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Wednesday, 3rd.—Soiree at 38, GREAT RUSSELL STREET, at 7 p.m. Music, Conversation and Refreshments. Open to members and friends. Admission, 1s.
 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. 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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 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.

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MADLLE. HUET, good Medium for Raps. At home from 12 to 5 o'clock. 173, Rue St. Honoré, Paris.

MR. DE CAUX, Mesmeric Healer, and Medical Galvanist, attends upon patients at their own residence, or at his rooms—35, Alfred-street, Bedford-square, London, W.C.

MRS. KANE AT HOME Tuesdays, Thursdays, and Saturdays from three to five o'clock.—34 Gurdorf-street, Russell-square, London, W.C.

MR. C. E. WILLIAMS, 61, LAMB'S CONDUIT STREET, W.C.

At home daily from 12 till 5. On Monday, Thursday and Saturday evenings from 8 o'clock, for reception of friends. Address as above.

AN APPEAL TO SPIRITUALISTS.

MR. ALDRIDGE (HEALING MEDIUM) has been very unsuccessful in Business this last 3 years, and failed about 6 months ago—since that time he has tried to obtain employment but could not, which has rendered himself and family quite destitute. He is desirous of Emigrating to Australia by the Assisted Passage, which will cost about £25, with Outfit and Clothing necessary for the voyage, which he hopes to raise by Subscription. The next Ship sails about the middle of January. Cast-off Clothing will be very acceptable, there being three young children. 7, Allen-road, Stoke Newington, N. 12th Dec., 1876. The particulars of this case are known to Mr. J. Wilks of the Dalston Association of Inquirers into Spiritualism.

MRS. BURKE'S

BOARDING HOUSE FOR SPIRITUALISTS, 8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.

THE long-expressed want of a metropolitan centre where Spiritualists visiting London can secure domestic comforts without the inconvenience of a public hotel, has, by the generous efforts of friends of the Cause, led to the establishment of the above Private Boarding House. It is conveniently located for the principal railways, and is in the very area of the spiritual movement. Its arrangements have been designed with a special view to the requirements of Spiritualists.

Applications should be made as far as possible in advance. MANAGER—MRS. A. C. BURKE

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 1½d.; 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.

THE TRAPPED MEDIUM; OR, THE TWO CLEVER SCEPTICS. A pamphlet by Christian Reimers.—This brochure contains a series of illustrations, setting forth the exciting adventures of Professor Molecule, F.R.S., X.Y.Z., B.I.G.A.S.S., and his assistant, Dr. Protoplaster, in their investigation of Spiritual Phenomena. It is an excellent little book for distribution among scientific men and disbelievers in Spiritualism generally. A review of it in The Spiritualist newspaper says that the pamphlet displays real genius. Price 6d.; post free, 6½d. Spiritualist newspaper branch office.

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.

THE BANNER OF LIGHT: The oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business manager; Luther Colby, editor; aided by a large corps of able writers. The Banner is a first-class, eight-page family paper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of spiritual lectures, original essays—upon spiritual, philosophical and scientific subjects; editorial department; spirit-message department; contributions by the most talented writers in the world, &c., &c. Terms of subscription, in advance, 15s. per annum; Spiritualist Newspaper Branch Office, 38, Great Russell-street, London, W.C.

The Spiritualist Newspaper,

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

VOLUME TEN. NUMBER TWO.

LONDON, FRIDAY, JANUARY 12th, 1877.

THE PROSECUTION OF DR. SLADE BY A CONSERVATIVE GOVERNMENT.

A LETTER FROM MR. GLADSTONE.

THE following letter was read at the meeting of the Spiritualists' Defence Committee last Monday:—

Hawarden, January 6th, 1877.

SIR,—I am precluded by a general rule from signing the memorial you have sent me, but I am as yet wholly ignorant of the grounds on which the Government can have arrived at a decision that the country shall become the prosecutor of Dr. Slade. The decision is to me a surprising one, but I reserve any opinion.

Your faithful and obedient,

W. E. GLADSTONE.

A. Joy, Esq.

The three following objections show that the expenditure of large sums of the public money in prosecuting Dr. Slade will not result in the settlement of any question of public interest:—

A. The case is that a Fellow of the Royal Society asserts that he has been cheated out of a sovereign by a conjuring trick practised upon him recently by Dr. Slade. This very small alleged private grievance, whether well-founded or the reverse, involves no public question, and does not justify the expenditure at law of large sums of the money of British taxpayers, Spiritualists included.

B. If the whole question could be heard, and the point decided whether Dr. Slade is a habitual impostor or not, the ground for prosecution would be broader, and Spiritualists more satisfied, but the police magistrate decided that the vast body of evidence of educated and intellectual men who had had *séances* with Dr. Slade was irrelevant, and that the whole case should be decided solely on the evidence and amateur experiences of the prosecutor and his solitary witness. Even if the whole question whether Dr. Slade is a habitual impostor could be heard at law, the points at issue are of a purely scientific nature, and a court of law is not a proper tribunal to pronounce a decision thereupon.

C. It has been said that the Government should step in because the prosecutor finds himself opposed single-handed to a coalition. But if one man tries to get another locked up in prison, on the strength of a solitary alleged experience, at variance with the experiences of great numbers of critical and intelligent persons—nearly the whole of whose evidence has been refused a hearing at law—he should be allowed to take the consequences of such a serious step, and the Government should not endorse or adopt the censurable mistake.

The original prosecution was founded upon *animus* against Spiritualism, which it would not be conducive to the honour or dignity of the Government to endorse, because in letters to the *Times* the prosecutor said that the British Association for the Advancement of Science had been “degraded” by taking into consideration the subject of Spiritualism, and that a medium ought to be treated like a “delusive wild beast.”

Great prejudice was created in the minds of casual readers of the newspapers by the prolonged attempts of the prosecution to prove that Dr. Slade used a trick table, which he himself voluntarily produced in Court as evidence in his favour. As the magistrate who tried the case can bear witness, the evidence of those who made it proved that it was *not* a trick table. They deposed that they made it how they pleased, with the exception that it was ordered to be made of ash instead of deal, to resist rough usage, and had one bracket under each leaf instead of the usual two, thus presenting fewer movable parts to be objected to by suspicious observers. They further testified that it had not been altered since it left their premises. Dr. Slade uses also tables in ordinary use, and furniture, slates and pencils suddenly provided in other houses than his own.

At the *séance* with the Princess Louise he had no tables or slates of his own, neither had he at the *séances* with the Research Committee of the National Association of Spiritualists, reported upon another page.

The case is further prejudiced by the real phenomena being of an unbelievable character to those who have not witnessed the same. But the evidence on this head of the few witnesses for Dr. Slade whom alone the magistrate at Bow-street would hear, was unreservedly pronounced by him to be “over-

whelming.” If evidence were given in a murder case, analogous in quality and quantity to that in readiness to prove the general genuineness of the strange phenomena which take place in the presence of Dr. Slade, it would be strong enough to hang every man in London. Moreover, these and other psychological phenomena are not confined to Dr. Slade, but have developed in large numbers of private families in Great Britain and other parts of the world, and have formed the foundations of a new science which now possesses a variety of influential organisations, and a score or two of periodicals, some of them established from fifteen to twenty years. The literature upon the subject in the library of the National Association of Spiritualists amounts to hundreds of volumes, some of them written by the Hon. Robert Dale Owen, Mr. William Crookes, F.R.S. (Editor of the *Quarterly Journal of Science*), Mr. A. R. Wallace, Mr. Gerald Massey, and other standard authors; moreover, the reality of some of the objective phenomena has been admitted by the late Archbishop Whately, the late Professor de Morgan (president of the Mathematical Society of London), the late Lord Brougham, and the late Napoleon III., as well as by a long array of eminent men and women now living. Therefore the whole subject is one for scientific investigation, and a court of law full of persons totally unacquainted with psychology is not a proper tribunal to decide upon the facts.

The Vagrancy Act was not intended to apply to alleged offences not in existence at the time the Act was passed; further, the said Act was intended for the protection of credulous and ignorant persons from fortune-tellers; it was not intended to apply to the St. Petersburg Scientific Committee, to Dr. Carpenter, to Mr. Serjeant Cox, to Mr. A. R. Wallace, to the editors of the London daily newspapers, or to any of the persons to whom Dr. Slade offered to submit the phenomena for examination; these, and the wealthy and intellectual people who went to Dr. Slade (always without any solicitation on his part), were well able to protect themselves; they went to him to find out what they could, as in going to a conjuring exhibition, and not a soul can be placed in the witness-box to say that he has been cheated by a conjuring trick while paying the fee under the belief that he had been communicating with spirits. Is this a case calling for the expenditure at law of large grants of the money of heavily burdened British taxpayers?

If, as the friends of the defendant believe, this is a case of ephemeral human opposition to the eternal and reproducible phenomena of nature, the whole prosecution is one which feeds the prejudices of the multitude against a new truth, a truth which is opposed just as railways and gas were once opposed from the platform of popular ignorance, and the Government cannot take up the prosecution without staining the historical honour and character of the nation, just as the escutcheon of another nation has been stained beyond possibility of redemption, because it is the country which imprisoned Galileo. If the Government has gone too far to be able to retreat, we would call attention to the evil which has resulted from taking up an expensive prosecution on *ex parte* statements, which are always very conclusive until the other side is heard. Did the prosecutor in his alleged desire to promote the public interests, inform the Lords of the Treasury that the Spiritualistic view of the prosecution, as printed over and over again in our journals is that this is another Galileo case, which cannot be proceeded with without the sacrifice of historical and national reputations? Did he or his agents point out that in taking up his petty private grievance such serious issues were publicly announced to be involved, or did he in his zeal for the public welfare urge them onward without pointing out how the historical honour of the nation might be implicated

by the adoption of his solicitations. The Lords of the Treasury should not have taken such a serious step on *ex parte* statements, and should have had an opportunity of examining whether they ran the risk of seeing their names displayed in the future chronicles of this country, in the same manner that the names of those who prosecuted Galileo now stand before the world. It is a matter which affects each of them personally.

A STORY OF A HAUNTED HOUSE.

BY F. J. THEOBALD.

I AM sure your readers will be interested in the following account of hauntings.

I can vouch for the entire truth of the whole statement. The young lady to whom the events happened related them to me herself, and as far as possible, I have used her own words as she described the details to me. For obvious reasons it would not be wise to publish the address of this house, but I may say that it was at one time inhabited by a man who held a high position in society, but is unfortunately noted in history for his atrocities, and especially during his residence on the premises now under notice.

It is beautifully situated, within a few hours' railway journey from London.

I should say that my friend is not a Spiritualist, although, without her own knowledge, she must be a medium.

The following is the narrative:—

"One cold winter's night I awoke, and to my great surprise I found there was bright fire-light in the room. I sat up in bed and noticed that the ordinary grate was not to be seen, but in its place appeared an old-fashioned open hearth upon which was blazing a splendid fire, the light of which filled the room and had woke me up. I saw a small strip of carpet laid down in the front of the fire, but there was no fender. When we went to bed there had been a large fender, but *no carpet*, and no fire.

"As I looked with astonishment, I particularly remarked a bright pair of brass fire-dogs, with very curious and pretty twisted fire-irons resting upon them. By the side of the fire was a beautifully carved oak arm-chair, made with a square seat, the point of which was in front, and a rounded back. It was such a chair as was used two hundred years ago. In this chair was sitting an old man; he was resting his elbow on the arm of the chair, and with his hand supporting his head; he was looking directly towards me, with an intent, sad gaze.

"He was dressed in the style of the olden times—two hundred years ago—with knee breeches and stockings. I noticed curiously the flicker of the fire, as it was reflected in his bright knee and shoe buckles.

"I woke my sister, who was sleeping with me, saying, 'Do you not see that old man sitting by the fire?' She sat up by my side, but saw nothing, and advised me to 'Go to sleep,' advice she acted upon herself, but I lay down and shut my eyes for a time, then sat up, and again saw the scene I have described, and watched it for some little time, for I was not in the least frightened, not even at the sight of the old man, and I often wish I had spoken to him. At last I lay down and went to sleep. On awaking in the morning, my sister asked me what I had been talking about in the night, fully admitting that when I awoke her I was myself most fully awake, and not in a dreaming condition. We had been living in the house about two months when this occurred, and we found that it was known throughout the town to be haunted. We lived there nearly two years, and during the whole time were annoyed by mysterious knockings and noises, but the 'White Lady' did not show herself until just as we were leaving. My father and mother had already returned home, sending me, with my younger sister, and a young housemaid to finish the packing up.

"On the Saturday evening my sister and I went out, leaving the servant to cord some boxes, and put the rooms in order; we did not return until past ten o'clock, when, to our surprise, we found the servant sitting in the hall with the front door open. She began to cry on seeing us, saying she had been much frightened. She told us that after we had gone out, and she had changed her dress, as she was coming out of her room, which opened on to the front stair-

case, she thought she saw me coming up-stairs, only I had changed my dress, and had on a long white one; she exclaimed, 'Oh! Miss A—, you are never going out, just now, in your best white dress?'

"By the time she had said this, the figure was close up to her, then she saw it was a woman, dressed in a long trailing gown of some white material, but she could not distinguish any face. The figure stopped when quite close to her, and suddenly she thought what it really was—the ghost!—upon which, with a scream, she sprang over the flowing train, ran down into the hall, and had been sitting by the open door ever since. She had seen the figure walk into the drawing-room.

"The girl was so much alarmed that I told her she could make up a bed for herself in the room that I, with my sister, was occupying. It was the bedroom where I saw the old man by the fire. That night passed quietly, but the next night a strange thing happened. We were very late; it was past twelve before we all three retired to our room. You will understand that there was no one else in the house but our three selves. As the door would not latch securely, I placed before it, to keep it shut, a chair, with a heap of things upon it. The servant and my sister were in bed. I was standing by the dressing table, when suddenly the door was pushed open so violently that the chair was thrown out into the middle of the room. I turned round sharply, and there saw, standing in the doorway, the tall figure of a woman in a long white dress, such as had been described by the servant. The sudden opening of the door had so terrified both the servant and my sister, that I was compelled to give my attention to calming both of them down. I did not tell them what I had seen, as I would not frighten them more. I should add that when the figure went away, the door was drawn to again.

"Some few minutes passed before I had quieted my sister. I then lighted a night light, and put out the candle, preparatory to getting into bed myself. To my surprise I saw, when the room was thus darkened, that there was a bright seam of light all round the door, which would not close tightly. I went and opened the door, and found the whole passage illuminated by this white light, as light as day, but I saw no more of the figure. This frightened me dreadfully, but I could only jump into bed, and feel glad it was our last night in that house.

"I should say that for many years that room had been nailed up, as unfit for occupation, on account of the haunting; it had not been very long unfastened when we went to stay there."

13, St. John's-road, Lewisham.

MR. BLACKBURN'S SEANCES.

BY WILLIAM NEWTON, F.R.G.S.

ON Thursday, the 4th inst., Dr. C. Carter Blake conducted a *séance* of the above series at the rooms of the British National Association of Spiritualists; Mr. Eglinton was again the medium employed.

Eleven observers were present, and the whole of the proceedings were conducted in gas-light.

Upon instructions in "Joey's" voice from the cabinet, in which the medium had been placed, Mr. Eglinton's hands were sewn behind his back by means of strong thread uniting his shirt sleeves (his coat having been dispensed with), while his wrists were also secured with tape, tied firmly in hard knots. As usual, his knees and legs were visible, protruding between the curtains of the cabinet, and across his knees was laid the "fairy bells," the strings of which were soon heard sounding under a pressure apparently of fingers through the substance of the curtain. Fingers were protruded freely, and a closed match-box laid upon the "fairy bells" was taken in by a right hand and returned open, with a small candle attached exposed to view. It was again taken into the cabinet, and upon request "Joey" struck a light a few inches above the floor, and *not on it*: the light was visible through the curtain. A snuff-box was also taken in and returned open: the two parts of a sliding cigar case (Dr. Blake's Venezuelan petaca) were returned separately: the medium's watch and chain, purse, and pocket handkerchief were placed outside the cabinet, but were again taken within, the purse, as was afterwards found, being

replaced in his pocket; also the watch, with the chain hanging loose.

During a great portion of the time, the medium underwent strong convulsive movements, and was heard to sigh deeply, and "Joey" having assured us that the power was exhausted, an examination of the medium was made, when it was found that a loose end of the tape from the wrist had been knotted to the back rail of the chair, while, with the exception of a single thread which had become detached from the shirt sleeves, the whole of the fastenings remained intact, and had to be severed with a knife.

This *séance* was considered most satisfactory, as well on account of the variety of the manifestations as of the certainty that the medium's hands remained as they were first placed.

I agree entirely with the above statement of fact.

C. CARTER BLAKE.

THE APPARITION OF MAJOR BLOMBERG.

To the Editor of "The Spiritualist."

SIR,—Mrs. De Morgan's interesting narrative of the apparition of Major Blomberg varies somewhat from the other published records; and, as a matter of satisfaction, it may be well to point out how such stories get altered.

I send you herewith the original narrative from Horace Welby's *Signs before Death*. Note the variations:—

Early in the American war, Major Blomberg, the father of Dr. Blomberg, was expected to join his regiment, which was at the time on service in the Island of Dominica. His period of absence had expired, and his brother officers eagerly anticipating his return, as vessel after vessel arrived from England without conveying the looked-for passenger, declared one to another, "Well, at all events, he must come in the next." His presence in the island now became indispensable, and the governor, impatient of so long an absence, was on the point of writing a remonstrance on the subject to the authorities in England, when, as he was sitting at night in his study with his secretary, and remarking on the conduct of the absentee with no very favourable or lenient expressions, a step was heard to ascend the stairs, and walk along the passage without. "Who can it be?" exclaimed the governor, "intruding at so late an hour." "It is Blomberg's step," replied the secretary. "The very man himself," said the governor; for, as he spoke, the door opened, and Major Blomberg stood before them. The major advanced towards the table at which the gentlemen were sitting, and flung himself into a chair opposite the governor. There was something hurried in his manner, a forgetfulness of all the ordinary forms of greeting, and abruptly saying, "I must converse with you alone," he gave a sign for the secretary to retreat. The sign was obeyed. There was an air of conscious superiority about the manner of the visitor that admitted no dispute, "On your return to England," he continued, as soon as the apartment was cleared of the objectionable witness, "on your return to England you will go to a farm house, near the village of —, in Dorsetshire; you will there find two children; they are mine; the offspring and the orphans of my secret marriage. Be a guardian to those parentless infants. To prove their legitimacy, and their consequent right to my property, you must demand of the woman with whom they are placed at nurse, the red morocco case which was committed to her charge. Open it; it contains the necessary papers. Adieu! you will see no more." Major Blomberg instantly withdrew. The governor of Dominica, surprised at the commission, at the abrupt entrance, and the abrupt departure, rang the bell to desire some of his household to follow the major and request his return. None had seen him enter; none had witnessed his exit. It was strange! it was passing strange! There soon after arrived intelligence that Major Blomberg had embarked on board a vessel for Dominica, which had been dismasted in a storm at sea, and was supposed to have subsequently sunk about the time in which the figure had appeared to the governor and his secretary, as she was never more heard of.

All that Major Blomberg had communicated was carefully stamped in the memory of his friend. On his return to England, which occurred in a few months after the apparition above described had been seen by the governor, he immediately hastened to the village in Dorsetshire, and to the house in which the children were resident.

He found them; he asked for the case; it was immediately surrendered. The legitimacy and the claims of the orphans of Blomberg were established, and they were admitted to the enjoyment of their rights without any controversy or dispute.

This tale was related to the late Queen Charlotte, and so deeply interested her, that she immediately adopted the son as the object of her peculiar care and favour. He was brought to Windsor, and educated with her eldest son, afterwards George IV., of whom he was through life the favourite, the companion, and the friend.

(1.) "Early in the American war" is fixed at 1765-70.

(2.) "The Governor" is named as "Colonel Stewart."

(3.) Major Blomberg, in Mrs. De Morgan's narrative, is a passenger to Dominica with Colonel Stewart, becomes intimate with him, and dies shortly after landing. On a

certain night, not fixed, Colonel Stewart is *in bed*, Mr. Minchin occupying the same room, when the apparition presents itself.

In the the old story of Welby, "the Governor" is "sitting at night in his study with his secretary, when the step is heard ascending the stairs, and Blomberg appears."

(4.) In Mrs. De Morgan's version, he approaches the side of the bed where the Colonel lay, and tells him of his marriage with "a young woman in Ireland," and of *one* child, the offspring of it. In Welby's narrative, the apparition "advances to the table," orders the secretary out of the room, is hurried in manner, "forgetful of the ordinary forms of greeting." He directs the Governor to go to "a farm-house near the village of — in Dorsetshire," where he will find two children, the "offspring and the orphans of my secret marriage." He also speaks of a red morocco case containing the papers necessary to prove their legitimacy.

(5.) In Mrs. De Morgan's version, Mr. Minchin hears and attests all this. In the other, the Governor is alone, his mysterious visitor vanishes, the Governor rings the bell and fails to trace him. "None had seen him enter; none had witnessed his exit." Soon after intelligence is received that "Major Blomberg had embarked on board a vessel for Dominica, which had been dismasted in a storm, and was supposed to have subsequently sunk *about the time in which the figure appeared.*"

(6.) Welby relates, moreover, a circumstantial account of the visit of Colonel Stewart to Dorsetshire, the interview with the nurse, the finding of the morocco case, and the admissions of the orphans to their rights *without any controversy or dispute.*

Mrs. De Morgan, on the contrary, gives us details of a trial at law, in which Mr. Minchin's attested testimony was produced, and Colonel Stewart's evidence is sworn on oath.

I presume these narratives refer to the same facts. If so, it is very singular to us how, without discrepancy which is *positively* detrimental, variations have crept into the records. Mrs. De Morgan's narrative is far more circumstantial than Welby's. Does she know of, or has she seen that to which I have referred? Was Colonel Stewart actually Governor of Dominica?

M. A. OXON.

THE PROSECUTION OF GALILEO.

By the treaty of Campo Formio, or, in fact, before the treaty was signed, Napoleon Bonaparte forced the Pope to accord him about one million pounds, one hundred pictures, and five hundred manuscripts. Among the manuscripts carried off was the *Prosecution of Galileo*, which, after the removal from the Vatican to Paris, was pronounced by the historian Denina as without importance. Notwithstanding this, Napoleon ordered its translation, but, strange to say, the translation was never completed. During the first years of the Restoration, active negotiations were carried on with the view of getting the French king to restore the manuscript in question, but his most Christian majesty refused. The Court of Rome could persuade neither Louis the Eighteenth, the sceptic, nor Charles the Tenth, the despot, to part with the spoil which had been seized by Bonaparte, notwithstanding the ulterior pains and penalties attaching to the crime of keeping back church property. But what was refused by the Bourbons was accorded by Louis Philippe, and the manuscript, after remaining in France about half a century, was sent back to Rome, and was handed by the unfortunate Rossi to Pius IX. It was at once restored to the secret archives of the Vatican. A short time ago, to the astonishment of the world, Dominic Berti was permitted to take a copy of the original documents, and these he has just published. And most interesting is the account which the Italian writer gives of "starry Galileo and his woes," of his talent, his grace, and his wit, and how he was feted and caressed at Rome and Florence until he began to speak of the system of Copernicus, and to demonstrate the movement of the earth. His discovery of the satellites of Jupiter had been hailed with delight, but the inference their movements suggested caused his perdition. The astronomer was first attacked by a Dominican preacher at Florence, who accused him of throwing doubt on the authenticity of the miracle performed by Joshua. Galileo replied that the Holy

Scriptures could not err, but that they should not be literally interpreted. Another Dominican, called Nicholas Lorini, then denounced Galileo to the Holy Office, and the closest watch was kept on his words and acts by the Inquisition. He went to Rome in the hope of being able to prove his innocence, and of being allowed to continue his pursuits without interference. The Holy Office, however, unanimously declared it to be an absurd heresy to pretend that the sun is motionless, and that the earth turns, and the Pope directed Cardinal Bellarmini to inform Galileo that he must no more teach the doctrine condemned, or he would be thrown into prison. Galileo promised to obey. He was received by the Pope, and was treated with kindness. He was neither punished nor molested.

Not long after this a new Pontiff was elected—Urban VIII., of the House of Barberini. He was a Florentine as well as Galileo, and a lover of letters. Galileo had six long audiences with the Pope, but what passed between them is not known. The astronomer now thought himself at liberty to write his Dialogue, in which the system of Copernicus, without being defended, was expounded. The Pontiff had no sooner received a copy of this work than he showed himself violently irritated, and but for the supplications of the Tuscan ambassador he would have at once sent him before the Holy Office. As it was, a commission was charged to examine the "Dialogues," and shortly afterwards the Inquisitor of Florence delivered Galileo a formal order to appear before the dreaded tribunal alluded to above. Galileo, who was then seventy years of age, and ill, implored pity. The Grand Duke of Tuscany interceded in his behalf. The Pope would hear of no delay. He gave orders that the culprit should be seized and brought to Rome in chains, if he was able to support the journey. Galileo, half dead, reached Rome in January, 1633, and in April he was interrogated by the Holy Office. For ten months he supported, in anguish of mind, the threats and ill-treatment to which he was subjected, and then he confessed that he had gone too far in advocating the system of Copernicus. He was called upon to give a more explicit denial of the truth of what he had advanced, or the judges were to proceed to a rigorous examination, which, in the language of the Holy Office, means "torture." It is urged, but not by Signor Berti, that Galileo was actually tortured, and that the document giving a description of the scene was suppressed at the suggestion of M. Guizot (a Protestant) and Rossi. On the other hand it is asserted that when the Pope directed a rigorous examination, if it could be supported, he knew very well that Galileo could not support torture, and that torture would not be inflicted. It is clear, however, from what Signor Berti says, that the Pontiff showed neither compassion nor indulgence toward his old friend. Even after his adjuration, Galileo was kept in a state of semi-confinement, and was only permitted to see a few friends. He went blind—then died.—*The Scotsman.*

A TRANCE ADDRESS BY MR. MORSE.

LAST Friday night Mr. J. J. Morse delivered a trance address at the rooms of the British National Association of Spiritualists, at 38, Great Russell-street, London, under the presidency of Mr. Desmond Fitzgerald, M.S.Tel.E.

Mr. Morse gradually passed into the trance state. The external symptoms were that for about three minutes his eyes were closed; he shuddered and breathed heavily now and then as he sat upon his chair; then his head fell back; gradually he rose, made two or three passes over his forehead with his hands, and addressed the meeting standing up.

The communicating intelligence said: We only ask you to attach such importance to our words as they may naturally require; you will receive simply the opinion of one person, and what is said stands or falls upon its own merits. We wish to speak to you to-night of "Spiritualism: its Present Position and its Future Prospects." The position in the future will not be that of to-day, for it has not yet reached its fulness of development. Within the ranks of Spiritualists is diversity of opinion; some think that it cannot become a religion, and claim that it is only a science; others say that it must be one of the philosophies of the ages; of the making of such philosophies there has been no end, and they have usually resulted in making the past and future of man more doubtful than they were before. We would advise you to adopt the simplest and best method of gaining a knowledge of every subject upon earth,—that is to say, devote yourselves to observation and to experiment. Some speak of Spiritualism as a force which is raising the world upwards; but many who hold this view have rather miscalculated the means by which this raising of the human

race is to be effected, for they do not see how analysis and observation of facts can assist in the amelioration of the world, yet to the creed of Spiritualism there is but one key—the key of knowledge. Here it may be said that we are preaching utilitarianism. We preach rational research into the circumstances of the human spirit, embodied or disembodied; a mere sentimental belief in Spiritualism would be of no permanent use to the human race, and would be twisted to and fro with every passing doctrine. The present position of Spiritualism seems to be anything but enviable, since attempts are being made everywhere to discredit its facts; but if the adversaries could succeed in throwing all Spiritualism into the shade, and in overthrowing all its experiences, a similar course would next be adopted with all other religious systems, for people will gravely question whether ancient records, written by those whom they never knew, stand upon a firmer foundation than the modern experiences of those with whom they are now living. What is Spiritualism? It appears to have many distinct issues, each of which is claimed by its believers to cover the whole ground, whereas each and all are more or less true without any one of them covering the whole. It is either true that the manifestations are produced by disembodied beings, as claimed, or it is not true; if true, the fact is the foundation of all Spiritualism; if untrue, then the position is most unenviable, and you have been supporting that which cannot stand investigation. We do not admit the latter position, but assert that these manifestations are produced by departed human beings. But if the departed can produce the manifestations, we claim that it is equally possible that the selfsame spirit, while embodied in the mortal form, can put forth some foreshadowings of what the disembodied spirit may do. We see no evidence of Spiritualism being a coherent moral reform, although many Spiritualists are trying to make it so; neither is it a coherent science, for who has made it so? It is not a coherent system of philosophy as yet. Why? It appeals largely to people whose sympathies are large, and who like to revel in the idea that spirits are constantly smiling around them; they cannot turn to the cold stern facts, and to the study of the methods by which the results are accomplished; they cannot criticise; they are like persons who gaze at a beautiful picture, but cannot understand the means by which the artist has produced such a pleasing result; yet if the artist had not studied the means, the beautiful picture before the eye of the observer would never have had an existence. You will say that we present a doleful picture of Spiritualism. Many have worked hard towards the building up of true knowledge by the best method which could possibly be pursued, for they firmly and perseveringly follow one line of investigation, that of establishing the facts beyond mistake. If the facts are there, their elaboration into laws and philosophy is certain in the future, so all labour in this direction confers such substantial benefit on the future of Spiritualism that the action of the workers deserves the truest praise. But you must bear in mind that you are dealing with a class of beings who are intelligent, who have affections and hopes, and you cannot do less than to treat them as respectfully as you would those whom you meet in this mortal life, for they are trying to help you to heap up rich legacies for humanity. At present the chief aim of Spiritualism is to demonstrate the fact of human immortality. Sometimes you pause in your labours to ask what are our conditions and our states. These are common sense questions, and when you are satisfied with the identity of spirits you accept their testimony. Already Spiritualism has done sufficient to demonstrate human immortality, but now it has to keep and to extend its position, and it can best do this by subjecting itself to the fullest and freest criticism that can be brought to bear upon it in any way; opposition always increases its life and vitality. Universal acceptance would stifle it. The public have always been behind the age, and sneered at those who promulgated new truths, but never yet has a truth been born into the world which could afford to rest before it had reached its point. Who are the proper people to extend the question of Spiritualism? The general public? You might as well ask a little child to explain the motions of the heavenly bodies. The best persons are those who are inclined to psychological research, chiefly those Spiritualists who bear in mind that they must put the facts in such a form that they can be thoroughly tested and repeated. Two or three things well established, and which can always be reproduced, are worth more than many marvels imperfectly attested, although, at the same time, we would not protest against wonders in spirit circles; nevertheless, their reality should be tested before they are recited to others. Spiritualists should remember that at test *séances* they are not, as a rule, testing the honesty of the medium, but the reality of the phenomena, and this should be impressed upon the sensitive, otherwise mental disturbance is caused which interferes with the results; he should understand that the investigation does not apply to himself, but to the facts that appear in consequence of his presence; everything should be done to keep his mind perfectly tranquil. Always exercise the clearest and sharpest criticism, because from such criticism there is everything to gain and nothing to lose. We rather oppose the idea of the erection of Spiritualism into a new religious system; it had better not enter into the fray with the religious sects which are quarrelling among themselves, and trying to pull each other down. Let every Spiritualist try to live as noble a life as he can, but not to form a new creed, or to narrow the great facts down to small issues. There is plenty of evidence that departed human beings interfere occasionally with the affairs of human life. We do not say that every manifestation has its origin in the next world, for the human spirit has powers of its own. If there has ever been a communication from our world, there must be some possibility of communication between the two states of existence without the intervention of miracle. We have never seen a miracle performed, and doubt whether a miracle has ever been witnessed at all. If relations between the two worlds exist, the Almighty Power has provided the necessary means of communication, and spirits return as a matter

of course. Instead of death being the end of all things, it but marks the point at which the natural enters the realms of the spiritual, and nothing supernatural or miraculous is involved in the transition. Will Spiritualism ever become a proud science? Will philosophy, with its golden glory, ever light up the pages of its history? Why not? If it is founded upon facts it possesses everything which is necessary for the building up of a science. If the facts led you nowhere they would be useless, but every fact has its use in being, and our simple facts reach out from the terrestrial kingdom into the spiritual world, so inevitably in the future shall you see and understand the science of Spiritualism. In those days, instead of the phenomena being fugitive, the conditions under which they occur will be understood, and obedience to the laws of their production will bring the desired results; there is no reason why the facts of Spiritualism should not be reduced to practical purposes as much as those of electricity; you will one day master all its principles, and settle them for humanity for ever. If Spiritualism stayed its hand there, it would have done good service to the world and reared a proud monument to the energy and the ability of its followers: but it will not end there, for the intelligences who show you these things will not stay their hands, and humanity will raise the natural cry, What are your conditions?—what are the circumstances of your life and state? So different are our conditions that it is almost impossible to explain them to you at present with the means at our command. In the coming time you will not only ask as to the conditions of our life, but for an explanation of moral and religious questions. We see plainly what reforms will best fit you to enter our state, and as we impart this knowledge, moral and religious changes will gradually be brought about. We think not that we can give you any much better moral or religious code than you could get without Spiritualism, for you must remember that for long ages there have been few changes in the fundamental moral teachings underlying all forms of religion. We may claim to speak with a certain force, we may be able to help you to clear away clouds, and to pull down barriers which stand before the grand truths of immortality; but if we attempted to preach a new morality, we think the result would be but a gigantic failure. Religious ideas have not been created by new phases of thought in any era of the world's history, but the present ideas of morality which the world entertains will have to pass through great modifications, indeed they are doing so now, and have been changing rapidly for the last half century. We tell you that in the spheres above there is eternal progression, and that in the future Spiritualism will take its position as a science, a religion, and a philosophy, but it will be neither of these separately. It will be a scientific religion and a religious philosophy, an interpreter of the facts of the being and nature of every human soul.

Mr. Morse then passed under another influence, from whom a second address was received, shortly after which the meeting broke up.

SPIRITUALISM IN DALSTON.

SIXTH ANNIVERSARY MEETING OF THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ON Thursday, last week, the sixth anniversary of the Dalston Association was held at its rooms, 74, Navarino-road, Dalston, E., under the presidency of Mr. G. R. Tapp. There was a large attendance of members and friends.

Mr. Thomas Blyton, the Honorary Secretary, read letters of congratulation from various friends, including one from Mrs. Elgie Corner (Florence Cook), dated Shanghai, November 12th, in the course of which she said—"Spiritualism is progressing out here; I have given several *séances*, and some figures appeared. There is some sort of Spiritualism among the Chinese, but they will not admit 'Elopians' (Europeans). They are a queer lot; very superstitious; and, as a rule, the greatest liars and thieves in existence. I get on with them very well—(Laughter)—and am honoured with the title of 'No bobbery mississ.' China is not such a bad place, but I expect my old friends will say I am very much altered, as I never care to go out."

Mr. Blyton next read letters from the Rev. F. R. Young, of Swindon, Mrs. Bassett, and Dr. George Sexton. He further announced gifts to the Association from Mr. Charles Blackburn, of Manchester, and Mr. Thomas Grant, of Maidstone.

The Chairman said that the Association might congratulate itself upon having reached the sixth year of its existence, and that it had never been in a more flourishing condition than at present; this was due to the energy of some of the members, more especially that of Mr. Thomas Blyton, whom he did not want to flatter, for they all knew that he merely spoke the truth.

Miss Thompson then gave a solo on the piano.

Mr. Thomas Shorter said that at the present time Spiritualism was in a critical position, but the very fact of the present prosecutions proved that the movement had made considerable strides, and that it had passed the stage of contemptuous toleration, when those who had failed in argument had resorted to the clumsy expedient of trying to put it down by law. He sympathised with all persons who had been unjustly accused, and who might fall victims to popular ignorance. He would not speak against physical mediums, for they were very useful, but if any prosecution tended to put a stop to any imposture so much the better; at the same time, it was their duty to stand by those whom they believed to be improperly attacked. No harm to the movement would be done if Spiritualism hereafter should have to be investigated in the home circle, rather than in the room of the public medium, for private circles were by far the most useful to the movement.

Miss Edith Cook then sang "Robin Adair," after which Mr.

Tredwen recited a poem entitled "Midnight Adoration," and Miss Sparey sang "Gone Home." The words of the latter song were from one of Miss Lizzie Doten's trance poems, and had been set to music by Mr. Robert Cooper, in America.

After a few words from Miss Kislingbury, Miss Cook played a solo upon the piano.

Mr. T. Blyton said: On the 15th September, 1870, about a dozen ladies and gentlemen met at these rooms, when it was thought that the alleged phenomena of Spiritualism should form the subject of systematic investigation, that if true they might be demonstrated. This association was accordingly formed, and since its establishment a large number of intelligent investigators has been enrolled as members. In celebrating this evening the sixth anniversary, it may be well to consider briefly what has been the result of the investigation under the auspices of the association, during the past six years. The plan of working has been, as you are aware, that of the observation of such results as have been evolved at the weekly experimental *séances* without the presence of professional media, by the study of the published records of other investigators, by occasionally engaging the services of professional media for the observation of such manifestations as they may obtain under the best test conditions possible, and by soliciting from members reports of any manifestations observed by them in their private home *séances*. The result has been such as to corroborate in the main the fact that many of the phenomena are due to some other than human agency, while in some instances the evidence is very strong in support of their claim that they originate with the spirits of departed human beings. Careful observation tends, in my individual opinion, to show that much which transpires in *séances* is due to the psychological influences of the sitters; as, for instance, at some recent *séances* of the Association a member has stated that he sees things which, from his description thereof, apparently appertain to, and are representative of, some acts on the part of the sitters, either at the time of the *séance*, or at some previous period. From this it would appear as if our ordinary actions are, in some mysterious manner, indelibly impressed upon our surroundings so as to be seen by some sensitives, in whom certain faculties may at times be abnormally developed. Some of our fellow-members have wisely held *séances* in the seclusion of their private homes, and to one of these I am personally deeply indebted for opportunities of regular observation of the development of an advanced phase of mediumship; I refer here to what are called "form manifestations." This probably is one of the most perplexing phases of phenomena as yet developed in this country. That the form of the medium and the "spirit form" are separate and distinct I have had good evidence; but to what extent, if any, the intelligent principle of the medium takes an unconscious part in the manifestation, it is not possible for me to say now. The "spirit form" asserts that the manifestation is produced by temporarily withdrawing from the medium the elements for constituting the "form," and the life principle is, as it were, transferred, so that the body of the medium is nearly lifeless. I have, however, noticed that on touching the form of the medium, while the "spirit form" stood on one side, that the medium would move in an uneasy manner, showing that vital action was not entirely suspended. I will not, however, take up your time by further allusions to my own experiences, but would urge upon my fellow-members the value of home circles, in which the most satisfactory evidence of the genuineness of the phenomena is obtainable, and the conditions for development of the faculty of mediumship are more suitable than at public *séances*. I trust the members of this Association may, as a body, agree with me in thinking that we have cause for congratulation at the results already obtained; inasmuch as, notwithstanding the misrepresentation and abuse so freely bestowed upon those who are courageous enough to espouse unpopular facts, we have obtained by experience a knowledge of the subject sufficient to corroborate the published records of many other investigators. It is, therefore, to be hoped that further experiences may help to make clear those points which, at present, are obscure, and, by studying the nature of the faculty of mediumship more carefully, we shall attain to a truer appreciation of the subject of Spiritualism. In conclusion, I venture to express a hope, as one of your officers, that each member of the Association will continue to take the active interest in its welfare which alone has insured its prosperous career up to the present time, and by which its future usefulness and prosperity may be assured. Also that, according to our individual convictions, we may assist to our utmost the efforts of those who, especially at the present time, are striving to uphold the freedom and privilege of investigation into psychological subjects against the combined action of those parties who attribute the whole of the phenomena to imposture.

After a song from Mr. Thomas Dawburn, Mr. J. J. Morse made a few remarks on the efficient way in which the Dalston Society was managed, and Mme. Ourry favoured the company with some music. Mr. Morse next gave a trance address, and Master Donald Cook sang "Come, Birdie, Come," accompanied on the piano by his sister, Miss Kate Cook. Mr. Charles Dawburn then made a few remarks, after which Miss Maltby gave a selection from *Lucrezia Borgia*, and the meeting broke up.

OUR knowledge of the nature of spiritual beings, and of our own intellectual constitution, may be as perfect as our knowledge of material objects, inasmuch as in both cases we are acquainted with neither of them as regards their essential nature, but only with the operations they are undergoing or capable of producing.—*Harris's Treatise on Man.*

THE *Scientific and Literary Review* says that Dr. Collyer's pamphlet on the Slade prosecution, "like all productions from the pen of Dr. Collyer, is clear and forcible; and certainly what he states with regard to Slade and his so-called spirit-writing should cause everybody to pause and give the matter further consideration before they venture to decide that Slade is a mere juggler and impostor."

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday night, at the usual monthly meeting of the Council of the British National Association of Spiritualists, Mr. Alex. Calder presided, and the other members present were Mr. Morell Theobald, the Rev. W. W. Newbold, Mrs. Makdougall Gregory, Mrs. Wiseman, Mr. Desmond Fitz-Gerald, Mr. C. C. Massey, Mrs. Wood, Mr. R. Pearce, Mr. E. T. Bennett, Mr. W. H. Coffin, Mr. Dawson Rogers, Miss Houghton, and Mr. R. Pomeroy Tredwen.

Eighteen new members were elected.

Mr. C. C. Massey proposed that Dr. George Wyld should be invited to become a vice-president of the society, and spoke highly of the valuable public work Dr. Wyld had done for Spiritualism.

This was seconded by Mr. Fitz-Gerald, supported by Mr. W. H. Coffin, and passed unanimously.

Five resignations of membership were reported.

Presents to the library by Mr. C. C. Massey and Mr. S. C. Hall were acknowledged with thanks.

The Secretary read an offer of £50 a year for the use as private apartments of two of the rooms of the Association. The Council resolved that it was "not prepared at the present time to entertain a proposition for letting any of the rooms."

A short discussion then took place about the making of improvements in two of the rooms of the Association. The matter was referred to a committee.

The question of the method of presentation of the memorial from the Council to the Home Secretary about the Slade prosecution was left to the discretion of the President.

MRS. HONYWOOD is at Cannes.

THE REV. H. R. HAWES will preach next Sunday morning at St. James's Hall on "Sunday Worship and Sunday Recreations." The service begins at eleven o'clock.

PROSECUTION OF MR. MASKELYNE.—Messrs. Munton and Morris, solicitors to Dr. Slade, have commenced proceedings in the High Court of Justice against Mr. Maskelyne, the conjuror, for alleged slander.

The *Spiritualist* is published every Thursday evening in London, consequently it should be obtainable of newsvendors in all parts of the United Kingdom by Saturday at latest. Subscribers' copies are posted from 38, Great Russell-street, every Thursday.

A BALL.—Last Tuesday night a ball took place at 8, Upper Bedford-place, at which many Spiritualists were present, including Dr. Slade and his American companions. The arrangements were of an elegant nature, and the company separated at 3.30 a.m.

PRIVATE THEATRICALS.—On Tuesday last week, several Spiritualistic and other friends gave a private theatrical entertainment at 8, Upper Bedford-place. The performers displayed considerable ability, and kept the interest of the observers fully alive throughout both the pieces. The first was *No. 1 Round the Corner*. "Mr. Flipper," Mr. Walter Ker; "Mr. Nobbler," Mr. Hugh Cowper. The second piece selected was *A Kiss in the Dark*. "Mr. Pettibone," Mr. Walter Ker; "Mrs. Pettibone," Miss Slade; "Frank Falhorn," Mr. Hugh Cowper; "Mary" (a servant), Miss Simmonds; "Unknown Female," Miss Burke.

MR. J. J. MORSE IN THE PROVINCES.—On Sunday last Mr. Morse delivered two trance addresses in the Old Freemasons' Hall, Newcastle-on-Tyne: the one in the afternoon was upon "Spiritualism not a Superstition," and in the evening the subject was "The Spiritual World: its Origin and Nature." Both lectures were ably treated, and afforded pleasure to good audiences. Mr. H. A. Kersey presided. On Monday evening Mr. Morse delivered a brief trance address. The remainder of the evening was devoted to answering questions from the audience. On Sunday next, in the same Hall, Mr. Morse will attend the quarterly meeting of the North of England Conference Committee, at 2.30 p.m., and at 7 p.m. will deliver a trance address. His other engagements are: Liverpool, January 21; Birmingham, January 28, 30, and February 1; Glasgow, February 11.

SPIRITUALISTIC SOIREE.—The usual monthly *soirée* of the National Association of Spiritualists was held at 38, Great Russell-street, London, on Wednesday, the 3rd inst. The chief feature of the evening was a recitation of Albéry's unpublished poem of *Joan of Arc in Prison*, by Mrs. Ross-Church (Florence Marryat). The deep dramatic feeling of the Maid of Orleans when repelling the accusation of witchcraft was admirably expressed by Mrs. Ross-Church, who seemed to sympathise with every subtle turn of thought and sentiment in the captive heroine. Later in the evening Mrs. Ross-Church sang Sullivan's touching "Distant Shore," which proved that her musical powers are not second to those of dramatic recitation. Mrs. Limpus sang with great taste Gounod's *Où voulez-vous aller?* and Miss Slade and Miss Simmonds also added to the entertainment of the evening by excellent pianoforte performances. There was a thin attendance.

A MUSICAL PRODIGY.—There is a little fellow of our acquaintance in this city, not yet five years of age, who has recently developed a musical talent that is really surprising. Without any instruction whatever, he can play any simple tune on the piano, which he may have heard whistled or played by anyone else. Some of the tunes which he performs are "Yankee Doodle," "Tell Aunt Rhoda," "Old Hundredth," and others. His mother the other day was rocking the baby to sleep, and humming the tune of "Greenville," when he at once sat down to the piano and played it correctly. The other day he attended the funeral of one of his relatives, where they had singing as one of the exercises. Upon returning home he played the tune which was sung without difficulty. He has good time, and whenever he makes the slightest error, immediately corrects it himself without any prompting. It is indeed a remarkable case that one so young, and who until recently has never taken any interest in music, should exhibit such proficiency.—*Cape Ann (Mass.) Advertiser*.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

DR. SLADE'S POWERS CRITICALLY EXAMINED BY THE RESEARCH COMMITTEE.

DR. SLADE recently agreed that he would submit his medial powers for one evening to the observation of the Research Committee of the National Association of Spiritualists, on their premises, at 38, Great Russell-street, and use none of his own tables, chairs, slates, or pencils. He gave the sittings on the 15th December last, admitting two at a time to the *séance*-room, experience having shown that the presence of more weakens the results. The following are the reports:—

REPORT OF MR. DESMOND FITZ-GERALD, M.S.TELE., AND MR. J. W. GRAY, C.E.

We sat down to an ordinary deal, double-flap, Pembroke table. Dr. Slade sat with a flap to right and left, but sideways, so that his legs did not pass under the table. Mr. Fitz-Gerald sat on his right, opposite the flap, and Mr. Gray opposite to Dr. Slade. All joined hands on the top of the table, and at about the middle thereof. Raps, and even blows, were then almost immediately heard and felt beneath the table, these being sufficiently strong to cause the table to vibrate distinctly; and in this way was affirmatively answered the question, "Will you write?" Dr. Slade then bit off a small piece of pencil, and placed it on a slate, the frame of which bore a mark, so that the slate could not be turned over without detection. The slate was then passed several times partially under the table and withdrawn by Dr. Slade, who held it by one corner, his other hand joining that of the other sitters on the top of the table. At no time was the slate in such a position that the writing could by any possibility have been done by Dr. Slade. After a few of these movements of the slate, and whilst it was partially visible, and apparently close against the table, both Dr. Slade's hands being full in view, a sound as of writing on the slate was distinctly heard, and then, after it had moved three times against the table (to indicate that the writing was finished), the slate was withdrawn, and writing was found thereon, extending right across the slate lengthwise.

The next experiment was with a folding slate, which had been bought by Mr. Fitz-Gerald for the purpose. A crumb of pencil having been placed on one leaf of the slate, and the other leaf folded over it, Dr. Slade took hold of the closed slate between the thumb and forefinger of the right hand, and placed his other hand on those of the other sitters on the top of the table. The slate was then passed several times beneath the table for the fraction of a second, and was then held by Dr. Slade above the table, in which position writing was distinctly heard on it, Mr. Fitz-Gerald placing his ear close to the slate to make quite sure of this fact. On the slate being then opened writing was found on one leaf thereof, the words being: "He is not a developing medium," this being evidently in reply to a remark made by Dr. Slade, a minute or so before, that Mr. Gray was a strong medium. The slates being then removed from the table, we placed our hands on the latter, and Dr. Slade asked that it might be raised. After being strongly tilted once or twice, it was suddenly raised from the floor, and turned over above our heads. The latter movement was so sudden, however, that the exact conditions immediately before it occurred had not been noted. It was therefore suggested that the experiment should be tried whether the table could be made to rise slowly and vertically whilst under careful observation. The request that it should do so was immediately acceded to. The medium placed one foot right away from the table, so that it was well in view of the sitters, and the other foot he placed beneath one of Mr. Fitz-Gerald's, while all hands were joined on the top of the table. It then, and under the closest observation, rose twice about six inches from the ground, the top remaining perfectly horizontal during the movements. Thus ended a most satisfactory *séance*.

(Signed) JOHN WM. GRAY.

I fully concur in the above account.

DESMOND G. FITZ-GERALD.

REPORT OF MR. W. H. COFFIN AND MR. H. WITHALL.

Dr. Slade having kindly volunteered to give *séances* to the various members of the Experimental Research Com-

mittee, I had the pleasure, in company with Mr. W. H. Coffin, of having a sitting.

We took our seats at an ordinary deal Pembroke table which had been specially provided by one of the members of our committee. The manifestations were rather feeble, but once whilst the slate was being held partially under the table, by Dr. Slade, it was apparently acted upon by an exterior force and pressed tightly against the flap, and whilst in that position the sound of writing was heard, and when the slate was removed, a short sentence was found written upon the upper side. This manifestation occurred in such a way as to convince us of the genuineness of the phenomenon. After this the table was bodily lifted, but hardly under sufficiently good test conditions to be a conclusive proof of a force outside of ourselves.

H. WITHALL.

The slate was several times written upon on the upper surface, while held by Dr. Slade under the table, with his right hand thumb uppermost, his left being on the table.

His thumb and portion of right hand were always visible, and on several occasions, a great portion of the slate was in view, while it was held very close to the under surface of the table.

W. H. COFFIN.

REPORT OF MR. GEORGE KING AND DR. CARTER BLAKE.

Dr. Slade having kindly volunteered to give a *séance* to the members of the Experimental Research Committee, we assembled to meet him this evening. We gathered in the large *séance* room, and while waiting proceeded with the routine business of the committee. At about seven o'clock Dr. Slade arrived and sat for a little, chatting with us. He said that he could not that evening sit with more than two at a time, and as there were about eight of us, we drew lots for the order of precedence. My lot fell to be in the third couple, and my partner was Dr. Carter Blake. The previous sitters were with the medium about twenty minutes, and experienced some strong physical manifestations, for when Dr. C. Blake and I entered the small *séance* room, we found that one globe of the gaselier had been broken, we were told by the table having been violently tossed up into the air.

Dr. Slade, Dr. Blake, and I sat down at a small and very rough table belonging to Dr. Carter Blake. My companions sat facing each other at opposite sides of the table, and I sat between them at the medium's right, and thus, as he always held the slate in his right hand when he placed it under the table, I had every opportunity of closely observing him. We used two slates, supplied by a member of the committee, one an ordinary school slate, the other a folding book-slate. We had a number of very short messages, sometimes on one slate, sometimes on the other, obtained in the way which has been so often described. Usually the slates were completely hidden under the table, and thus the *séance* was not so conclusive as the private one I had had with the same medium a week or two before. I observed a mark on the school slate, which, on these occasions when the slate was not passed entirely out of sight, enabled me to say positively that the writing was done on the *upper* side of the slate, and not on the under. One little circumstance seems to me very remarkable, and I am astonished that attention has not been more forcibly called to it, in accounts of *séances* with Dr. Slade [Note A]. The crumb of pencil invariably remains at the point where it stops after writing the message, forming a perfect continuation of the last stroke of the last letter. This fact, trifling in itself, to my mind goes far to prove that the message had been written with that identical piece of pencil, and on the upper side of the slate. I do not see how otherwise the medium could place it in position with such mathematical accuracy. It may also be thought worthy of record that the style of the handwriting was very dissimilar from that of the message I had received at the private *séance* above referred to, and that the intelligence purporting to communicate was different also. [Note B.]

Dr. Slade afterwards took an ordinary blacklead pencil, about six inches in length, and laid it on the slate above a half sheet of note paper which I had supplied. He passed them under the table, when the pencil appeared to drop on the ground. We immediately looked for it, but could nowhere find it. Dr. Slade then passed the slate with a crumb

of slate pencil on it under the table, and asked where the black-lead pencil had been put. The written answer was "On the top of the door," and on the top of the door Dr. Blake found it. The door was about ten feet from where we sat, and none of us had stirred from our chairs from the moment of entering the room. The incident was a curious one; but as I had not the means of identifying the pencil, and had not searched the top of the door before beginning the *séance* it does not carry very great weight. [Note C.]

GEO. KING.

Note A.—Attention has been often drawn to this point in communications which have appeared in *The Spiritualist* newspaper.—C. C. B.

Note B.—The handwriting was dissimilar from that of "Allie," "Phoebe," and purported to be that of "Owossoo."—C. C. B.

Note C.—The pencil found by me on the lintel of the door was identified by me by certain marks as the same pencil placed by Dr. Slade on the paper, and subsequently dropped. It ought to be stated that my own chair was dragged from beneath me by a force acting on the other side of the room to that on which Dr. Slade sat; and that I was forcibly touched on the shoulder under like conditions. With these additions, I coincide in Mr. G. King's report.—C. CARTER BLAKE.

REPORTS OF MR. T. H. EDMANDS AND MR. R. HANNAH, M.R.I.

Dr. Slade attended the meeting of the Research Committee, and after a short interval was shown into the front *séance* room, where he received the members by twos. Mr. R. Hannah and I were the last to enter. We found Dr. Slade standing by a common deal table, which, with the three chairs to be occupied by us, was detached by an interval of eight or ten feet from the other articles in the room. I received the slates which were used, one a double folding and the other a common school slate, from the members who had entered immediately preceding Mr. Hannah and myself, and took them into the *séance* room. On the common slate a short message was written whilst it was partially under the table. I then expressed a wish that something might be written in my pocket book, which I handed to Dr. Slade with a small bit of my own pencil (blue). We were informed that a trial would be made to give us a message. Dr. Slade held the pocket book over the table open and in full view, then dropped the bit of pencil on the open leaf, then turned over the half cover so as to close the book, except so far as was prevented by Dr. Slade's thumb being at one corner holding the book. In about a minute, without any action or movement by Dr. Slade, writing was heard to be in progress, the whole book being still in sight, as also were both hands of Dr. Slade, one only being used to hold the book, and a message was written.

A small piece of pencil was then placed on one side of the double slate and the other side closed over it; the closed slate was then held for an instant by Dr. Slade partly under the table, but at Mr. Hannah's suggestion it was put on the top of the table, and pressed down with the tips of Dr. Slade's fingers and thumb. When the slate was brought up and placed on the top of the table, Dr. Slade opened it to show that it was then free from writing. Almost instantly writing was heard, and on opening the slate a sentence was found to be written which was preserved and attested by Mr. Hannah and myself by our signatures on the frame of the slate, and the slate handed to Mr. Fitz-Gerald, to whom it belonged. Mr. Hannah is of opinion that no more satisfactory conditions could be required as proof that Dr. Slade had no active part in producing the writings, than were afforded by these two experiments with the pocket book and the slate, and I concur with him entirely.

T. H. EDMANDS.

A series of sittings was given by Dr. Slade to the Research Committee at 38, Great Russell-street, on the 15th December. He was shown into the front *séance* room, where he received the members by twos.

Mr. Edmands and I were the last to enter, and we found Dr. Slade standing by a bare table, which—with the three chairs to be occupied by us—was detached by an interval of eight or ten feet from the other articles in the room.

Mr. Edmands took into the room the slates to be experimented upon—one a double-folding and the other a common school slate.

On this common slate a short message was written whilst it was partially under the table. Mr. Edmands then expressed a wish that something might be written in his pocket-book. A very small portion of prepared lead was

placed upon it, and Dr. Slade held it, quite open, in sight, but partly covered by the corner of the flap of the table. In about a minute the book seemed to shut without any action on the part of Dr. Slade, and writing was heard to be in progress, the whole book being then in sight, as also were both of Dr. Slade's hands.

A small piece of pencil was then placed on one side of the double slate, and the other side closed down over it. The closed slate was then held for an instant by Dr. Slade, partly under the table, but at my suggestion he put it on the top of the table, and pressed it down with the tips of his fingers and thumb. Almost instantly writing was heard, and on opening the slate a sentence was found which was preserved, and afterwards attested by Mr. Edmands and myself signing our names on the frame.

I do not think more satisfactory conditions could be required as proof that Dr. Slade had no active part in producing the writing than were afforded by these two experiments—with the pocket-book and the folding slate.

An incident attracted my notice during the sitting which I may be allowed to mention, as it bears on a part of the evidence given in the prosecution, where it was said that Dr. Slade adopted the rather uncouth mode of biting off bits of pencil in order that he might have some pretext for the noise made by "clearing his throat." The only time during the sitting Dr. Slade indulged in this "knack" was when holding the pocket-book open partly under the table. He had not hitherto bitten a pencil at all, as the sentence on the common slate was written with a largish piece, which had been on the table. The knack seemed spasmodic, or as indicating that he might be in very slight degree in the state which is called "under control." Besides these writings certain unimportant movements of the table occurred.

R. HANNAH.

Poetry.

SONGS OF THE CIRCLE.

NO. II.

By the grave of her I love,
In the autumn gloom, I wander:
Pale and wan the sky above,
In deepest grief, I muse and ponder.
Oh! the cold, the lifeless clay.
Mocking voices seem to say—
"Murky night ends fairest day,
Even love must pass away."

By the grave of her I love,
In the smiling spring, I wander:
Blue and bright the sky above.
See, the sun shines gaily yonder!
And my heart is light to day,
For I hear her spirit say—
"After darkest night comes day,
Love can never pass away."

By the graves of those we love,
Let us often muse and ponder:
Lifting longing eyes above,
Filled with awe, and thankful wonder;
Knowing that, in this, our day,
Dear ones, gone before, can say—
"Love shall never pass away,
Death—not love—has passed away!"

F. E. W.

A PRINTER'S POEM.

An S A now I mean to write,
2 you, sweet K T J,
The girl without a ||,
The belle of U T K.

I l der if you got the l
I wrote to you B 4
I sailed in the R K D A,
& sent by L N Moore.

My M T head will scarce conceive
l calm I D A bright,
But 8 T miles from you I must
M ~ this chance to write.

& 1st, should N E N V U,
B E Z, mind it not;
If any friendship show, B sure
They shall not be forgot.

From virtue never D V 8,
Hor influence B 9

Al like induces 10 derness
Or 40 tude divine.—*Banner of Light.*

Correspondence.

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

THE LOURDES WATER.

SIR,—In reply to "T's" letter in your last number, I beg to inform him that it is possible to obtain some of the Lourdes water in England, but that it cannot be sold, or given to anyone—still less can the genuine Lourdes water be exported without the sanction of the authorities on the spot. Nothing is more certain than that the sale of this fluid as a mere drug would prevent the production of the extraordinary cures which result from its application to certain persons alone. The chemical properties of the water are perfectly normal.

If "T" is serious in the investigation, I recommend him to read the fourth of the *Manchester Dialogues*, by Father Harper, S.J., and then try the water from Holywell, near Mostyn, which is nearer than Lourdes, and of which the curative powers may be tested any day. The evidence on this subject is so clearly summed up in this little book that I must refer to it for the categorical statements of facts and evidence.

C. CARTER BLAKE.

MR. EGLINTON'S SEANCES. PUBLIC MEDIUMS.

SIR,—Mr. Eglinton has called my attention to a slight error in the report of the Research Committee of the National Association, published in No. 226 of *The Spiritualist*, which I hope you will allow me to correct. It is there stated that the committee had six *séances* with Mr. Eglinton, and two with Mr. Herne, whereas the committee had four *séances* with each medium.

I have also been asked what is meant by the passage in an article in your last issue, "the Spiritualists' Defence Committee should let it be generally understood that if from this date any medium in pursuit of gain shall place himself within reach of the law, the committee will not help to defend him." Perhaps you may think well to explain this matter further.

EMILY KISLINGBURY.

[We mean that if paid mediums admit people to their *séances*, who afterwards bring charges at law against the said mediums, Spiritualists shall pay nothing to relieve them from the consequences of their own want of care in placing themselves within reach of such accusers. It is a moot point whether it would not be to the advantage of Spiritualism were there no paid mediumship for the next few years, but as some very few good mediums have begun to devote their lives to it, these should be cared for by Spiritualists, who should engage them to give plenty of private *séances*, to which strangers may sometimes be admitted as a matter of grace and favour, but who should subscribe nothing if paid mediums after the past warnings place themselves within reach either of just or unjust attacks.—Ed.]

APPARITIONS AND MATERIALISATIONS.

SIR,—After reading the reports in your excellent paper of the recent discussion upon materialisation, the question suggested itself to my mind, Are apparitions materialisations? We will take, for instance, the remarkable case reported in *The Spiritualist* for last week, in which a deceased officer appeared to two of his friends in a room "sufficiently light to distinguish objects plainly," and held a long conversation with one of them, the other one testifying that he had both heard and seen all that took place. Was this form which appeared to these officers a materialised form? If so, where was the "energy" taken from? The identification was also here complete, and I find this to be the case with nearly all apparitions: an apparition seldom leaves the spectators in doubt as to its identity, whereas at *séances* "spirits" find it almost impossible to establish their identity. Will you, sir, or any of your able contributors kindly take this matter up? Are apparitions materialised spirits? If so, under what conditions does the materialisation take place? Also, why is it that identification is so general in the one case, and so rare in the other?

It strikes me that studying these two phenomena—if they be two—together may help to understand materialisations at *séances* better.

INQUIRER.

January 1st.

THE CADAVEROUS ODOUR APPERTAINING TO CERTAIN MATERIALISED SPIRITS.

SIR,—The singular phenomenon of a cadaverous odour attending some spirit manifestations mentioned by Mr. Tapp (*Spiritualist*, vol. ix. page 256) is not new to the annals of Spiritualism. In Baxter's *Certainty of the World of Spirits*, an account is given of an apparition in the house of Lieut.-Col. Bowen, in Glamorganshire. The book was first published in 1691. I quote what follows from pages eight to sixteen of a small reprint dated 1834:—

Col. Bowen was a professed atheist, and a man of dissolute life. At the time of the apparition he was in Ireland, and his wife at their house in Gower. One night in December, 1655, she being in bed, a person "in the likeness of her husband, and just in his posture," presented himself at her bedside. There was "a great noise, much like the sound of a whirlwind, and a violent beating of the doors, or walls, as if the whole house were falling to pieces." The night following "the noise of whirlwind began again, with more violence than formerly, and the apparition walked in the chamber, having an insufferable stench, like that of a putrified carcass, filling the room with a thick smoke, smelling like sulphur, darkening the light of the fire and candle." It appears that "the smell of a carcass some while dead" was observed more than once. Some persons received blows the bruises from which were visible the next morning. The apparition was seen several times; "it would come with a cold breath of wind, the candles burn blue and almost out," and with "sad smells of brimstone and powder. . . . His voice hath been heard luring his hawks, a game he delights in, as also the bells of the hawks." "Strange miserable howlings and cries were

heard about the house; his tread, his posture, sighing, humming, were frequently heard in the parlour; in the daytime often the shadow of one walking would appear upon the wall."

This last passage is very curious, as it seems to imply that the object causing the shadow was invisible.

At first it was supposed Col. Bowen was dead, but about May, 1656, he returned to Wales, and after that the disturbances seem to have ceased.

The story appears to be well attested. Several letters are given from credible persons, one being from Col. Wroth Rogers, then Governor of Hereford, and three from clergymen, from which I have extracted the main points.

No precise answer to Dr. Carter Blake's question is to be found here, for though both the cadaverous odour and the cold wind are mentioned, it is not positively said that they were associated.

I have a vague impression that I have seen notices of the putrid smell elsewhere, but cannot now refer to the passages.

It is said that Mrs. Bowen was a religious woman, and shewed great nerve under these trying circumstances.

W. WHITEHEAD.

High-street, Hornsey, Jan. 4th, 1877.

SPIRITUALISM AND SWEDENBORGIANISM.

SIR,—As a constant reader of your journal, and as a Swedenborgian Spiritualist, I feel much regret and surprise you should have published Dr. Bayley's philippic against Spiritualism, and am induced to send you a spirit communication to my late husband, which I think sufficiently corrects the erroneous views Dr. Bayley has set forth, repeated from a lecture he formerly delivered. I hope you will think it advisable to insert it in your next number, for the perusal, and, as I consider, the benefit of your Swedenborgian and general readers.

The other extract is, I think, also valuable as bearing on the same subject.

FRANCES G. PRICHARD.

1, Bernard Villas, Upper Norwood, January 7th, 1877.

The following communication was written Sept. 25th, 1858:—

"The Church is now in a very different condition to its state some short period ago; and now man is to become more conscious of the reality of the spiritual world, and its connection with him and the very principles from which he is able to act. As man becomes more interior, communications with the spirit world will be multiplied, for man first disunited himself from free intercourse with it by becoming merely external, and as, by the Lord's continual care to bring him to interior states, he becomes more internal, his free intercourse with the spiritual world will be restored."

A Spiritual communication written through the late Mr. G. B. Prichard's mediumship, on the 22nd of June, 1862, after reading Dr. Bayley's lecture on the Dangers and Unlawfulness of Communicating with Departed Spirits, published in a series in answer to "Essays and Reviews."

"Now you are yet in doubt as to genuine communication with the spiritual world. As the ideas of men savour of earth and time, so what may be written will be of that kind. The Jews were forbidden to have intercourse with spirits, because nothing of a heavenly nature could gain access to their minds; therefore the spirits they associated with themselves spoke of things of earth and were from beneath. The men of this day, for the most part, are external, doubters, visionaries, hunters after their own glory and worldly gain; therefore their communications are from low spirits, pandering to their external cravings and luring them from the paths that the Lord has pointed out as leading to higher aims and to eternal peace.

"Now, some there are who live for heaven and tread the paths that lead thereto; if these have communications from the spirit world, can they be of a kind to open up the workings from below? Will you ignore all your experiences to the contrary? You have tried the spirits, you have experienced feverish, exciting, and barren influences upon your mind; you have also felt the calm, satisfying, and elevating effects of your spirit communications from those who work for your eternal interests: say, then, if the latter can be the violent and forbidden removal of that barrier which has existed between the natural and spiritual worlds. The wise of yesterday are not the wise of to-day. The times past are not the present time; nor are all the exigencies of the former the exigencies of the latter. Argue not always from the results in general, which may be the ephemeral results of the hour, at a time when a new spiritual state is being opened, and the spiritual world is daily gaining closer connection with, and acquiring an increased influence upon the natural world. All changes, both natural and spiritual, from a lower to a higher state—from a state of less light to a state of increased light—are ever attended, as experience has ever testified, with apparent external injury to individuals; but it is but apparent, and, even admitted to its fullest extent, it is nothing compared to the countless benefits that must result from the succeeding and superior state. All is progress now; hitherto all was retrogression. Church succeeded church, each church drawing to its close, and each church, up to the Jewish church, being more external than its predecessor, and closing more and more its avenues to the spirit world, till the barrier between the two worlds became hermetically sealed, except as to the general laws that prevailed of the operation of the spiritual upon the natural. The Christian then followed, but that, though more internal than the last, became corrupt and external, and is at this time totally dead, except so far as the dawning of the new dispensation [New Jerusalem, Rev. xxi. 2] may throw some light upon, and infuse some heat into, its decrepitude, till its own glorious influences can operate from itself, without the intervention of such an expiring medium. This church is of a nature totally different from all its predecessors. It carries not within itself the seeds or the possibility of its dissolution, but will

increase in beauty and vitality till the end of time. Why, then, may not the intercourse that has now obtained between the inner and the outward world be consistent with the progress to be observed at this day, both in natural and spiritual things? Even the members of the new church may hug old prejudices, even as may be observed in the consummated church, and in old and worn out systems affecting the governments of nations. Let them observe the signs of the times, not quick to adopt new ideas indeed unless fully tested, but yet not obstinate to reject all things of what is understood by Spiritualism, against such evidence as the man of wisdom will accept. Can you not look fairly at the case? Judge from the experience you have had, and the fruits that the future may produce."

A SPIRIT HAND.

SIR,—Dr. Monck being in Manchester last Tuesday (January 2nd), I called on him at his hotel at four p.m., and after assisting him with his writing, and taking tea together, at eight p.m., we went to a friend's house in Burlington-street, but not before I took very particular notice of Dr. Monck's appearance and dress, and the contents of a small box and bag which I was asked by him to assist in packing, and which were both left at the hotel.

There were eight visitors, including Dr. Monck, and two of them strangers. We sat round an ordinary circular table, and were closely packed; we sat first in the dark, and while every hand was locked two chairs were passed on to the arms of two of the sitters, on the contrary side of the table to where Dr. Monck sat; at the same time a large heavy sofa was brought from its place, and set in a vertical position close behind the medium, who was firmly held by Mr. Reimers and myself.

Afterwards we had a light *séance*, in which every object was distinctly observable. A large musical box belonging to the house was wound up inside by means of the lever, while Mr. Reimers had his elbow on the lid of the box, which was closed, and while holding both hands of the medium in his. A small musical box lying on the table was also wound up, started playing, and stopped as requested by the sitters, no hands being near it at the time.

Now came the most extraordinary manifestation. We had all of us felt from time to time what appeared like the touch of a hand. I sat next to Dr. Monck, not twelve inches between us; both his hands were on the table, and feeling something touch me on the right side, I looked down, and distinctly saw a white hand (rather smaller than my own), come up between myself and Dr. Monck; in fact, it was close under my eyes. A silk folded umbrella was presented, and the hand grasped it and held it two feet from the floor in a vertical position for some seconds, and then in a slanting position at an angle of forty-five degrees. Dr. Monck told me to take a slate which was lying on the table, and holding it with both hands a little above the edge of the table, about six inches away from it, the hand came up again; Dr. Monck threw a white handkerchief over it (to protect it from the glare of the gaslight), when it took hold of a piece of slate pencil, and in sight of all the sitters, wrote the words, "God bless you all, Samuel Lilly." It then dropped the pencil and disappeared.

Never before having had such an opportunity, the hand being close to my body, I took very particular notice. I observed that at its first appearance it was semi-transparent, and each time after it came up it became more and more dense, until the last time at which it wrote, it was in appearance quite solid, and, moreover, I noticed that it was only materialised to the wrist, below that it appeared vapoury.

This astounding phenomenon, occurring as it did close under my eyes, dissipates for ever—at least, to my mind—the idea of conjuring or trickery. The evidence of an occult force or power producing this manifestation was so complete that I felt any tests suggested by us are of but little value in comparison with those given by the occult force or intelligence itself. If human testimony is of any value at all, then I claim that the exhibition of such a phenomenon is worthy of better treatment than the sneers of ignorance and the rancour of bigots, who believe none but themselves, when an unwelcome truth or fact is presented to them.

The whole of the visitors signed their names, as witnesses to the fact of the writing by the hand, which I possess, and will show to any who wish to see it.

WILLIAM OXLEY.

Higher Broughton, Manchester, January 8th, 1877.

REMARKABLE SEANCES IN LIVERPOOL.

SIR,—Having witnessed some remarkable phenomena of a mesmeric and psychological nature, through the instrumentality of Miss Parry, of Spencer-street, in this town, I constructed a sort of original cabinet in her father's house, for the purpose of instituting a series of experiments in the science and practice of modern Spiritualism. Every suggestion, rule, order, condition, or regulation which I chose to prescribe, from time to time, was faithfully acquiesced in, and cheerfully obeyed, not only by the amiable medium herself, but by her parents and friends, many of whom were present on each occasion, as believers or sceptics. Mr. John Chapman, Mr. Manton, Mrs. Bell, Mrs. Jones, Mr. Wood, and several other ladies and gentlemen in this neighbourhood have been amongst the more regular or frequent attendants at these beautiful and interesting *séances*. I say "beautiful" advisedly, because we often required neither the aid of gas nor firelight to distinguish the various sitters, or the different objects and furniture in the apartment, so brilliantly splendid and luminous were some of the "spirit lights" (as they were called), which not only illuminated the person of Miss Parry occasionally, but rather did they revolve around and above us all, as seemingly conscious, intelligent, living powers, responding to our remarks, affirmatively and negatively, by one or three special numerical flashes of the "lightning" of higher and better spheres. It would occupy several columns of your valuable scientific journal

were I merely to glance at *all* the striking and important facts witnessed, especially by Mr. Parry's family and myself, during the whole of these practical studies. Taking as a fair specimen the last sitting it was my privilege to enjoy in Spencer-street, in the presence of eleven other witnesses (and the names, addresses, dates of meeting, and other details I possess), I may observe that we commenced our proceedings by singing the hymn, "O land of bliss." The centre table of the room first gradually "bowed," as it were, to each person present, then rose more than a foot, and remained for 57 seconds suspended without the touch of mortals; it next slowly descended, and kept time and tune as cleverly as could the possessor of those phrenological organs in the best-developed head of humanity. Miss Parry was next locked in the kind of novel wardrobe to which I have already referred, the apertures or windows of which were entirely out of her reach. She was placed on a seat very far back from the folding doors, and quickly passed into a profound state of nervous coma or trance, becoming controlled by the spirit of a younger brother, who recently departed this life. His address chiefly related to certain sayings and doings of a stranger in the room, which circumstances had actually transpired during that day. The full and precise character of the details tended not a little to disturb the equanimity of the recipient of the remarks, he exclaiming, with much vigour and excitement, "Lord help us! what is coming upon the earth? That young lady is bewitched, for every word and deed is true." I then placed a violin upon the top of the cabinet (which none but myself could possibly reach), and asked to be favoured with a little music, whereupon it began to be very skilfully manipulated by some invisible master-hand, evoking sounds richly and rarely sweet, as it floated round the room. I then said, "Verily, Spiritualism is to me a thing of beauty and a joy for ever, dear spirit friends." And instantly I was caressed upon the face with a soft, delicate, fairy-like hand, accompanied with three pronounced raps on the head by means of the said violin itself. The latter instrument then literally danced on the top of the cabinet, at the same time playing very accurately (without a bow) the well-known tune called "The White Cockade." After answering various questions which I put, either in writing upon paper, or by raps upon the ceiling, chairs, table, or the heads of sitters, not one of which was submitted in English, but, on the contrary, in Hebrew, Greek, Latin, Italian, French, and German, the violin, at my own request, left the top of the wardrobe, or cabinet, shook hands, so to speak, with me in a really demonstrative manner, and remained tightly fixed under my arm, to the evident consternation and dismay of previous unbelievers. The *séance* was declared by many persons having large "experiences of Spiritualism," to have been seldom, or never surpassed in perfection of proofs, since the *final* phenomenon with which we were favoured was the materialised form of Miss Parry's chief control, namely, her brother "Willie," a form that on this interesting occasion constituted a human angelic figure, gorgeously apparelled, not only in a robe of light, but a galaxy of stars.

Liverpool, January 1st, 1877.

THE MEDIUMSHIP OF DR. SLADE.

SIR,—I should consider myself unfaithful to the cause of Spiritualism (in which I firmly believe) were I to omit, in the present crisis of its persecution, to publish my own experience of the mediumship of Dr. Slade, and therefore request you will do me the favour to insert the following in your next issue of *The Spiritualist*.

Being intensely disgusted by the remarks under false pretences, admittedly made to Dr. Slade by a young and inexperienced individual, lamentably ignorant of the phenomena of Spiritualism, I sought the opportunity of obtaining several sittings with him, and for this purpose took up my residence with Mrs. Burke, at No. 8, Upper Bedford-place. The night after my arrival, that lady was sitting for a few minutes with Dr. Slade and his relatives, after his return from the theatre, between 11 and 12 o'clock, when he suddenly exclaimed—"Why, Mrs. Burke, I see the name of John Hale written over your head, in letters of light! Did you ever know any one of that name?" to which Mrs. Burke replied in the negative. She mentioned the circumstance the following morning, at breakfast, when I said, "That was the name of my father!" A day or two after this occurred Mr. and Mrs. Blezard (two entire strangers) arrived from Lancashire, and had a sitting with Dr. Slade. These persons had not the remotest knowledge of me or any one connected with me. The first communication they received, and which they naturally expected would be from some friend of their own in spirit life, was from my father; it ran thus: "My daughter is in this house; I wish to communicate with her.—John Hale." This was found written on a perfectly new slate when it was turned up—it having been merely placed on the top of the table, before their eyes. On Mr. and Mrs. Blezard's return from their *séance* they inquired whether there was any lady in the house whose maiden name was Hale. Of course I replied that it was mine, and on receiving the spirit message, I at once, in company with my friend, Mrs. Tennyson Ker (sister of the Laureate), obeyed the request, and had a *séance* with Dr. Slade, when I received and heard written on a new slate (placed before me on the table, one of the doctor's hands being placed over my two, his other on the slate), the following communication:—

MY DEAR CHILD,—I have been long anxious to come to you, and tell you I am by you when you call for your father. Your good aunt Mary Ann is present, also your loving sisters Mary and Fanny. We are in hope to be able to come to you and communicate to you through your own mediumship, and shall, if you will sit often for us to come. I see I have not room now to say all I would like. Believe me, my dear child, to be your loving father

JOHN HALE.

Mrs. Tennyson Ker also received several signed messages from her relatives in spirit life.

I have only to add (and after several weeks' residence under the same roof as Dr. Slade and intimate acquaintance with him), that I believe

him to be incapable of trickery in any form; he has no occasion for it, being the most gifted of mediums, and he has a most delicate, sensitive, and honourable nature.

C. BURTON BURTON, *née* HALE.

8, Upper Bedford-place, London.

SPIRITUALISM IN CARDIFF.

SIR,—If you kindly insert the following notice, the Cardiff society of Spiritualists, known by the name of "The Cardiff Progressive Institute," will deem it a favour to the Spiritualists of Cardiff and surrounding districts.

The want of a central room having been long felt by Spiritualists here, for the investigation of spiritual science and the phenomena connected therewith, this want is now supplied by our obtaining a comfortable room, well situated, at 109, Frederick-street, adjoining Crockherb-town. It is sufficiently capacious to comfortably accommodate over one hundred persons. We are indebted to the generosity of Mr. Robert Haily, of Osborne Villa, Canton, and others, for having it comfortably and substantially furnished with every convenience.

As yet our numbers are small, considering the population of this important town, therefore we earnestly request the co-operation and assistance of all those in Cardiff and surrounding districts who call themselves Spiritualists, as our sole desire is to cultivate a spiritualised nature, through communion with departed friends. The society will be most grateful for any gifts of books or pamphlets.

The principal Sunday service commences at 6.30 p.m., to which we invite as many as the room can hold. Any further information respecting the society will be most gladly given by

RICHARD BROOKS, *Secretary*.

8, Victoria-street, Adam-street, Cardiff.

ABNORMAL VARIATIONS IN THE WEIGHT OF OBJECTS.

SIR,—In Dr. Carpenter's recent lecture on Spiritualism, which I have but just read, I find him reported to have said as follows:—"I received a letter not long ago from a medical man at the West End, telling me of a very singular case about an individual standing in any part of the room, who could make a table light or heavy by a simple effort of will." He then goes on to say that his idea was that this must be done in a similar manner to the way in which the professional juggler Houdin imposed upon the Arabs. Dr. Carpenter further says he questioned his informant, and found that "the performer could stand in any part of the room, and command the table to be light or heavy at pleasure." He then says that he received a letter from the brother of the above medical gentleman, in which he soon saw how the whole thing was done, or words to that effect.

Now, sir, as I am the performer here alluded to, will you kindly allow me to correct this false impression.

Dr. George Wyld and his brother called upon me upon other business; I took them up into my private room, and there let them see and test a genuine power or force that did make a table heavy or light without any mechanical aid whatever, and without pressure from the hands, for this was specially tested by Dr. George Wyld. So sure did this gentleman feel of the genuineness of the phenomenon before him that he made the remark, "This would be just the thing for Dr. Carpenter to see." I told him then, and afterwards, that I should be pleased to see Dr. Carpenter at my house for this purpose whenever he chose to come, that he might come when he pleased, test the powers when he pleased, and if he wished he might bring his own table.

Dr. Carpenter has never availed himself of this invitation, and therefore has no personal knowledge of us; but, on the contrary, he goes before a public audience and states what I can never believe was repeated to him, viz., "that the performer could stand in any part of the room and order things to be done." This, as far as my family are concerned, is quite false, and I can only imagine it was put in this style before his audience to induce them to think contemptuously of the whole subject of his lecture.

Dr. Carpenter, in concluding his lecture, says, "When such phenomena can be brought before scientific men I for one will be quite ready to witness them," as if no scientific men had ever seen or admitted these facts. But the conclusion is evident; Dr. Carpenter must think other scientific men incapable of judgment, or he is himself prevented from receiving what half the world knows to be facts, from the influence of a most powerful and dominant idea, that all who admit them are bordering on insanity.

JOHN ROUSE.

80, George-street, Sloane-square, Dec. 23rd, 1876.

ANOTHER REMARKABLE SEANCE WITH DR. SLADE.

SIR,—Possibly what I am about to relate may be of interest to your readers, especially at a time when science is running amuck, creese in hand, upon those who unfortunately happen to be mediums, simply because it is either too arrogant to observe or too lazy to study the manifestations which are daily occurring. It is needless to go into a long history of how I became a Spiritualist. I have been for some time and still am an investigator, although I may announce myself as having been a firm believer in what is called Spiritualism for nearly two years. I have seen extraordinary manifestations in all parts of the world—England, India, Australia, New Zealand, and the United States—both with professional and private mediums; and did I say I was not convinced of the *superhuman* (not *supernatural*) agency of the manifestations, I should simply abnegate the senses of hearing, seeing, feeling, and smelling, and even be compelled to shut out my powers of reason.

It happened to be in New York last October at the time the news of the Slade prosecution reached that city. I had previously heard so much of Dr. Slade's power, that when I heard of the Lankester-Donkin affair, thinking it possible—though not probable—Dr. Slade was a trickster, I made inquiries of many, both professed Spiritualists and

those who from curiosity paid their four dollars to see something wonderful, and, having seen it, never troubled their heads further in the matter. The result of my inquiries led me to the conclusion that Dr. Slade was no common medium, nor in any way either a common or uncommon impostor. Since my arrival in England I have heard much of various *séances* held with Dr. Slade, and have noticed that his power and the results of manifestations differ with each and every visitor; with some the manifestations were simply wonderful, with others not more than I could get in my own house with members of my own family. I therefore made up my mind to try if I could not get the spirit of a friend who departed this life early in 1868, and whose eyes I closed in death, to come and control Dr. Slade, and afford me a test above all suspicion. With this view I have sat with a well-known medium (Mrs. Olive) four or five times, during the week before last, and have had the spirit of my friend controlling her on several of these occasions. Knowing as I do the difficulty spirits find in controlling new mediums, I wished to know before I went to Dr. Slade whether there was any probability of my being able to get Dr. Slade controlled by my friend's spirit. Having been assured that if I tried I should in all probability be successful, on Wednesday, the 3rd January, at 2 p.m., I took with me a box-slate, hinged, and closed with hook and eye, and went to the residence of Dr. Slade, at No. 8, Upper Bedford-place, Russell-square. I had certainly, about six weeks ago, been introduced to Dr. Slade, and conversed with him for two or three minutes, but he, as far as I know, knew nothing about me. At all events, he knew nothing of my intended visit.

After entering the room, Dr. Slade asked me to examine the table, which I did. It is an old rickety Pembroke table; upon it no suspicion could attach as being constructed for tricks. The table was placed with the flap sides facing north and south. I sat on the north side, the edge of the north flap being before me; Dr. Slade sat on the east side. Each of us sat, not with our feet under the table, but parallel to the side on which we were respectively sitting; Dr. Slade's feet were before my eyes, my feet before Dr. Slade's. The hands of both were on the top of the table. My box slate was on the table. We had not been sitting more than a couple of minutes, when the table began tilting and jumping about. I felt my legs touched in different parts by something. All this time Dr. Slade's hands were in mine on the top of the table, and his feet in full view outside the table. I wished mentally for a communication from my departed friend, and asked myself, "Shall I get one?" An answer from the table came in the shape of three raps, and a signal which Dr. Slade said was for the slate. On this Dr. Slade took one of his own slates. It was quite clean. He put a grain of pencil on it, held it with his right hand under the table, his other hand being held by mine on the table, and in a few seconds there was written, "We will do all we can." There was no name to the writing. After the lapse of a minute or so, the table again signalled for a slate. Dr. Slade took another and larger slate, put a piece of pencil on it, and held it in the same manner as before under the table, our hands and feet being in the same position. Some force beneath the table forced the slate out against Dr. Slade's alleged will three or four times. He then said, "Let us try the top of the table." He then placed the slate on the top of the table and a small piece of pencil underneath the slate. My right hand and Dr. Slade's left were placed on the slate, my left and his right on the table. I soon felt the pencil grinding away under the slate; in a minute or two the slate was lifted, and on it was found, written in a very fair hand, as follows:—

"DEAR FRIEND,—May the sorrows and errors of the old year pass away and fade from memory, and may the New Year bring to you joy and blessing that shall give you strength to stand firm to the truth, and be faithful to our glorious cause that is so important to the nation, are the prayers of your spirit friends and
A. W. SLADE."

After another pause, our hands holding each other on the top of the table, my hands and arms began moving convulsively, like the piston of a locomotive. This to me is nothing new, when I am sitting with and giving, as I suppose, strength to the medium; it always occurs, but it elicited a remark from Dr. Slade that he never felt so much power. Soon again the signal was made for the slate. This time my box slate was taken by Dr. Slade. It had never been out of my sight or reach from the time I entered the room. Dr. Slade put a piece of pencil between it, and held it under the table. Here again some force pushed it out three or four times. Dr. Slade put it on the table, opened it, but there was no trace of writing. The slate was again closed, and Dr. Slade's left and my right hand put on it. Almost instantaneously I felt the grinding of some one writing under my hand. After a short time we opened the slate, and on it was the following writing:—

"I am still your friend, and ever shall continue to be; I remember you in life, and shall in spirit.—Ever truly,
W. F. F."

Now here I may be allowed to state that the initials of the person whose spirit I invoked were W. F. F.; that I never mentioned name nor initials in Dr. Slade's presence; that I got what I wished for; and that the handwriting is, not only in my opinion, but also in that of another friend who knew him well, wonderfully like that of W. F. F. After this, whilst sitting at the table, Dr. Slade's two hands in mine, my neck shawl—which was hanging round my neck with the ends in front untied—was drawn off my neck. My calves were pinched, my beard was pulled, and an attempt made to lift my chair. I willed mentally that the chain of my watch, which was in the fob of my trousers, should be pulled, and my watch drawn out. Nothing was done, although I felt hands fumbling about my thighs and stomach. A signal was made for the slate: on its being passed under the table and brought to light, there was written on it "Can't get into your pocket." On this I drew the end of the chain with the key attached out, so that the key was just below my waistcoat. Almost instantaneously I felt my watch drawn from the bottom of my fob, and had I not stopped it, the watch would have been out of the fob. During all this operation Dr. Slade's hands were under

mine, on the top of the table. I then requested the table to be lifted. I put my feet on the left foot of Dr. Slade's, his two hands were under mine on the top of the table. The table was lifted bodily about four to six inches from the floor. As one of Dr. Slade's feet was at liberty, I then requested him to put both feet under mine. He did so, and the table, notwithstanding my downward pressure, was lifted until its top was on a level with my chin, when suddenly it fell to the ground with a crash. The above are the facts that occurred at my *séance* on the day above mentioned.

I have given you at foot my name and address, as it is, in my opinion, full time that those who have the fortune or misfortune to be convinced that these every-day movements and manifestations are not of human force, should come boldly to the front and avow themselves at once as Spiritualists, and not seek refuge under the unknown X.Y.Z., or call themselves simply *investigators*, with no fixed ideas on the subject, more especially as science in its arrogance has dared to denounce all those through whom the manifestations have arisen as impostors, and all those who believe in what they see, hear, or feel, as dupes and fools,
A. T. T. PETERSON,

Arnewood Towers, Lynton.

A SEANCE WITH DR. SLADE, AND COMMENTS.

SIR,—When the evidence, to quote Mr. Flowers, is so "overwhelming," one is almost afraid of wearying your readers by an additional record of Dr. Slade's perfectly convincing mediumship. But as the prosecution may not favour me with another opportunity of giving that testimony in the witness-box, which Mr. Lewis declared would be so "essential to the ends of justice," I must seek for additional facts the hospitality of your columns. My *séance* this morning was not more remarkable than the dozens of others which in the form of "proofs" must be swelling Mr. Serjeant Ballantine's brief to portentous dimensions. But it afforded a particularly neat little test—just sufficient, we will say, to make an honest materialist reconsider his creed, or to convert an applauding audience at the Egyptian Hall into an indignant mob, demanding back their money at the doors. And yet I did not even get the writing on my own slate! but on one of Slade's, which might have been treated with a whole laboratory full of chemicals five minutes before I saw it. And not even when the slate was on the table! And I didn't get a message from a friend of whom Slade had never heard; nor, with the exception, perhaps, of one outlandish word, and two or three symbols of, to me, profoundly doubtful import, in any of those half-dozen ancient and oriental languages with which, of course, this accomplished "rogue and vagabond" is thoroughly familiar. All this has happened over and over again, and my poor little narrative will seem very tame in comparison. Yet, as Mercutio says, "it is enough, it will serve."

"What needs the bridge much broader than the flood?"

We are not dealing with psychic force, but with trickery, not with Serjeant Cox or Dr. Collyer, but with Mr. J. N. Maskelyne, for of Professor Lankester's exposition of the art of conjuring one seldom hears.

Slade sat facing the window; I had a friend of my own profession with me, who sat on his right, I opposite Slade. There were two slates on the table, of different sizes, the smaller, which was to be used, we examined both sides of. Slade then took the slate, and did *not* change it—that is to say, we did not see him do so. And the Langham Hotel did not fall suddenly as I was passing it an hour ago—that is to say, I did not see it fall. There was just as much possibility of the one thing happening without observation as of the other. We have been told that there is "an unsuspected amount of credulity," and "an unsuspected incapacity for observation." The incapacity for observation of us two who failed to detect the change of slate under such opportunities as Slade had for changing it, and we for seeing him do so, I should estimate at precisely the same quantity as the credulity of the person who, accepting the accuracy of my statement of the conditions, believes that the slate nevertheless *was* changed. Such a person has not an intelligent experience of the resources of conjuring, but simply a boundless credulity in them. I remember the indulgent smile of superiority with which Mr. Maskelyne, when in the witness-box, put aside Messrs. Lankester and Donkin's theory of the pencil under the finger nail, and substituted one, at least practically conceivable, of his own. Maskelyne knew what he was talking about—they didn't. I have put a hypothetical case to a man at my club, who rather "fancies himself" on the subject of conjuring, but who is without any practical acquaintance with it, and have failed to get from him an admission which I got from Maskelyne without a moment's hesitation when I put the same case to the latter. The amateur conjuror of *The Examiner*, whom that paper represented as able to reproduce Slade's phenomena, has since, we hear, disclaimed any such pretension; but I have not observed any recantation by his faithful disciple who wrote *The Examiner* article. That writer honestly and clearly described his own experiences, couldn't of course explain them, but fell back on his conjuror, who had apparently then only witnessed some feeble manifestations, which, to the inexperienced in medial phenomena, are always suspicious, and could, no doubt, often be reproduced by mere trickery. But the conjuror, it seems, goes again, has a better *séance*, and sees, presumably, what the writer had seen. And, knowing what he is about, and, possibly, with the fear of Mr. Joy's challenge before his eyes, he "caves in." The writer is, probably, still writing about the "credulity" of Spiritualists, unconscious of the monstrous quantity of it implied in his own scepticism. It is a pity, for no one could read the article without acknowledging the intellectual honesty of the writer in recording facts, in the teeth of his own prejudices. I hope he will study conjuring practically, and then pay Slade a few more visits, and write another article.

But, to proceed. Then Slade tried to put the slate (on which he had placed the usual morsel of pencil) under, but close against, the table. When it had got half-way, that is to say, while half of it was still

projecting and visible, it stopped. Slade said he could get it no further; that some force resisted him. His right hand held it, his thumb being on the upper surface, and his fingers below, supporting the slate. His other hand was, and had been from the moment he took the slate, joined with ours on the table. Then we heard a sound, in every respect resembling that of a slate pencil writing on a slate. Slade's nails are so cut down that there is no projection beyond the flesh to serve as an instrument for imitating this sound. And only "incapacity for observation" could mistake an imitation so produced for the real thing. A man who took it for granted that the sound was thus made might easily mistake the reality for the imitation, just as another, who took it for granted that the sound was that of writing, might easily mistake an imitation for the reality. The influence of intellectual states upon the interpretation of sense impressions is a source of failing alike for believers and for prejudiced sceptics. Moreover, supposing Slade to have had a nail long enough, and so to have used it, simulating with exquisite skill the currency of the pencil right across the slate, the dotting of the i's and the crossing of the t's, I think those flexor tendons of the wrist (which we saw) must have told the tale. But they didn't.

The writing, as I therefore take leave to call it, without prejudice to any other conceivable explanations of the sound which ingenuity may suggest, was slow and deliberate, going on for two or three minutes, and during all the time Slade held the slate motionless, as above described. The moment its conclusion was announced by the usual taps, and Slade was about to withdraw the slate, I called upon my friend to observe this action closely; as we both did. Slade drew back the slate very slowly, and, as he did so, line after line of the written communication became successively visible on the upper surface. There were eight lines in all, and they had to be read *from* Slade, that is, from the middle to the further extremity of the slate. The message was as follows:—

"Friends, when you are convinced of the truthfulness of this writing, we shall be pleased to help your friends to communicate. This you receive from
"A. W. SLADE."

Having read the message, we handed the slate to Slade, who at once commenced wiping out the writing with his dry fingers. Suddenly recollecting that it would be as well to preserve it, I stopped him, got the slate from him, and kept it. It is now in my possession, with the writing a good deal smudged, but still legible. I have gone in tiresome detail into the description, in order to show that the only refuge for scepticism (apart from doubt of my veracity), is in the suggestion that the slate was a prepared slate, with suppressed writing, timed for development, without heat (for no hands were laid on it), during the period of two or three minutes that it was under the table. Any chemist or other person skilled in such processes would only have to glance at the slate and the writing to be satisfied that this is not the case, and that it is slate pencil writing on an undoctored slate. But we have to deal with people who, in their ignorance, in their suspicions, and in their inability to conceive unfamiliar facts, are to the last degree credulous and irrational. It will be well, therefore, if this slate comes in evidence, to have some expert to examine, and, if it is desired, to test it chemically. If our opponents had common sense in this matter, Maskelyne ought to be laughed out of court; but it is easy to drive him out scientifically, and we should be prepared to do so.

I wish that all new investigators with Slade could have the problem reduced to such simple terms. The invention of tests, when obscure psychological conditions are in question, is seldom likely to lead to satisfactory results. People have not learned to understand this. That failure or refusal of Slade to get writing in Mr. Hutton's locked slate has stuck in the public throat more than anything else, as it apparently affected the tone of Mr. Hutton's testimony. It has been done, however, and that it could be done again I have not the smallest doubt. But it is also quite certain that it cannot be done "to order," for any person and at any time.

It would be very delightful to put Mr. Hutton into the box at Clerkenwell, to say that he had at last got the desired and decisive test. So it would be very delightful to obtain a message in open Court from the Assistant-Judge's deceased grandfather, revealing family secrets; or physical manifestations that would amount to a very importunate "Contempt of Court." Unfortunately we cannot expect these little dramatic surprises under psychological conditions; or, rather, we have the strongest reasons for knowing that the very circumstances which make them so desirable make them also most unlikely. Unfortunately, too, our facts have got far ahead of our philosophy, and there are so many things which the public will not believe unless they are explained. It is not so much the ignorance as the preconceptions of mankind about spiritual beings that throw suspicion on the evidence we have to offer of their existence. Such investigators as Mr. Algernon Clarke, for instance, are quite sure there must be a trick when they get messages from fictitious persons. They take it for granted that a spirit must be a human spirit, and, what is more, a truthful human spirit, and are incapable of looking at evidence apart from their preconceptions.

C. C. MASSEY.

Temple.

SPIRIT VOICES AT A BED OF DEATH.—The following is an extract from *The Lives of the Nuns of Port Royal*, and refers to the death of Genevieve, the abbess, who passed away in the spring of 1646:—"I do not know whether I ought to mention one incident which we noticed when she died. . . . The whole of the community was standing round her bed, and we were chanting the *Subvenite*, according to our custom at such a time. A very extraordinary thing happened, which we all noticed. It seemed to us as if other voices mingled with ours, and joined with them in supernatural harmony. Perhaps this may have been merely our imagination; but we were all certain that the angels rejoiced when they received her soul, and although our senses may have deceived us our hearts showed us the truth."

SERVICES AT ST. JAMES'S HALL.

LAST Sunday morning, the Rev. H. R. Haweis, whose church in Cavendish-square is undergoing extensive repairs, gave the first of a series of discourses at St. James's Hall, which was well filled on the occasion. In the course of his remarks he said, that in previous centuries religion had denied the reality of the solar system, but now a reaction had set in, and physical science was attempting to deal with mental and moral questions, and to deny the existence of God Himself. This was but natural reaction; overstatement on the one side having led to overstatement on the other. The men who taught these things were better than their creeds; they were persons whose heads weighed down their hearts, and if such men lived noble lives, it was in spite of their convictions, and not in consequence thereof, for such people had no ground for their morality or their religion. If they told him to live like a spiritual being, yet took away his soul and his God, what was there to live for? Men without an immortal destiny would be like candles upon a Christmas-tree. Further, religion would consist but of bubbles of sentiment, without any permanency; and he would say—"Take it away! I do not wish my highest feelings to be played with. Take it away! Why cumbereth it the ground?" During the past year there had been catastrophes and calamities which would almost induce men to doubt the existence of God, were it not that some of these were preventable by man, and that there was a moral discipline connected with suffering. There was that within man which gave him a peace and a power which the world could neither give nor take away; which made him feel that, living or dying, he was the Lord's. These trials made men look up to Him, and taught the sufferers that they had but little time to dwell here below, that every human life was but as a drop of water, although in the future, when it extended from time into eternity, it would be as the ocean. Those who were filled with this hope and this conviction, could say—

My spirit shall arise again
By Him recalled to breath
Who captive lod captivity,
Who robbed the Grave of victory,
And took the sting from Death.

THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

THE REPORT OF THE COMMITTEE.

THE total amount of contributions received is eight thousand one hundred and fifty-three dollars and thirty-seven cents. (\$8,153.37.) Of this sum, six hundred and sixty-five (\$665) are in promissory notes, payable to Mr. Davis in from one to ten years. Add to this expenses of printing, postage, etc., one hundred and nine dollars and seventy-five cents. (\$109.75.) Deducting these sums from the first amount, leaves seven thousand three hundred and seventy-eight dollars and sixty-two cents (\$7,378.62) net (about £1,350), which sum is securely invested.

It will be observed that the interest on this investment will give to Mr. Davis about \$500 per annum. From this time forward all communications and payments should be addressed direct to him at Orange, New Jersey.

In closing this Birth-Day Testimonial to the author of *Nature's Divine Revelations*, the committee desire to return their heartfelt thanks to all who have so cordially responded to the call and seconded the appeal.

WILLIAM GREEN, *Chairman*,
C. O. POOLE, *Secretary*.

New York, Dec. 20th, 1876.

LETTER FROM A. J. DAVIS TO THE COMMITTEE AND CONTRIBUTORS.

VERY DEAR FRIENDS,—In accepting from your hands all the money and the notes which you have received from the contributors to the "Testimonial Fund," I experience a thankfulness which I cannot embody in words. Your investment of all the available funds is in accordance with my particular request, and meets my entire approbation. The security is ample, and I am certain that the interest will be promptly paid; as also would be the principal, should an emergency arise making it necessary.

To you, gentlemen of the committee, and to each and all of the generous men and women who have made contributions, and sent encouraging words, allow me to say that I recognise in your bestowments the beauty of spontaneous goodness and friendship; and my beloved companion unites with me in returning to you, one and all, to strangers and acquaintances alike, the profound gratitude of our gladdened hearts. The sum accumulated for and given to us—to hold up our hands, and to fortify us in our work for human progress and happiness—is much larger than we dared hope. Industry everywhere was depressed, business almost at a standstill, and even the exceedingly rich felt poor. Under these circumstances, to say nothing of the many large demands made upon believers in Spiritualism on all sides, it was not reasonable to expect anything. And yet, the responses to the call of the committee were immediate, sympathetic, and most generous-hearted. We did not before imagine that we possessed so goodly an array of practical friends. We feel deeply enriched by this discovery, and believe that the good of it will live within us throughout our lives. Besides the efforts of the committee, we remember the loving and frequent service rendered by the editor and proprietors of the *Banner of Light*; also, the kindly and earnest co-operation of the editor of the *Religio-Philosophical Journal*; as well as the words printed and spoken by our esteemed Spiritual friends in England, Germany, Russia, and Australia. The result upon us so far is, we have been enabled to withdraw from the external world of trade, by which for four long years we were constantly enthralled; and now we begin, faintly, to realise a degree of mental and spiritual liberty, which in due time may become fruitful. And for this great blessing, and more especially for the good that may grow out of it, we desire to render loving gratitude to all who have united in this testimonial of friendship, fellowship, and trust.

A. J. DAVIS.

Orange, N.J., December 20th, 1876.

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

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

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

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

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

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 15s.; moderately abridged edition, 6s.

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

MIRACLES AND MODERN SPIRITUALISM, by Alfred Russel Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 6s.

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

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

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

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

THE 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.

WHAT AM I? Vol. II., by E. W. Cox, Serjeant-at-Law. An introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged Psychic Force, unconsciously governed in its action by the thoughts of the medium or the spectators. 8s. The first volume of this book, which deals chiefly with Physiology, is out of print.

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

REAL LIFE IN SPIRIT LAND. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 6s. 6d.

PROOF PALPABLE OF IMMORTALITY, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of spirits in England and America during the past few years in the presence of famous mediums, and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion; and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 6s.

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Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present.

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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