we are acquainted, the sitter released the hand of the medium, and the medium moved from his place, that sitter would be considered to be a person who aided and abetted the medium in any subsequent tricks, as a man whose word of honour was worthless, and whose moral standard differed altogether from that of the rest of the company among whom he was sitting. Professor Gardner did not inform the audience whether he did or did not give such a guarantee; we assume that he did not.

Professor Gardner says that he made taps—that is to say, that when he was among persons who were engaged in a serious inquiry, he deceived them. The lecturer did not say whether after making taps and pushing the table, he undeceived the sincere inquirers by saying who the person was who had played these tricks.

When Professor Gardner, speaking for himself, made the remark, "Of spiritual things we know little," everybody present might well have responded, "Amen."

The lecturer asked what the spirits were worth, as they had never made the discovery of a gold mine or of a koh-i-noor. If the gates of the eternal world were suddenly rolled open to Professor Gardner—if the mystery of the ages as to man's eternal destiny were thus solved—if the sting were taken from death and the victory from the grave—if the bright land of the hereafter were suddenly revealed to his gaze—would this Polytechnic conjuror stretch out his wretched hands to the bright beings before him, and say, "Tell me where I can get gold. Give me a koh-i-noor!" If spirits came back on *such* a mission, well might they be despised. They should rather return to abolish everything in the shape of diamonds and gold from the face of the earth, thereby removing the lowest of its idols, the most fruitful sources of crime, of unhappiness, and of sin. After having done this, they might turn to the suppliant and tell him that, as a teacher of the people, it is his duty to feed them with truth, and that if he passes his life in telling them "that which is not," upon his own head rests the responsibility; also that in that spiritual world in which he will some day appear, the fruits of every wrong act will have to be slowly and patiently atoned by years of pain and suffering, possibly by returning to darkness and to earth, and patiently attempting at spirit circles to show some objective phenomena to Polytechnic jugglers.

Now as to the Slade table:—

(1) Professor Gardner said that it was generally used with one flap down.

*It is never used with one flap down.*

(2) Professor Gardner said that the medium usually sits against the flaps with his legs under one of them.

*Dr. Slade never sits at the flap side of the table; he always sits sideways against the frame of the table.*

(3) Professor Gardner said that the wedge was very handy for the making of raps.

*The man who made the table swore in Court that he put the wedge there without any instructions, and in order to repair the effects of a mistake he had made in the construction of the table.*

(4) Professor Gardner pointed out that by forcing up the flap of the table a slate might be wedged between the bar and the flap above, and that then a liberated hand could write upon the slate.

*By forcing up the flap of ANY such table a slate can usually be stuck between a bracket and the flap. For writing to come upon a slate while so held, it must be done upon the under side of the slate, and with Dr. Slade the writing invariably comes between the slate and the flap of the table because there is that partial darkness there which facilitates the production of the writing.*

That most of these things are as we have stated, Professor Lankester can bear witness, and with this knowledge in his heart, it ought to be extremely painful to him to see

his cause advocated in such a way as this, and to see unfounded prejudice wantonly and unprovokedly implanted in the mind of uninformed public audiences, against an American stranger in danger of being locked up in prison. Professor Lankester might remove some of the vast amount of ill-feeling he has raised, and support his asserted love of truth, by expressing his personal disgust at the kind of indirect support he receives at the Polytechnic.

THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

A FINAL circular, issued December 20th, 1876, by the Andrew Jackson Davis Committee, in New York, gives the following complete list of the amounts received from subscribers in Great Britain:—

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A LEGEND OF THE SENECA INDIANS.

HERNO, the great thunder-spirit, had his lodge behind the sheet of water which pours down at the Falls of Niagara. For a very long time he dwelt there, astonishing the Indians with his stunning peals, but never venturing forth to practise his strange art before their eyes. They could hear him and knew he was there; but never as yet had he been seen; nor is it at all likely that he or the effects of the sun ever would have been seen but for a little incident, the results of which brought him forth.

A young and beautiful maiden, residing at Seneca Village, just above the falls, had been contracted in marriage by her father to an old man of disagreeable manners and hideous person. She at once resolved to seek death rather than drag out the life of misery which such a union must bring about; and with this object in view she launched forth from the village in a bark canoe and swept down the rapids of Niagara, singing her own death-song until she took the awful leap.

But death was not ready for her. Herno, the Thunder-spirit, happened to be wide awake, and when he saw her coming down among the foaming waters, he coolly caught her in his blanket and conveyed her to his home behind the falls.

Of course the maiden had romance enough about her to be grateful for all this, more especially when she found she was entirely beyond the reach of the monster her "cruel pa-ri-ent" had selected to comfort her through life. She fell upon the neck of the Thunderer and wept sweet tears. The tears softened his stern heart, and led him to smooth back, if not to toy, with her golden tresses. In short, to hurry through a long story, they got to billing and cooing—they fell in love—they made the interesting affair known to each other, and the wronged though beautiful maiden became the wife of Herno, the Thunder-spirit, and, as a matter of course, she was very happy.

About this time the Senecas of the village above the falls were visited with a pestilence which swept them off by hundreds, and while some prayed to the Great Spirit for help, others gathered around the cataract and sent in their petitions to Herno. The tale of their suffering moved the Thunderer, and he sent the maiden forth to tell her people that a monstrous serpent was dwelling beneath their village, just below the surface of the ground; that it was depending upon their bodies for food, and that it came forth at the end of every moon and poisoned the waters, in order that they might die, and be buried within its reach.

As soon as the Indians learned this they pulled up and moved to another locality; consequently, when the great serpent poisoned the

waters as usual, the earth brought him no food. This was an affair so strange that he crawled forth to see what it meant, when, to his surprise, he found the village was deserted.

With many curses on the head of the Thunderer, as the author of his misfortune, the serpent took the trail of the retreating Indians, and started away in hot pursuit.

The maiden still loved her people, and when she saw the serpent moving on to effect their further destruction she appealed to her husband to arrest him. Herno was not deaf to her entreaties, and so he stepped forth from his hiding place, and launched a hissing bolt after the serpent, which struck him just as he was endeavouring to cross the narrows some distance above the falls.

The wound produced was a fatal one, and the great monster floated down the stream, and lodged upon the verge of the cataract, stretching nearly from shore to shore. The swift waters were dammed up by the obstruction; but they finally broke through the rocks behind, and thus the whole top of the falls upon which the snake rested was precipitated with it into the abyss below, excepting a small portion, which is now known as Goat Island.

It almost entirely ruined the home of the Thunderer, for it reduced the great space behind the waters to a very narrow compass. He still occupies it as a sleeping apartment, however, and you may now hear him snoring under there as you stand on the shore; but if he would exercise himself in his favourite pastime of throwing thunderbolts he is forced to come forth into space less limited.

Unreasonable as this myth may sound, there can be no doubt that the Senecas believed every word of it. When they were to be met with in the Niagara country they pointed out a place near the mouth of Cayuga Creek, where the banks were shelved out in a semi-circular form, and declared that it had been done by the serpent in his death throes, after having been wounded by Herno's thunderbolt. And to this tradition may be attributed their custom of putting away their dead upon scaffolds above ground instead of burying them.—*Religio-Philosophical Journal.*

THE CABALA.

(From the "Public Leader.")

THE chief heads of the Cabalistic doctrine, as summarised by Brucker in his *Historia Critica Philosophia*, are these:—From nothing, nothing can be produced, since the distance between existence and non-entity is infinite. Matter is too imperfect in its nature, and approaches too near to non-entity, to be self-existent. The Being from whom all things proceed is a Spirit, uncreated, eternal, intelligent, percipient, having within itself the principles of life and motion existing by the necessity of its nature, and filling the immensity of space. This Spirit is En-soph\*, the Infinite Deity. This Eternal Fountain of existence sends forth from himself natures of various orders, which, nevertheless, are still united to their source. The world is a permanent emanation from the Deity, in which his attributes and properties are unfolded, and variously modified. The nearer any emanation is to the First Fountain the more perfect and divine in its nature; and the reverse. Before the creation of the world all space was filled with the *Or Haen Soph*, or Infinite Intellectual Light. But when the volition for the production of nature was formed in the Divine Mind, the Eternal Light, hitherto equally diffused through the infinite expanse, withdrew itself to an equal distance, in every direction, from a certain point, and thus left, about this centre, a spherical portion of empty space, or a field for the operations of emanation, by which all things were to be produced. In the space from which the Divine Light was thus withdrawn there were still, however, some portions, or traces, left of the Divine Essence which were to become the receptacle of rays sent forth from the Eternal Fountain, or the basis of Future Worlds. From a certain part of the concavity of Infinite Light, which surrounded the opaque sphere, the energy of emanation was first exerted, and rays were sent forth, in right lines, into the dark abyss. The beam of light thus produced formed a channel, through which streams were to flow for the production of worlds. This beam was united to the Concave of Light, and was directed towards the centre of the opaque sphere. From this luminous channel streams of light flowed, at different distances from the centre, in a circular path, and formed distinct circles of light, separated from the Concave of Light, or from each other, by portions of dark or empty space. Of these circles of light ten were produced, which may be called *Sephira*, or Splendours.

The First Emanation from the Eternal Fountain—itsself the source of all other emanations—may be distinguished by the name of *Adam Kadman*, the First Man, the first production of Divine Energy, or the Son of God. The *Sephira* are fountains of emanation subordinate to Adam Kadman, which send forth rays of Divine Light, or communicate essence and life to inferior beings. The ten *Sephira* are known, according to the order of emanation, by the names of Intelligence (or the Crown), Knowledge, Wisdom, Strength, Beauty, Greatness, Glory, Stability, Victory, Dominion. These are not the instruments of the Divine operations, but *media*, through which the Deity diffuses himself through the sphere of the universe, and produces whatever exists. They are not beings detached from the Deity, but substantial virtues, or powers, distinctly, but dependently, sent forth from the eternal source of existence through the mediation of Adam Kadman, the first emanating power, and becoming the immediate source of existence to subordinate emanations. They are dependent upon the First Fountain, as rays upon a luminary, which is conceived to have sent them forth with a power of drawing them back, at pleasure, into itself. The first infinite source of being is the Ensophic World, or world of infinity, within which, after the manner above described, four worlds are produced by

\* Soph derived from σοφια, knowledge.

the law of emanation, according to which the superior is the immediate source of the inferior; these are, *Aziluth*, or the world of emanation, including the Sephiræ; *Jezirah*, or the world of forms, composed of substantial natures, derived from the superior spiritual substances, and placed within ethereal vehicles, which they inform and animate; and *Asiah*, or the material and visible world, comprehending all those substances which are capable of motion, composition, division, and dissolution. These derived worlds are different evolutions or expansions of the Divine Essence, or distinct classes of beings, in which the infinite light of the Divine Nature is exhibited with continually decreasing splendour, as they recede from the First Fountain. The last and most distant production of the Divine Energy of emanation is energy, which is produced when the Divine Light, by its recession from the Fountain, becomes so attenuated as to be lost in darkness, leaving nothing but an opaque substance, which is only one degree above nonentity. Matter has no separate and independent existence, but is merely a modification, and permanent effect of the emanative energy of the Divine Nature. The Sephiræ, or first order of emanative beings, existing in *Aziluth*, are superior to spirits, and are called *Pazzuplim*, persons, to denote that they have a substantial existence. The inhabitants of the second world are called "Thrones," on account of the dominion which they possess over the various orders of "Angels" which inhabit the third world. The fourth, or material world, is the region of evil spirits, called *Klipporth*, the dregs of emanation. These are the authors of the evil which is found in the material world; but they are continually aspiring towards the Sephiræ, and will, in the great revolution of nature, return into the inexhaustible fountain of Deity. Spirits of all orders have a material vehicle, less pure and subtle in proportion to their distance from En-soph; and this vehicle is of the nature of the world next below that to which they belong. Metraton is the prince of *Jezirah*, or the angelic world, in which there are ten distinct orders; Sandalphon, of *Asiah*, or the material world; these, together with the hosts over which they preside, animate aerial vehicles, capable of impression from corporeal objects, and in different ways requiring renovation.

The human soul, proceeding by emanation from the Deity, is an incorporeal substance, of the same nature with the Divine Intellect. Being united to the body, one complex nature is produced, endowed with reason and capable of action. The human soul consists of four parts—*Nephesh*, or the principle of vitality; *Ruach*, or the principle of motion; *Neschamah*, or the power of intelligence; and *Fechidah*, a Divine principle, by means of which it contemplates superior natures, and even ascends to the Ensophic world. All souls were produced at once, and pre-existed in Adam. Every human soul has two guardian angels, produced by emanation, at the time of the production of souls. The mind of man is united to the Divine Mind, as the radius of a circle to its centre. The souls of good men ascend above the mansion of the angels, and are delighted with the vision of the First Light, which illuminates all the worlds. The universe continues to exist by the Divine energy of emanation. Whilst this energy is exerted, different forms and orders of beings remain; when it is withheld, all the streams of existence return into their fountain. The En-soph, or Deity, contains all things within Himself, and there is always the same quantity of existence, either created, as the Deity is unfolded, or evolved, by the various degrees of emanation, which constitute the several forms and orders of created nature.

This is the general outline of the Cabalistic philosophy, and although it may seem that it is merely a profession of faith, conferring no magic power, such a presumption will be found as baseless as any anticipation our readers may have formed to the effect that Jews of the present day had received a glorious heritage of sensible philosophy from their ancestral Rabbins. When theologians of the olden time tried to evade the criticism of sceptics, or the intuitively sensible curiosity of the ignorant, they soared to the skies of imagination, and hid their meanings in the clouds. To them nothing was impossible, and when anything could not be accounted for by ordinary events, the extraordinary was invoked with remarkable success. The Cabalists could not halt at importing a senseless philosophy which required the imprisonment of the mind in the fetters of the marvellous, but they professed to be able, on account of their Divine character to be able themselves to achieve marvels. They whispered amongst their disciples that there were certain forms and ceremonies by which miracles could be performed, and taking advantage of the commandment which forbade the use of the name of God on every trivial occasion—and which the Jews had magnified, and still magnify, beyond the ordinary bounds of superstition—they made this awful Name the centre of all their *charlatanerie*. They reckoned seventy-two forms of using the Name; from which also, by different arrangements in seven, they produced seven hundred and twenty: and besides this they attached a magical importance to such things as David's shield (the pentacle) and Solomon's signet.

PERSECUTION OF MEDIUMS IN CALIFORNIA.—Mr. J. M. Peebles writes as follows under a recent date from San Francisco:—"In this place the work of persecution has commenced. Mrs. Pierce, a medium, was thrown into jail, but is now out on 'bail.' Dr. Matthews has been arrested. His trial comes off soon. For ten years I've written, and more especially lectured, upon the necessity of organisation for self-protection and finance, and upon the importance of giving our Spiritualism a *religious bias*, and now Spiritualists generally are seeing the necessity of these things. 'The only way under heaven,' said one of the San Francisco lawyers to me yesterday, 'that these mediums can escape fines and imprisonments is to make their mediumistic gifts and communion their religion!' It matters little what course the 'devil and his imps' may pursue, a rational, religious Spiritualism is sure to come off victorious in the end."

#### THE CREMATION OF THE BODY OF A SPIRITUALIST.

THE process of cremating the body of the late Baron de Palm at Dr. LeMoyné's crematory, Washington, Pa., was successfully accomplished Wednesday morning, Dec. 6th. The account given in the daily press states that the body arrived at the crematory on the 5th, and was placed on the catafalque in the reception-room of the crematory. The body was taken from the coffin and wrapped in white cloth. It weighed ninety-two pounds, and was of a chocolate colour and perfectly odourless. The viscera had been removed, the cavities being filled with a mixture of crystallised carbolic acid and potter's clay. At 8.29 a.m. of the 6th, Dr. LeMoyné, Dr. Arsdale, of Pittsburg, H. J. Newton, and Col. Olcott (the two latter the Baron's executors) carried the body to the mouth of the retort. Colonel Olcott put on the body myrrh, frankincense, and cinnamon, and the winding-sheet was saturated with an alum solution. Roses, evergreen sprays, and immortelles were strewn upon the body, and all was ready. The body was on a wire cradle, which, when in the retort, raised it about two inches from the bottom of the retort. The retort door was opened, and, as the body slid in, a fume of smoke from the burnt evergreens arose. A faint odour of burning flesh pervaded the building, but no unpleasant feature appeared, and the process was pronounced a success in every particular. Observations every ten minutes disclosed the fact that the remains rapidly shrunk in size, and passed away in vapour and gases. At the end of the first hour the bones crumbled, and the outline of the form was lost. At the end of the second hour the body was largely reduced in size, the larger bones and ribs only being visible, and would apparently crumble at the slightest touch. At 10.45 o'clock the crib was moved back in the retort two inches, and the whole mass crumbled. Colonel Olcott then pronounced the incineration was ended and complete in two hours and twenty minutes. After the retort cooled, the ashes were collected and placed in an urn provided for the purpose. The press and the medical profession were largely represented among those in attendance.—*Banner of Light*.

#### SUNDAY AMUSEMENTS.

LAST Sunday morning, the Rev. H. R. Haweis, M.A., incumbent of St. James's, Marylebone, conducted Divine service in St. James's Hall, his own church now undergoing repair. The hall was densely crowded, owing to an announcement that the rev. gentleman would preach on religion and recreation, with special reference to the opening of museums and picture galleries, and Lord's Day observance generally. Religion and recreation, said the rev. gentleman, meant to a certain extent the same thing—both meant to be born again. You could not have religion without recreation, though you might have recreation without religion. The old Sabbatical law had been abolished by the coming of our Saviour. It was instituted at a time when the Israelites were down-trodden slaves, so accustomed to ceaseless toil at the bidding of harsh task-masters that it was only by the most stringent injunction that Moses wrought into them the principle of the power of the day of rest. There was some danger of losing real religion altogether if people went about their duties in an ultra-sanctimonious manner. It was, he believed, quite possible to go to church in the morning, and to devote the afternoon to innocent sports or recreations, without offending God. The rev. speaker proceeded to quote the opinions of the early Fathers of the Church on the subject, showing that St. Cyril and St. Jerome fully endorsed this view, as in later times did Luther, Calvin, and John Knox. On the occasion of the latter's visit to the Geneva divine on a Sunday afternoon, he actually found him engaged at a game of bowls—a proceeding which would mightily shock many of our clergy at the present day. The true reason for the retention of the old Sabbatical observance of the Lord's Day was that the Reformers, in their anxiety to break loose from the trammels of the Church of Rome, and its numerous feasts and fasts, went into the other extreme, and made the Lord's Day the austere and dreary thing it was at present, and for which there was no warrant in our Lord's teaching. It was no use for a man to ask the opinion of a priest on this matter. His own conscience should be his safest guide as to the observance of the Lord's Day. The Sabbatarians were highly inconsistent. Twenty-five thousand cabs were employed in London every Sunday in taking Sabbatarians to places of worship, and this was a fair sample of their proceedings generally. A great deal was made of that absurd bugbear the Continental Sunday, and all sorts of horrible prognostications were held out as to what would ensue if Mr. Taylor's motion became law. He believed, however, there was no warrant for this, the irreligion abroad being owing to the bigotry and superstition of Roman Catholicism, which naturally resulted in scepticism of the worst degree. The rev. gentleman concluded with an earnest appeal to his hearers to do their utmost to procure some rational recreation for working men on Sundays, and thereby keep them out of the soul and body destroying public-houses which were now their only resource.—*Daily Telegraph*.

## CONFERENCE OF SPIRITUALISTS.

THE week after next, on the 8th and 9th of February, a Conference, convened by the National Association of Spiritualists, will be held at 38, Great Russell-street. The last Conference, which was held in November, 1874, was well attended; a goodly number of interesting papers, followed by discussion, was read. At the present time, when Spiritualism is attracting notice in every quarter, it may be expected that some interesting subjects will come up at a meeting of Spiritualists in Conference; it is, therefore, highly desirable that the papers should be sent in in good time, in order that due consideration may be given to their order and arrangement. Papers will be received up to the end of this week, and notice of the subjects for each session will be duly given.

## SPIRITUALISTIC IDEAS IN LEGAL PHRASEOLOGY.

AT the Middlesex Sessions last Monday, Mr. William Lawrence, an alleged medium, surrendered to answer an indictment charging him "for that he did designedly and falsely pretend that he had the power to communicate with the spirits of deceased and other persons not present at the place where he the said William Lawrence was; and that he had power to summon and produce such spirits in a materialised form, and that divers musical instruments—to wit, tambourines, banjos, and divers bells—were present by means of such spirits summoned, produced, and caused to be present, whereas, in truth, the said William Lawrence had not the power to communicate with the spirits of deceased and other persons, or to produce such tambourines, banjos, and bells by the spirits aforesaid; and whereas in truth and fact the said musical instruments and bells did not by the sole means of the spirits of such persons summoned, produced, and caused to be present by the said William Lawrence's fancy produce musical and other sounds, as he, the said William Lawrence well knew at the time he so falsely pretended, as aforesaid, against the form of the statutes," &c. He was, therefore, further charged with obtaining money by false pretences.

If the indictment tells the truth, Mr. Lawrence is not a medium, for no medium is able to communicate with spirits "not present," or he would be as clever as Hood's Sally Brown, who, when a press-gang seized her "Ben," shrieked:—

I will to the water-side,  
And see him out of sight.

No medium is able to call up spirits. The spirits call up their mediums, and occasionally do so somewhat peremptorily.

## THE CASE OF WILLIAM LAWRENCE.

MR. WILLIAM LAWRENCE, a young man residing at the East-end of London, and who professed, by an advertisement in *The Medium* newspaper, to be both a Spiritualist and a medium, was last Tuesday sentenced by Mr. Edlin, at the Clerkenwell Sessions, to three months' imprisonment, for obtaining money under false pretences. Whether he was a Spiritualist or not we do not know, and we first saw him after the charge had been brought against him. In reply to our request, that he would send us some certificates written by people who had tested the genuineness of his alleged physical manifestations, we received no evidence that would carry weight. At the same time it is possible that he possessed real medial powers, and set up as a professional medium without having had those powers verified, and without presenting them under such test conditions as would give reasonable satisfaction as to their reality to observers. If this is the case he is now suffering the consequences of imprudence, and has increased popular prejudice against the Spiritual movement, by which movement he has never been recognised. The particular charge was brought against him in connection with circumstances which occurred at an alleged materialisation *séance*, and anybody who has read the long accounts of it in the daily newspapers, and has had practical experience in relation to such facts as were recorded in Miss Kislingbury's paper, read recently before the National Association of Spiritualists, will see that a Court of Law is not ordinarily competent to form an accurate opinion as to the genuineness or otherwise of such presentations without the aid of experts. Mr. Lawrence, on being removed from the court, remarked to the Judge that he believed that the said Judge, within his own heart, thought him to be innocent. In times to come the reality or otherwise of Mr. Lawrence's powers will no doubt be tested; the merits of his case will then be better understood than at present.

THE Slade Appeal will probably be heard at Clerkenwell about the 29th January.

## ANDREW LEIGHTON.

MR. ANDREW LEIGHTON died on Sunday morning, 14th January, at his house, 35, High Park-street, Liverpool. He had returned from a visit to Dundee, his native place, on the preceding Wednesday, suffering from cold and hemorrhage of the lungs. His health for some time past had caused his friends considerable anxiety, but the fatal termination has come upon them as a sharp surprise.

Few men perhaps had a larger circle of affectionate friends—of friends who resorted to him as to a fountain of sympathy, counsel, and strength. With unlimited patience, kindness, and goodness, he fulfilled a multitude of duties with marvellous accuracy and efficiency, serving others with unreserved energy, and without a thought of self. He was in truth an exemplification of Paul's definition of charity—he suffered long, and was kind; he envied not; he vaunted not himself; he was not puffed up; he sought not his own; he was not easily provoked; he thought no evil. Indeed, he was never so moved to indignation as when some character was denounced unjustly or too severely. A scoundrel appeared to him incomprehensible, he having nothing answering thereto in himself—which, in this wicked world, was a serious defect.

Mr. Leighton was from early times a Spiritualist, and twenty-two years ago reprinted in this country Adin Ballou's testimonies, with an excellent preface. His convictions were mature and firm, and it was an admirable study in controversy to behold him in conflict with an anti-Spiritualist, and to witness the good-natured ease with which he would wrest weapon after weapon from his antagonist, who usually ended with the confession that there was some substance in Spiritualism after all. Within the past few weeks he conducted a lengthy discussion on vaccination in the Liverpool newspapers, with a cogency and courtesy which won the respect of all readers.

It is hard, very hard, for those who have given their love and confidence to Mr. Leighton to lose his visible presence; but they will poorly illustrate the principles he maintained if they regard his departure as more than apparent. He is with them still, if secretly, more profoundly and powerfully. For himself, the change must be ineffably delightful; for he has gone whither the generous heaven, within his own breast, will be repeated as a heaven of correspondent loveliness and magnificence around him.

SPIRITUALISM IN LIVERPOOL.—Last Sunday evening Dr. William Hitchman was the appointed lecturer at Meyerbeer Hall, Liverpool, and the subject chosen was "Soul in its Scientific Aspects." In the course of his remarks, which embraced some rather abstruse problems in the domain of intellectual philosophy, the lecturer said that at present there is a theory of life and mind prevalent in Germany, defended strongly by Buchner, Vogt, and others, having a purely material or mechanical origin as well as tendency. The same form of scientific materialism is likewise upheld in France through the writings of such men as Comte and Broca; and scarcely less is this the case in England, since the works of Darwin, Huxley, and Tyndall set forth that the end of human existence flows naturally from its beginning, no proof of soul or mind being discoverable as possibly existing apart from body, or after its dissolution, but death joining alike both soul and body in one inexorable sepulchre of everlasting unconsciousness. The lecturer controverted these several hypotheses, by adducing remarkable examples of the operation of will, judgment, reason and intelligence in some of the lowest animals, such as polypi, worms, water nymphs, and other creatures displaying mental faculties in the entire absence of the ordinary nervous structure presumed by materialists to be the abode of mental power. The address was full of arguments, supported by illustrations with scientific details, in favour of the distinct existence of a psychical and spiritual nature, entirely exempt from the physical and chemical processes of dissolution, as now demonstrated by modern Spiritualism.

CONFERENCE IN NEWCASTLE-ON-TYNE.—On Sunday afternoon last, January 14th, the members of the North of England Conference Committee held their third quarterly conference in the Freemasons' Hall, Newgate-street, Newcastle-on-Tyne. Mr. J. J. Morse, of London, occupied the chair. The treasurer's report stated the expenses last quarter to have been £12 13s. 5d. Cash received, £2 16s. 10d. Balance due to Treasurer, £9 16s. 7d., which falls upon the Guarantee Fund. The secretary's report stated that the committee had met six times during its three months term of office, and that a total of eighty-two attendances had been recorded; that one lecture had been held at Walker-on-Tyne, and that 5,000 copies of the Slade circular had been distributed; also 5,000 copies of the *Medium and Daybreak*, enclosing a small tract, with the rules for forming circles printed on it. The report spoke of the lack of co-operation in the district in relation to the purposes of the conference, and it concluded by saying, "a conference may do a great deal, but cannot succeed without the co-operation of those it desired to work with." The report was adopted after a considerable amount of discussion on the part of Messrs. Mould, Burnsides, Westgarth, Kersey, Robson, and others. It was resolved that the new committee should be composed of volunteers instead of nominees, the suggestion originating with Mr. J. Mould. A number of gentlemen then volunteered, and the new committee was constructed of them. Mr. E. J. Blake was elected treasurer; Mr. R. Mowbray, 23, Grainger-street, Newcastle-on-Tyne, was re-elected as secretary. It was resolved to hold the next conference on Easter Monday afternoon, and to hold a tea and social meeting at its close. A vote of thanks to the chairman then brought the conference to a close. In the evening the Lecture Hall was filled to hear a discourse, through the mediumship of Mr. Morse, on "Spiritualism and its Critics." It was well received. At its close, the chairman, Mr. T. P. Barkas, characterised it as "a logical, able, and poetical treatment of an ably-sustained and valuable lecture." The meeting then dispersed.

## DR. CARPENTER'S DRIED PEAS.

From "The Medium."

"But you must confess that he has a great mind."

"A great mind! a great fiddlestick! a great bladder for dried peas to rattle about in!" said Mrs. Cadwallader, vivisectioning Mr. Casaubon, according to George Eliot's veracious record in *Middlemarch*.

A perusal of Dr. W. B. Carpenter's second lecture at the London Institution irresistibly recalls this passage. It is no part of my design to traverse the ground covered by the lecturer, and to point out how entirely he fails to deal with facts. Other writers, if they think it worth while, may do that, and very easy work they will find it. It is my wish to point out a few of these "dried peas" that make such a rattling; and when they are pointed out, my readers will have no difficulty in seeing what lifeless, dried-up things they are, how destitute of all power of germination, what good-for-nothing relics of a by-gone time.

Forty years this "great mind" has been concerning itself with the fallacies of Spiritualism and kindred subjects. During forty years it has fastened upon all phenomena that came in its way, and so Dr. Carpenter would have us to conclude, has eminent claims on attention. The conclusion most informed persons will draw is somewhat different. If, as the lecturer says, he has spent forty years with this result, then forty worse spent years were never passed by man. Any school-boy (as Macaulay would have said)—any fairly educated and unprejudiced man would be able to disprove all his conclusions in forty weeks, and less: and to put in the place of these "dried peas," facts of vital power which will increase and multiply, and bear their wholesome fruit. After forty years, Dr. Carpenter ought to know better: and it may be suggested to him whether there is not something radically wrong in the method which has produced such results.

Here are some of his "dried peas."

*Inherent Impossibility.*—What you say is inherently impossible, and so I reject it. Why? Because *it is*. A good feminine reason: but before Dr. Carpenter has a right to use it, he must be able to affirm that he knows all the laws of nature, and therefore can state that these phenomena do not occur in accordance with any of them. And in order to do that he must also know by what laws they *do* occur; in which case he would be a good deal wiser than he is. Nothing is "inherently impossible," not even that Dr. Carpenter may one day see and confess his errors. The word "impossible" ought to be expunged from our dictionaries. It is a "dried pea" too: a cover for ignorance, and an excuse for laziness.

*Self-Deception.*—Mediums are victims of hysteria, fond of unhealthy notoriety, shamming to gain attention. Well, and what of the people who attest the phenomena? Are they hysterical too? Do men watch the evolution of these phenomena day by day for years, and that not in open circles, where inducements for deception may be presumed to exist, but in the seclusion of their own families, and then maintain silence about them in public, lest they should be annoyed by gossip and idle questions—and this for the sake of notoriety? Was there ever such a "dried pea" as this? If Dr. Carpenter knew as much as he would have us to believe he does of Spiritualism, he would know that there are hundreds of private circles where all these phenomena which he disputes are daily occurring; and he will not persuade the members of them that they are all self-deceived. They will tell him that "the boot is on the other leg."

*Intentional Deception.*—Nor will they be prepared to hear with patience that their wives and daughters, sons and husbands, are intentional impostors; that the baby who can't speak has learned conjuring tricks in its mother's womb, and is now engaged in a successful attempt to impose on its fond mother's credulity. To them that will seem *very nearly* "inherently impossible." Nor, putting all other considerations out of view for the moment, will they entertain a high notion of the case of an opponent who is reduced to such arguments to bolster it up.

*Unconscious muscular action.*—This is a very dry pea indeed. Dr. Carpenter has had it in his pocket, any time these forty years. *Ideomotor* action is its *alias*, and it comes out of the same pod as *unconscious cerebration*. The one explains all physical, the other all mental phenomena. Well, as a matter of fact, they don't explain anything but a very small proportion of cases. The ideomotor pea does not touch cases of motion without contact, such as the present writer has seen and carefully observed in scores of cases. The other does not touch the best and most trustworthy cases, of which I could narrate a score on the spur of the moment, which have occurred in my own personal experience, where information undoubtedly external to my mind has been communicated from without. And my conclusion is also that of a number of others, who have had facilities for observation. Indeed, I do not know any man who has had proper means of investigation, and who has used them without "prepossession," who has not arrived at this same conclusion. Dr. Carpenter does himself injustice in insisting as he does on his prolonged investigation of these occult facts. They can, by their nature, be exhaustively investigated only by those in whose presence they occur, or by those who have constant and regular access to a "sensitive." They can't be produced to order, and Dr. Carpenter can't have them ready for him when he finds time to call and look at them. So he misses them, and he has not seen in his forty years a tithé of what a man who has a sensitive in his house may see in one year, or less.

*Statement of half facts.*—A dangerous expedient largely resorted to by the lecturer himself. In all this pea-rattling he has only skirted the fringe of the subject. He either does not know or has suppressed allusion to all the more important phenomena of Modern Spiritualism; and even when he is forced into a corner, and obliged to promise that he will investigate facts brought under his notice, he eagerly avails himself of any loophole of escape. This was so in the case brought before him by Dr. Wyld, respecting which that gentleman castigates

him in the *Daily News* of December 19. This was so in Slade's case. Prepossession causes him to be a great offender in this respect of ignoring inconvenient facts, and stating the half case only that makes for his "dominant idea."

*Dominant idea.*—Here is another "dried pea" "What!" says Dr. Carpenter, "you persist in saying that tables move of themselves, when I have shown you that you move them yourself! You persist in regarding clairvoyance as a fact, when I tell you it is a delusion! You persist in your belief in the evidence of your senses? You are a monomaniac—the victim of a dominant idea—the sport of a prepossession!" Here is a glorious rattle! What does it mean? Simply this, that we have a prepossession in favour of our facts, and Dr. Carpenter against them. Undoubtedly we have; but, as I have before pointed out, there is this difference between us: ours is the prepossession born of repeated observation, his the prepossession which rests on prejudice and dislike. We have seen, therefore we believe. He has not seen, therefore he does not believe. That is all.

And now what does all this pea-rattling amount to? We are deceivers or deceived; we are ignorant, and foolish to believe what we think we see, but what Dr. Carpenter knows we don't. Above all, we are inaccurate as to our facts.

*Quis tulcrit Gracchos de seditione querentes?*—Who is this that talks of accuracy? On a certain memorable occasion a F.R.S. delivered a lecture, in which he attacked another F.R.S. in his absence, and attempted to demonstrate the falsity of an experiment made by him to prove the existence of a force called Psychic. The history of that controversy may be read in the *Researches in the Phenomena of Modern Spiritualism*, by W. Crookes, F.R.S. The inaccurate exposé who was so completely exposed was Dr. W. B. Carpenter.

At the late meeting of the British Association, this same accurate man of science quoted from memory an account of the singular phenomena which occurred under such perfect conditions in the house of Dr. Speer. The Doctor had detailed the formation of the cross in a closed room, as a good case of motion without contact. In his reproduction of the record, given to him with the strictest scientific accuracy, as I can testify, he so transformed it that every point was altered, every statement falsified, and then calmly proceeded to adduce it as a proof of Dr. Speer's incapacity for observation. Dr. Speer exposed the misstatements, but they have not been withdrawn and apologised for. Again, the delinquent is Dr. W. B. Carpenter.

Yet again, in this second London Institution lecture occur statements respecting Mr. A. R. Wallace and Dr. Wyld, which were characterised in the *Daily News* of December 19th in terms that should make Dr. Carpenter look to his own glass house before he throws stones at other people's. Mr. Wallace says, "It is hardly too much to say that every one of the more important statements which Dr. Carpenter puts before the public as evidence in his favour may be shown to be equally opposed to the actual facts of the case," as a statement which Mr. Wyld had just before shown to be utterly untrue. And again, "*The most charitable view we can take of Dr. Carpenter's persistently ignoring or misstating all facts opposed to his own stereotyped theories, is that he is the slave of a dominant idea.*"

Dr. Wyld convicts him of "*three very important mistakes*" in one paragraph, and concludes with Mr. Wallace that the Doctor's prepossessions have made a monomaniac of him by placing him "under subjection to a tyrannically dominant idea."

Even Mr. Lancaster had to call on Dr. W. B. Carpenter for an apology for misstatement, an apology which, by-the-by, he never received. So that on all grounds, and on the witness of his own friends, brothers in that sacred mutual admiration brotherhood, the Royal Society, Dr. Carpenter should be the last man to charge other people with inaccuracy, especially when that inaccuracy does not exist. It is *he* who is inaccurate; it is *we* who are literally exact.

It would be of no moment whatever to note these glaring facts, were it not that there are still a number of people who take their ideas from men who, like Dr. Carpenter, rattle the peas loudly enough: sheep who jump after the bell-wether, persons who cannot, or will not, think for themselves. It may be well to warn such that they must not swallow everything that Dr. Carpenter tells them. He is not a trustworthy guide in all things; and when his prepossessions are stirred he is less trustworthy than ever. Just now he is especially to be distrusted, for, like his brother F.R.S., Prof. Lankester, he has shouldered his mop and joined that crazy band of enthusiasts of whom Mrs. Partington is the immortal type.—M. A. (Oxon.)

At the last Council Meeting of the National Association of Spiritualists, one of the new members of the Association elected was the Rev. W. Stanton-Moses, M.A.

A BOOK BY MADAME BLAVATSKY.—Madame Blavatsky has been for some time past engaged in preparing for the press a volume called *The Veil of Isis; or, Skeleton Keys to Mysterious Gates*. It will comprise eight or nine hundred octavo pages. The publisher, J. W. Benton, has not yet determined whether to print it in two volumes or one, but inclines to the latter. It will appear simultaneously in London and New York. The MS has been reviewed and most highly praised by Prof. Alexander Wilder, M.D., the Platonist and Archæologist, who pronounces it "a book with a revolution in it"—equal to Enemose's great work on *The History of Magic* in every respect. Her long residence in India, Thibet, and Egypt, her constant intercourse with the learned mystics of those countries, and her free access to the precious libraries of ancient books and MSS. in their hands, have fitted her as no other critic has been fitted for the colossal task she has now almost completed. Surprise will be evoked at the complete answers which she will afford to the many queries and speculations propounded by Max Muller, Haug, Kingsborough, Lord Amberley, Coleman, Inman, and others, as to the real meaning of Oriental symbols and myths.—*Banner of Light*.

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

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THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

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MIRACLES, PAST AND PRESENT, by the Rev. William Monford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrine; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstanding; the Last, Eastatic; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Jesus and Resurrection; the Church and the Spirit. 12mo., 500 pp., cloth 10s. 6d.

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

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Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened.

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